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THE OLD VOICES.

BY JOHN GREENLEAF WHITTIER.

I feel the unutterable longing,
The hunger of the heart is mine;
I reach and grasp for hands in darkness,
My ear grows sharp for voice or sign.

O friend, no proof beyond this yearning,
This outstretch of our hearts, we need;
God will not mock the hope he giveth.
No love he prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

Communications.

CHINATOWN BY NIGHT AND SAN FRANCISCO.

SHASTA, COLUMBIA RIVER SALMON CANNERY, INDIANS IN IDAHO AND WYOMING.

Accompanied by an ensign from the Salvation Army and a Christian lady friend, I went down one night into the depths of Chinatown. This is a section of San Francisco that is inhabited wholly by the Chinese, who, true to their instincts, have packed themselves into every available niche. Within ten blocks 20,000 of these Mongolians are found—human beings of every variety wedged in with poultry and animals, flesh and vegetables. In a little compartment filled with chickens and ducks we saw bunks for the family use lying in a loft, and there, in the midst of malodors indescribable, the owners of the property drew in the breath of life and kept watch over their precious possessions. The meat in the Chinese markets is particularly cheap, as the butchers buy cows diseased with tuberculosis at greatly reduced rates. In the shops are most peculiar-looking objects for sale, wholly foreign to the American eye and wholly distasteful to the American olfactory nerves—gruesome fish, fantastic vegetables, revolting bodies of strange animals, curious grains, and a multitude of other inconceivables. We went down into the opium dives, entering dark, forbidding, rambling old houses, and after meandering around in ancient courts and murky passages arrived at tiny rooms full of rags and filth and fumes, and stretched out on loathsome cots were specimens of humanity that had once been called men, but at present looked more like spirits from Hades; bodies thin and scrawny, the yellow skin like parchment drawn over the grinning bones; small, sleepy almond eyes glistening under shaggy brows that beetled from bare, knotty foreheads; a mass of blue-black hair coiled at the back of the head; all bones, skin, eyes and hair piled up in the middle of the bed—smoking. A flickering candle was sitting on a little table close by the couch. Beside the light was a little jar containing a dark, gummy substance, which we soon discovered to be opium. As we entered one of these dens the smoker grunted a recognition and closed his eyes. In his hand he held a long-stemmed pipe, with the mouthpiece glued between his lips. Suddenly he sat up, and, leaning toward the table, he took a small wiry instrument, and, digging up a speck of opium from the jar, he punched it into his pipe, the opening of which was at the end of the bowl, and holding it over the flames sucked the stem vigorously until the opium puffed and fizzed. Two or three whiffs, and all was over. At once the smoker repeated the operation, then again and again, looking at us appealingly at the end of each performance for a piece of money. We endured the sight of the degradation as long as we could, then walked away filled with disgust.

After leaving the opium dens we went to the Chinese theater. It was filled to overflowing. On the main floor were men, all sitting on the backs of the seats, perched up like birds of paradise on the narrow rims, their long queues hanging nearly to the floor, and each fellow smoking like a steam engine. The air was so full of the fumes as to almost suffocate one, and so cloudy as to obscure the vision. Penned off in the boxes were the women. As soon as we entered we were met by an usher and marched up, not to a reserved seat, but on the stage, in the midst of the actors. In astonishment there we sat, and gazed with awe upon the horrible creatures dressed to resemble nothing on earth nor "in the waters under the earth." Painted faces and naked chests decorated with skins and tinsel, marching to and fro beating pans and drums, and screeching, whooping and dancing. In the midst of the pandemonium we sat and gazed, and the smoking Chinamen in the audience sat and gazed at us. It was a midsummer's night horror.

In walking through the uncertain streets in the flicker of the uncertain lights we saw poor little Chinese women dressed in gaudy clothes, with rouged cheeks, hurrying by, and others of their unfortunate sisters looking from curtained windows down upon the surging crowd of men upon the streets below. Poor little sparrows! God pity them!

From the theater we went to the joss house—the Chinese place of worship. It is a large building with an up-stairs balcony. The furnishings are rich. Idols, looking like monsters, are standing about, and there are heavy curtains, and inscriptions in gold, and altars towering nearly to the ceiling, and great basins where the ashes are caught that fall from burning the sacred sticks. There, too, were holy of holies that the foot of a Christian is not allowed to enter.

We visited the handsome stores and watched with amazement the lordly air and stately tread of the wealthy merchants as they walked up and down their establishments bartering away their costly wares. While standing in one of these stores a little Chinese boy six years old came in and asked his father a question; then followed an animated conversation. The merchant, turning to us, said: "My little son. He likee Mellican shoes. I give him a pair, but he will not carry paper bundles on the street. He do not think it high-toned." It is hard to Americanize the Chinaman. In spite of missions and direct contact with our civilization, he hangs on to his oriental dress and heathenish customs. The Chinese make admirable servants. They are exact and faithful, learning our mode of cooking very rapidly, and are exquisitely clean in their service. In many large hotels in the West whole battalions of Chinamen are seen in the dining-rooms, and in many homes they are strongly in evidence. None but the rich, however, can have them, as their prices usually run from $25 to $35 a month.

San Francisco is a superbly built city. The streets are so fine, the buildings so compact and elegant, and the street-railway system the most admirable in this country. It has been and is headquarters for many millionaires, prominent among whom are Flood, McKay, Stanford and Hopkins, whose palaces are within a stone's throw of each other. The Hopkins mansion has been donated to the city, and is now used as a museum. It is as magnificent as many famous palaces in the old world—a glory of architecture and fine art.

My first view of the Pacific was gained at Inspiration Point, a lofty eminence to the west of San Francisco overlooking the Golden Gate; beautiful Cliff House, the huge rock in the water on which hundreds of seals congregate, crawling to and fro and keeping up a continual barking; overlooking the handsome bathing pavilion and the charming gardens rich in tropical plants and vivid with brilliant flowers; overlooking the wonderful bay and the mountains.

When the people down in the valleys of California are sweltering with the heat in Summer the people of San Francisco are shivering with the cold. The country people go to the city to get cooled off, and the city people go to the country to get warmed up. California affords the most varied climate of any country on the known world. Extremes are met in all seasons.

The trip from San Francisco to Portland takes one through the delightful Shasta region. The scenery is magnificent every step of the way as far north as Ashland—an almost unbroken stretch of mountainous country that grows in grandeur until the border line of California and Oregon is passed. Mt. Shasta stands out like a mighty giant for hundreds of miles, robed in snow; cold, changeless, full of majesty and of mystery. Oregon was in the flush of its fruit season, excelling especially in cherries that loaded the trees, every variety growing to perfection. The culture of hops is a prime industry in that State. The vines, which are extremely graceful, are trained on high supports, and present the same appearance as the festooned surroundings of the vineyards of Italy. The temperance people who raise hops in Oregon say they do it to supply the hospitals and bakeries. The anti-prohibitionists declare that they have gone into the business for the money that is realized in shipping their crops to the large breweries in Europe and the United States. Portland is an attractive and elegant city. From there I sailed down the Columbia river nearly to its mouth, gaining glimpses of Mt. Hood and Mt. Rainier along the route. At Astoria I visited the largest salmon cannery in operation, which is owned by Mr. Kinnoy. Different methods are employed to catch the fish. Apparatuses are placed out in the river supporting strong nets, with wide openings to engulf the scaly beauties as they come swimming down stream, and the fishermen go out in their boats and ensnare them. The whole face of the water is alive with these fishing vessels rocking to and fro. When they are filled with the salmon they are carried swiftly to the cannery—a large, low building close by the water's edge. There the huge fish are thrown upon the floor in great heaps. Chinamen, armed with long, keen knives, are stationed conveniently near, in front of broad tables, and rapidly take up one salmon after another, dextrously cut off heads and tails, and disembowel them, then throw the remaining parts into tubs, where they are thoroughly cleaned, then sliced into small particles, put raw into the cans, which are sealed air tight, and plunged into a tremendous vat of boiling water and cooked. Men are stationed around to keep the temperature at a certain point, and puncture holes into the cans to let the compressed air escape. At last the cans are removed, the air-valves securely closed, labels placed around them, and the salmon, that so happily disported itself in the Columbia river a few hours before, finds itself all boxed up, cooked and ready for the market. There are fluctuations in this business as in all else. For weeks such quantities of salmon are caught as to make it almost impossible for the manufacturers of the canneries to handle them. At other times months go by without catching enough of the fish to justify running the canneries.

From Oregon I passed over into the State of Washington, visiting first the quaint little city of Vancouver, where so many United States troops are stationed; then I went to Olympia, and after a short, delightful stay at the capital, made a boat trip down Puget Sound to Tacoma, and finally traveled as far north as Seattle. It is a dreary waste all through Eastern Washington and Oregon, and almost equally so in many parts of Montana and nearly the whole of Idaho. In the southern portion of the last State a few orchards are seen, and as Boise and other towns are reached, signs of human life and vegetation appear to relieve the sandy and rocky monotony. It is a curious sight in these Idaho villages to see Indians in all their pristine glory marching with kingly steppings up and down the thoroughfares. They invariably wear blankets, and are often in full dress—beads, war-paint, and the rest. One day on the streets of Idaho Falls I met a brave arrayed in leather buckskins, a gorgeous blanket of sunset hues trailing from his left shoulder, and a dazzling frontlet made of porcupine quills across his expansive chest, walking with all the dignity of a thousand earls along the grimy pathway, utterly regardless of the inquiring glances cast upon him. The women are the backbone of the families, as in all tribes, and are not so attractively attired as the men. The poetry and romance connected with the race take unto themselves wings at the spectacle of a fat old Indian woman clothed in a Mother Hubbard tied in the middle, meal-sack in effect, paddling with bare feet, pigeon-toed, carrying pails of water, or lounging around the depots with leather goods for sale, dirty and repulsive.

Very little can be seen of Wyoming unless stage trips are taken through the country, as the railroad only skirts along the edges. It passes through a most interesting section—bleak and bare, it is true. For miles not a human habitation in sight, but in every direction there are the most unique formations of stone—vast rocks piled up in picturesque shapes, giving the appearance of groups of deserted castles and Pompeiian ruins. At Green River perfect fossils of fish and shells and other things are found between the layers of sandstone. The fish are so true to life that the pieces of the strata in which they are found are cut out and used as decorations in the homes without an added touch to their beauty and symmetry. In Cheyenne, Wyo., we were shown two elegant residences, and were told that the wives in each were Indian women whom the white men took unto themselves in the early days of the settlement of the territory, when it was impossible to find a minister to perform a marriage ceremony; but since the preachers have come in with the advance of civilization, the squaws were espoused. Their homes are full of half-breed children, and the families, strange to say, are held in high esteem by the citizens of Cheyenne. One of these lately wedded Indian wives possesses the restlessness of her race, and is known to go to a certain window in her splendid home and look across the plains with yearning eyes in the direction where her people have their habitation. It is impossible to "eradicate the remembrance of her heritage." It is so with many of us.

The West is very great—full of possibilities, full of natural grandeur not to be found elsewhere, full of energy and self-reliance, full of great thoughts and high purposes; but there is an everlasting longing in my soul for the South, the land of my nativity and my heart's devotion. I was homesick for it across the sea; I am homesick for it now; I shall be homesick for it always when far removed from its familiar scenes; homesick forever until "I awake in His likeness"—"satisfied."

BELLE KEARNEY.

"IN AND AROUND THE HUB"—MISS DUVAL.

In the NEW ORLEANS ADVOCATE, of Dec. 30, a fair contributor does me the honor to mention a sermon preached by me in McKendree Church, Nashville, in which I used some illustrations from Hall Caine's "Christian." It seems to me well to correct an error in one of her references. It is not believed for a moment that the Christian woman writing proposed to give an unjust criticism on my utterances. It is easy to see, however, that she might have misunderstood the preacher when he and she differed so widely in their conception of the object of the writer. She thinks Hall Caine's second great purpose is to prove "that a woman may retain her high estate through all the compromising positions of a great city." What she takes to be a chief purpose I thought an exceptional incident. What I took to be his central purpose was to detail and hold up to horror the barbarously immoral treatment of women by society—first, in high life; then down through its every stratum to the lowest, tolerating and petting men and damning women, after having taken from woman the industrial openings which might help to her self-protection. I had learned from Hugh Price Hughes that the pictures drawn in this book were true to the life; that he could duplicate everyone of them in actual life. Mr. Hughes, the great Wesleyan leader, whose work occupies the sections of London where Hall Caine locates most of his scenes, can be regarded as good authority.

Looking at the object of the book from standpoints so different, it is not to be wondered at that the fair critic failed to appreciate my allusion to "Gloria." I did not, for one moment, commend her, but pronounced the creation a magnificent conception on Hall Caine's part for the object he had in view.

It is certainly to be regretted that Hall Caine does not give prominence to a single Christian character in a book he has named "The Christian." Admitting this great defect, I claim that a book which portrays the dangers of modern society so vividly and accurately, not as other writers of fiction have done to allure, palliate or attract, but to condemn with burning, blistering excoriation, ought to help the Christian world to apply with a hundredfold more zeal the one only antidote: to stir up this zeal I spoke—not to excuse, but to probe the wrong.

Having corrected the writer's misconception of the purpose of my reference to "Gloria," will she allow me gently to say that I am not willing, as a Tennesseean, to have put in Tennessee mouths the expressions, "we-uns," "you-uns," and "cracker?" There are some States where the lower class of people use these dialectic peculiarities—they are occasional in a few districts of country in Tennessee; but certainly are not characteristic of the dialect of the poor people of Tennessee as a class. Born and reared in Tennessee, I never heard the word "cracker" so applied until long after my manhood, when it was done by a Georgian. The other words I never heard from the mouth of a Tennessee illiterate until since the war, and only a few times at this late day.

D. C. KELLEY.

Columbia Tenn. Jan. 1, 1898.

Selections.

ORIGINALITY IN THE PULPIT.

"There are some voices crying in the wilderness which fill the land with echoes." That is Phillips Brooks' way of saying that great preachers have many imitators. In the palmy days of Spurgeon almost every Baptist student took him for a model, and succeeded in reproducing only his eccentricities. There was a time when the American pulpit was threatened with an avalanche of Beechers, and even now nearly every town has a budding Parkhurst who would remedy all the evils from which the community suffers—with his golden counsels. It does not require a profound acquaintance with the principles of homiletics on the part of the public to discover the difference between the originals and the copies. As Phillips Brooks reminds us: "The spirit of the copyist is always blind; he can not discern the real secret of the power which he admires." It is with him a repetition of the old fable of the jackdaw who arrayed himself in the cast off feathers of a peacock and proudly strutted about in the vain belief that he was a peacock. First of all, he gets laughed at; then he receives rough treatment at the hands of his enraged companions; and finally he disappears, to be heard of no more.

A clever French satirist of our day has a brilliant passage in his latest book, in which he represents a writer as anxiously asking himself the question, "Whom shall I imitate in order to be original?" We fear that many young preachers are asking the same question. Originality in the pulpit is the crown of greatness in preaching. It is the pearl of great price in sermons, and sermon makers are prepared to sell everything else in order to buy it. But they often go the wrong way about the purchase. To mistake a grotesque distortion of the most familiar truths for something fresh and wonderful, or the weak and servile imitation of the intellectual mannerisms of a famous preacher for personal preaching power, is a childish error utterly unworthy of the intelligence with which the public credits every man who enters the pulpit. A right conception of what constitutes originality should be one of the first lessons in clerical culture. It does not consist in the creation of matter, for that has been done by the thinkers who went before, but in the selection, combination, and manipulation of the matter already in existence. He who thinks he can add a distinctly new contribution to the subject-matter of pulpit teaching must either be an insufferable coxcomb or a candidate for a lunatic asylum. Originality is denied even to men of genius in these days of searching criticism. Lowell has shown very clearly, in one of his charming essays, that Geoffrey Chaucer was an inveterate borrower of the thoughts of other people, taking everything that suited his purpose and making the most of it. And Shakespeare is proved to have been still less original, if that were possible. Yet Chaucer and Shakespeare were original with a regal originality all their own. Their greatness lay not in the creation of matter, but in the use they made of it. That is the only kind of originality possible or desirable in the pulpit.

"If you want to be an original preacher," wrote Dr. Dale, "look at heaven and hell, life and death, sin and holiness, with your own eyes; listen for yourselves to the voice of God; ask him to reveal to you the glory of his love, the steadfastness of his truth, the energy of his righteousness, and tell the world what you have seen and heard. Preach to the heart of things. Get at the facts which lie behind appearances. In this way originality will come to you when you are not seeking it." This advice could not be improved upon. It comes from one who was a great man and a great saint as well as a great preacher. He who would preach well must first see the Vision and hear the Voice. In the chamber of communion and from the pages of a Bible illuminated by the Holy Spirit he must seek the originality of heart which is widely different from the originality of mind. The great commonplaces of religion must become as new and vivid and real to him as if he saw them for the first time. Then he can enter the pulpit with a direction on his lips, a fire of intense conviction in his soul, and a freshness of truth pouring out of the fountain of spiritual experience, that shall invest the sermon with real originality. The way may be narrow to intellectual pride and self-content, but it leads into the large plains of green pastures and still waters. Try it.—Zion's Herald.

HELP ME, LORD.

Weary, Lord, of struggling here
With this constant doubt and fear,
Burdened by the pains I bear,
And the trials I must share—
Help me, Lord, again to thee
To the rest that's found in thee.

Weakened by the wayward will
Which controls, yet cheats me still;
Seeking something undefined
With an earnest, darkened mind—
Help me, Lord, again to thee
To the light that breaks from thee.

Fettered by this earthly scope
In the reach and aim of hope,
Fixing thought in narrow bound
Where no living truth is found—
Help me, Lord, again to thee
To the hope that's fixed in thee.

Fettered, burdened, wearied, weak,
Lord, once more thy grace I seek;
Turn, O turn me not away,
Help me, Lord, to watch and pray—
That I never more may flee
From the rest that's found in thee."

Communications.

A MESSAGE TO THE SONS AND DAUGHTERS OF THE SOUTH.

Probably the most important question with which the people of the South have to deal is education. The proper training of the rising generation is a matter of great importance. Born and reared in the South, naturally my heart goes out in interest and sympathy to our people; and as I have traveled from one State to another and witnessed many things that both sadden and gladden, I feel like saying words of cheer and encouragement which are the result of careful study and observation. My love for mankind, however, is not bounded by my own State, the Southern States, or the whole of the United States; it is world-wide, and yet I feel a deep intererest especially in the welfare of our own people who, for many years, have been struggling under so many disadvantages and difficulties. I believe that in the Southern States we have the elements of strength and power that will exert a wonderful and blessed influence in the history of the world throughout all coming generations. I believe our young men and women have in them the latent energies which, if fully developed, trained and directed, would make them, under God's blessing, the noblest race that ever inhabited the earth. I believe that the best things are just before us, and with you I wish to aim and struggle for that intellectual, spiritual and physical development that will make us the highest types of manhood and womanhood.

In looking over the world's history in the past, it is encouraging to note that, for more than sixteen hundred years of the Christian era and nearly six thousand years of the world's history, the greatest authors, artists, philosophers, and, indeed, all the master minds, sprang from Southern Europe and countries whose climatic conditions are exactly the same as those of the South. When we contemplate the noble literary work of Virgil, Cicero and Pliny; the philosophy of Socrates, Plato and Aristotle; the history of Herodotus, Thucydides and Xenophon; the poetry of Homer and Sappho, the drama of Sophocles, the art of Phidias, the oratory of Demosthenes, and the statesmanship of Themistocles and Pericles, how can we but feel that, under fair conditions, even greater results may be accomplished by the proper training of the rising generation? Why should we not have our Dantes and Michael Angelos? Our people are warm-hearted and imaginative; they are sympathetic, and are quick to grasp ideas, and to grow intellectually and every other way.

A GOOD SIGN.

One of the most hopeful signs of the times is the careful and systematic study of the Bible in our schools and colleges. This is the great textbook which should be not simply read, but studied in our schools and homes from earliest childhood to old age. The ever-increasing number of gymnasiums, the systematic and careful physical culture, which commences with the kindergarten and ends with the highest university course, are cultivating and helping to bring out the faculties of mind, heart and body that have not heretofore been factors in our educational work.

THREEFOLD EDUCATION—MIND, HEART, AND BODY.

Education should be threefold: mind, heart, and body. Unfortunately, for many generations the intellect has been trained at the expense of the heart and body. Young people are thus made one-sided. But with the three happily combined, they grow into beautiful and well developed men and women. The time has arrived when parents, before committing their children to the care of teachers, inquire particularly in regard to the methods of Bible study and plans for physical culture. The teachers who ignore these demands will be rapidly shelved, while those who are constantly and earnestly aiming for the threefold development of education will advance to the front ranks. Many young teachers are making splendid records; but I am glad to say that among many of my acquaintances some of the most progressive and successful teachers are well past middle life. They grow from day to day, are happy in their work, and are helping to inculcate ideas and devising methods of teaching that will be far reaching in their results.

NOW ABOUT OUR OWN AUTHORS.

In looking over the work of Southern authors during the past three hundred years, there is much to cheer and encourage us. It is a fact worthy of note that nine tenths of the poetical quotations found on tablets in the national cemeteries are written by a Southern poet of Kentucky. Sidney Lanier, of Georgia, struggled for years in our midst unappreciated, and now he is ranked by intelligent and discriminating readers at home and abroad the greatest American poet. The world has never produced a greater naturalist than Audubon, of Louisiana.

In the formation and establishment of this great country of ours the master-minds sprang from the South. The people of the South are learning year by year to appreciate more and more the splendid work of our own writers. A few years ago I attended the great World's Fair at Chicago, and examined with care the paintings, statuary and interesting works of art on exhibition, and the finest piece of statuary in all of the great world's exhibit was by a Southern artist; the greatest feats of engineering and the greatest work in mechanical arts have been accomplished by men born and reared in the South; the largest reaper factory in the world, both the machinery and the factory, was the creation of the brain and energies of a Virginia boy. Mr. Edward W. Bok, the editor of the Ladies' Home Journal, though a foreigner by birth, but thoroughly Americanized in his ideas, recently traveled extensively in the South, and I take pleasure in giving herewith his tribute to the people of the South. He, as well as many other thinking men, realizes that the South is the truest and most Americanized part of America. He says:

"The most wholesome American ideas—those ideas upon which our government rests—are nowhere so prevalent as they are at present in the South.....They do not question divine laws in the South; they accept and perpetuate them. Intellectual progress there goes hand-in-hand with a strict adherence to the accepted beliefs of religion. The Southern mother does not explain the Bible to her children in the light of so-called 'modern teachings;' she places it in their hands as her mother gave it to her. And with the fundamental principles of religion the Southern child is taught patriotism and a love of country; hence, religion and patriotism stand side by side in the education of a Southern child.

"The Southern people believe in progress, but progress along healthy, rational lines. Theories which mentally upset find no sympathy with them. They are content to move slowly, but sanely and surely. And some day, when the vast majority of us who live in other portions of this country get through with our camping-out civilization; when we drop our boastful manners; when we get old enough to understand that there is a stronghold of conservatism, which stands between tyranny and anarchism, our eyes will turn toward the South. And we will see there a people who are American in ideas and in living; a people worshipful, progressive, earnest, courageous and patriotic—a people who have made their land, against defeat and prejudice, 'the heart of America.'" But for the brave and self-sacrificing efforts of our soldiers of the South, America would never have been free from British rule.

If space permitted, I would be glad to multiply striking facts and relate many more interesting incidents; but let us here consider the conclusion of the whole matter. Young men, young women of the South, educate yourselves. Cultivate the noble mind that God has given you. Spend a little time in the freshness of the morning, the first part of the day, in studying the greatest and best text-book of all. Learn a system of physical culture that will bring into play every muscle of your body. Cultivate your intellect; study the questions that will best promote your health and strength. Keep your hearts and lives pure and clean, and truly you will be able to exclaim with the poet, "My strength is the strength of ten, because my heart is pure." Dignify your daily labor by putting into it the best thoughts and energies of your life. Whether your work be in the field, forest, shop, counting-room, or office, do well the work in hand. The humblest service may be made grand and glorious by working with the right spirit and right aims. With true education the most insignificant drudgery becomes a stepping-stone to nobler and better things. If you are a farmer, and undertake to plow, plow deeper and better than the work has ever been done before. If you are a mechanic, endeavor to turn out the best class of work that it is possible to make from the material at hand. Animated by the highest motives and purposes, you will be constantly growing in the work, and you will find every effort made but a new and inspiring source of joy. Your life, instead of being lived in darkness, despair and obscurity, may be so planned and lived as to enable you to walk at all times in the highest atmosphere of sunshine and joy.

ENCOURAGE HOME TALENT.

Let us encourage educational efforts and educational work by our own authors. It is only natural to suppose that people who are in sympathy and familiar with our needs are much better fitted to prepare text-books that would be really helpful than those who are entirely unacquainted with the difficult problems with which we have constantly to deal. Let us rise up in all the strength that God has given us, and endeavor, by his direction, to make our lives all that is true and grand and noble.

AN INVITATION—FREE TO YOU.

Parents, teachers, if you feel interested in this new educational movement, I shall be glad to hear from you. I will, with pleasure, send you a complimentary copy of a little pamphlet we have recently published, entitled, "A New Era in the Educational Development of the South," by Prof. T. S. Minter, of Bryan City, Texas. This pamphlet gives some helpful ideas and suggestions. It is beautifully printed, and may prove of great practical value to you.

Yours for better things in the educational line, B. F. JOHNSON.

Richmond, Va., Dec. 18, 1897.

METHODIST HYMNOLOGY.

MR. EDITOR: Allow me to say, in response to the query of "North Mississippi," that I am more than willing to join in a memorial to the General Conference asking for such legislation as will restore and keep the hymnology of primitive Methodism to its place in the church and in the course of study. If the Bible is one of the books of the "course," our Standard Hymn Book should be right alongside of it, as there is not a line or verse, paragraph or chapter between the first chapter of Acts and the last of Revelations that bears the indubitable evidence of divine inspiration any plainer or clearer than does the great majority of the gospel hymns in that collection. Thousands and thousands of glorified spirits who surround the great white throne to-night were led to Christ by these melodies, and the way to that upper and better country has been brightened, and the oil of joy substituted for the spirit of heaviness by the same means ten thousand times. Notwithstanding the low estimate placed upon these hymns by Bro. Featherstun's college faculties, in last week's ADVOCATE, I am inclined to thank the Lord with all my heart that they were written for the comfort of his people. I am also inclined to the belief that many of them are sung to-day by the redeemed and the angels in heaven. So far as the poetic merit of nearly all of them is concerned, it can not be surpassed by any other hymns that have been written.

I regret my inability to endorse my brother's estimate of the Young People's Hymnal. A casual glance reveals the presence of many alleged hymns that are the veriest jingles and a liberal sprinkling of doggerel. This multiplication of song books—the only merit of which is found in the few old gospel hymns found in them—has resulted in the evil we are trying to abate; hence, in my opinion, it was an unwise move to publish the Young People's Hymnal. If our young people are fit to be Methodists, they will ask for nothing better than the Standard Hymn Book, because there is nothing better.

Along with these song books and jingle tunes comes the mongrel Methodist, whose spiritual condition is so dry and hard that he can not bend his knee in prayer, and only bows his empty head with difficulty. The fact that this disease has invaded the pulpit as well as the pew is the saddest evidence and most convincing proof of the decadence of spiritnality in Methodism. When a church ordains a minister it has the right to expect him to have sufficient respect for its rules and forms of worship to conform to them, and the laity of the church have also the right to expect their pastors to be Methodists and not mongrels.

What does "North Mississippi" think of a return to primitive methods in this regard?

Yours truly, REX.

Natchez, Miss., Dec. 20, 1897.

Selections.

THE SUNDAY-SCHOOL.

The principle laid down and adhered to in the various solid evangelical churches in regard to the Sabbath-school—that it is not a part of the work of the church, but an integral part of the church itself—affords a solution to every question that can arise in regard to the government, work, worship, duties and benefactions of the school; and, if adhered to, will save our Sabbath-schools from all sorts of whimsical improvements and enterprises. The Sabbath-school consists of the younger members of the church in process of training to take the place of the older members. They are to be taught to perform all the duties of church membership, and to place those duties in their right relations and proportions. They should be taught the manly and Christian pride of self-sustentation; otherwise, when they come to the control of the church, they will lie down upon the Board of Home Missions, and go begging about for money to sustain their local church, which they ought to take pride in paying themselves. It is certainly very bad policy to teach a Sunday-school scholar that his Sunday-school is not worthy of his own financial support. The effect is to give him a very low estimate of its value, and thus a low estimate of the value of the church itself. It is bad training to teach the child that the sustaining of the preaching of the gospel in his own community is not a part of his duty, and that the only giving that is worthy and acceptable to God is to something far away from home. The principle held by all our evangelical churches, that the Sabbath-school is an integral part of the church itself, not only settles all questions concerning its government, but all questions concerning its work and duty. The Sabbath-school scholar is to be trained into all the duties of a well-balanced, level-headed, all-around church member—first, to sustain the work in his own church, and then to sustain the work among the needy elsewhere. The financial part is a mere matter of training, anyway. The child does not furnish the money, nor usually make any sacrifices for it. It is put into his hands for the purpose of teaching him to use it, and how to use it, in the maintenance of the church of Christ.—Interior.

ONE THING.

Concentration of powers is the secret of all great successes in human life. Every man should have a main purpose, should aim at one thing, and all subordinate action should have reference to this grand objective. To do otherwise is to dissipate one's energy and insure failure in the main purpose. It is the axeman able to strike ten times in the same place who cleaves the toughest log. It is the thrice-conned lesson that becomes perfect. The mechanic becomes skilled only by habitual devotion to his task, as the merchant grows apt by continuance in one line of trade. All great studies require undivided attention. Sir Isaac Newton and Lalonde had unusual power to hold attention until the most intricate problems were solved. One thing was kept exclusively before the mind; the admission of another would divide attention. "I was familiar with Gurney's method of shorthand," says one, "and wrote it with ease; but when I took it into my head to learn Byrom's, they destroyed each other and I could write neither."

Men no doubt differ in native endowments; they differ more widely in the power to marshal their capacities under a grand purpose. Great powers are often frittered away by dissipation. In trying to hold too many marbles, they all slip from the grasp. In doing many things passably well, we fail to do any one thing in a first-rate way; the whole is lost in its parts.

In the religious life, even more than in the secular, this concentration and unity are important. The secret was seized by St. Paul. His work, though multiform, was in a high and controlling sense one. None of his doings were alien to his main purpose as a messenger of the Lord Jesus Christ. The saint is the man who begins a religious life and sticks to it. The successful preacher is a man of one work. He concentrates his energies upon the great service committed to him by the Divine Master. Small powers intensely devoted accomplish more than great powers held loosely in hand. Life is not long enough to do many things; but, if a man is content to devote himself to his specialty, he may do one thing nobly. Without dissipating your resources in too many things, endeavor to do the best, the great thing of your life, in the most perfect manner possible.—Zion's Herald.

Suppose you say to yourself: "This is an ordinary, shabby life of mine to look at—no great thing to do or be or hope for or grow to. I have just got to content myself with drudgeries that must be every day the same, and never advance me beyond themselves. But I mean to put great cheer into all I do. I mean everything shall show integrity, shall speak of honesty, shall prove my truth; nothing that I touch that I will not adorn by some grace of soul." What will be the result? Where will be the paltriness, the worthlessness, of your life?—Rev. J. F. W. Ware.

There is no way to reach the masses except to come into personal contact with individuals. In order to have an entrance into the heart of the individuals, the worker must come into contact with them at those points where they wish help. The wise worker accepts the situation, comes into contact with the individual, helps the individual so far as he can along the lines in which he or she is seeking help, and then uses the influence that he has gained in striving to bring those individuals to an appreciation of, and a longing for, better things.—A. H. McKinney, in New York Observer.

It is pitiable to see Christians discouraged. Of all men they have the most right and the best reason to be full of hope and energy. They are the Lord's, and are working for his cause. They have "a promise of the life that now is, and of that which is to come." They are on the winning as well as on the safe side. They have noble and inspiring examples, both in private and public life, continually before their eyes. They have grace for duty, for trial, and for victory. No drooping then, but cheering, responsive and persistent services.

Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber.

Take the self-denial gaily and cheerfully and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—James Freeman Clarke.

I do not envy a clergyman's life as an easy life, nor do I envy a clergyman who makes it an easy life.—Samuel Johnson.

A PATHETIC INCIDENT.

Bishop Whipple tells the following pathetic incident: "Some years ago, as I opened my door one day, an Indian knelt at my feet. Upon being asked why he knelt, he said: 'My father, I knelt only because my heart is warmed to a man who pities the red man. I am a wild man. My home is five hundred miles from here. My father told me of the Great Spirit. I have often gone out into the woods and tried to talk with him.' Then, looking into my face, he said: 'You don't know what I mean. You never stood in the dark and stretched out your hand, and could not take hold of anything.' Then he sat down as a child, while he listened to the story of the love of Jesus. Meeting him afterward, he laid his hand on his heart and said to the Bishop, 'It is not dark now; it laughs all the while.'"—Midland Presbyterian.

GENTLENESS TOWARD THE WEAK.

With a tender regret for lost opportunities, who has not sometimes seen a mature woman timid, self-conscious, handicapped from youth to gray hairs, simply because she was a "backward" child once, and therefore was snubbed and ridiculed and pushed into the background, while her sisters and brothers bore off the honors and were the objects of universal estimation? A wrong for life was done to the little daughter, and her daughter may perhaps suffer from the same old mistake, for wrongs are far reaching. Be pitiful and just to the backward child in your home.—Margaret E. Sangster.

Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—Beecher.

So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—John Quincy Adams.

If a religious paper is of any benefit to the church, then it is the duty of each member to see that his church paper is read by a neighbor. A good church makes a good neighborhood, and a community in which truth is manifest strengthens the church.

With earnest purpose go into the "highway and hedges" and seek to recover the lost. No place that contains an immortal soul is out of the way to one thoroughly imbued with the Master's Spirit, and no soul is excluded from the gospel's invitation.

Unworldiness is this—to hold things from God in the perpetual conviction that they will not last; to have the world and not let the world have us; to be the world's masters and not the world's slaves.—F. W. Robertson.

To character and success two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—W. H. Wordsworth.

A physician can not be very successful unless he is enthusiastic about his profession, . . . and I tell you a Christian will never amount to much unless there is enthusiasm in his Christianity.—H. M. Wharton, D. D.

Reverence for a perfect character must be the basis of all development of human character. We must get a glimpse of God's perfect life that we may know our need of him.

"For to me to live is Christ." This is the ideal of the Christian life exemplified in actual experience.

A prayer in its simplest definition is merely a wish turned Godward.—Phillips Brooks.

Finding fault with another is only a roundabout way of bragging on yourself.

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CHRIST AND CAPITAL.

The talent of the capitallst, like that of the preacher or teacher or physician, is the gift of God and should be used in the service of Christ in the way of serving men. The capitalist is a leader of men, and his leadership is exercised chiefly over the men in his employ. His ability in controlling money and commanding men should be used so that men should have the profit of their product, as well as money the interest which its use demands. That is to say, the aim in business ought not to be to give capital the largest possible returns for its use and labor the least return which would be accepted, but to give labor equally with capital the largest possible return. The application of this principle may vary according to varying circumstances and the character of the men who are to be dealt with. It appears, however, in co-operation, in profit-sharing and in similar methods of dividing the products and profits of a business. The capitalist who looks upon his men as disciples and servants and fellow-workmen, and who endeavors to inspire them with the best motive for industry and thrift, and who attempts to lift them toward his own level in point of opportunity and increasing intelligence and comfort, will fulfill the law of Christ and will do much to save men. As men are saved from hopelessness and despondency and dissipation, and as they are inspired with faith and hope and energy, they are uplifted and made capable of both mental and moral cultivation. The reports of such companies as attempt the making of men partners in the profits of a business are most encouraging. At the recent annual meeting of the American Association for the Promotion of Profit-sharing the reports of the peace and prosperity of such companies as were governed by this spirit were most hopeful. One company, whose plan is to give capital six per cent. as legal interest, to allow a certain sum for a reserve and provident fund, and then to divide the surplus earnings, giving two per cent. on wages and one per cent. on capital, proposed last year during the depressed times to pay the men three-fourths of a day's wages for a full day's work on the understanding that as soon as possible wages should be restored to the former amount. The proposition was received by the men with cheers, and in October the wages were restored to the former rate.

The purport of this paper is to deal with the spirit and not with the details of business. Any man who will take the spirit of Christ into his business and attempt to serve his men by using his talents for them as well as for himself, by making them, as Christ makes his servants, co-workers and fellow-heirs with himself in a common cause, will find that he wins, as Christ wins, the faith and loyal love of his servants, and that in the spirit of his business there will be a sweet joy. And in the elevation of his own men there will come a richer reward than could come through the giving of alms or the endowment of educational institutions which are the two chief ways in which men of means have recently disposed of surplus wealth.

The capitalist who accepts Christ as his captain and who receives and obeys Christ's spirit, will find that his capital may become a means of salvation both to himself and to others and a means also of revealing and glorifying Christ.—W. M. McLeod, D. D., in New York Independent.

BUT—!

"Yes, he is a popular man; the people flock to hear him; he has many conversions; he brings up all the collections, and the people always want him returned, but——" But what? The real answer is that the brother in question is a grand success, and the man who "buts" him is a self-conscious failure. A really successful man is always the friend and admirer of others like himself, but the "little fellow" is full of envy, and he tries to conceal the sterility of his own character and work by minifying the labors and successes of others. Such a man should hie himself to his closet and remain in prayer until the devil of envy is cast out of his heart.

Brother, did you ever do another brother an injustice? Did you ever slander him, and work against him on the sly? Did you ever pass over his virtues and pick out every little flaw possible and magnify it to his hurt? If you did, you dislike that man to-day. He may have forgiven you—and if he is a Christian he has done it—but you have not forgiven yourself, and you try to ease your conscience by seaching for something wrong in him that will justify your evil treatment of him.

This is strange, but it is true: It is a principle of human nature to hate those we have wronged. The man who refuses to pay an honest debt is the worst enemy his creditor has. That doctor is a "quack" to whom we owe a bill we will not pay. The newspaper whose publisher's money we have already collected and spent is a "poor paper, anyway!" It is true the world over. The sinner hates him against whom he has transgressed. It began with Adam, who tried to palliate his disobedience by railing at the Lord: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." This is the spirit of the tempter—the adversary—and it will not down nor be driven out except at the command of Jesus and by the power of the Holy Ghost. Brother, do you profess to love God? Hear him: "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" "Charity envieth not;" and it is charity—love—that is the end of the law—that worketh no ill to his neighbor—yea, "thinketh no evil." Brother, how is the case with you?—Texas Advocate.

CHRISTIAN SCIENCE NONSENSE.

A little boy died in this city last week, while under treatment by a Christian Science "Doctor," a Mrs. Fitzpatrick. The "Doctor," in filling out the required death certificate, failed to state the disease of which the child died. In this way the case came before the coroner, who rigidly examined the "Doctor." When asked if she knew anything about diagnosing a case, or of making a medical examination, she said:

"I only examined the thoughts of the boy. That is all that is necessary."

When asked what she did towards healing the boy, she said: "I spoke the truth for him. The Bible says, 'Speak every man the truth to his neighbor. You shall know the truth, and the truth shall set you free.' That is the whole of our faith, and the only cure we know. With children too young to distinguish the difference between truth and untruth, we usually speak the truth to the parents or others, in order to destroy the error in the child."

"What, in your opinion, was the cause of death?" inquired the coroner.

"The little boy died in a power opposed to God, the enmity of the world against the truth of Jesus," was the reply.

"Now don't you know," said the coroner, "that under the medical law recently passed, you have no right whatever to practice the art of healing?"

She responded by saying that she was unaware that such was the fact. "Christian Science," she said, "does not come under that law. Law, as I understand it, is based on the Bible, and I can't conceive of any law that can be passed which will overrule the Bible."

So many of this kind of cases occur that it is high time the authorities insist upon a rigid enforcement of the law governing medical practitioners. The mere statement of Christian Science doctrine as given by this woman should be sufficient proof to any sane mind that the whole system is extremely fanatical and unscriptural. Such an interpretation of Scripture is so absurd that it passes belief how anyone in his senses can for a moment entertain it as honest, reasonable or true. It is on a par with the recent resolution of the Dunkards condemning bicycles on the scriptural ground that things that are highly esteemed among men, are an abomination to the Lord.—Evangelical Messenger.

MORE THOUGHT.

Is the fact sufficiently recognized that a man can make himself, within certain limits, almost anything he pleases by meditation? Thought induces feeling, and feeling action. Men complain that they do not feel. Why, then, do they not use the means which will produce emotion? Thinking is in the power of all, or nearly all. They can, if they choose, turn aside for a season regularly and meditate upon the importance of things they find themselves neglecting. Why not? If they really desire to improve in any direction, it seems as if they might adopt this simple method. Only by much meditation can our principles take on strength, and we attain to that firm conviction concerning an invisible world without which we shall not seek it as we should. A strong symmetrical character, steady and unwavering, heavenly-minded and imbued with the spirit of Christ, can be gained in no other way. More thought, more thought! He who meditates day and night in the law of the Lord, or the will of God, "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and whatsoever he doeth shall prosper." Prof. Bowne well says in his admirable volume, "Principles of Ethics": "The great need of ethical practice, next to the good will, is a serious and thoughtful application of intellect to the problems of life and conduct. Misconduct and social evils in general arise less from a will to do wrong, than from an indifference to doing right. The people 'do not consider.' Until they do consider, we must worry along in the old way with an embryonic conscience, 'drugged by custom and warped by artificiality, while life is directed not by wise and serious reflection, but by conflicting passions and selfishness."—Zion's Herald.

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IT MAKES A DIFFERENCE.

The popular adage is: "Oh, it makes no difference what a man believes, if he is sincere."

Let us see. A family was poisoned in Montgomery county recently by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man indorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel, and left him to pay the debt. Did it make no difference?

A traveler takes the wrong train going North, sincerely believing it is the Southern train. Will it make no difference? Will he bring up at the South all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular adage is a lie, and a very transparent one at that! If a man is sincere, he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool, whatever we may think about it.—The Covenant.

A cold intellectuality may be admirable, but not loveable. The intellect never reaches the meridian of its power until it is conjoined vitally and permanently with the heart. Love is supreme. Charity never faileth. It is fully to isolate and develop any one department of human nature. A symmetrical expansion and refinement of the whole man should be our objective point and ultimate aim. When the energy of mind is kindled and intensified by the flames of the heart it is quadrupled. Love can redeem a comparatively barren mind and can double the force of a weak one.—Texas Advocate.

A great deal depends upon the point of view. It is not strange that scientific men, dealing almost exclusively with material things should become materialists. Nor is it peculiar that men studying metaphysical themes alone should adopt an idealistic philosophy. "The dyer's hand is subdued to that which it works in." Environment tells. We need the broad view which comprehends all the interests of life. We need the eye which glances from earth to heaven, from heaven to earth. Let no man be victimized by his profession or his circumstances.—Texas Advocate.

It is a misfortune for any man to be soured on his church. He may be plain, he may be candid, but he ought to be loving toward his individual brethren and toward the church as a whole. The words of a sore-head, a malcontent, do not step with the man that hears them, but they start a wave of disloyalty and discontent that may break on distant shores. Prudence and justice on the one hand and patience and charity on the other are much needed in all the churches of the land.

Goodness expands the heart, and makes it humble. The larger, the better; the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God be merciful to me, a sinner!"—F. W. Robertson.

FROM THE WORK.

Rev. J. White Davis, Harrisonburg circuit, Louisiana Conference, Dec. 27, 1897: "For two weeks, or more, the good people of Sicily Island and Harrisonburg have been sending good things to the family of the writer. Such a Christmas as we have enjoyed this year has not been our lot before. We have not been 'pounded,' but there has been a steady stream pouring in that has been of great benefit to the preacher's family. God bless the donors! Our report for Conference will show a decrease of about eleven members, but we have been 'pruning' the church registers some this year. The Conference collections are a little in advance of last year, but the presiding elder's and preacher in charge are less than heretofore. Out of about 100 families on Sicily Island we have visited 83, and at Harrisonburg 41, making 124 families on my work, with something like 800 pastoral visits."

There is a world of romance in the picture of a young girl reading her sweetheart's love-letters. In a multitude of cases, if her future could also be pictured, the picture would contain a world of pathos. To the healthy, robust woman, marriage means happiness, the supreme joy of motherhood and the promise of a long, healthy life of helpfulness with the man of her choice. To the woman who suffers from disease or weakness of the delicate and important organs concerned in wifehood and motherhood, wedlock means suffering and maternity death. Dr. R. V. Pierce is an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, of Buffalo, N. Y. During that time, with the assistance of a staff of able physicians, he has prescribed for thousands of women. The institute of which he is the head is one of the greatest in the world. He is a regularly graduated physician and has practiced right in one place for thirty years. The esteem in which he is held by his neighbors is shown by the fact that they chose him for their representative in the National Congress. The regard in which he is held by those whom he has treated is shown by the thousands of letters printed in Dr. Pierce's Common Sense Medical Adviser, telling of the benefits derived from his treatment.
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REV. W. T. J. SULLIVAN, D. D.
REV. T. C. WIER, D. D.

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THURSDAY, JANUARY 6, 1898.

THE MISSISSIPPI CONFERENCE.

We were present at the recent session of the Mississippi Conference throughout the entire time, with the exception of the last day, Monday. Several connectional brethren honored us with their presence, viz.: Drs. Barbee, Morrison, Steel, Bigham, and Hoss, each of whom magnified his office. We had the privilege of hearing most excellent sermons by Drs. Morrison, Hoss and Featherstun. We committed two attempts at preaching—one at Capitol Street Church on Friday night, and another at the Baptist Church on Sunday night.

We were delightfully entertained by our friends, Mr. and Mrs. T. A. McWillie, whose generous hospitality we much enjoyed. We were fortunate also in having as our co-guests such delightful companions as Bros. R. F. Jones, G. M. Hull, and T. L. Mount. We also enjoyed the hospitalities of Hon. E. Mayes, I. C. Enochs, and Rev. H. F. Sproles, pastor of the Baptist Church.

Our time being occupied with our work as publisher, we secured the services of Rev. M. M. Black to report the proceedings of the Conference.

MISSISSIPPI CONFERENCE.

FIRST DAY.

Conference met at 9:30 A. M. in First Church, Jackson, Bishop Wilson in the chair. After the reading of a Scripture lesson from the seventh chapter of Matthew, Hymn 220 was fervently sung, and the Bishop led the Conference in prayer. The roll was next called, and most of the clerical members and a goodly proportion of the lay members answered to their names. Dr. C. G. Andrews, who has served the Conference so long and so well as the chief secretary, was unanimously re-elected to that office. The following were elected as his assistants: J. A. B. Jones, W. L. Linfield, G. H. Galloway, J. G. Galloway, H. G. Hawkins, and C. F. Emery. Nine o'clock A. M. and 3 P. M. were fixed as the hours for meeting and adjournment.

The various standing committees having been appointed, communications were read from Barbee & Smith, Agents of the Publishing House; from Dr. James Atkins, Sunday-school Secretary; from Dr. R. J. Bigham, Secretary of the Board of Education; from Paine and Lane Institutes, and from the Missionary Secretaries, from the Scarritt Bible and Training-school. The report from the Publishing House announced a gratifying increase in the volume of business for the year, the gain in assets being $41,000.

During the morning session Dr. Barbee turned over the sum of $700 from the Publishing House to the Board of Finance for the superannuates. The Missionary Secretaries reported a considerable advance in the collections over last year, and mentioned that the largest increase in collections and in membership in our mission fields this year has been in Brazil.

A memorial was presented from the W. P. and H. M. Society, requesting the attention of the ministry to the convicts on our State farms. Same was referred.

A letter from Dr. J. B. Fearn, our medical missionary to China, was then read, telling of a forward movement at all mission stations in that benighted land, and making an earnest request for re-enforcements.

The following brethren were then presented to the Conference: Dr. J. D. Barbee, Dr. E. E. Hoss, Dr. W. B. Murrah, Rev. Mr. Hutton, pastor of the Presbyterian Church; Rev. Mr. Cobb, of the Tennessee Conference, and Revs. G. W. Bachman and J. A. Bowen, of the North Mississippi Conference. Later on Rev. Dr. Hunter, of Jackson; Rev. J. B. K. Spain, Dr. R. J. Bigham, Secretary of the Board of Education, were introduced.

Dr. Murrah now read a highly gratifying report from Millsaps College, announcing a present enrollment of 170 students, with prospect for a considerable increase in the near future. Twenty of the students are the sons of preachers, and sixteen are preparing for the ministry. There are twenty enrolled in the Law Department. The college has not a dollar of indebtedness.

The following names were then referred to the Committee on Conference Relations: J. W. Sandell, supernumerary; A. B. Nicholson, H. J. Harris, E. A. Flowers, Geo. Bancroft, J. W. Harmon, J. A. Vance, H. R. Caldwell, J. H. Evans, R. A. Sibley, N. B. Yonng, W. B. Hines, J. M. Pugh, P. Howard, D. G. W. Ellis, L. P. Meador.

The names of the presiding elders were next called, their characters were passed, and each made a report of the state of his district. Dr. Weems stated that, notwithstanding the flood and the yellow fever, which affected a large portion of the Vicksburg district so seriously, most of the pastors would bring up fine reports. Dr. Andrews reported an increase of 500 members on the Meridian district—one new church at Binnsville, and one new parsonage at East End, Meridian. Bro. W. W. Simmons reported five new churches on the Brandon district.

The following were admitted on trial: L. E. Alford, J. J. Golden, Henry Jackson Moore, and Gus Shaw Harmon.

The following were advanced to the class of the second year: George P. McKeown, John A. Moore, and W. A. Terry. M. A. Thurman was continued in the class of the first year.

The names of the class of the second year were called, their characters were passed, and the following were advanced to the class of the third year: T. B. Cottrell, R. L. Phillips, R. A. Sibley, and J. H. Foreman. M. A. Thurman and G. M. Hull were continued in the class of second year. T. B. Cottrell and R. L. Phillips were elected to deacon's orders.

The Conference then listened to a very forceful and pleasing address by Dr. Hoss, editor of the Nashville Advocate.

Afterwards the passage of character was resumed, and reports were heard from the pastors in the Vicksburg, Natchez and Seashore districts.

Rev. I. W. Cooper read a report from the trustees of Whitworth College, which mentioned that the college now has 104 boarding pupils, and also that $500 has been expended since June in building and repairing. Then came sundry announcements and adjournment.

SECOND DAY.

Religious exercises were conducted by Rev. H. W. Featherstun. The following had their characters passed, and were continued in the class of the third year: J. C. Ellis, C. M. Crossley, E. E. Langford, G. W. Huff, and H. C. Brown. The last-named brother, having asked for a supernumerary relation on account of failing health and loss of voice, was referred to the Committee on Conference Relations. J. D. Ellis, R. E. Rutledge, Waldo W. Moore and W. M. Williams were advanced to the class of the fourth year. Thos. C. King and M. J. Miller, both in the class of the third year, were located at their own request.

A telegram of greeting from Conference of the Colored Methodist Episcopal Church, in session at Columbus, was received at this point, and Secretary Andrews was instructed to send a suitable response.

H. A. Gatlin was admitted on trial. J. J. Golden, H. J. Moore, W. A. Terry were elected to local deacon's orders. Robt. W. Burton was elected local elder.

Rev. H. C. Morrison, Missionary Secretary, and Dr. S. A. Steel, having arrived, were presented to the Conference. President Beeson then read a report from East Mississippi Female College, mentioning among other items of interest an enrollment of 300 students the present session, 100 of these being boarders. Several thousand dollars' worth of improvements have been made on the property during the year, and the school is having the most prosperous year of its history.

The following were admitted into full connection after having been treated to a very impressive and helpful address by Bishop Wilson, namely: R. L. Phillips, T. B. Cottrell, R. A. Sibley, and J. H. Foreman.

At the conclusion of his address Bishop Wilson called Bishop Galloway to the chair, who presided in his usual happy and easy style during the remainder of the morning session.

After hearing reports of all the pastors whose names had not been called the day previous, the Conference elected the following to elder's orders, they having stood approved examinations on the course of the fourth year: Chas. F. Emery, M. M. Black, E. T. Breland, A. H. Shannon, and J. G. Cammack. Robt. H. Barr and H. B. Vandenburg were continued in the class of the fourth year.

The Conference then proceeded to the selection of a place for holding the next Conference, and Hattiesburg was chosen.

Dr. Barbee now came forward and made a stirring and highly entertaining address in behalf of the Publishing House and its periodicals. The Doctor is a finent and humorous talker.

It was moved and carried that 9:30 A. M., Saturday, be appointed as the hour for electing delegates to the General Conference. Then came announcements and the benediction.

THIRD DAY.

Conference opened at the usual hour. Rev. A. F. Watkins conducted the religious exercises. After the approval of the Minutes, W. A. Gunning read the report of the directors of the Orphans' Home at Water Valley, informing the Conference that the building, though not entirely completed, is ready for occupancy, and requesting the appointment of Rev. M. L. Burton as manager. Same was adopted.

The report of the Committee on State of the Church spoke in strong terms against card playing, dancing, theater-going, and lax living, but took a hopeful view of the piety of the church as a whole.

A resolution introduced by Dr. H. M. DuBose, unqualifiedly condemning lynching, and all other forms of lawlessness, and calling upon the people everywhere to aid the officers of the law in suppressing mob rule, was unanimously adopted.

The Committee on Temperance brought in a ringing report, which was also heartily adopted, embodying a resolution requesting the Mississippi Legislature to make a slight change in the present excellent prohibition law, so as to prevent the sale of "hop tea," hop ale, etc., in prohibition counties, and making imprisonment for the unlawful sale of intoxicants not optional, but obligatory.

The Conference next adopted a memorial to Congress, asking for the passage of a law forbidding the granting of revenue licenses authorizing the sale of beer and intoxicants in any county or State where there is a State enactment in force against such sale. A second memorial, addressed to the General Conference, proposing certain changes in those paragraphs of the Discipline respecting the holding of church property, was adopted. A resolution was passed, urging the favorable and prompt action of Congress in the payment of a war claim of our Publishing House.

The following were then granted the relation of superannuates: A. B. Nicholson, H. J. Harris, E. A. Flowers, Geo. Bancroft, J. A. Vance, H. R. Caldwell, J. H. Evans, R. A. Sibley, N. B. Yonng, W. B. Hines, J. M. Pugh, P. Howard, D. G. W. Ellis, L. P. Meador, and J. W. Harmon.

J. W. Sandell and J. M. Cowan were placed on the supernumerary list.

Dr. Tigert, Book Editor, then entertained the Conference for a while by an eloquent speech in behalf of the Publishing House and the Review, which he declared has a larger circulation than any other such publication in our sister Methodist Churches.

Dr. S. A. Steel next made an address upon the Epworth League, fine in thought and utterance. He likened the League to a brand new mogul engine, which is ready to pull anything you hitch to it. The League, he believes fully, is the God-ordained means for the development of Christian character through service.

The Sabbath observance report, which was adopted, protested against the use of Sunday trains, the purchase and reading of Sunday papers, social visiting on the Sabbath, and the receiving of Sunday mails. It requested also that the next Conference be convened on Thursday, as was the case this year.

After the reports of the Committee on Bible Cause, the Joint Board of Finance and the Church Extension Board had been heard, Miss Addie Purnell, president of the W. P. and H. M. Society, made an earnest talk in behalf of the noble cause she represents.

Rev. E. T. Breland was located at his own request.

The following were elected delegates to the General Conference: Clerical: C. G. Andrews, D. D.; W. C. Black, A. F. Watkins. Alternates: W. B. Lewis and T. L. Mellen. Lay: Capt. S. B. Watts, Edward Mayes, and H. P. McGehee. Alternates: Rev. Irvin Miller and R. W. Millsaps.

Conference adjourned to meet at three o'clock P. M.

AFTERNOON SESSION.

Conference met at 3 P. M., Bishop Galloway in the chair. Bishop Wilson came in later and presided. Following the report of the Sunday-school Board came the report of the Committee on Publishing Interests, which recommended the re appointment of R. W. Bailey, R. J. Jones, and W. B. Lewis on the Publishing Committee, and also of the present incumbent as editor of the NEW ORLEANS ADVOCATE. The said report, which was adopted in full, highly commended the Nashville Advocate, as well as the other publications of our Publishing House, and contained the following respecting the NEW ORLEANS ADVOCATE:

"We deprecate the disposition of some preachers and laymen to subordinate the interests of our own publication to so called Methodist papers that are inimical to organized Methodism, whose columns abound in harsh and unjust criticism of the officers and doctrines of our church. Such publications circulated in the families of our people are calculated to inculcate in the minds of both young and old disloyalty to the doctrines and institutions of Methodism.... We rejoice in the continued prosperity of our Conference organ under the able management of Dr. Black. The marked improvement in the appearance of the paper is very gratifying, and we urge our preachers to renewed diligence in securing for it the support of our people."

A resolution was passed making it the duty of the pastors to read the report of the Committee on Publishing Interests to their several congregations.

Next came report of Board of Education, followed by addresses from Dr. Murrah and President Chambers. Report requested a sermon on Christian Education in every pastoral charge the first Sunday in May.

The lay delegation to the General Conference was completed at this session by the election of Howard P. McGehee, with Rev. Irvin Miller and R. W. Millsaps as alternates.

A resolution was passed requesting that steps be taken toward the correlation of the several female colleges within the bounds of the Conference.

The Colportage Board, in its report, made a very favorable showing as regards our Book Depository at Jackson, and recommend the reappointment of Rev. R. W. Bailey as colporter. Same was adopted.

The statistical secretary then reported the following items in answer to the questions in the Discipline: Local preachers this year, 117; white members, 36,443 (last year, 37,686); infants baptized during the year, 954; adults baptized, 792; number of Epworth Leagues, 36; Epworth League members, 1,647; number of Sunday-schools, 343; Sunday-school teachers, 2,051; Sunday-school scholars, 16,925. Contributed for foreign missions, $5,936.35; contributed for same last year, $6,528.93. Contributed for domestic missions, $2,353.13; contributed for church extension, $1,677.75; contributed for American Bible Society, $772.82; contributed for Bishops, $1,261.48; raised for support of presiding elders, $9,025.72; raised for support of pastors, $59,924 83. Number of societies, 428; number of church edifices, 386; number of pastoral charges, 123; number of parsonages, 107; number of district parsonages, 4.

By a rising vote the Conference adopted resolutions thanking the people of Jackson for their kindly hospitality, the pastors of the Baptist, Presbyterian, and Campbellite Churches for courtesies extended, the several railroads of the State and the press, both of Jackson and New Orleans, for favors and courtesies. Conference then adjourned till Monday morning.

SUNDAY'S SERVICES.

Commencing at 9 o'clock A. M. a love feast was held, conducted by Dr. C. G. Andrews, which was largely attended. It was a most delightful and helpful service. At 11 o'clock A. M., in the First Methodist Church, Bishop Wilson preached a grand and eloquent sermon upon the text: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." (Rom. 1, 16.) It was a masterly discourse, and was punctuated by many hearty amens, the Bishop several times taking some lofty flights that almost made his hearers forget whether they were in or out of the body.

After the sermon the following brethren were ordained deacons: Traveling deacons—Robert L. Phillips, Thomas B. Cottrell and R. A. Sibley, Jr. Local deacons—John J. Golden, Henry Jackson Moore and W. A. Terry.

At three o'clock P. M. a memorial service was held in honor of Rev. R. S. Woodward and Rev. J. V. Penn. The memoir of the former was read by Dr. C. G. Andrews; that of the latter by Rev. A. F. Watkins. Tributes to their memory were lovingly paid by a number of the brethren. The service closed with the sacrament of the Lord's Supper.

At 4 o'clock P. M., in the Epworth Hall, a League rally was held, at which a large crowd was present. Dr. Steel made the address, which was full of humor and good points.

At 7 P. M. Dr. Steel preached an earnest and powerful sermon in First Church upon the Holy Ghost, at the conclusion of which the following were ordained elders: Chas. F. Emery, Paul D. Hardin, McKendree M. Black, E. T. Breland, H. G. Hawkins, A. H. Shannon, Jas. T. Leggett, and J. G. Cammack, traveling elders; and Robt. W. Burton, local elder.

MONDAY MORNING'S SESSION.

Bishop Wilson opened Conference at the appointed hour, and after the usual preliminaries reports were heard from two or three committees which had not previously reported. Rev. H. W. Van Hook read the Epworth League report, which showed that while the League has not made as rapid progress in this Conference as ought to have been the case, it is moving forward and accomplishing much good.

After an earnest appeal in behalf of the Indian Mission by Rev. T. L. Mellen, a collection was taken for that cause amounting to $21 in cash and $21 in subscriptions.

The following resolutions, stated in brief, were offered by the Board of Missions and adopted by the Conference: 1. That missionary mass meetings be held by each presiding elder wherever practicable in his district. 2. That a missionary society be organized in connection with every Sunday-school in each pastoral charge. 3. That a missionary collection be taken and the full amount secured as early in the year as possible. 4. That earnest effort be made to circulate missionary literature among our people. 5. That all missionary funds be sent to our own Conference treasurer for distribution.

Rev. M. L. Burton, in a brief speech, plead for the hearty co-operation of the preachers and people in behalf of the Mississippi Orphanage, of which he is now manager.

Revs. H. G. Hawkins and C. F. Emery in short, but forceful speeches, urged the brethren to do their utmost to secure the enforcement of the present excellent laws of our State respecting Sabbath observance.

All other matters having been attended to, Bishop Wilson took occasion to speak a few kindly words of admonition and encouragement preliminary to reading the appointments. Speaking of the presiding eldership question, he remarked that that office, though sometimes misused, is an arm of power, and is almost absolutely essential to the success of Methodism. He urged the brethren of the ministry to cultivate habits of thinking, and advised them to have some positive line of study always on hand. "The people," he remarked, "want what you know, not merely what you have heard or read. We expect and require of you that you leave your works in better condition than when you took charge, if not financially, at least religiously." "Nobody," he further said, "is so like a true athlete as a minister who has to face a congregation and the devil. Possibly some mistakes will be made in the appointments; but," said he, "give me a perfect set of men, and I will give you a perfect set of appointments."

APPOINTMENTS.

VICKSBURG DISTRICT.

E. H. Monnger, P. E.
Vicksburg, Crawford Street, A. F. Watkins.
South Vicksburg, W. W. Cammack.
Rolling Fork, H. W. Van Hook.
Anguilla, E. E. Langford.
Mayersville, W. T. Griffin.
Warren, W. G. Backus.
Satartia, C. C. Evans.
South Warren, W. W. Hurst.
Edwards, J. G. Galloway.
Bolton, L. Carley.
Utica, G. A. Gulce.
Rocky Springs, J. N. Ware.
Hermanville, A. D. Miller.
Flora, J. G. Cammack.
Port Gibson, H. M. Ellis.
Financial agent Indian Mission, A. D. Miller.

JACKSON DISTRICT.

R. D. Nersworthy, P. E.
Jackson, First Church, H. M. DuBose; H. C. Brown and J. M. Cowan, supernumeraries.
Capitol Street, R. J. Jones.
Fairview, B. W. Lewis.
Brandon, B. F. Lewis.
Steen's Creek, R. Bradley.
Madison, J. D. Ellis.
Canton, T. L. Mellen.
Sharon, F. M. Williams.
Camden, T. J. Norsworthy.
Tranquil, W. A. Terry.
Lake City and Ludi, R. E. Rutledge.
Yazoo City, L. S. Jones.
Yazoo circuit, H. J. Moore.
Benton, H. L. Norton.
Terry, J. W. Brown.
Student at Millsaps College, A. H. Shannon.
Professor Millsaps College, J. A. Moore.
Editor NEW ORLEANS CHRISTIAN ADVOCATE, W. C. Black.
Conference colporter, R. W. Bailey.
Conference secretary of missions, T. L. Mellen.

FOREST DISTRICT.

W. W. Simmons, P. E.
Forest, W. M. Sullivan.
Morton, W. L. Linfield.
Shiloh, P. D. Hardin.
Clarksburg, G. W. Ferrer.
Trenton, P. H. Howse.
Raleigh, J. H. Foreman.
Montrose, Ira B. Robertson.
Lake, W. M. Stevens.
Newton and Hickory, D. P. Bradford.
Decatur, M. L. White.
Hillsboro, M. A. Thurman.
Walnut Grove, L. J. Jones.
Carthage, H. P. Lewis.
Chunkey, R. A. Sibley.
Rose Hill, D. C. Langford.
Vossburg, R. B. Downer.
Heidelberg, J. E. Riddle.
Neshoba and mission, D. Scarborough, and one to be supplied by J. C. Long.
Indian Mission, J. N. Tucker.

MERIDIAN DISTRICT.

C. G. Andrews, P. E.
Meridian, Central Church, H. W. Featherstun.
South Side and Poplar Springs, H. G. Hawkins.
East End, G. H. Galloway.
West End, F. M. Keen.
DeKalb, G. H. Thompson.
Binnsville, C. M. Crossley.
Porterville, to be supplied by E. J. Coker.
Lauderdale, G. S. Harmon.
Vimville, R. H. Barr.
North Kemper, to be supplied by R. L. Webb.
Daleville, H. Mellard.
Enterprise and Stonewall, J. T. Leggett.
Pachuta, W. G. Ferguson.
Shubuta, J. T. Nicholson
Marthersville, C. D. Cecil.
Energy, J. C. Ellis.
Waynesboro and State Line, A. T. Bell.
Wayne Mission, to be supplied by D. C. Farmer.
Winchester, R. L. Phillips.
Student Millsaps College, J. J. Golden.

SEASHORE DISTRICT.

C. A. Powell, P. E.
Moss Point, I. W. Cooper.
Americus, to be supplied by J. L. Jordan.
Escatawpa, G. W. Huff.
Biloxi, C. F. Emery.
Ocean Springs and Scranton, T. W. Brown.
Gulfport Mission, J. H. Holland.
Whittington, G. R. Ellis.
Bay St. Louis and Long Beach, J. P. Drake.
Pearlington and Logtown, W. G. Forsyth.
Lumberton and Poplarville, W. H. Huntley.

Awarded
Highest Honors—World's Fair.
Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Purvis, Geo. P. McKeown.
Columbus, H. B. Trevilion.
Hattiesburg, I. L. Peeldes.
Galloway, to be supplied by A. P. Cox.
Ellisville and Laurel, N. B. Harmon.
Vancleave, to be supplied.
Williamsburg, W. J. Dawson.
Leakesville, H. B. Vandenberg.
Fuller, F. B. Ormond.

BROOKHAVEN DISTRICT.

J. M. Weems, P. E.
Brookhaven, B. F. Jones.
Magnolia and Osyka, J. A. B. Jones; J. W. Sandell, supernumerary.
China Grove, B. H. Rawls.
Whitestown, J. W. Timin.
McComb City, J. M. Morse.
Summit and Tonisaw, V. V. Boone.
Bogue Chitto, J. A. Moore.
Pleasant Grove, to be supplied by M. Farrell.
Wesson, T. W. Adams.
North Wesson, H. D. Howell.
Providence, H. A. Gatlin.
Hazlehurst, R. Selby.
Martinsville, L. E. Alford.
Gallman, W. M. Williams.
Crystal Springs, W. B. Lewis.
Mount Carmel, J. D. Crymes.
Westville, J. S. Parker.
Caseyville, C. McDonald.
Adams, W. W. Morse.
President Whitworth Female College, J. W. Chambers; professor, C. W. Crisler.
District superintendent of American Bible Society, J. W. McLaurin.
Manager of Mississippi Orphans' Home, M. L. Burton.

NATCHEZ DISTRICT.

W. L. C. Hunnicutt, P. E.
Natchez, Jefferson Street, T. B. Holloman.
Natchez, Wesley Chapel, J. T. Abney.
Washington, G. M. Hull.
Fayette, B. S. Rayner.
Barlow, E. F. Edgar.
Roxie, R. A. Breland.
Amite, D. F. Guice.
Gloster, M. M. Black.
Centerville, M. H. Moore.
Wilkinson, to be supplied by J. C. Long.
Woodville, J. W. Crisler.
Percy Creek, W. W. Moore.
Meadville, R. S. Gale.
Harriston, R. F. Witt.

H. E. Partridge, transferred to Florida Conference, and stationed at Bartow.

The following were announced as the Joint Board of Finance: G. A. Guice, H. L. Norton, W. M. Sullivan, F. M. Keen, W. G. Forsyth, J. W. Chambers, M. M. Black, Thomas Monut, W. M. Thornton, D. S. Harmon, John A. McLeod, J. T. Suddoth, and E. A. Enochs.

The following were appointed as the visiting committees:

Millsaps College—W. L. C. Hunnicutt and J. S. Sexton.

Whitworth Female College—G. A. Guice and L. Lampton.

East Mississippi Female College—D. P. Bradford and W. M. Thornton

Port Gibson Female College—R. F. Witt and T. B. Holloman.

Edward McGehee Female College—M. M. Black and Richard F. Reed.

THE NIGHT SERVICES AND THE WATCH-NIGHT MEETING.

On Wednesday night Dr. H. W. Featherstun preached an able and entertaining sermon.

Thursday evening the pulpit of First Church was filled by Dr. E. E. Hoss, of the Nashville Advocate, who preached a sermon of great power and helpfulness, using as a text the sixteenth verse of the third chapter of John.

On Friday night an educational mass meeting was held, the house being filled to its utmost capacity. Rev. A. F. Watkins presided. The first speaker was Dr. W. B. Murrah, who delivered a magnificent address. He was followed by Dr. R. J. Bigham, Secretary of the Board of Education, who warmly eulogized the work of the smaller colleges, and made an earnest plea in behalf of Paine and Lane Institutes for the education of colored youth. His address was strong and eloquent, and he made a fine impression. Bishop Galloway then came forward, and proceeded to take a collection for Haygood Memorial Hall, the splendid sum of $268 being quickly secured. The Bishop has few equals as a collector, as indeed he has few in the line of pulpit oratory.

After a meeting of the Conference Brotherhood, lasting for about three-quarters of an hour, the audience had the pleasure of listening to Dr. Sam Steel's matchless address on "The Pioneers of Methodism," which was listened to with breathless attention by the vast audience. Some had gotten sleepy before he began, but they soon woke up, and remained awake till the meeting broke up. At times his hearers were electrified. The lecture closed about a quarter before twelve o'clock, and then the solemn and impressive watch-night service began, which was conducted by Dr. C. G. Andrews. A hymn of consecration was sung suitable to the dying year. The whole audience joined in silent prayer for five minutes, and then was led by Rev. W. B. Lewis, the striking of the midnight hour finding all upon their knees, confessing their sins and renewing their vows. Then the congregation rose and sang with great fervor the New Year's hymn, after which Dr. Steel requested everybody present who was determined by the help of God to live a better life during the New Year, to come up and shake his hands. Nearly everyone present responded. It was a scene never to be forgotten.

On Saturday night a missionary mass meeting was held, addresses being delivered by Dr. H. C. Morrison, whose remarks are always eloquent and edifying, and by Miss Addie Marshall, president of the W. F. M. S. A collection was taken amounting to about $31.

CONFERENCE NOTES.

The connectional brethren were present in full force. General Conference is nigh at hand.

Dr. DuBose was all that could be desired as a Conference host, and his praise was in the mouths of all.

The weather was delightful—in fact, ideal. Scarcely a cloud flecked the sky during the entire session.

Twenty-five or more ladies, many of them ministers' wives, were in attendance upon the Conference.

Revs. R. M. Standifer, J. A. Bowen, and J. H. Mitchell, of the North Mississippi Conference, delighted us by their presence.

Rev. J. O. Andrew, D. D., editor of the Alabama Advocate, was in attendance, and preached a strong sermon at the Capitol Street Church, Sunday morning.

Bishop Wilson presides with wonderful ease and skill, and despatches business rapidly, but not hurriedly. He is a man of great force and measureless resources.

Notwithstanding it was the holiday season, the people of Jackson were exceeding generous in their hospitality, and vied with each other in extending courtesies to their guests.

All were charmed at having our beloved Bishop Galloway present at the Conference, and participating in its work. It is not often we are so fortunate as to have two Bishops on hand.

The Conference was remarkable for harmony, good feeling, brevity, and the absence of complaints and ugly charges. In not a single instance was a committee appointed to investigate charges against ministerial character.

It was a matter for surprise, as well as congratulation, that the charges which had been visited by yellow fever brought up such excellent reports. Rev. J. G. Galloway, of Edwards, reported the assessments for foreign missions and for Conference claimants paid in full, and only twenty-five per cent. shortage in the other assessments. Rev. C. F. Emery reported his own salary as overpaid, the presiding elder's assessment as paid in full, and the other assessments as only one-third behind.

In these days of disappointments it a gratification to know that one can buy a bottle of Salvation Oil for 25 cts.

MISSISSIPPI CONFERENCE.

The MSS. of the Minutes went into the hands of the printers to-day. They say that the job will be completed in fifteen days. The ministers will please let me know their post-offices at once. Also let me know if there has been any change in the number of their members, so that I may know how to apportion the Minutes among their pastoral charges.

C. G. ANDREWS, Sec'y.

Jan. 3, 1897.

Dr. Bull's Cough Syrup takes the lead of all cough preparations on our shelves. Carpenter & Palmeter, Jamestown, N. Y.

No delay on your return trip from the Southeast if you go via the Texas and Pacific.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

NOTES.

Rev. J. M. Wyatt is in great favor with his flock at Ripley.

***

Rev. J. L. Pierce will report salary and collections paid in full.

***

Rev. T. B. Clifford has made an auspicious beginning at Booneville.

***

Corinth station is much pleased at the return of Dr. W. T. J. Sullivan for another year.

***

Under the wise pastorate of Rev. J. H. Shumaker, Inka station is enjoying great prosperity.

***

We regret missing a call a few days since from Rev. T. J. Upton, of the Louisiana Conference.

***

Rev. Henry B. Carre was ordained last Sabbath at Carondelet Stroot Church by Bishop Keener.

***

Rev. H. H. Ahrens will ask for a location at the approaching session of the Louisiana Conference.

***

Dryades Street Church—Rev. S. S. Keener, pastor—has met all its financial obligations for the current year.

***

Rev. J. W. Davis passed through the city en route to Conference, and paid the ADVOCATE office an appreciated call.

***

Rev. J. B. Kent let the light of his countenance shine into our sanctum on Tuesday last. We regret to have missed him.

***

The Corinth district, North Mississippi Conference, nuder the wise and energetic leadership of Rev. H. R. Tucker, is making progress along all lines.

***

We learn that Rev. R. M. Standifer, of the North Mississippi Conference, has been solicited by numerous friends to become a candidate for the presidency of the I. L. and C. Without disparaging any other aspirant, we claim the privilege of saying that in our judgment Bro. Standifer is well qualified for the place. He has the requisite scholarship and other necessary qualifications.

IT IS BETTER to take Hood's Sarsaparilla than to experiment with unknown and untried preparations. We know Hood's Sarsaparilla actually and permanently cures.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

A CHRISTMAS GIFT.

Accept a Christmas present for the orphans from a FRIEND.

Water Valley, Miss., Dec. 27, 1897.

MR. EDITOR: The above note, enclosing three dollars cash, was received through the mails this A. M. The envelope was postmarked Starkville, Miss., and I ask to acknowledge receipt through your columns. May the good Lord bless the sender!

I. T. BLOUNT,
Treas. Orphans' Home.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs and Throat Troubles.

SCRIBNER'S MAGAZINE FOR 1898.

A GREAT PROGRAMME.

THE STORY OF THE REVOLUTION by Senator Henry Cabot Lodge, to run throughout the year. (For the first time all the modern art forces and resources will be brought to bear upon the Revolution. Howard Pyle and a corps of artists are making over 100 paintings and drawings expressly for this great work.)

CAPTAIN A. T. MAHAN'S "The American Navy in the Revolution," to be illustrated by Carlton T. Chapman, the marine artist; Harry Fenn, and others.

THOMAS NELSON PAGE'S FIRST LONG NOVEL, "Red Rock—A Chronicle of Reconstruction." Mr. Page has devoted four years to the story, and he considers it his best work. (Illustrated by B. West Clinedinst.)

RUDYARD KIPLING, RICHARD HARDING DAVIS, JOEL CHANDLER HARRIS, GEORGE W. CABLE, and others, are under engagement to contribute stories during 1898.

ROBERT GRANT'S "SEARCH-LIGHT LETTERS"—replies to various letters that came in consequence of his "Reflections of a Married Man" and "The Opinions of a Philosopher."

"THE WORKERS" in a new field—Walter A. Wykoff, the college man who became a laborer, will tell about his experience with sweat-shop laborers and anarchists in Chicago. (Illustrated from life by W. R. Leigh.)

THE THEATRE, THE MINE, etc., will be treated in "The Conduct of Great Businesses" series (as were "The Wheat Farm," "The Newspaper," etc., in '97), with numerous illustrations.

LIFE AT GIRLS' COLLEGES like the articles on "Undergraduate Life at Harvard, Princeton and Yale," and as richly illustrated.

POLITICAL REMINISCENCES by Senator Hoar, who has been in public life for forty-five years.

C. D. GIBSON will contribute two serial sets of drawings during '98. "A New York Day," "The Seven Ages of American Woman."

☞ The full prospectus for '98 in small book form (24 pages), printed in two colors, with numerous illustrations (cover and decorations by Maxfield Parrish), will be sent upon application, postage paid.

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried.
Yours, most respectfully,
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Epworth League

BY REV. HERMANN W. KNICKERBOCKER, 813 Foucher St., New Orleans.

UNION EPWORTH LEAGUE.

The regular monthly meeting, at which there will be the semi-annual election of officers, will be held in Algiers on the third Tuesday night (Jan. 18) at 7:30 o'clock, instead of the second Tuesday, as usual.

AIDERS OF ANARCHY.

Two classes of men in this country are public enemies. They are the insincere labor agitator who has his living by that craft, and the heartless and grasping capitalist who is ever ready to take advantage of the necessities of the poor and who regards the working people in the light of machines, to be run up to their full capacity until worn out, and then remorselessly thrown aside. These persons, while as far apart as the poles, so far as social position is concerned, and while proclaiming diametrically opposite opinions, are really allies. They have, in fact, precisely similar motives, though on a different scale, for while the agitator seeks to secure a precarious livelihood, the capitalist's purpose is to add to his wealth. Neither has the least interest in the welfare of the country or the happiness of his fellows. Both are saturated with selfishness and both are breeders of anarchy. The dawn of the millennium will witness the disappearance of both, and it will be a good riddance of bad rubbish.

The professional agitator is a workingman in name only. He may have a knowledge of some wage-earning calling, but it is many a day since his hands bore the mark of real toil. He goes about among mechanics and laborers stirring up the embers of discontent that smoulder in almost every heart. He takes advantage of the organizations that exist among workingmen, sometimes creating unions of his own, and subordinating the associations of the industrial portion of the population to his own selfish uses. He flourishes best in hard times, for it is then he can most effectively appeal to the spirit of discontent. He is in his element when organizing a strike, nor does he ever bother his head about the justice or reason of the demands which workingmen make by his advice, nor the probability of success. He is after notoriety and revenue, and both come in full measure when a strike is on. He is a person whose heart is full of mischief which his tongue constantly expresses, and the wise workingman will have nothing to do with him.

Perhaps the most dangerous force in this country, however, is the person or combination of persons whose dominating thought is to get the greatest amount of work out of employees at the least possible cost, and who never manifests the least interest in their welfare. Hardness produces hardness. While the employer looks down from a fancied eminence upon the men and women whose toil is adding to his wealth with much the same feeling that the slave owner used to regard his chattel, a sentiment of hatred takes possession of the mechanic's heart. He is in a mood to listen to the solicitations of the anarchist.

Those who assume an attitude of indifference to their workmen are the enemies of their own order. One such person is a more potent ally of anarchy than a thousand John Mosts. There needs to be a realization of this fact and a concentration of public sentiment against corporate or individual selfishness. Thousands of employers are generous and humane, interested in the welfare of their servants and willing to pay fair wages. May their tribe increase!—Central Advocate.

For hoarseness, loss of voice, and all affections of the vocal organs, the favorite remedy with many clergymen, singers, actors, auctioneers, and public speakers, is Ayer's Cherry Pectoral. As an anodyne expectorant, its beneficial effects are promptly realized.

54 YEARS RECORD

The Mutual Life Insurance Com'y OF NEW YORK.

Purely Mutual Company. No Capital Stock

IN FIFTY-FOUR YEARS—
Has paid for death claims.....over 178 millions of dollars
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MANSFIELD, LA.

And if they are in earnest about getting an education, and desire to become more useful as Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.
For further particulars address, T. S. SLIGH, President of Faculty; REV. J. L. P. SHEPPARD, President of Board of Trustees or A. F. JACKSON, Secretary and Treasurer

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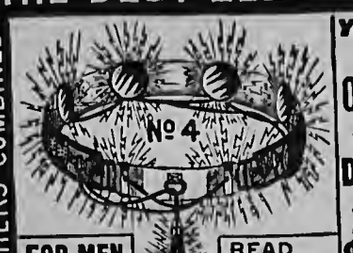

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Torpid Liver
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We make this Special Unprecedented Offer to Quickly Introduce and Obtain Agents in New Localities.

To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr Horne's New Improved Regular $20.00 Electric Belt for only $6.66, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the history of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.

Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture, in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $40.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.

YOU RUN NO RISK IN DEALING WITH US.

We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.

WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts CUT OUT COUPON and send to us with your waist measure in inches. Don't delay. Order today if possible, otherwise you may forget it.

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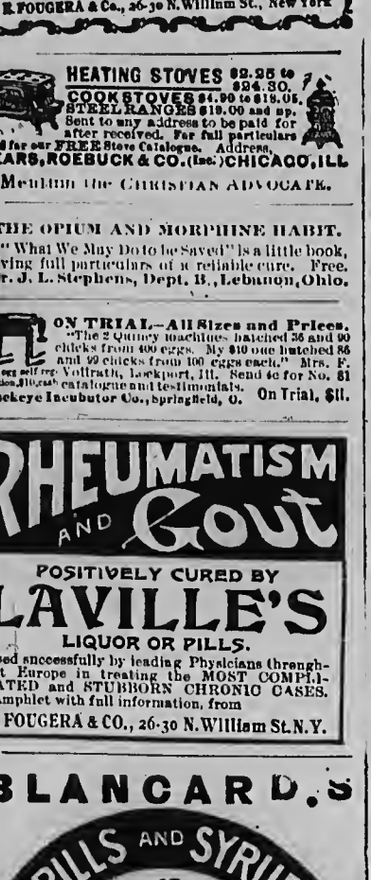

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To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

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EPPS'S

GRATEFUL—COMFORTING.

COCOA

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Home Circle

A SMALL BOY'S PLAINT.

When the blizzard is blowing outside in the street, I have to stay here in the house.
I have to sit quiet the whole of the time, as still as a little brown mouse.
They won't let me tease my small brother at all, or play with my small sister's things,
And mama's not pleased if I step in her room and set off a little firm sneezing.

And papa gets mad as a crazy March hare when I cut pictures out of his books.
I can not go down to the kitchen to stay, because we have the crossest of cooks.
The waitress don't like it if, by some mischance, I upset the cranberry pie.
On blizzardly days there isn't a boy so unhappy and tired as I.

The dog, he snaps at me if I pull his tail; and pussy, she scratches my hand
If I put her aboard the piano and play she's the head of a musical band.
The baby, he cries if I poke at his eyes, and his nurse drives me out of the place,
And tells me that all through the rest of the day, she don't want a sight of my face.

I wish it would clear, for I want to go out; I can not stay quiet and still.
I'm so full of moviness all of the time, that sitting down makes me feel ill.
I can not do anything—no, not a thing I can't say I will or I won't;
I can not go out, and I can not stay in, when there's nothing to do but to don't.

Harper's Bazar.

LOVE IN THE HOME.

Love is the wind, the tide, the waves, the sunshine. Its power is incalculable; it is many horse-power. It never ceases, it never slacks; it can move with the globe without a resting-place; it can warm without fire; it can feed without meat; it can clothe without garments; it can shelter without roof; it can make a paradise within, which will dispense with a paradise without. But, though the wisest men in all ages have labored to publish this force, and every human heart is, sooner or later, more or less, made to feel it, yet how little is actually applied to social ends. True, it is the motive power of all successful social machinery; but, as in physics, we have made the elements do only a little drudgery for us, steam to take the place of a few horses, wind of a few oars, water of a few cranks and hand-mills; as the mechanical forces have not yet been generously and largely applied to make the physical world answer to the ideal, so the power of love has been but meanly and sparingly applied as yet.—Henry D. Thoreau.

"Though his hair be gray, he is not old in mind," so said one of the Latin poets. A man's physical powers may become enfeebled by age or other causes, while his mind remains clear and vigorous. Constant rubbing burnishes the steel; constant use brightens the intellect.—Rev. John Scott, D. D.

HALL'S Vegetable Sicilian HAIR RENEWER

Gives new life and vigor to the roots of the hair. It's like water to a drooping plant. No gray hair. No baldness.

TO SPOIL A CHILD.

1. Begin young by giving him whatever he cries for.

2. Tell him he is too much for you—that you can do nothing with him.

3. Have divided counsels as between father and mother.

4. Let him learn (from his father's example) to despise his mother.

5. Do not know or care who his companions may be.

6. Let him read whatever he likes.

7. Let the child, whether boy or girl, rove the streets in the evenings—a good school for both sexes.

8. Strain at a gnat and swallow a camel; chastise severely for a foible, and laugh at a vice.

These rules are not untried. Many parents have proved them with substantial uniformity of results. If a faithful observance of them does not spoil your child, you will at least have the comfortable reflection that you have done what you could.—The Author of "How to Be Happy Though Married," Christian Commonwealth.

LEARN TO WORK.

No young man can make a success in life unless he works. He can not loaf around the street-corner saloons without deteriorating. He must learn a trade or do some honest work; or, before he knows it, he will be a chronic loafer, despised by all with whom he comes in contact.

Do something, no matter how small, and do it well, and you will eventually find yourself climbing the ladder of success. There are many obstacles to overcome, but toil, grit and endurance will overcome them all. Help yourself, and God and good men will help you.—Farm and Fireside.

Willie (reading): "Pa, what is a prevaricating minion of Beelzebub?"

Pa: "A man who disagrees with you politically, my son."

ON BEING HURRIED.

There are very few occasions in life that call for hurry. Perhaps no one man confronts in his whole career more than two or three emergencies that call for instant action. It requires the genius of insight and courage to deal with those. But in the vast majority of instances we make a fatal mistake when we suffer the urgency of others, or an apparent crisis, to lead us into a course of action that has not been thoroughly considered. It is wonderful what a capacity things that we consider urgent have for "keeping," if one is only self-contained and patient enough to let them "keep." One of the most successful business men we have ever known was famous for his refusal to give immediate decisions upon important questions. He said to those who knew him well that he had "to sleep over" things before he made up his mind. That did not mean that he took them home to worry about them, but that he let them lie in his mind and germinate before he would decide just what he would do. At least, he gained the advantage of looking at the matter from several different points of view. And the point of view frequently changes the whole aspect of a situation. The men who are in such a "drive" and hurry that they must make up their minds "right away" turn up with unusual frequency in the bankruptcy courts. There is nothing lost by following the sound maxim, "If you don't know what to do, do nothing."—Watchman.

RECONCILIATION.

It is the custom in Germany to bury all quarrels with the old year. On the first day of the new year those who have not spoken to each other for eleven months begin again to be brotherly. Friends that have fallen out with each other fall in again. That is better than to wait as they did in some old heathen land until one party is dead. Then his coffin halted before the door of his enemy for reconciliation. But even that was better than to wait until both are before the judgment bar of God. How little your excuse will look in the light of the throne!—Christian Observer.

"A demagogue," said a small boy who builded better than he knew, "is a vessel that holds wine, gin, whisky, or any other liquor."—Youth's Companion.

Hygiene.

WARM BATHS.

Warm baths often prevent the most virulent diseases. A person who may be in fear of having received infection of any kind should take a warm bath, suffer perspiration to ensue, and then rub dry. He is advised to dress warmly to guard against taking cold. If the system has imbibed any infections matter, it will be removed by resorting to the warm bath, if the latter is taken before the infection has had time to spread over the system, and even if some time has elapsed, the drenching perspiration that may be induced by hot water will be very likely to remove it. In case of congestion, bilious colic, inflammation, etc., there is no remedy more certain to give relief than a hot bath. In case of obstinate constipation, also, wonderful cures have been wrought.—The Pacific.

To maintain a sound mind in a sound, healthy body there are important rules to be carefully observed. Keep the whole body clean, and the skin clear and unobstructed, secure perfect digestion, maintain an approving conscience and a cheerful, contented disposition, and your reward shall be happy, youthful days, vigor and strength in mature years, crowning ripe old age with the full experience of a useful life.—Housekeeper.

Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fiber, or any part which is the seat of the vital principle.—Baron Liebig.

Malt liquors are one of the main sources of indigestion.—Norman Kerr, M. D.

Deeds are the surest cure for doubts. He who lives in faithfulness will live also in the fullness of faith.—The Lookout.

Ferry's SEEDS

grow paying crops because they're fresh and always the best. For sale everywhere. Refuse substitutes. Stick to Ferry's Seeds and prosper. 1898 Seed Annual free. Write for it.

D. M. FERRY & CO., Detroit, Mich.

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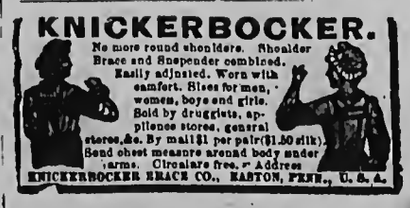

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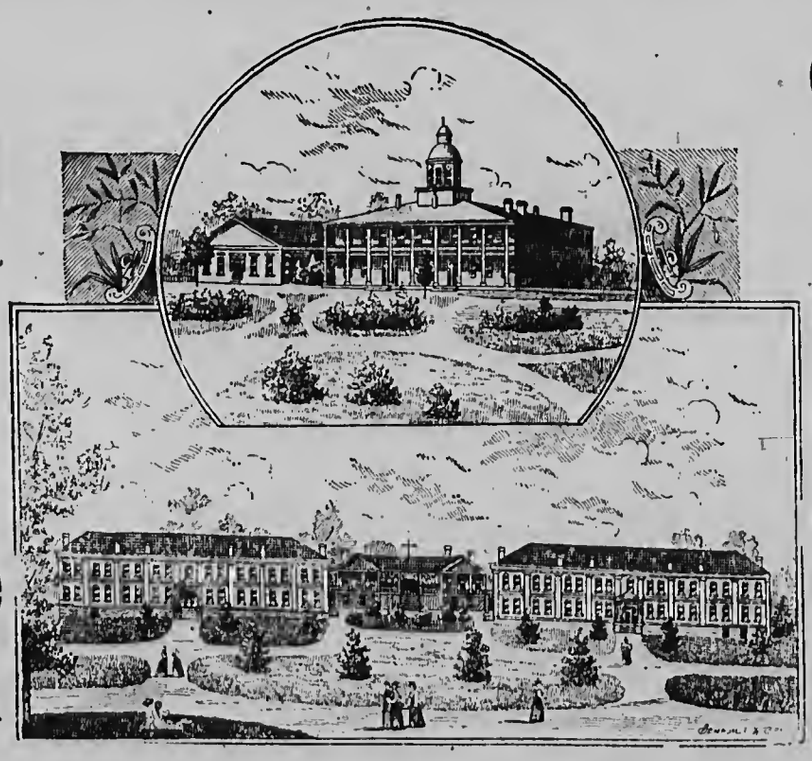

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Mention the CHRISTIAN ADVOCATE.

OBITUARIES.

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COTTRELL—Mrs. FANNIE G., wife of Rev. T. B. Cottrell, and daughter of W. and Maggie Cannon, was born near Daytona, Orange county, Ala., Feb. 14, 1872; was married at Selma, Ala., April 16, 1889, and died at Lake City, Miss., Nov. 21, 1897, leaving a husband and four little girls, the youngest an infant only five days old, when she died. She was raised by Christian parents, her father always holding some prominent office, or offices, in the church, and has been for several years a most efficient Sabbath-school superintendent in the First Methodist Church of Selma, Ala. Her mother died when she was quite young. One brother, two affectionate sisters, and other relatives, besides father, survive to mourn her apparently timely death.

Fannie was trained up a Christian, and adorned the doctrine in all the relations of life she sustained. Her love for husband and children was most beautiful, ever manifested, not only in kisses and caresses, but in faithful and timely ministries. Her "honeymoon" never waned; she was always like and fond loving bride. Her family discipline was always gentle, yet effectual. She never exhibited the least impatience, not even under the most trying provocations. Her purest, ardent, conjugal love, backed by good sense, made her a most valued helpmeet. Her husband's business was her business, and she watched it with jealous care. Everything that created "Tom," as she called him, interested her. All that "Tom" loved she loved. Tom's father and sisters were her father and sisters. She was literally one of us. How devoted to give her up! When "Tom" joined Mississippi Conference she felt, as every preacher's wife should feel, that she must fit for his responsibilities. She threw herself fully into the work, studying more diligently the Methodist Discipline, and reading more carefully the denominational papers, missionary journals, etc. She visited with him on charge, and with a facility of adaptation which could come only from the heart won universal love and esteem. She, like her Master, was no respecter of persons, but seemed to partial to the poor. Before she was a preacher's wife, on occasion of public festivals was careful to look after the neglected.

The noble women on Silver Creek and Lee Lake charge evinced their appreciation and love for her both by word and deed, often making her useful presents. Hospitality knew no limits nor discrimination. She was especially delighted with the visit of preachers, and those who visited her husband will witness to the ever cordial attentions and thoughtful and considerate entertainments she rendered them. Taking a dear one from a fond husband and four little children, and from so useful a life, who can tell be numbered with those strange dispensations incomprehensible to the human mind but "He doeth all things well," and his grace is sufficient.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

Though "clouds and darkness are round about him," yet "righteousness and judgment are the habitation of his throne."

Farewell for a time, precious Fannie! We are coming, and, if faithful, all of us will soon be with you. H. COTTRELL.

McALLISTER—JOHN CALVIN McALLISTER was born at Bowling Green, Ky., Jan. 4, 1820, and died at New Orleans, La., Dec. 14, 1897. At an early age he moved to Jackson, Miss., where he engaged in mercantile, and also served as postmaster. Here in 1842, he married Miss Almira Judd, who was the faithful and affectionate partner of his life, and who tenderly closed his dying eyes.

While in New Orleans, and in his meridian, he engaged in merchandising under the firm-head of McAllister, Gardiner & McNair.

He joined the church at Jackson, Miss., during a quarterly meeting session presided over by Rev. C. K. Marshall. This was the beginning of the friendship which lasted through life.

The writer first knew Brother McAllister three years ago, when he was a listened and matured Christian. For a long time he had been a steward in Carondelet Street Church. He was esteemed and loved by all for his proven integrity and piety. A large circle of friends gathered to pay their last tributes of respect over his pathetic ashes. For years the church, and the great interests for which it stands, was first in his thoughts and affections. In his heart he loved the gates of Zion, and by prayer and work ministered to her prosperity. In comparison he despised the festal mosaic and mirth of the tents of wickedness, and rejoiced in the sacred, soul-communings of the sanctuary. His word said he said, "A day in thy courts is better than a thousand." From experience he knew the truth of the beatitude, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." He knew the sources of spiritual life, and through prayer and the word of God held communion with the Father in heaven. The languors of his spirit was, "Who have I in heaven but thee? and there is none upon the earth that I desire beside thee." His conception of God was embodied in the words of inspiration, "In thy presence is fullness of joy, and at thy right hand are pleasures for evermore." At that fountain he took long and deep draughts. As he walked into the valley of the shadow he had for companion, friend and comforter the Savior of all who believe on and obey him. To this fact he bore emphatic witness.

Bro. McAllister furnished another illustration of the truth that to a good man the incident we call death is not life's impoverishment, but its coronation. "There is a natural body and there is a spiritual body." Who can tell what raptures of communion he has held since he left us "with the spirits of just men made perfect"? His daily prayer was, that his entire family might join him in God's indissoluble and ethereal kingdom.

LONG—That dark-winged messenger came to our community and church, and took from us, in the very zenith of his manhood, Bro. DANIAL ROBERT LONG.

The subject of this sketch was born in what is now Montgomery county, Miss., a few miles west of Winona, March 11, 1867; was converted and joined the M. E. Church, South, at Columbiana, in 1882. He afterwards moved his membership to Bluff Springs, in the Winona circuit, where it remained until his death.

He was married to Miss Mary V. Smith, May 27 1894, by Rev. Joseph T. Howell. He leaves his young wife and two little children to battle once with the cares and conflicts of this life; but One has promised to be a "father to the fatherless and a friend to the widow."

One who knew him best writes that "he tried to live a Christian life; prayed with and for his wife and little ones often, even in his last illness."

Bro. Long, though seemingly of a robust constitution, was in bad health from the beginning of the year, having a complication of diseases, but the most serious trouble was heart disease, which took him away from home and friends on the twenty-second day of July, 1897.

May the richest benedictions of heaven rest upon that saddened home! HIS PASTOR.

BALL—D. N. BALL was born in Pike county, Miss., Feb. 24, 1833 and died Dec. 20, 1897. He was converted and joined the M. E. Church, South, in early manhood, in which he lived till the day of his death. He was married to M. E. Tyler, Aug. 30, 1855. To this union were born fifteen children, nine of whom, with their mother, still live. One of his sons is now sheriff of his native county; another is a successful physician of Alexandria, La. Two of his daughters married Methodist preachers: Rev. W. M. Stevens, of the Mississippi Conference, and Rev. L. E. Alford, of the Louisiana Conference.

We feel our insufficiency to make an adequate measurement of the great soul that lived among us. He was true to God and loyal to his church. A devoted husband, loving father, good neighbor, upright citizen, generous and godly man has fallen. We shall miss him, for he was eminently a peacemaker among us. He loved his preacher, who always found place to rest at his happy home. The large congregation that attended his funeral gave evidence of their appreciation of him. We shall meet him again. W. W. MOREE.

DAVIS—Miss GEORGIE W. DAVIS, daughter of Mr. and Mrs. R. M. Davis, was born Jan. 13, 1884, and departed this life at Vinton, La., Nov. 16, 1897. She was brightly converted and joined the M. E. Church, South, in her eighth year. When asked by her mother if she thought her sins were forgiven, she said, "I know it." She was bright, studious, cheerful, unselfish, attractive, kind and thoughtful of others' happiness; gentle, making friends of old and young. She was a pure, sweet Christian girl. She bore her thirteen days of sickness with the fortitude of a soldier. We loved her here, and we will love her more and more in heaven. God bless and comfort the bereaved ones is our prayer.

F. G. HOCUTT.

NOBLIN—Resolutions of the fourth Quarterly Conference at Edwards, Miss.:

Whereas, During the awful scourge that visited our town our heavenly Father, in his wise providence, has been pleased to take from our midst two members of this Quarterly Conference; therefore, be it

Resolved, That in the death of Bros. R. H. and C. H. NOBLIN the church has sustained a loss of two of its most faithful members, men full of faith, who loved the church and were ever zealous about the Master's business.

Resolved, That, as officers of the church, they were ever thoughtful of their pastor and his needs, and of every interest of the church.

Resolved, That in them the pastor loses most faithful friends and advisers, the Quarterly Conference wise counsellors, the church faithful workers.

Resolved, That to their families we tender our heartfelt sympathy, and pray that the God of all comfort their hearts in the time of sorrow.

Resolved, That these resolutions be spread upon the Minutes of the Conference, and a copy sent to the families of the deceased and to the NEW ORLEANS CHRISTIAN ADVOCATE.

J. B. GALLOWAY, for Com.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Hall's Family Pills are the best.

Selfish ambition may help us to climb to the point where we may be seen, but it never aids us in climbing to where we can see. The higher a man gets in the world in pursuit of selfish aims the narrower his field of vision becomes; the higher he gets in pursuit of unselfish aims the farther he can see around him. It matters little whether we climb in life if we do not climb toward a higher point of vision.—Sunday School Times.

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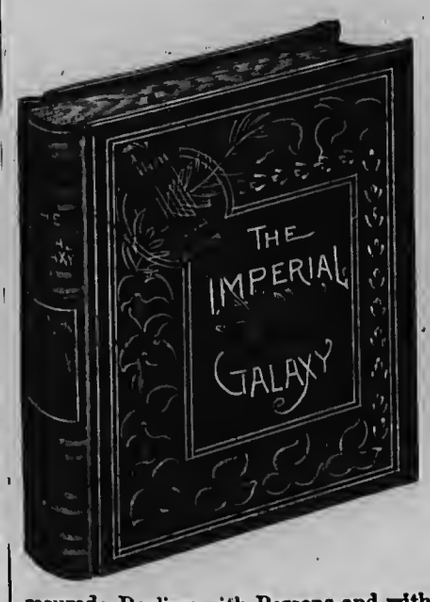

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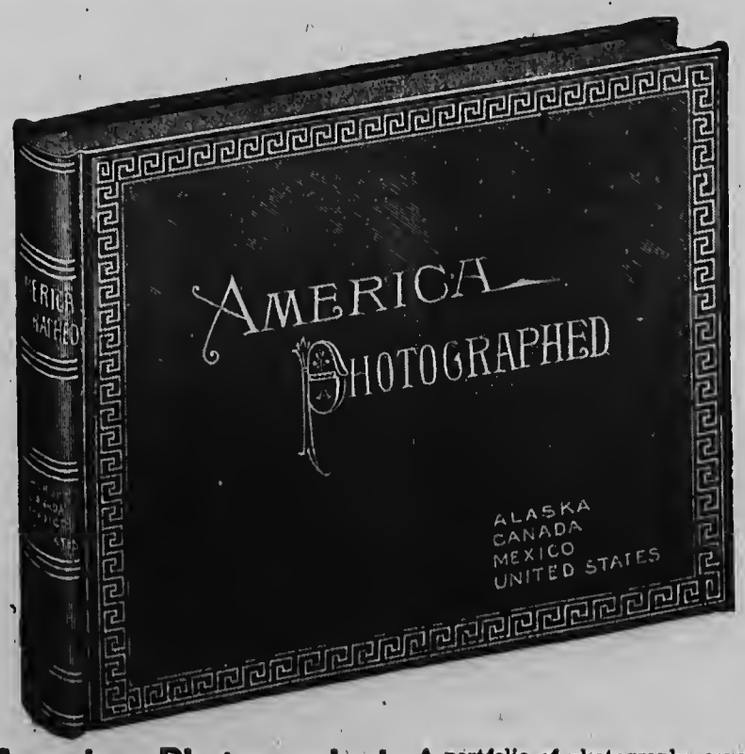

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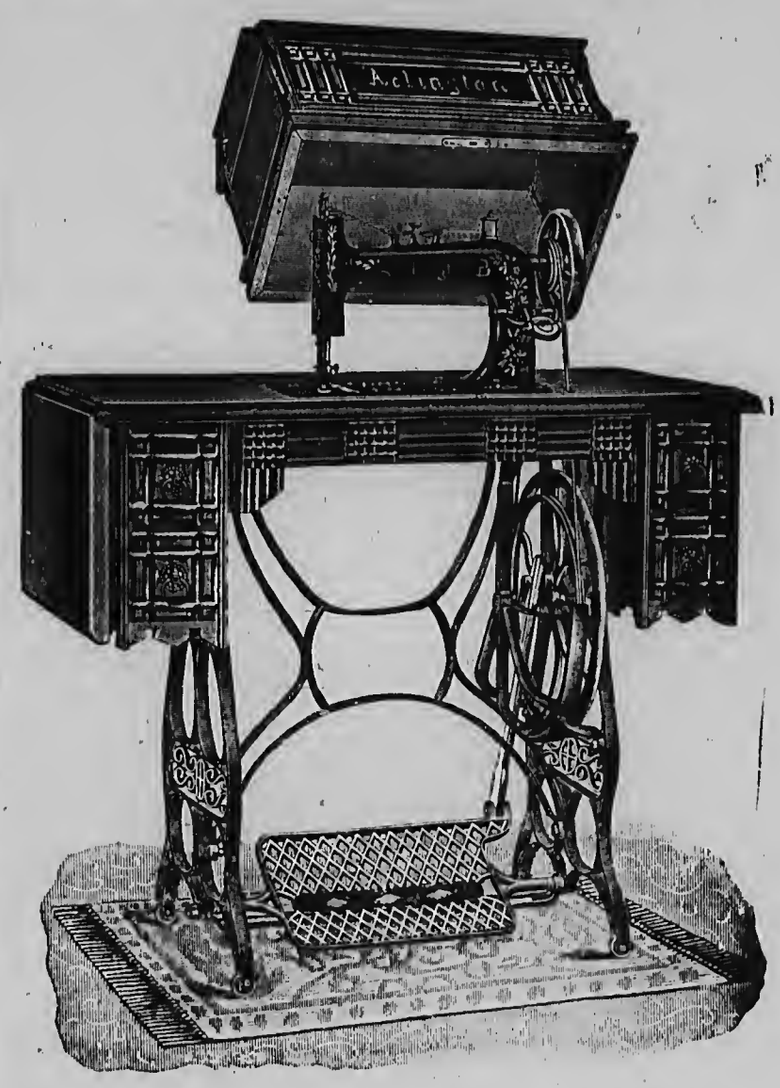
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one skirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great ease, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring as even tension; can be threaded in the dark, and easily understood.

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NEWS OF THE WEEK.

DOMESTIC.

Over $13,000 has already been subscribed in New York toward the Henry George Memorial Fund.

The people of Seattle will vote at the March election on the question whether the liquor license in that city shall be $600 or $1,000.

Spokane will be the terminus of the longest telephone line in the world within ten days. Connection will then be open between Spokane and San Diego, Cal., a distance of 1700 miles.

The senatorial contest in the Ohio Legislature has become desperate. The combine of ten anti-Hanna Republicans with the Democratic members won at the caucuses Saturday night and again on Monday, organizing both branches of the Legislature in the interest of the combine opposition to the re-election of Senator Marcus A. Hanna.

Rev. Frederic Poole, of the Chinese Mission, in Philadelphia, marched at the head of 200 Christianized Chinamen in that city, dressed in the Chinese garb and wearing a false queue.

Rev. Fred Grider, pastor of the First Methodist Church of Barbourville, Ky., and representative in the Legislature for Casey county, has resigned his pastorate because of the failure of the church to pay his salary.

Congress is to be asked for an appropriation of $10,000 to aid in the erection in Chester, Pa., of a $10,000 monument over the grave of John Morton, who gave the casting vote of Pennsylvania for the declaration of independence.

Two fires occurred at Rayne Memorial Church, this city, on Jan. 2. The first was caused by a defective stove pipe, the second by smoldering embers. They were put out very promptly. The damage is about $300, which is covered by insurance.

Forty-one students have been dismissed from the Leland-Stanford, Jr., University in California, on account of idle and dissolute habits. The recently announced policy of President Jordan, to the effect that a university was for study, and for study alone, seems to be taking definite shape.

The action of the cotton manufacturers in New Bedford and Rhode Island in deciding to join the movement to lower the wage schedule in January, which was inaugurated by the big corporations of Fall River, makes the reduction practically a general one throughout the New England States.

On New Year's Day the cities of New York and Brooklyn, together with several smaller communities in their vicinity, ceased to exist as separate corporations, and merged into Greater New York, the second largest city in the world. The ceremony of inaugurating the government of the great city was exceedingly simple, unattended by any popular demonstration or parade.

On Monday night, in this city, the big Democratic ratification meeting for the indorsement of the candidates for delegates at large to the approaching Constitutional Convention, was held at the Washington Artillery Hall, and it was unquestionably a fine meeting. There were speeches by leading men in the State, and though they confined themselves absolutely to the question of reforming the franchise, there was always a deep interest manifested in what was said and enthusiastic approval.

FOREIGN.

In view of the great travel which it is anticipated will set in towards the Klondyke at the end of Winter, there are between twenty and thirty river steamers building at Victoria, B. C.

The King of Dahomey, who betrayed his brother to the French in order to ascend the throne, goes about his capital in a gorgeous chariot, smoking immense cigars, and wearing a prodigious Roman helmet. The chariot is drawn by the ministers of state.

Although desirous of obtaining a British loan, the Chinese government refuses to agree to a foreign control of the internal revenue, either immediate or in case of default. Li Hung Chang, however, is disposed to favor the control of the internal revenue in case of default.

Li Hung Chang has been recalled to power at Pekin, the Emperor and the inner council desiring his assistance in the present diplomatic crisis. Li Hung Chang recently started to his estates on account of ill-health, but he has now returned to Pekin, and the government has taken up for serious consideration his memorial on the military and naval defenses of the empire.

The first day of the new year was chosen by Spain for the inauguration of the new plan of autonomy for Cuba. Under the edicts recently issued by the government at Madrid, a sort of Cabinet or Ministry has been formed for Cuba, with the Governor-General as the chief executive or representative of the crown. Of the persons who have consented to serve in the new Cuban government, the majority are Spaniards, only two or three being natives of Cuba.

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"THE BEST GIFTS."

We are commanded to "covet earnestly the best gifts." This implies that all are not gifted alike. There must be diversity of gifts for diversity of work. Especially is this true for the ministry. To help the world and to carry on the redemptive work of Christ, the world must be approached in a variety of ways. This man was born for that work and that man for this. Their work can not be successfully interchanged. If David could not fight in Saul's armor, no more could Goliath successfully use the sling of David. Samuel Rutherford, in speaking of his work in his parish of Anworth, said: "I see exceedingly small fruit of my ministry; I would be glad of one soul to be a crown of glory and rejoicing in the day of Christ. I have a grieved heart daily in my calling." Nevertheless the preaching and the writing of this pure, retiring man have both comforted and confirmed many a weary soul, and his words have filled the world far outside of his parish with sweetness and fragrance. He had not the evangelistic gift, but the gift of edification. Others may have the evangelistic gift in a high degree; let them look for the fruit of their labors in many souls being saved and added to the church of Christ. There are others yet who have the gift of organization and the ability to execute plans and work. Few, indeed, possess all these gifts in equal degree. Because one fails in that in which another man succeeds is no disparagement of the ability of the man. Under the preaching and labors of one pastor the church will be taking deeper root in all those cardinal principles which are the real life and strength of the church, because the pastor has the gift of edification, the results of which are less easily observed. Under another the same church will luxuriate in outward growth which may be observed of all men. Both were essential to the proper development and growth of the church. And this is the glory of this, our itinerant system. The ministry can be classified according to their gifts, and at intervals assigned where their peculiar gifts are especially serviceable.—Recorder.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada station	Jan.	2, 3
Coffeeville		8, 9
Grenada circuit, at Spring Hill		15, 16
Oxford station		22, 23
Toccopola		29, 30
Water Valley circuit, at Palestine	Feb.	5, 6
Banaer circuit	Friday	11
Paris circuit, at Sarepta		12, 13
Tatum, at Dogwood Flat		19, 20
Minter City		26, 27
Chapel Hill, at Mers Hill	Tuesday	Mar. 1
Slate Springs		5, 6
Ellzey, at Old Town	Wednesday	9
Pittsboro, at Pine Ridge		12, 13

The district stewards will all please meet in the Methodist Church, Grenada, Miss., Friday, Jan. 14, 1898, to transact important business.

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Jan.	1, 2
West Point station		7
Starkville station		8, 9
Columbus circuit, at Pine Grove		15, 16
Columbus station		16, 17
Brooksville circuit, at Brooksville		22, 23
Starkville circuit, at Smyrna		26
Crawford, at Crawford		30, 31
Lagrange, at Double Springs	Feb.	4
Sturges, at Sturges		5, 6
Shuqualak, at Shuqualak		12, 13
Tibbee, at Tibbee		19, 20
Winstonville, at Hickory Grove		26, 27
Hebron, at Hebron	Mar.	5, 6
Cedar Bluff, at Phoebe		12, 13

The district stewards will meet me at the Methodist Church in West Point, Jan. 7, 1898, at 10 o'clock.

R. A. BURROUGHS, P. E.

WINONA DIST.—FIRST ROUND.

Winona station	Jan.	1, 2
Greenwood station		8, 9
Carrollton station		15, 16
Vaiden		22, 23
Carrollton circuit		29, 30
Winona circuit	Feb.	5, 9
West		12, 13
Itta Bena and Sidon		19, 20
Indianola and Faisonie		26, 27
McNutt	Mar.	5, 6
Dublin and Brooklyn		12, 13
Black Hawk		19, 20

District stewards' meeting at Winona, Tuesday, Jan. 18, at 1 P. M., at the Methodist Church.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts Camp circuit, at Hickory Flat	Jan.	1, 2
Olive Branch circuit, at Kelley		7
Pleasant Hill circuit, at Pleasant Hill		8, 9
Holly Springs cir., at Holly Springs		14
Ashland circuit, at Union Hill		15, 16
Waterford circuit, at Asbury		22, 23
Wall Hill circuit, at Wall Hill		29, 30
Cornersville circuit, at Union Hill	Feb.	5, 6
Mt. Pleasant circuit, at Mt. Pleasant		12, 13
East Holly Springs cir., at Mt. Hopo		19, 20
Potatotoc circuit, at Pontotoc		26, 27
Abbeville circuit, at Abbeville	Mar.	5, 6

District stewards will meet in Holly Springs, Jan. 11, at 10 A. M. They are: R. K. Luckie, W. P. Wills, W. S. Blackhem, W. E. Cartright, W. A. Young, W. P. Hoover, R. S. Bell, J. R. Johnson, J. A. Donaldson, W. S. Houston, M. J. McKinney, M. C. Pegues, J. D. Chalmers, W. F. Gaines, W. H. Eason.

J. D. CAMERON, P. E.

Holly Springs, Miss.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station	Jan.	2, 3
Okolona station		8, 9
Sparta circuit		15, 16
Prairie circuit		22, 23
Aberdeen circuit		26
Nettleton circuit		28
Verona and Nettleton		29, 30
Shannon circuit	Feb.	5, 9
Quincy circuit		19
Amory station		12, 13
Buena Vista circuit		17
Houston mission		18
Houston and Wesley		19, 20
Okolona circuit		26, 27
Tremont circuit	Mar.	8
Fulton		5, 6

The district stewards will meet at the Methodist Church in Aberdeen on the twentieth of January, at 11 o'clock A. M.

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Jan.	1, 2
Como		8, 9
Senatobia		15, 19
Coldwater and Hernando		22, 23
Batesville and Wesley		29, 30
Eureka	Friday, Feb.	4
Courtland		5, 6
Pleasant Grove		12, 13
Charleston		19, 20
Cockrum		26, 27
Arkabutla	Mar.	5, 6
Nesbit	Tuesday	8
Tyro		12, 13

The district stewards will meet at the Methodist Church in Sardis, Wednesday, Jan. 26, at 10 A. M. Pastors will please notify their district stewards of the time and place of meeting.

T. C. WIER, P. E.

DURANT DIST.—FIRST ROUND.

Kosciusko	Jan.	1, 2
Sallis circuit, at Sallis		8, 9
Lexington and Tchula, at Lexington		15, 16
Poplar Creek, at Bethel		22, 23
Plokona, at Plokona		29, 30
Belzona, at Hickory Grove	Feb.	5, 9
Salem, at Smyrna		12, 13
Ethel, at Liberty Chapel		17
Chester, at Chester		19, 20
Walthall, at South Union		23
Enpora and Maburn, at Enpora		26, 27
Ebenezer, at Ebenezer	Mar.	5, 6
Rural Hill, at Center Ridge		11
Ackerman, at Salem		12, 13
Louisville, at Louisville		19, 20

The district stewards will meet in the Methodist Church in Durant, Jan. 6, 1898, at 7 P. M.

J. S. OAKLEY, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Jan.	2, 3
Kossuth circuit, at Kossuth		8, 9
Iuka station		19, 17
Inka circuit, at Snowdown	Tues.	18
Ripley circuit, at Dumas		22, 23
Blue Springs cir., at Sherman	Thurs.	27
New Albany circuit, at Bethlehem		29, 30
Ripley and N. A. sta., at New Albany		30, 31
Guntown circuit, at Baldwyn	Feb.	5, 6
Corinth circuit, at Marvin	Thurs.	10
Jonesboro circuit, at Cenip G		12, 13
Saltillo circuit, at Mooresville		19, 20
Booneville circuit, at Carolina	Wed.	23
Belmont circuit, at New Valley		26, 27
Brown's Creek cir., at P. Grove	Tues.	Mar. 1
Marietta circuit, at Marietta		5, 6

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Jan.	8, 9
Salem		15, 16
Cool Spring		22, 23
Hopewell		29, 30

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Jan.	8, 9
Magnolia and Osyka, at Magnolia		15, 16
Gallman, at Bethesda		22, 23
Crystal Springs		23, 24
Whitestown, at Whitestown		29, 30
McComb City		30, 31

The district stewards will meet in Brookhaven, Wednesday, Jan. 19, at 12 M.

J. M. WEEMS, P. E.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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MARRIAGES.

ANSEN—GROSS.—At the residence of the groom's father, on Bayon ——, by Rev. W. G. Evans, Mr. Adam Ansen and Miss Amelia Gross, adopted daughter of Mr. Octave Noper, of Patterson, La.

McGUIRT—TODD.—At the residence of the bride's father, Mr. J. B. Todd, on Riverside Plantation, by Rev. W. G. Evans, Mr. Arthur McGuirt and Miss Lizzie Todd.

WAX—DAVIS.—In the Methodist Church, Maben, Miss., Dec. 20, 1897, by Rev. D. L. Cogdall, Mr. J. A. Wax and Miss Lela Davis.

MILLER—DAVIS.—At the residence of Mr. Ben Morgan, Alphaba, DeSoto county, Miss., Dec. 16, 1897, by Rev. J. R. D. King, Mr. Bascomb Miller and Miss Daisy Davis.

GREER—STEVENS.—At Green Leaf Church, Tate county, Miss., Dec. 22, 1897, by Rev. J. R. D. King, Mr. Geo. M. Greer and Miss Pearl Stevens.

WALKER—LAWRENCE.—In the Methodist Church, Hanghton, La., Dec. 26, 1897, by Rev. H. J. Boltz, Mr. Edward E. Walker, of Dallas, Texas, and Miss Emma B. Lawrence, of Haughton, La.

SHAW—TROTTER.—At the residence of the bride's mother, near Abbeville, Miss., Dec. 29, 1897, by Rev. A. W. Langley, Mr. W. F. Shaw and Miss Clara Trotter.

MONEY—MARSHALL.—At the Methodist Church in Carrollton, Miss., Dec. 29, 1897, by Rev. W. H. Sanders, Mr. Jno. C. Money to Miss Annie L. Marshall, both of Carrollton.

WINDSOR—TUCKER.—At the residence of Mr. Wiley Roberts, Girard, La., Dec. 27, 1897, by Rev. Jas. M. Martin, Mr. R. B. Windsor and Miss Mattie Tucker.

GERALD—WATTS.—In the Methodist Church in Girard, La., Dec. 20, 1897, by Rev. Jas. M. Martin, Mr. R. R. Gerald and Mrs. Kate Watts, all of Girard, La.

DEXTER—LOFTON.—At the home of the bride's father, Nov. 19, 1897, by Rev. J. W. Raper, Mr. S. L. Dexter and Miss R. M. Lofton.

THOMPSON—JOYNER.—At the home of the bride, Nov. 17, 1897, by Rev. J. W. Raper, Mr. J. R. Thompson and Miss Dollie Joyner.

THOMAS—CLEOTT.—At the home of the bride's father, Dec. 23, 1897, by Rev. J. W. Roper, Mr. B. D. Thomas and Miss Irene Cleott.

HANSON—CALLIHAM.—At the residence of Dr. Gordon Morgan, Dec. 21, 1897, by Rev. W. T. Woodward, Mr. Fred W. Hanson, of Lake Charles, La., to Miss Joyce B. Callihan, of Woodville, La.

MOORE—ALDRIDGE.—At Marine M. E. Church, South, Oct. 17, 1897, by Rev. W. T. Woodward, P. C., Mr. Joe L. Moore and Miss Ella Aldridge, all of Point Coupee parish, La.

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Christian Advocate.

VOL. 45.—NO. 2. NEW ORLEANS, THURSDAY, JANUARY 13, 1898. WHOLE NO. 2160

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A CALM REPOSE.

O, for a heart of calm repose
Amid the world's loud roar;
A life that like a river flows
Along a peaceful shore.

Come, Holy Spirit, still my heart
With gentleness divine;
Indwelling peace then canst impart,
O, make that blessing mine.

Above these scenes of storm and strife
There spreads a region fair;
Give me to live that higher life,
And breathe that heavenly air.

—Selected.

Communications.

A PASSING GLANCE AT THE SITUATION IN THE FOUR STATES THAT HAVE GIVEN THE BALLOT TO WOMEN.

In Wyoming, where the women have been enfranchised for over twenty-five years, they exercise their rights of citizenship quite naturally, voting with as much calmness and assurance as the men of their households. The elections pass off as peaceably as if the masculine element alone prevailed. The women seem to be decidedly averse to holding office. A woman is State Superintendent of Education, but they do not aspire to anything beyond official positions connected with the school system. There has never been a stir over woman's suffrage in Wyoming. The women did not ask for it. The glory and dignity of citizenship was bestowed upon them by the men of that commonwealth, who were broad-minded and generous-hearted enough to desire to have the women their equals in politics as they were in the home. This idea of equality is carried out to the fullest degree in professional life. There are a number of women physicians in Wyoming. At Green River a wife and husband are partners in medicine. He does the out-door practice while she attends to the office duties, keeps house, and cares for their little child. The plan works admirably. I have never seen a more attractive, orderly home, nor a more tender, devoted mother.

Idaho has so lately wheeled into line as one of the quartette of States standing for the enfranchisement of woman that the newly made citizens have hardly begun to realize their emancipation, and have had few opportunities to express their convictions at the polls. Mrs. Mitchell, former president of the State Woman's Christian Temperance Union, a very intelligent woman, one of the pioneers of Idaho, has served as chaplain in the Legislature two seasons, and is held in popular favor with the members of that body. Idaho's great step in the direction of woman's political freedom seemed to have been the reflex action of the movement in California for woman's suffrage. In the tremendous fight made in the latter State a few months ago, Southern California voted almost solidly to bestow the rights of citizenship upon its women, and nearly every other section of the State voted likewise; but the movement was defeated, as is generally conceded, by the combined efforts of the liquor men of San Francisco. The wave of enthusiasm for justice to women swept over the desert to Idaho. Tennyson wrote an unpublished poem, in which he speaks of the fullness of the cup with the acorn in it, and of compensation in filling it with dew after the acorn had fallen from it. California would have been the fullness; Idaho is the compensation.

In Utah enfranchisement sits well upon the women. They vote with admirable punctuality and perfect intelligence, without being manipulated or intimidated. They run for offices from the lowest to the highest, and get them and discharge their obligations with entire satisfaction. Woman's suffrage in Utah is an acknowledged success; no one questions it.

Colorado is the crowning triumph. The women there wanted the ballot, and they fought for it, and achieved it, and now they propose to enjoy it. Woman's suffrage in Colorado stands for reform. It is an avowed cleansing factor. Since the women have been allowed to vote, they have driven the saloons out of a number of towns in the State, and the old ringsters and jobbers realize that they have a power with which to cope of whose strength they had never dreamed. The Civic Federation of Denver is a political league composed entirely of women. They declare themselves wholly for righteousness in politics, and are regarded as the most potent feature in the political life of the State. When the campaigns are on the candidates ask to be allowed to appear before the Federation to explain their attitudes, plead for recognition, and curry favor. In Denver I met the two women who were representatives in the last Legislature of Colorado. They spoke in glowing terms of their delightful sojourn at the State House, and of the deep respect and consideration shown them by the male members of the Legislature.

Woman's suffrage is in the air throughout the West. The other States will catch the infection and naturally fall into line as the days go by. "Give them time, General; give them time." It is said that as the West goes, so goes the Union. If that is true, we may expect, in the course of a few short years, to have our entire country going for woman's suffrage. God speed the day!

BELLE KEARNEY.

LETTER FROM "GILDEROY."

The devil was turned loose in this bottom country on Christmas Day and for some days after. There were shootings, cuttings, killings, murders and lynchings. The main cause of all this was too much whisky. It comes to us at this season per express in quart bottles, in half, gallon, and two-gallon jugs, and in five-gallon demijohns. In some places the express offices are the blind tigers of the town. The agent lends himself to this unholy business. For a commission of twenty per cent. he becomes the agent of some whisky house during the Christmas festival. He sends to the house a long list of fictitious names for whisky in packages to suit. In comes real, live men, who want to order a jug by wire. "All right," says the agent, and the man pays twenty-five cents for the telegram. The agent pockets this, and promises to have the jug on the next train. Before the train comes the agent labels one of the jugs already on hand to suit. He gets his commission and the twenty five cents for the telegram. In this way he covers up his tracks, or he thinks he does. There ought to be some way to stop this awful business. Of course, men can order whisky by wire and by express, if they desire to do so; but it is wrong for an operator and express agent to lend himself, or to sell himself, to this unholy work. It is done in many places in Mississippi and in other States.

The devil is artful and very wise in carrying on his business. He leaves no stone unturned. He gets up early and works all night long. The Christmas festival is more like the birthday of the devil than of Christ in many sections. Some people seem to think it is a religious duty to have whisky, and to get half, or once and a half, drunk on Christmas Day, or during Christmas week. Indeed, most drinking men are glad for any pretext as an excuse for drinking too freely. In cold weather they drink to keep warm, and in warm weather to keep cool; and when sick to get well, and when well to keep from getting sick; and they drink to enjoy excursions and to run elections. Any sort of an excuse is better than none. When they go a-fishing they take some along for snake bites, and, as an ounce of prevention is worth a pound of cure, they drink the whisky whether the snakes bite or not. Now and then you find a man honest enough to say, "I drink because I love it." This is all bad, bad enough, but nothing to compare to the open saloon. When there were saloons every few miles in this bottom country the devil was supreme all year long. Now his reign is limited to a month or two in the Winter, mainly to the Christmas festival. I sometimes wish the Christmas time could be wiped out of our calendar; but the devil manages somehow to get his finger into every pie. He has prostituted the Lord's Supper and baptism. A devil that would tempt the Son of God will do anything. He hates God, the right, virtue, truth, honesty, piety, and right living. He is the enemy of God, of man, and of all that is good.

It is really astonishing that sane men will endure this whisky curse, and yet they petition for it, provide for it, and encourage it in every way possible. If snakes were as bad as whisky, and caused as much trouble and destroyed as many lives, men would rise up in arms and go snake killing by the space of five years, or more. If one man were to refuse to kill snakes, he would be set down as an enemy of his fellow-men. Snake bites do not run men crazy; do not make them fight, cut and shoot; do not make demons of men, and send them home to brain their wives and children. Whisky does all of this, and more, too. It is the worst curse with which we are afflicted, and the cause of nine-tenths of the crime in our land. The friends of God and man work to get whisky out and to keep it out, but the devil and his friends work like beavers to get it in, and so the contest goes on and on. As long as the devil lives and reigns in the hearts of men, this contest will go on. We are gaining ground slowly, but steadily. It takes time to naturalize, civilize and Christianize some of the inhabitants in some of the territory won. We must fight on to the end. At the last, if the world will not be won for Christ, God will burn it up, and give us a new heaven and a new earth, in which righteousness shall reign supreme. God will win at last—by love, if he can; by fire, if he must. Then the devil and all those who side with him will be cast into the lake of fire and brimstone. This is horrible, and our God does not want to do it, and he will not, only as a last resort to get rid of sin and sinners in the kingdom he has given to his Son.

GILDEROY.

Correspondence.

SOUTH CAROLINA LETTER.

The one hundred and twelfth session of the old South Carolina Conference is now a thing of the past. It met at Florence, S. C., on Dec. 8, 1897, and adjourned on the following Monday night. Florence is a flourishing town of several thousand inhabitants, situated in the eastern part of our State. Rev. W. I. Herbert is the pastor, and proved to be an excellent host. He is the son of Rev. Thos. G. Herbert, of our Conference. He has two brothers in the Conference. The father and all three of the sons are held in high esteem by all who know them.

Bishop William Wallace Duncan, D. D., of Spartanburg, S. C., presided. He is our own Bishop, and we are justly proud of him. In a former communication I spoke of the Bishop as being one of South Carolina's distinguished men. Doctor Lafferty took me up on it, saying that the Bishop was a Virginian. That is the way of these Virginians—they want to claim the whole earth, including the Bishops. I am willing to allow the Doctor's claim that Bishop Duncan once lived in Virginia, but it took South Carolina to make him what he is now. If he had never seen South Carolina, he would never have seen the bishopric.

The session of the Conference was, upon the whole, a pleasant one. There were said and done some things that had better been left off. The presidency of the Bishop gave general satisfaction, I think. Some of the brethren disapproved of his advice to the young preachers to join the "Conference ring." I do not think he meant just what his words bore on their face. I understood him to mean that if there were brethren in the body capable of leading, the rest of us had better follow. Notwithstanding the financial stringency, our reports were good. The best item, however, of the reports was the large increase in membership. We report a net increase of ten thousand members. Has either one of the Annual Conferences of Southern Methodism surpassed that? If so, let us hear from them, and we will gladly join them in praising God for his goodness to our beloved Zion.

Rev. John O. Willson, D, D., who was elected three years ago to fill out the unexpired term as editor of the Southern Christian Advocate of the lamented Kirkland, received the endorsement of the Conference by being re-elected to the position for another term of four years. Doctor Willson has made us a safe and conservative editor. Rev. S. A. Weber, D. D., was appointed assistant editor. Doctor Weber was for several years editor of the paper. He, therefore, takes up his old work again. The two will make us a safe team—no running away with the wagon.

We sent a strong delegation to the General Conference. They are: Clerical—S. A. Weber, J. A. Rice, J. A. Clifton, J. W. Daniel, J. O. Willson, and W. R. Richardson. Lay—J. H. Carlisle, R. L. Coleman, R. O. Purdy, L. D. Childs, Geo. E. Prince, and J. B. Humbert. Alternates: Clerical—S. Lander, C. B. Smith, and E. T. Hodges. Lay—L. B. Haynes, B. Greig, and H. Baer.

We had some lively discussions during the session. Dr. G. G. Smith, of Georgia, says we are almost up with the Virginia Conference when it comes to discussions.

We were glad to have with us during the session Dr. A. Coke Smith, of Virginia; Dr. James Atkins, Sunday-school Editor; Dr. David Morton, the Church Extension Secretary, and Dr. G. G. Smith, of Georgia; also several returned missionaries. But enough this time.

Merry Christmas and Happy New Year to you and your readers.

WATSON B. DUNCAN.

Allendale, S. C.

TO THE PRESIDENT AND MEMBERS OF THE MISSISSIPPI ANNUAL CONFERENCE.

BRETHREN: It is with deepest gratitude to our Father that I come to make this, my second report, to this Conference in behalf of the East Mississippi Female College. Notwithstanding the dreadful epidemic and a delay of the opening of the session for six weeks, we are now in the midst of by far the most prosperous session in the history of the college. Although we lost thirty or forty students on account of the delay and yellow fever in homes of patrons, yet we have already enrolled nearly three hundred students, about one hundred of whom are boarders. Our buildings, new and old, are almost entirely filled, there being room for only about ten more students. Several of these places will be taken by the first of February, and the college will be filled to its capacity before the session closes.

Since I made my last report we have made several thousand dollars' worth of permanent improvement on the buildings, grounds, and equipments, and all without a dollar's cost to the Conference. We have bored a well 314 feet deep, and have an abundant supply of as fine, deep well water as can be found in the South. We have erected a tank, put in a steam boiler, deep well pump, and now have a complete system of waterworks belonging to the college. We pump every day and get pure, fresh water, which is one secret of the fine health record in the college. We have added more and better sewer connection, hot and cold baths; have supplied the laundry with hot and cold water and steam, and added several attachments to the laundry which we started last year. These, with other equipments, cost the president nearly $2,000.

We have erected a fine three-story brick extension to the south wing at a cost of over $3,700, to be paid for entirely by the president. This building is 40x80 feet, an excellent piece of workmanship, nicely finished, and consists of kindergarten-room and primary room, kitchen and recitation rooms on first floor, large and beautiful dining hall on second floor, with elevator from kitchen below, and dish pantry and four bedrooms on same floor. The third story contains a Young Women's Christian Association Hall and bedrooms. The new furniture is composed of white enameled iron bedsteads, good home made double cotton-top mattresses, woven wire springs, nice wardrobes, bureaus, wash-stands, etc. It would be hard to find a college better furnished. We have contracted for electric lights in study-hall and dining-hall, but they have not yet been put in. The chapel is lighted by gas.

We have, at our own expense, added several new music rooms in order to make room for our Conservatory. In making this departure we have spared no means in getting the finest talent that can be induced to come South. We have seen many of our young women go North to study music, and were convinced that, if we would bring the talent South, we could hold many of them. In this we were not mistaken. Already we have enrolled more than 125 music students, and school has been open only about six weeks. We have six fine musicians in this department who are doing work that will compare favorably with that done in Cincinnati or Boston. The people of Meridian are appreciating these opportunities and patronizing this department liberally as well as other departments.

The Literary Department now has one of the strongest faculties of any college in Southern Methodism. We pay the teachers promptly at the end of each month, and hence can command good talent. Our lady principal, who is also teacher of mathematics, is a Methodist, daughter of a Methodist preacher, and sister of a member of this Conference; was educated at the I. I. and C., and afterwards studied in Peabody Normal, graduating with high honors, and has since filled some important positions in this State and Tennessee.

Our teacher of English and Latin is a graduate of Greensboro Female College, N. C.; then graduated from Trinity, a male college in North Carolina, and studied two terms in Europe. She speaks three languages fluently and is master of five; is one of the finest linguists in Southern Methodism, male or female. She is the daughter of a Methodist preacher in the North Carolina Conference; was once at the head of a Methodist college in her State, and declined the honor a second time.

Among all the teachers and officers there is none that comes in closer contact with the girls than the matron. In this position we have a Methodist woman of sterling character, a relative of our former presiding elder, Rev. R. J. Jones, by whom she was recommended for the position. In her we have a fine Christian, a trained nurse, a kind-hearted, loving mother to the girls. If any are sick, she is with them day and night ministering to their wants. In her we have a strong helper.

Our principal of Preparatory Department is a fine, trained teacher, a Methodist, and a noble Christian woman. She spent this Summer in Chicago in the famous training-school for teachers, getting the latest improvements in teaching.

Our principal of the Primary Department, one of the most important teachers in a school, is from Nashville, sister of one of our preachers of that city, recommended by two of the Nashville preachers and by Bishop Hargrove. She is a fine teacher, a Methodist, and a Christian woman.

Our vocalist is a fine artist, has a lovely voice well trained, is a fine teacher, a Methodist recommended by her pastor, also by Dr. Gross Alexander and other prominent Methodists.

Our kindergarten teacher is a Baptist, but an excellent Christian woman; recommended by Dr. Gross Alexander, of Vanderbilt, and by other Nashville Methodists.

Our director of music is a Lutheran, a high-toned Christian gentleman. He is a native of Berlin, Germany; graduate of Kullak's Conservatory; has taught in Cincinnati and other musical centers in the North. He is certainly one of the finest teachers and pianists who ever came South to live. His wife is also a fine musician, a Methodist, and an elegant lady.

I wish I could have time to mention each member of the faculty, but fear this report will be too lengthy. Suffice it to say that we have 26 teachers and officers, and 19 out of the 26 are Methodists, four are daughters of Methodist preachers, and all the others are Christians of some Protestant faith. Nearly all the heads of departments are Methodists, and none are inimical to our church.

But what I feel most grateful to our Father for is the highly religious tone and spiritual atmosphere that pervades our college. Last year, when college opened, less than one-third of the boarders could say they had been converted. Nearly all were church members, but few were really converted. When school closed all professed conversion but four, and many were deeply pious, learning of the deep things of God, ready to work anywhere for the Master. I have been told by pastors that they were of great help to them on their return. There was a general spirit of Bible study among the students. Many would rise early and spend the morning hour in study of God's Word and in prayer. Every afternoon they would meet for a short prayer service. Many of these have gone out and are doing good work for the Master. Several started family altars in homes where prayer is seldom heard; started Bible classes and other Christian work where needed. This year the same work has begun in the college. I find less than half have the assurance of conversion. But we who are Christians have agreed to work and pray until all shall have that blessed assurance that may come to every soul. We have committees of Christian workers from among the young ladies to meet every new student and bring her under religious influence from the moment of her arrival, when she is most impressible. The consequence is, nearly all are members of the Young Women's Christian Association, and quite a number of conversions have already taken place.

All praise to our Father for what he has done for us. We are running the college in his name, and to his honor and glory, and are trying to please him and do his will, and at the same time conserve the interests of our church. He has set his approval on the work by giving unprecedented success. To him be all the praise. Pray that we may always do his will and be greatly used of him.

J. W. BEESON, Pres.

GOD'S WORD.

BY DR. JOHN CLIFFORD.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said with twinkling eye
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

Communications.

READING THE BIBLE.

This may seem an old subject, but I question if it can ever be exhausted. Among the signs of progress in religious matters, none is more encouraging than the increased attention to Bible studies. First, our Sunday-school literature, which can not be too highly praised, giving, as it does, valuable and interesting information on the lessons studied, and inciting desires to read further on the subjects treated therein. There are also the Epworth League topics, with various Bible readings and institutes, all calculated to inspire enthusiasm in the study of the grandest of all books. But with all the increasing attention to the Bible, I question if Christians generally search the Scriptures as they are commanded to do, or if children are taught as the book deserves. What are the teachings of the Scripture on this subject? Dent. xi, 19: "Therefore shall ye lay up these, my words, in your heart, and in your soul, and ye shall teach them to your children, when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up." In the wonderful 119th Psalm (9-18) we read, "Wherewith shall a young man cleanse his way?" Again: "Open thou mine eyes, that I may behold wondrous things out of thy law. The entrance of thy word giveth light. Thy word have I hid in mine heart, that I might not sin against thee." But we would be obliged to quote the whole Psalm to write them all, and then the half would not be told. We meet numberless texts on the subject in the gospels, epistles—indeed all over the Bible. But one of the most effectual for practical purposes is I. Peter ii, 2: "As new-born babes, desire the sincere milk of the word, that ye may grow thereby."

Perhaps the principal cause of unprofitable Bible reading may be that we read it rather in a perfunctory manner instead of searching the Scriptures as a means to an end. Often in the interruption of harassing cares we are apt to read with inattention. We should guard carefully against this, and read not so much to get through a certain quantity of chapters as for spiritual profit. Even a few verses attentively read and reflected upon is better, if we can do no more, than hastily reading a larger number. In this each must be guided by his own conditions and surroundings, but always be sure to devote as much time as practicable to this important and precious means of grace.

In regard to Bible study, I often think how little we would learn of any department of learning were as little time devoted to it as is given to the study of the Scriptures. In our schools, for example, how little prominence is given to the Bible, and yet how full of interest is it even in a literary point of view alone. If we learn history, how wonderful is the historical part of the Bible, the foundation of all ancient history! If we love poetry, where shall we find loftier poetry than in the unparalleled strains of David, the sweet singer of Israel? Bailey tells us, "Poets are all who love, who feel great truths, and tell them." If this be so, how can it be better shown than in David's Psalms? We read with pleasure the poems of nature, and admire their descriptions of natural phenomena—sunrise, sunset, the seasons, etc. What poetical description can be compared with the beauty and sublimity of the nineteenth Psalm: "The heavens declare the glory of God, and his going forth is from the ends of the heaven." The sunrise graphically thus described: "A bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race." Bishop Galloway, in his fine description of sunrise on the Brazilian mount, has appropriately quoted this Psalm.

We might linger on these beauties forever. The truest philosophy, the grandest rhetoric, the most striking figures of speech, are all found in the Bible. The Proverbs of Solomon are indeed true proverbial philosophy. Indeed, I have often thought it would be an interesting, as well as successful search, to seek in the Bible for the origin of all lofty ideas and true aspirations. We will find them, only in a superior style, and more grandly portrayed. The poets tell of unsatisfied longings, yearnings after the unattainable ideals. David tells it in a line: "As the hart panteth after the water brooks, so pantoth my soul after thee, O God." These thoughts, however beautiful, are subordinate to the real object of searching the Scriptures. "Desire the sincere milk of the word, that ye may grow thereby." That sweet-spirited, now glorified saint, F. R. Havergal, says: "Jesus did not say, Read, but search, and it is a serious thought for many a comfortable daily reader of the Bible that they are not searching, but only reading. What wonder if they do not grow therohy! Oh, let us search the Scriptures, and when controversies or differing views arise, and dim, as they often do, our spiritual eyes, let us search, not to prove a preconceived opinion, but to 'see if these things are so.'" Then we shall with David exclaim, "How sweet are thy words to my taste: yea, sweeter than honey and the honeycomb." If we would study his Word more, what new and wonderful beauties would we see, what enlarged views and hopes of the spiritual world. But, alas! too often the tumult of the world in our ears dims the sound of the everlasting gospel. Oh, shall we not turn a deaf ear to the vain things of this lower world and press on in our study of this wonderful book, the Book of books—yea, Bibles—the "Book," as is the real meaning of the word, drinking deep of the fountain of living waters, forsaking the "broken cisterns that hold no water." Then we shall know, if we follow on to know the Lord, and he rooted, built up and stablished in the faith. Our peace shall flow like a river. Thus prayerfully read and waiting on the Lord, we shall renew our strength, mounting up with wings as eagles, run and not be weary, walk and not faint.

"Lord, I have made thy word my choice,
My lasting heritage;
Then shall my noblest powers rejoice,
My warmest thoughts engage."

M. D. C.

Brooksville, Miss.

PAUL'S "THORN IN THE FLESH."

MR. EDITOR: I thought my former article on this subject was plain and easily understood; but in your last issue "Rex" remarks: "He (Rev. Van) then proceeds to prove to his own satisfaction that Paul's trouble, from which he desired and sought help, consisted, not in any besetting sin of his own, but in the persecution and maltreatment of himself by his enemies," etc.

I am certain nothing was farther from my mind than undertaking to prove anything of the sort. What I did claim as true was:

1. That Paul's thorn was no sin he was in the habit of committing.

2. That it was no moral or physical impurity that defiled him.

I then undertook to prove, by reference to certain Scriptures, that the "bruised, battered, mangled" condition of his body; his unsteady, shambling gait; his eyes nearly out, his teeth gone, his speech rendered difficult and almost incomprehensible, his whole appearance rendered an object of jesting, laughter and ridicule to the young and the gay, caused, as I believed, by the stoning he received at Lystra (when he said he was caught up to the third heaven, and when he stated this "thorn," or "messenger of Satan," was given him), was the "thorn" spoken of. This view seems to be sustained:

1. By the date, above fourteen years (II. Cor. xii, 2), carrying us back to the time of this stoning.

2. Because of his being "left for dead" (and doubtless he was dead) at that time.

3. From various other Scriptures, such as: (a) The answer to his prayer, II. Cor. xii, 9, "My grace is sufficient for thee, for my strength is made perfect in weakness." (b) His decision, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." (c) The remark of his enemies, II. Cor. x, 10, "For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." (d) His own references to his peculiar embarrassments, and the great difficulties he labored under because of these disadvantages, such as Gal. xiv, 13-15; "Ye know how, through infirmities of the flesh, I preached the gospel unto you." . . . "And my temptation, which was in my flesh, ye despised not, nor rejected." . . . "I bear you record that if it had been possible, ye would have plucked out your own eyes, and given them to me." Gal. vi, 11, 17, "Ye see how large a letter" (or more correctly, "with what large letters," because of poor eyes) "I have written unto you with mine own hand." He generally had an amanuensis to do his writing. "From henceforth let no man trouble me, for I bear in my body the marks" ("stigmata"—brands, bruises, scars, etc.) "of the Lord Jesus." When brands are placed on cattle they are put where they can be seen.

How many modern pulpit orators, of sensitive, high-strung natures, would fail to ask God to relieve them from such drawbacks—as they would doubtless consider them—in the prosecution of their work?

That I did no serious injustice to "Rex's" views in the matter when I did "infer" that he somehow classed Paul's "thorn" among the sins or vices to which many people are addicted, or the depravities by which they are defiled, I think may be fairly concluded from his last paragraph in this article, viz: "If God is taking away the appetite for sin or evil of any kind in our day, why did he not, as a being of infinite love, justice, mercy and compassion, take the inclination to eat the apple out of Adam's heart, and thereby prevent the necessity for the sacrifice of his only begotten Son for man's redemption? He did not do it then, and he don't do it now."

An "astute theologian" would never have framed the above paragraph—just as it is—unless he purposely desired to "confound the sense and befuddle the judgment." If I undertook a reply to the question, I would divide it thus:

1. The inclination to eat an apple I would never class as a sin.

2. I suppose one of two reasons must exist to prevent God from taking away—at once—the appetite (or desire) for sin in any or all cases. Either,

1. The party interested does not desire him (God) to do so; or,

2. He believes that God is either unable or unwilling to do this work for him now.

F. D. VAN VALKENBURGH.

Pinoville, La., Dec. 27, 1897.

MEMOIR OF FANNIE G. COTTRELL.

Sister Fannie G. Cottrell (nee Canon) was born near Dayton, Ala., Feb. 14, 1874, and died at Lake City, Miss., Nov. 21, 1897. On April 16, 1889, she was married to T. B. Cottrell, now of the Mississippi Conference.

Sister Cottrell was for several years a member of the M. E. Church, South, and a devoted Christian. In her daily life she gave illustration to the Sermon on the Mount. Indeed, her life was according to the "Golden Rule." As a wife, she was patient, sympathetic, tender, and true. As a mother, she was kind, loving, and constant in the care of the little lambs God had given her. As a friend and a neighbor, she was ever the same amiable, sweet-spirited being. To know her was to love and appreciate her. She loved her church, and ever manifested an interest in its welfare. Always in her place, she exerted a potent influence for good. By her bright smiles and sensible words of encouragement she was of great assistance to her pastor. How often has this scribe, while her pastor, gone to her home, wearied and discouraged, and gone forth strengthened and encouraged by her hopeful words and cheering smiles.

She always took great interest in the work of the church and Sunday-school; but her real worth was not known until God laid his hand upon her husband and called him to preach the gospel. She then gladly assumed and ever faithfully discharged the obligation growing out of her relation to her husband's work, and for eighteen months was one of the best of preacher's wives. How helpful she was! Willing, ready, glad to do anything that was for the promotion of the kingdom of her Lord and Master.

Her life, though comparatively short, was well lived. The world is better because of her having lived in it. She has left an influence wholesome and pure. She will be missed. We can not understand why God should take from us one so helpful and useful. Maybe some day we will. Now we can only say, "Thy will be done." Her death was glorious and triumphant. No doubt as to her future exists. We weep not as those who have no hope, but look forward to a glorious resurrection, when we shall strike hands and know each other again. Death had no horror for her. She could indeed ask, "Oh, death, were is thy sting?" As she was passing down into the shady valley of death, she said to her father, standing near, "Papa, I am not afraid; Jesus is with me." I consider it a great blessing to have been associated with this Christian woman.

She leaves behind a noble young husband and four little lambs, for whom she waits and watches on the other shore. May we meet her again!

T. J. NORSWORTHY.

W. F. M. S.

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TO THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE NORTH MISSISSIPPI CONFERENCE.

DEAR SISTERS: We have entered upon the fourth quarter of our fiscal year, and it is well for us to know what has been done, that we may know what remains to be done. Your treasurer remitted to Mrs. McTyeire for the third quarter $946.32. This amount is a little less than that remitted for the same quarter of last year, although we are encouraged by the fact that the sum total for the three first quarters of this year is greater than last year.

Now, dear sisters, let me urge you to let this advance over last year stimulate us to very earnest efforts for a grand closing up of our year's work. Let the gain already made be the vantage-ground from which we shall move to greater things than we have ever before done. This can not be done unless each will do her full part. The remittance for the fourth quarter of last year was $2,336 27; so we have no small amount to collect and send in during the time yet remaining of this year, but it can easily be done if we make the proverbial "pull, strong pull, and pull altogether." This should be a season of great activity for treasurers, and they should be very earnest and persistent in their efforts to collect every cent for dues, contingent fund, and specials, that it is possible to collect.

My sisters, this is a matter of no small importance; great issues wait upon our efforts. If we do well our part, our Lord's cause will be greatly advanced; if we fail, we paralyze our Woman's Board of Missions, and cause great discouragements to the brave women who represent us in the foreign field. In view of the great importance of our work—the far reaching consequences for good, if we are faithful to it; the blasting efforts, if we are negligent of it—let us look to God for his help, and be very diligent. God bless you all.

MRS. G. H. LIPSCOMB,
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P. AND H. M. S.

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WOMAN'S PARSONAGE AND HOME MISSION SOCIETY, MISSISSIPPI CONFERENCE.

ITEMS OF INTEREST FROM AUXILIARY CORRESPONDING SECRETARIES.

Miss A. M. Kennard, Port Gibson Auxiliary: "The Week of Prayer was observed in accordance with the daily program arranged. The attendance was good. Much information about the great work of the society was given, resulting in an increase of interest and zeal. A box was sent to Bay St. Louis for yellow-fever sufferers. Value of box, $48.50. One life member was made—Mrs. O. E. Kelly; three new members added. Sent Conference treasurer $40.50."

Mrs. F. R. Ford, Magnolia: "Have received leaflets and annual report. Our auxiliary was considerably disappointed in the latter as regards our local work. You will see we are credited with a very small amount, whereas we expended from March, '96, to March, '97, on parsonage, $25.55; on church, $5.90; on local missions, $2 50. (We regret this error, but their treasurer failed to make exact and full reports for each quarter. Treasurers and corresponding secretaries, please be careful, and make full and exact reports in future for each quarter.—Conference Corresponding Secretary.) Our Week of Prayer offering was $20. Sent a box to Water Valley Orphanage. Value of box, $90. I enclose list of goods sent and 'Baby Roll'—11 names."

Miss Mollie Norman, Wesson: "I am sorry to have to write you that I have done nothing on this Brookhaven district in the way of organizing new auxiliaries. Yellow fever and quarantine restrictions have interfered with all church work. I can hear nothing from Summit Auxiliary. Magnolia Auxiliary is doing a fine work. North Wesson is a zealous little auxiliary of about fifteen members, though it is weak financially. Our Wesson Auxiliary is active, but not as much so as it might be. Week of Prayer was observed, and was indeed beneficial to the auxiliary. Collection, $12."

Mrs. Van Hook, Lauderdale: "We carried out the Week of Prayer program. All seemed to enjoy it. Great interest manifested, and much good resulted to the local society. Collection, $7.66."

Mrs. A. A. Breckenridge, Montrose: "We have held our regular monthly meetings; added one new member this quarter. Observed Week of Prayer; collection, $1.45."

Mrs. M. W. Grant, Oak Ridge: "We observed Week of Prayer. All enjoyed the impressive program which was carried out. Our contribution was $13 (!). Organized a juvenile auxiliary with sixteen members." (Good. Hope others will follow suit.—Conference Corresponding Secretary.)

Mrs. M. C. Dunn, Bradley Chapel: "Owing to so much sickness and several deaths, we could not observe Week of Prayer. I was sorry to know we had lost so good a worker as Miss Helm. I read of her death in the NEW ORLEANS ADVOCATE. Our society is not progressing very well. We can't secure officers to carry it on." (I hope Mrs. Dunn, president, will carry it on, whether there are other officers or not.—Conference Corresponding Secretary.)

Mrs. Buie, West End, Meridian: "We observed Week of Prayer. Sent an offering of $5 to treasurer; sent $5 70 dues; sent a box to Bay St. Louis' yellow fever sufferers valued at $100. Paid a local debt of $3 25; also $5 on stove for parsonage."

Mrs. A. P. Joynor, Bay St. Louis: "I am a little late in forwarding my report this quarter. We are getting along fairly well, considering we had so much sickness during the Summer. Our heavenly Father fulfilled his promise to us in sparing our lives and, as it were, keeping us under the shadow of his wings. Our auxiliary has arranged to observe Week of Prayer second week in January. Dues and donations amounted to $62 25." MRS. S. S. COPE,
Conf. Cor. Sec.

(To be continued.)

Selections.

THE JOY OF THE LORD.

The coming of joy into our hearts may be obstructed by an unfortunate habit of choosing to dwell upon the shadows rather than upon the sunshine of life. Our heavenly Father does not wish to deal with his children always as with the rod of chastisement. He knows we all need to be cheered by the evidences of his approval. It is the sign of human weakness to treat our offspring with unrelieved strokes of discipline. But our divine Father never commits such an error in the government of his children. Love prompts him to inspire our confidence by tender appeals and supreme acts of goodness. He would say: "Child of earth, look up; do not be discouraged. I am thy Lord, merciful and gracious."

Nevertheless, when clouds do gather above us and joy is far removed, let us not be unmindful of the fact that we have then an opportunity to show to others the integrity of our purpose, the loyalty of our souls to him who is seeking our spiritual development more than our present experience of joy. If we are seen to be watchful and faithful to duty under such circumstances of trial, we may be able to accomplish much while passing through the furnace.—New York Advocate.

We must all go in the shadow sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. O, shadowed solitary one! remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.—Rev. F. B. Meyer.

A Christian of the approved pattern is self adjustable. He knows both how to be abased and how to abound. If he is led into a wide sphere, he spreads out over it without noise, delay, or painful effort. If he is brought into a narrow sphere, he does not have to take himself to pieces and send a part of his belongings off to the storage-room before he can adjust himself to it. The Christian who can not adapt himself to his surrounding, but must sit and wait for things to adapt themselves to his idiosyncrasies, is of too clumsy a pattern to keep out of the junk shop.—Richmond Advocate.

To appreciate the reality of God's redeeming mercy, you need to think of a wretched ship out in mid-ocean, passengers and crew without food, rudder broken, sails rent, no help in sight, hope gone, death imminent. In such a moment what a boon the glimpse of a distant sail, the coming of a new, strong ship, the presence and work of rescuers. Our race was on the sea, struck with death, hopeless, despairing, sinking. Christ rushed to the rescue. We owe our presence on earth to-day in health and hope and happiness to his unbounded love.—Michigan Christian Advocate.

We shade our eyes with the hand to shut out the glare of the strong daylight, when we want to see far away. God thus puts, as it were, his hand upon our brows, and tempers the glow of prosperity, that we may take in the wider phases of his goodness. It is a common experience that, looking out from the gloom of some personal affliction, men have seen for the first time beyond the earth plane, and caught glimpses of the Beulah land. Let us not shrink from the hand which we know is heavy only with blessing.—Selected.

If when I read a book about God, I find it has put him farther from me than he was before; or about man, that it has put me farther from him; or about this world that I live in, that my book has shaken down on it a new look of desolation; or about life, that it has made life seem less worth living; or about moral principles, that they are not so clear and strong in my heart as they were when this man began to open his mind to me: then I know that to me this is not a good book.—Robert Collyer.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb higher and walk in the light of his face?—Alexander Maclaren.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for his sake that you would not have done for your own sake or for anyone's sake.—Henry Drummond.

WALL PAPER.

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CHRISTMAS THOUGHTS; OR, THE BABY KING.

BY T. H. PORTER.

I imagine when the wise men in the East first beheld that beautiful star that their souls were filled with rapture, for the Spirit must have impressed upon them the fact that the long-expected King had been born. Doubtless the Spirit brought to their minds the prophecy of Balaam as recorded in Numbers xxiv, 17, which reads: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." I imagine as soon as they saw the star that they began to make preparations to get to see the little King, and that the star grew brighter and brighter as they proceeded on their journey until it came and hung over the little rock stable in the city of Bethlehem where the little Child lay. Oh, how their hearts must have leaped for joy when they were ushered into the presence of the little King. Matthew says, "When they saw the star they rejoiced with exceeding great joy." And I infer from this that they must have sent up a shout to heaven. Matthew further says, "When they saw the Child with Mary his mother, they fell down and worshiped him." Oh, how natural is this!—for whoever saw him as he is that did not fall down and worship him? And we are further told that "when they had opened their treasures, they presented unto him gifts; gold, frankincense and myrrh." Which is also natural; for whoever saw him as he is that did not present unto him gifts even more precious than gold; for they present unto him their hearts, their fortunes, their all. I would to God that all sinners could see him to-day with the eye of faith, that they might fall down and worship him in spirit and in truth; and that they might present unto him their best gifts, which are their hearts and their lives.

How different was his coming from the manner in which earthly kings come. For they are usually born in palaces; but he was born in a manger. They are usually dressed in purple and fine linen; but he was wrapped in swaddling clothes. They are rich in this world's goods; but he was poor and had not so much as a place to lay his head. Earthly kings rule by might; but he ruled then and does rule now by love. Earthly kings wear crowns bedecked with jewels and precious stones; but he wore a crown of thorns. Earthly kings seek wealth, honor and dominion; but "he came to seek and to save that which was lost." Yes, he laid aside his crown in heaven. He left his Father's house, where there is wealth and power and dominion and glory, and came down to earth and took upon himself the weakness of the flesh that he might seek and save that which was lost. Oh, what a condescension! Oh, what matchless love he exhibited in so doing! I am glad it is so. I am glad that he was born of poor parents and in such a humble manner. He did it that he might the better sympathize with poor, fallen man. He did it that he might place himself on equality, so to speak, in birth and life with the poorest and most down-trodden of our race. And to-day he still comes to the poorest of mankind; yea, he even stoops down into the gutter itself, and all the wretches who will let him, he folds his arms around and lifts up and makes them heirs of God and joint heirs with himself. He lifts their feet out of the miry clay and places them upon the Rock of Ages. He puts a new song into their mouths, even praises to God.

Whoever heard of a king before or since who was of such great importance that God should create a beautiful star and hang it in the sky above him to call attention to him. Whoever heard of any other child whose birth was of such moment that God should send angels down to deliver the good news to men. For Luke says: "There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were afraid. And the angel said unto them: 'Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Savior which is Christ the Lord. And this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, on earth peace, good-will toward men.'" Oh, what a grand occasion that must have been, and what a beautiful picture that little city must have presented upon the memorable night of the Savior's birth! Let us look at it for a moment, though there is no language that can describe it. There nestled, as it were, upon a little lime-stone ridge, about six miles South of Jerusalem, is the little city, Bethlehem. To the east and west of it lie low and narrow plains outskirted by mountains that rise up like great walls, not more than four or five miles from the little city. In the plain just east of it is where Ruth gleaned behind the reapers. Out in the northeast looms up the grand old Mount of Olives. Add to this that beautiful star that God created and hung out with his own plastic hand as a great lantern in the sky above that little stable, and we have one of the most beautiful pictures imaginable.

I imagine when that star, which was none else than the light of God, first swung into space above that little city, that all the stars in the firmament above fairly sang together for joy and made obeisance to it. I imagine when its soft light penetrated every nook and corner of that surrounding country that even the little birds awoke as though it had been dawn of day and warbled forth the Great Creator's praise. I imagine that the very trees and flowers for miles around seemed to bow their heads in silent adoration to the little King. And the breezes that came up from the plains were all laden with perfume, sweeter by far than frankincense or myrrh, which they wafted to the nostrils of the Baby King and seemed to whisper to the inhabitants of that little village: "Awake, ye sleepers, and adore your King," while out on the plain at a short distance God lifted the veil between heaven and earth, letting his glory come pouring through and allowed those humble shepherds to behold it. I think those shepherds must have gotten a glimpse of heaven and heard what was going on there. It is evident that they did see the angels and learned that they are God's messengers. They also heard them praising God and saying, "Glory to God in the highest, on earth peace, good-will toward men." And I imagine that the mountain walls echoed and re-echoed the praise, "Glory to God in the highest, on earth peace, good-will toward men."

Notice this thought: God revealed his Son to two classes of individuals, but in different ways. First, to the wise men of the East who were, doubtless, historians and were acquainted with the Law and the Prophets and were, therefore, looking forward to the coming of the Great King. They must have known, also, that a star would be the sign of his advent. They were, doubtless, astronomers, too, and as soon as the star appeared they knew that it was a new star and must be the star that should be the sign of his birth. These probably represent that class of individuals in the world to-day who are scholars and thinkers and who are allured to Jesus Christ by the splendor of religious influence that shines out as a beautiful star from the life of every consecrated Christian.

Second, God revealed his Son to the shepherds whose very occupation indicates that they were not scholars. They probably were not historians and may not have known that a king was expected. Neither were they astronomers; and if a dozen new stars had appeared in the sky, they would not have noticed them. But to these God revealed his Son in a very different way. He poured out his glory upon them until they were overwhelmed. These probably represent that class of individuals in the world to-day who are neither scholars nor profound thinkers—men and women who have to labor hard for their living, and have neither the time nor the inclination to become learned, and who do not come to Jesus by any process of reasoning. But to these God reveals his son in a more direct manner. He sends a messenger directly from heaven, and that messenger is the Holy Ghost. I would to God that he would open up windows in heaven to-day and let his glory come pouring in upon all the world and awaken the sinners who are sleeping in moral darkness.

The greatest miracle that I know of is that of my conversion. I was dead and I live; I was blind and I see. I was a slave and I am free; I was an enemy of God and I love him. Prayer, the Bible, the society of Christians—these were to me a source of profound "ennui;" whilst now the pleasures of the world are a weariness to me, and piety is the source of all my joy. Behold the miracle! and if God has been able to work that one, there are none of which he is not capable.—Vinet.

TOLERATION AND INDIFFERENCE.

True toleration is a very different thing from indifference. There is a danger that people should be quite tolerant of the differences in particular forms of religious belief, because as a matter of fact they are utterly intolerant of religion as a principle of life and ethics. The unbeliever can not be called a tolerant man. He has no church in which he believes, and all churches are to him intolerable, as institutions of truth and righteousness. He excludes Christianity from his life, and, if possible, from his home, because he disbelieves in all religious institutions. He can not persecute by law, but he often concentrates the spirit of rabid intolerance in a sneer or a jest. His very indifference may be but a disguised form of intolerance. Now, the essence of all real toleration is sympathy. The tolerant Christian does not abate one jot of his steadfastness and constancy in adhering to his own faith; but he feels that another man, living in the light of another phase of truth, is not to be hated or mocked. Perhaps he is not always to be argued with, but a sincere wish for his enlightenment is perfectly consistent with toleration towards his error. This attitude of considerateness is in fact one of the most persuasive instruments of conciliating those who are not believers. It is consistent with the most intent zeal and the most eager enthusiasm, but these two qualities are tempered and directed by love, and the combination thus formed is the virtue of Christian toleration.—Exchange.

VENTILATION IN CHURCHES.

The proper ventilation of churches is very properly beginning to attract a reasonable share of public attention. That some of our churches are badly ventilated no one who has ever attended during service when they are crowded will dispute. Most persons are afraid of draughts, and very properly, but it does not appear to have entered into the minds of the masses of church goers that there is as much danger in churches that have little or no ventilation as in those that are affected with draughts. The air in an air-tight church becomes vitiated, and is therefore pernicious and poisonous. Pure air has life-giving qualities, of which it is robbed in such edifices by being breathed and rebreathed many times over. It needs not the saying that the breath of many persons, men and women, is in the highest degree offensive, the offensiveness always proceeding from some disease. Each respiration from such mouths and throats carries with it into the atmosphere poisonous air, which, of course, mingles with the atmosphere, and is taken in divided quantities into other lungs, where it may impart disease.—Exchange.

CANON FARRAR ON THE DRINK CURSE.

The stream of horrible profits which drunkards pour into the enormous reservoir of the drink trade is a stream swollen by untold misery to the innocent, and a stream which everywhere leaves the slime of its overflow over devastated areas of society. But apart from drunkenness and all its ruinous incubus upon the well-being of the country, the amount of hopeless waste caused by the drinking habits of our poorer population is the main cause of the pauperism and demoralization with which, for so many weary years, the best have struggled in vain. If there were no other and deeper grounds for temperance efforts, they would be amply justified by the immense prosperity which the working classes might achieve for themselves if they would divert into the channels of useful trade the vast mass of wealth—amounting according to some calculations to £60,000,000 a year—which they spend on an article of consumption which is not food, but a needless stimulant, and which even in measures that are deemed moderate is to large multitudes of men a source not of strength, but of weakness; not of health, but of widespread anguish and disease.

Mystery envelopes the future. We know not what is before us. But our inability to penetrate the secrets of Providence is no reason for doubt or alarm. We have already gone through previous years with their enigmas as unsolvable at the outstart as any that now confronts us, and the same God, who has given light and grace as the days brought their trials and difficulties, will go with us, hour by hour, and help us as his purposes are disclosed. We can take courage, then, and move forward with comfort and hope.—Presbyterian.

She: "This road is very steep. Can not I get a donkey to take me up?"

He: "Lean on me, my darling."

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THURSDAY, JANUARY 13, 1898.

LOUISIANA CONFERENCE.

We had the pleasure of attending the recent session of the Louisiana Conference at Crowley, arriving in time for the opening on Thursday morning. Our time being necessarily taken up with publisher's work, we had the good fortune to engage the facile pen of Rev. F. S. Parker to report the proceedings of the Conference. Of Crowley we need not write, as Bro. Parker has done so in a felicitous way. In keeping with his record, Bishop Hendrix showed himself a model presiding officer. Without seeming to be in a hurry, he dispatches business with marvelous rapidity. Drs. Barbee, Tigert, Morrison and Atkins were present representing their respective interests, all of whom acquitted themselves in a manner befitting the high stations which they fill. We had the privilege of hearing a sermon by Dr. Barbee for the first time. It was a clear, forceful, and highly entertaining discourse. We also heard an excellent sermon from Rev. J. I. Hoffpauir. We also committed an attempt at preaching on Friday night. Saturday morning we took our departure for the Crescent City. During our stay in Crowley we were domiciled in the hospitable home of Bro. and Sister R. M. Jones, to whom and also to Sister Jones' mother, Mrs. Shaw, we are indebted for many courtesies. We were pleased to have as our coguest our old-time friend and brother, Rev. P. A. Johnston. We also enjoyed the cordial hospitalities of Mr. and Mrs. Frank Foote and Mrs. Fitzpatrick.

OUR ORPHANS' HOME.

Rev. M. L. Burton is now at his post at Water Valley, and as busy as a bee putting things in shape for the opening of our Orphans' Home. He expects to have everything in readiness within a month. Meantime let all who have subscribed to this institution pay up, and let those who have not subscribed do so at once. Be sure to read the appeal of Bro. Bowen and others on our fifth page in behalf of this noble institution. Mississippi Methodism has no grander work before it than the equipping and maintenance of this institution.

REMARKABLE.

When the yellow-fever excitement was at its highest the ADVOCATE stated editorially that the mortality for the city of New Orleans would be less in '97 than it was in '96. Many of our readers thought we were off our base when we made this prediction; but we were right. The mortuary reports for '97 show 966 deaths less in '97 than in '96. In view of the unparalleled excitement throughout the country on account of the presence of the fever here, this is certainly very remarkable.

CROWLEY: THE LOUISIANA CONFERENCE.

Crowley represents a class of phenomona almost unique in Louisiana. No stretch of imagination is required, as one pulls into the depot after a run of twenty miles through broad prairie, broken only here and there by clumps of trees, and bounded on the north by the blue line of distant forest, to induce the illusion that one has arrived at a Western boom town. The absence of the broad veranda, and the presence everywhere of the high gable and the porch, or stoop; the treeless sidewalks, wide streets, substantial brick buildings standing each apart as if awaiting the companions that are ultimately to form extensive business blocks, are characteristic features to be found here.

Points of comparison and contrast are numerous. The saloon is to be found, but seems to lack the prominence it assumes elsewhere. A strong temperance and anti-saloon feeling prevails. It is said that the seven churches, all of them of good capacity, are regularly filled at Sunday services. No masses of negroes, hanging about barrel houses and stores like a dark cloud upon the horizon, are here present to oppress one with the thought of an unsolved problem, and the reluctant confession that duties toward these sons of Ham remain undone.

In the rice-mills, and on the surrounding farms, the industrious sons of the West are to be seen working with their own hands. Of the population of about 3,500 in and around the town, probably not more than 10 per cent. are negroes. A public school house capable of accommodating 500 pupils and a college building of still greater capacity indicate the value here placed upon education. Twelve years ago none of these things existed—only the bare uncultivated prairie. Now near 60 miles of irrigation canal carry the waters of Bayou Plaquemine Brulee at the rate of 140,000 gallons per minute over the lands, making a sure rice crop, of which the three rice mills here handle and clean 150,000 sacks.

As one approaches the Methodist Episcopal Church, South, he recognizes certain architectural features that remind him of the works of that justly noted church builder lately gone home to the city where there is no temple. The church was built under the pastorate of the Rev. S. S. Keener, who is most highly esteemed among his former parishioners, and seems to be enjoying the hearty welcome that greets him on every hand. Bishop Hendrix seems to belong here, and appears to be unchanged in person and business methods since he was with us at Ruston last year.

At 9 A. M., Jan. 6, the Bishop called to order the fifty-second session of the Louisiana Conference. After the usual hearty devotional service, Dr. Sawyer was elected secretary as usual, and the Conference statistician, Rev. William G. Evans, and Rev. Robert Wynn were elected assistants.

For the first time Dr. J. D. Barbee has favored the Louisiana Conference with his genial presence this year. Rev. O. L. Cobb, of the Tennessee Conference, was introduced as the representative of the Board of Missions.

The Minute questions of the Conference were taken up, and the names of the superannuates were called. Revs. E. B. Foust, T. S. Randle and M. C. Manly were present and spoke. A letter was read from Rev. R. S. Trippett. Others were not able to be present, and the names of two will appear later in the report of the Committee on Memoirs.

The names were called and the characters passed of the presiding elders: J. T. Sawyer, R. W. Tucker, J. L. P. Sheppard, H. O. White, B. F. White, V. D. Skipper, B. T. Crews.

R. W. Randle was discontinued at his own request. Chas. D. Adkinson, E. S. Alford, Henry W. Ledbetter, Frank N. Sweeney, Wiley G. Roberts, were continued in the class of first year. J. C. Sligh, P. R. Knickerbocker, J. M. Alford, P. O. Lowry, W. H. Hatfield, Barnett Wright, H. B. Thomason, E. E. Riggs, were advanced to the class of the second year.

The feature of the morning session was the address of Bishop Halsey, of the Colored Methodist Episcopal Church. His tribute to Haygood was a piece of classic eloquence. He compared the slavery of the negro race to that of Israel in Egypt, and affirmed that the negro had been the gainer; but, with manly and racial self-respect, he affirmed the debt of the Southern white man in turn to the Southern negro. Space will not admit of even a brief synopsis of Bishop Halsey's address; no report could reproduce the personal grace and dignity of this black man, who, educated under the personal superintendence of Bishop Geo. F. Pierce while yet in slavery, has evidently profited by the privilege of knowing and hearing this matchless orator. The brethren cheerfully gave Bishop Lane $190 on his call for the Haygood Memorial Building, now under process of construction on the grounds of Payne Institute at Augusta, Ga.

The following were admitted on trial: Martin Hebert, M. F. Johnson, George D. Purcell, J. M. Etheridge, W. R. Harvell, J. M. Martin, James Montgomery, George D. Parker.

Of the large first year class, John C. Sligh, Percy R. Knickerbocker, Wm. H. Hatfield, Eli E. Riggs, Joseph M. Alford, Perry O. Lowry, Hyder B. Thomason, and Barnett Wright passed approved examinations, and were promoted to the class of the second year. Rev. W. H. Hatfield passed on the examination of the second year. Rev. Harry W. Rickey also passed two years' examinations. These young brethren deserve commendation for having made good their loss by sickness last year. Both had been kept from attendance at the last session of the Conference. Of the class of the third year, Robert W. Vaughan, C. C. Miller, John W. Lee, Harry W. Rickey, and R. C. Grace passed their examinations, and were advanced to the class of the fourth year.

The sifting process has been rather more severe than formerly since the written examination was introduced, but a highly gratifying advance in the quality of the work done by undergraduates is noted, and the degree of preparation for the work of the ministry shows an advance over any former time. The system of examination now in use more and more commends itself, as experience proves its worth, and the necessity of thorough preparation will be a source of life-long advantage to the young men, some of whom find it rather hard now.

An afternoon session finished the work of the first day, disposing of the passage of character of all the undergraduates.

Dr. Barbee preached to the delight of a crowded house in the evening. Rev. H. W. Knickerbocker preached at the Presbyterian Church, and Bishop Halsey at the Colored Methodist Episcopal Church.

SECOND DAY.

The morning of the second day's session witnessed the advent of the connectional men in force. Dr. Tigert's shadow has not diminished. He still believes in "The Methodist Review," and has brought all the rest of the preachers to his opinion by the sustained and substantial merits of this work. Dr. Morrison is radiant and seems to have sustained no harm while sustaining the heavy burdens of the past year. He reports $75,000 of the debt actually discharged, and the rest secured by the best people in the church.

Dr. Jas. Atkins appears among us for the first time this year. The really magnificent work he is doing in the line of Sunday-school literature and general work was modestly commended by the simple statement thereof. It is probable that some of the preachers were astonished to learn of the great work being done by the Children's Day collections. The Sunday-school literature of the whole foreign field, the maintenance of home mission schools, the supply of Sunday-school libraries, and the main prop of the Board of Education, are from this fund gladly given by the children of the church on their day, the third Sunday of May each year. We believe in connectionalism; must have connectional officers, and profit by and enjoy their presence.

An excellent resolution looking towards the formation of a reserve fund for the relief of those newly superannuated was introduced by the Joint Board of Finance and passed. The assessment for this purpose is to be 10 per cent. additional to the regular amount.

Thomas Carter, William B. Van Valkenburgh, and William H. Hatfield were admitted into full connection after the Bishop's address and satisfactory answers to the disciplinary questions.

The Bishop based his address upon the words of Paul to the Milesian elders—"Take heed to yourselves and to the flock"—and those to Timothy—"Take heed to thyself and to the doctrine." Personal piety, pastoral faithfulness and doctrinal soundness were the points lovingly, eloquently, earnestly pressed home to the consciences of all. It is impossible for us to estimate too highly the benefit to all derived by this annual opportunity to review the obligations of the itinerancy so solemnly assumed.

THIRD DAY.

During the morning session of the third day it was easily apparent that Bishop Hendrix intended to be through with all the routine business before noon. Reports of the pastors during the examination of character were briefer than usual; so brief, in fact, as to have little value. Nothing noteworthy occurred during this proceeding. Rev. C. M. Lyons was located at his own request. A committee of investigation appointed upon the case of Dr. J. A. Parker, at his own request, reported no ground of objection to exist against the passage of his character.

The report of the Legal Conference by Dr. C. W. Carter showed a profit of one thousand dollars from the Bynum bequest turned over for the use of the superannuates' fund.

The report of the Trustees of the New Orleans Depository, presented by W. B. Thomson, Esq., referred to a damage by fire of $1,500 sustained during the year, but covered by insurance. The Depository building had been put in thorough repair, painted without and papered within. A balance of $300 was turned over to the Board of Finance for the superannuates' fund.

Mr. S. H. Meyer was elected a member of the Board of Trustees in place of the late Dr. Joseph B. Walker.

Treasurer W. B. Thomson reported the receipts for missions during the year as follows: Foreign, $4,667; domestic, $1,783 02; total, $6,450.02, showing increase, notwithstanding the liberal gifts to the debt fund, of $146.42. It is hoped that this marks the beginning of an upward movement in the missionary contributions of the church in Louisiana.

An increase in the Conference claimants' fund of $146.42 is also noted this year, the total from all sources being $4,714.29.

The treasurer of the Board of Church Extension reported receipts for the current year of $1,118.89, an increase over last year's receipts of $74.97.

Other items of finance were: Collection for Bishops, $801.37; General Conference delegates, $208.75; printing Minutes, $112.40.

Rev. N. S. Cornell reported on District Conference Records without adverse criticism.

Dr. Tigert impressed upon the Conference the importance of "The Methodist Review" in his usual forceful and happy style. He very pleasantly referred to the claim he admitted Louisiana held upon him, as Mrs. Tigert is a native of New Orleans. The Doctor asserts that candidates for the General Conference must be readers of the "Review." Judging by the number of subscribers he has taken there must be some aspirants.

The election of delegates for the General Conference actually resulted as follows: Dr. William H. LaPrade was elected on the first ballot by 48 votes, 42 being necessary to election. On the second ballot Rev. Franklin N. Parker and Dr. C. W. Carter were elected, the former by 52, the latter by 44 votes. Dr. John T. Sawyer and Rev. Thomas J. Upton were elected alternates. W. B. Thomson was elected lay delegate on the first ballot; S. B. McCutcheon and John M. Pharr were elected as the other two lay delegates, and A. M. Mayo, of Lake Charles, and C. L. Andrews, of West Baton Rouge, were elected alternates.

A touching episode of the Saturday afternoon session was the placing upon the superannuate list of the Rev. John A. Miller, who has been a prominent preacher, a beloved and venerated pastor, a diligent and painstaking presiding elder for more than thirty years in the Louisiana Conference. Rev. P. A. Johnston, who has already endeared himself to the Conference during his three years among us, also took a superannuate relation for the first time. Those already holding the superannuate relation were accorded the same again. The calling of Question 18—"Who are superannuated?"—is well calculated as a reminder to those who are in the meridian of effectiveness that they must do the work of him that sent them while it is day, for the night cometh.

The Board of Church Publications reported through Rev. A. D. McVoy, recommending the following committee on the publication of the ADVOCATE: S. S. Keener, Frank N. Parker, John T. Sawyer. The report was adopted.

Rev. H. W. Knickerbocker read the report on the Bible cause, showing that $565.72 had been contributed for the cause during the year. Rev. J. W. McLaurin, superintendent of the American Bible Society for Louisiana and Mississippi, addressed the Conference, calling special attention to the magnificent offer of the society by which a Bible may be placed in the hands of every Sunday-school scholar in the United States at one-half the cost of manufacture. It is much to be regretted that only one-third of our pastoral charges have acknowledged their obligation to this great organization by making contributions to it during the year.

The absence of suggestions for General Conference legislation had been conspicuous until this time, when a resolution looking to the introduction of laymen into the cabinet was offered. On motion, it was promptly tabled.

The statistical secretary having suffered considerable embarrassment in his work by reason of delay in the filing of reports, a resolution was offered by Rev. W. R. Tucker, and passed, constituting it a ground of censure for a preacher in charge to fail in promptly filing his statistical reports.

Rev. W. H. LaPrade presented the report of the Board of Education, showing substantial improvements in the equipment of Mansfield College at an expense of over $2,000, which now has 116 pupils, of whom 86 are in the college department. Johnston Collegiate Institute is soon to become the property of the church; buildings valued at $4,000. One hundred and one pupils are in attendance. Centenary College reports 67 pupils, 5 professors, and $29,600 endowment. Rev. Franklin N. Parker was elected Conference Secretary of Education, on recommendation of the Board.

Centenary was again brought before the Conference, Monday morning, by Prof. Thos. Carter, who after referring to the various things by which preachers are distinguished, in allusion to Dr. Tigert's sermon, said: "After all, the thing that distinguishes one preacher from another is the way he thinks. The difference between Jesus, as a preacher, and John, was that Jesus thought as God, John as a man."

J. C. Sligh spoke briefly for Mansfield, and Rev. J. D. Harper stated that they all were on the up-grade.

The education collection was $715, distributed among Centenary, Mansfield, Payne and Lane and the General Board of Education.

SUNDAY'S SERVICES.

Sunday was a high day for church-going Crowley. All the pulpits were occupied by various members of the Conference, the Bishop at the M. E. Church, South, in the morning, and Dr. Tigert in the evening.

After the sermon the following brethren were ordained deacons: Percy R. Knickerbocker, J. R. Montgomery, William H. Hatfield, W. R. Harvell, M. F. Johnson. The following were ordained elders: S. B. Beall, S. S. Bogan, Robert W. Vaughan, Harry W. Rickey.

Bishop Hendrix combines the ritual for the ordination of deacons and that for the ordination of elders in one service. This may save time, but seems not as impressive as the usual method of having the two orders imparted separately.

Seldom has the Louisiana Conference had such occasion for heartfelt sorrow at the call of Question 19—"What preachers have died during the year?"—as when, after appropriate religious service, it was called by Bishop Hendrix, Sunday afternoon. We should like to reproduce here the beautiful and clear memoirs read on this occasion, but space does not admit of doing so. Memoirs of Rev. Joseph Burch Walker, D. D., and Rev. Jesse Fulton were read by Rev. J. F. Scurlock; of Rev. E. W. Yancey, by Rev. J. D. Harper; of Rev. P. H. Dieffenweirth and Christian Keener, by Dr. C. W. Carter.

FIFTH DAY.

Much work was rapidly done Monday morning, and Conference was ready for the appointments by 10:30 o'clock.

Rev. James A. Parker read the report of the Conference Board of Missions, noting an increase over last year's receipts, and offered a resolution, which was passed, requesting our delegates to the General Conference to endeavor to bring to the attention and under the care of the Board of Missions our work among foreigners and non-English populations. An assessment of $9,000 for foreign and $3,400 for domestic missions was made.

Rev. John F. Foster read the report of the Sunday-school Board, which was adopted with a resolution endorsing the State Sunday-school Association. Pastors were requested to turn over their entire Children's Day fund to the Conference Board, by which a proper division of the money would be made. Thomas Carter was added to the Sunday-school Board, and A. M. Mayo and W. W. Carre were put in place of William Round and T. J. Martin.

Rev. Fitzgerald Sale Parker read the report of the Epworth League Board. Thomas Cartor and Thad. M. Salter were put in the places of Lyman F. Jackson and Claude Smith.

The office of Conference editor of Minutes was constituted, and Rev. John T. Sawyer, D. D., elected to the office.

In addition to statistics already reported, Rev. W. G. Evans reported as follows: Number of white members, 28,250; colored, 13; local preachers, 74; infants baptized, 970; adults baptized, 729; number of Epworth Leagues, 52; members, 1,658; number of Sunday-schools, 279; teachers, 1707; scholars, 13,648; salaries of presiding elders, $7,605.02; preachers in charge, $52,488 23; number of organized societies, 376; number of church edifices, 297; value of same, $501,148; number of pastoral charges, 114; number of parsonages, 91; value, $86,710; 4 district parsonages, valued at $7,100.

Mansfield was selected as the place for holding the next Conference, and after sincere resolution of thanks for the delightful and generous hospitality of our Conference hosts, the Bishop read the following appointments, and pronounced the Conference adjourned:

APPOINTMENTS.

NEW ORLEANS DISTRICT.

S. S. Keener, P. E.
Carondelet Street, J. L. Pierce.
Felicity Street, John F. Foster.
Rayne Memorial, John T. Sawyer.
Louisiana Avenue, Hermann W. Knickerbocker.
Moreau Street, J. F. Scurlock.
Dryades Street, J. E. Denson.
Carrollton Avenue, Geo. D. Parker.
Parker Memorial, to be supplied.
Algiers, R. H. Wynn.
Tchoupitoulas Street, Gretna and Gouldsboro, C. D. Munholand.
Craps Street, Lewis A. Reed.
Plaquemine and Donaldsonville, J. B. Kent.
White Castle, C. C. Wier.
Slidell, J. J. Kelly.
Covington and Talisheek, M. J. Jenkins.

BATON ROUGE DISTRICT.

R. W. Tucker, P. E.
Baton Rouge, F. N. Parker.
Baton Rouge (Second Church), M. W. Rickey.
Meadows and Antioch, M. F. Johnston.
East Baton Rouge, N. H. Barton.
Live Oak, F. G. Hocutt.
Port Vincent, W. R. Harvell.
Ponchatoula, J. H. Montgomery.
Franklinton, N. J. Roberts.
Amite City, J. I. Hoffpauir.
St. Helena, Geo. D. Anders.
Pine Grove, F. N. Sweeney.
East Feliciana, John F. Wynn.
Clinton, S. J. Davies
Slaughter, A. S. Lutz.
Wilson, C. C. Miller.
Zachary, T. J. Upton.
Jackson, H. R. Singleton.
Bayou Sara, G. T. White, sup.
Centenary College, C. W. Carter, president; T. Carter and W. J. Roberts, professors.

ALEXANDRIA DISTRICT.

V. D. Skipper, P. E.
Alexandria, W. J. Roberts.
Lecompte and West Alexandria, E. S. Isbell.
Bunkie and Big Cane, J. P. Haney.
Simspert and Mission, W. T. Woodward.
Melville and Rosedale, Robert Randle.
Spring Creek, N. G. Roberts.
Dry Creek, G. W. Garrett.
Montgomery, J. W. Lee.
Natchitoches and Reagan's Chapel, H. Armstrong.
Jena and Jumonville, H. M. Banks.
Columbia, A. W. Turner.
Rayne and Colfax, J. A. Parker.
Pineville, F. D. Van Valkenburgh.
Chicot and White Chapel, H. S. Johns.
Olla and Centreville, S. S. Bogan.
Washington, H. L. Hughes, supply.
Ada and Winfield Mission, W. E. Akin.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

CURES PAIN

OPELOUSAS DISTRICT.

H. O. White, P. E.
Opelousas, T. K. Faunt LeRoy.
Plaquemine Brulee, R. C. Grace.
Prudhomme, W. J. Porter.
Lafayette, I. T. Reames.
Crowley, P. R. Knickerbocker.
Abbeville, S. J. Neal.
New Iberia, J. M. Henry.
Franklin, W. W. Drake.
Jeanerette, R. M. Blocker.
Lake Charles, Broad Street, R. J. Harp.
Lake Charles, Jackson Street, West Lake and Sulphur Mines, T. A. Luster.
Patterson, W. G. Evans.
Morgan City and Berwick, S. T. Beall.
Grand Cheniere, N. L. Hamil.
Indian Bayou, J. J. Davis.
Lake Arthur, R. P. Howell and W. B. Van Valkenburgh.
French Mission, Martin Hebert.

SHREVEPORT DISTRICT.

J. L. P. Sheppard, P. E.
Shreveport, First Church, W. H. Lagrade.
Shreveport, North Jordan Street, B. Wright.
Mooringsport, J. M. Johnston.
Caddo, P. M. Brown.
Mansfield, J. D. Harper.
Grand Cane, J. M. Brown.
Pleasant Hill, J. B. Williams.
Coushatta, J. F. Patterson.
Red River, N. S. Cornell.
Wesley, Geo. D. Purcell.
South Bossier, H. J. Boltz.
North Bossier, Wilson Moore.
Fort Jessup, S. S. Holliday.
Many, J. S. Sanders.
Benton, to be supplied.
Logansport, O. M. Posey.

ARCADIA DISTRICT.

B. T. Crews, P. E.
Homer, H. W. May.
Haynesville, J. O. Bennett.
Minden, A. D. McVoy.
Gibbsland, Elton Wilson.
Lanesville, C. F. Staples.
Pineville, R. S. Collier.
Arcadia, W. F. Henderson.
Liston and Summerfield, to be supplied.
Ruston, A. J. Nolentine.
Simmsboro, H. W. Ledbetter.
Vernon, W. H. Clark.
Downsville, R. W. Vaughan.
Farmersville, P. O. Lowry.
Valley, H. B. Thomason.
Gansville, J. H. Brown.
Calhoun, T. M. Wafer.
Onachita, to be supplied.

DELHI DISTRICT.

B. F. White, P. E.
Delhi, J. M. Martin.
Monroe, E. N. Evans.
Ruyville, J. B. Cassity.
Tallulah, E. T. Denson.
Lake Providence, F. S. Parker.
Waterproof, R. A. Davis.
Vidalia and Gilbert, E. E. Riggs.
Harrisonburg and Pine Hill, T. H. McClendon.
Winnsboro, Ira L. Bronson.
Oak Ridge, Collinston and Mer Rouge, D. C. Barr.
Bonita, W. H. Hill.
Bastrop, Wm. Schnlle.
DeSiard, W. H. Hatfield.
Floyd, J. M. Etheridge.
Girard and Colony, H. W. Whatly.

Conference secretary of education, F. N. Parker.

TRANSFERS.—E. L. Lallance and P. H. Fontaine, to New Mexico; J. R. Roy, to Texas; L. F. Jackson, to West Virginia; O. R. Montgomery, to California.

Student at Centenary, Albert S. Lutz; Millsaps, E. L. Alford and J. M. Alford; Vanderbilt University, C. D. Atkinson and John C. Sligh.

IMPORTANT NOTICE.

I want a local preacher whose earthly possessions consists solely of a horse, bridie and saddle, and who will work on a small salary, to take charge of Faller circuit, recently declined by Rev. F. B. Ormond, who was appointed by Bishop Wilson at our recent Conference in Jackson, Miss. The work lies west from Ellisville a few miles. Ellisville is on the Northeastern railroad, some fifty miles south from Meridian. Correspondence solicited.

C. A. POWELL, P. E.

Hattiesburg, Miss.

SCROFULA is the advertisement of foul blood. It may be entirely driven from the system by the faithful use of Hood's Sarsaparilla, which thoroughly purifies the blood.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, biliousness. 25 cents.

ORPHANS' HOME.

To the Methodists and Other Friends of the Mississippi Orphans' Home:

We are preparing for the early opening of the Home. Hope to be ready not later than the fifteenth of February to receive orphans. We desire to call your attention to the furnishing of the Home, and ask anyone who feels an interest in the work and desires to "bless the living and honor the dead," to contribute to the work by sending fifteen dollars—an amount sufficient to buy and furnish a substantial iron bed and place on it the name of donor or anyone suggested. We will need about fifty or seventy-five beds, and we hope that number will be contributed at once, so that we will not be compelled to spend the money we have on hand for beds.

We need to use this money in other ways for the comfortable and successful opening of the Home. All correspondence and articles for the Home should be sent to the manager, Rev. M. L. Burton, Water Valley, Miss.

Those who know of orphan children that desire to be admitted into the Home will please write for blank applications immediately, so that there will be no delay.

We beg in behalf of this holy cause the earnest co-operation of the ministry and laity with the manager in the successful prosecution of the work. Please accept our sincere thanks for the practically universal sympathy and help that you have extended to the Home. We pray you not to delay, but give us your continued prayers and aid.

Yours in behalf of the orphans.

W. A. GUNNING,
I. T. BLOUNT,
J. A. BOWEN,
For the Board of Directors.

We are all subject to pain occasionally, and it is well to have a good liniment in the house, such as Salvation Oil. 25 cents.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

The unprecedented sale of Dr. Bull's Cough Syrup provokes competition; but the people cling to Dr. Bull's Cough Syrup.

FELLOW SUNDAY-SCHOOL WORKERS.

The Executive Committee of the Orleans Parish Association wishes to call your attention to the resumption of the Friday Evening Teachers' Meetings, which are held at the Y. M. C. A. Building.

The gratifying success of these meetings up to the time when they were discontinued for the Summer is an assurance that they can be taken up again this season with great profit to the active Sunday-school workers in New Orleans.

Everyone interested in Bible study, especially teachers and Sunday-school officers, is cordially urged to take part, as the larger the attendance the more useful and interesting the work will be.

These meetings are purely informal and begin promptly at the hour set, and close at 9 P. M., sharp.

T. G. HARDIE, Chair'n.
J. R. WESTERFIELD, Sec.

NOTES.

The postoffice address of Rev. Hiram R. Singleton is Malden, Mo.

When you change your postoffice, be sure to notify us if you wish to receive your ADVOCATE promptly.

Dr. J. M. Weems and family received a royal welcome from old friends on their arrival at Brookhaven.

Dr. J. J. Tigert is spending a few days in the city, the guest of Bro. and Sister F. A. Dicks, at whose hospitable home we had the pleasure of meeting him.

Citizens of Jackson generally, and the Methodist denomination particularly, are glad that the Conference made no change of ministers here. Both Dr. DuBose and Rev. R. J. Jones are popular and capable, and under their faithful and efficient ministration their churches have become stronger and their congregations materially benefited. That they are to remain with us another year is cause for congratulation.—Clarion Ledger.

BRONCHITIS. Sudden changes of the weather cause Bronchial Troubles. "BROWN'S BRONCHIAL TROCHES" will give effective relief.

NOTICE.

To the Pastors and District Stewards of the Jackson District, Mississippi Conference—

DEAR BRETHREN: Very important business, in addition to the regular work of apportioning the assessments ordered by the Annual Conference, will come before the district steward's meeting. I earnestly ask every district steward and pastor to be present. The pastors will please urge the stewards to attend and come themselves. Pastors will please see ADVOCATE for time and place, and call attention to same.

R. D. NORSWORTHY.

Jackson, Miss.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thus preventing delay on your return trip.

RUNNING OF TRAINS ON SUNDAY.

I recommend legislation that will prevent the running of railroad trains on Sunday, especially freight trains. I waive the question of religion. "The Sabbath was made for man, and not man for the Sabbath." The forces who load and unload and the crews who run these trains are composed of men who having given six days to faithful labor are entitled to relief from unremitting toil by a rest of one day in seven. It is necessary for recreation and recuperation. It gives these laboring men an opportunity to spend an uninterrupted day with their families. It gives the State the benefit of the elevating power of home influences. It is a step in the direction of the recognition of the principle in government that regards the humblest and poorest with as tender consideration as the richest and proudest.—From Message of Gov. McLaurin to Mississippi Legislature.

Awarded
Highest Honors—World's Fair.
Gold Medal, Midwinter Fair.

DR. PRICE'S CREAM BAKING POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

Mississippi Conference Assessments—1898.

Districts.	For. Miss.	Dom. Miss.	Conf. Claim.	Bishops.	Gen. Conf.	Church Ex.	Bible Cause.	Educa'n
Brookhaven	$1,355	$ 600	$ 900	$ 200	$ 34.10	$ 511	$ 148	$ 344
Vicksburg	1,355	600	800	175	34.55	511	130	301
Natchez	1,265	560	900	200	81.15	370	148	344
Seashore	1,175	520	800	175	39.65	367	130	301
Meridian	1,355	600	950	225	32.40	511	166	387
Forest	1,175	520	750	150	17.70	340	112	258
Jackson	1,355	600	950	225	45.25	511	166	387
	$9,035	$4,000	$6,050	$1,350	$284.80	$3,121	$1,000	$2,322

C. G. ANDREWS, Secretary.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds and Incipient Consumption** yield readily to its medicinal virtues

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Dentist

Dr. D. Wm. Dillehay,

No. 20, 6th Floor,

Godchaux B'ld'g.

AGENTS WANTED For special installment work. Services paid in cash. No delivering or collecting. EASY WORK, BIG PAY—INVESTIGATE. Also a few experienced general agents at $600 salary, and extra commissions. Particulars free. W. S. BRYAN, Department B, 2nd and Olive Streets, St. Louis, Mo.

FREE OUR LITTLE FOLKS' MAGAZINE. A 24-page magazine for the little ones. Beautiful pictures, simple stories. Fine paper and large type. A sample copy will be sent free. P. W. Raldabaugh, Central Union Bl'k, Chicago.

PHOTOGRAPH OUTFIT FREE.

Wishing to secure 10,000 new subscribers to our large home paper, we have decided to give a photograph producer to every person who sends us 10 cents for three months' subscription. The photograph outfit is unique and wonderful, enabling you to produce a real photograph every minute in a most novel manner. You can supply your friends and have a vast amount of pleasure. Send only 10 cents silver, or stamps, and we will enter your subscription and promptly send the photograph outfit which will produce pictures that are just as clear as if done on a $200 camera. Address RURAL HOME PUBLISHING CO., 45 Vesey Street, New York, N. Y.

PAINT TALKS.

ECONOMY OF PAINTING.

Owners of buildings should realize that it pays to use paint. A building, or even a fence costs money, and repairs are expensive. The only way to preserve material is buildings is to protect them with paint. The weather and the sun then exert their destructive influences only upon the cheap, easily renewable covering.

As with the exterior, so with the interior; paint is cheap, clean, cheerful and easily renewable, while wall-paper, with its decaying paste and its crumbling, deleterious colors, is a disease-breeding, microbe-harboring, dirty makeshift. Paint, when dirty, can be washed, and when, after long service, renewal is desired, a fresh coating makes it new, sweet and bright.

But in selecting paints, the buyer should know what to avoid, for paints which are not durable, and which have poisonous properties, should certainly not be used upon dwelling-houses.

It is well known among paint manufacturers that the basis of the best paints in use is oxide of zinc, or zinc-white. Thousands of tons of excellent white paints are sold yearly under the title of "lead," which contain no lead except in the name on the label. They are popular with property owners because of their durability, and with dealers because of their popularity. Why, then, are they called "lead-paints" instead of "zinc-paints"? The story is a long one, but it is sufficient to point out the fact that the manufacturers of lead have spent a fortune advertising white lead, and the manufacturers of combination paints have found it profitable to reap the benefits of this advertising by calling every white paint "lead."

Pure lead, however, begins to undergo chemical change from the moment it leaves the brush, and change continues rapidly until it has crumbled from the painted surface. In the course of this decay it is washed off from roofs, houses and fences into the drinking water, and is dusted off doors, base-boards and window-frames into the air of living-rooms, to produce a thousand forms of mysterious ailments—the symptoms of chronic lead poisoning.

Zinc-white is not poisonous. Paints made with it do not crumble from the surface to which they are applied, and the chief objection painters have against it is that it lasts too long.

The property owner should, therefore, keep his property well painted; but he should be sure that pure lead is not used in the painting. It may be accepted as an axiom that, all things being equal, the less lead and the more zinc there is in a paint, the better and the safer the paint.

STANTON DUDLEY.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bought the Wyatt College here and at Meridian, but have closed out the one at Meridian, and are now prepared to give students the very best commercial training to be had anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

54 YEARS RECORD

The Mutual Life Insurance Com'y

OF NEW YORK.

Purely Mutual Company. No Capital Stock.

IN FIFTY-FOUR YEARS—

Has paid for death claims	over 178 millions of dollars
" " to living members	over 258 " " "
Holds in trust for living members	over 222 " " "
Total payments and accumulations	over 658 " " "

Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

Post & Bowles. New Orleans, La.,
Managers for Mississippi and Louisiana.

The Pennsylvania Coal Company

WILL DELIVER PROMPTLY, THE BEST

PITTSBURGH & ANTHRACITE COAL AND GAS COKE

FOR FAMILY USE, AT THE LOWEST MARKET RATES.

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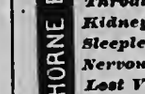

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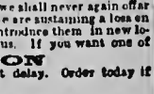

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We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.

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and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts

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FIRST TO GO.

I look around on the loved ones,
By the fireside's ruddy glow,
And I ask my heart in a whisper,
Solemn and soft and low,
When the angel shall come to grieve us,
And unsealed surely leave us,
Who'll be the first to go?

Across death's darkened portal
Some step must faltering go,
Some face must lie in its shadow,
Some pulse must flutter low
When the angel shall come to grieve us,
And one must surely leave us,
Which one will have to go?

Of all that unseen glory
Some face will catch the glow,
Some heart find first the healing
Where the restful waters flow.
When the angel shall come to grieve us,
And one must surely leave us,
Who'll be the first to go?

- Christian Herald.

FRIENDLY CRITICISM.

We can never make the most and best of our life if we refuse to be taught by others than ourselves. The best-made man is the one who in his formative years had the benefit of wholesome criticism. His life is developed on all sides. Faults are corrected. We all need, not only as a part of our education, but in all our life-work, the corrective influence of the opinions and suggestions of others. Some people are only hurt, never helped, by criticism, even when it is most sincere. They regard it as always unkindly, and meet it with a bitter feeling. They resent in from whatever source it may come, and in whatever form, as something impertinent. They regard it as unfriendly, as a personal assault against which they must defend themselves. They seem to think of their own life as something fenced about by such sanctities that no other person can, with propriety, offer even a suggestion concerning anything that is theirs, unless it be in the way of commendation. They have such an opinion of the infallibility of their own judgment and the flawless excellence of their own performance, that it seems never to occur to them as a possibility that the judgment of others might add further wisdom or point out anything better. So they utterly refuse to accept criticism, however kindly, or any suggestion which looks to anything different from what they have done. They regard as an enemy anyone who even intimates disapproval, or who hints, however kindly, that this or that might be otherwise. It is hard to maintain cordial relations of friendship with such persons, for no one wishes to take the trouble to keep a look on the door of their lips all the while for fear of offending a self-conceited friend.

This building of character is something of the greatest importance to us all; but especially to those whose years are few, whose habits are not yet formed, and who have much to learn. Their ideals may be high, but they will none the less need to be corrected and confirmed by the best counsels.—J. R. Miller, D. D.

For Croup,

asthma, bronchitis, or whooping cough, there is no remedy so sure and safe as Dr. Ayer's Cherry Pectoral. From the first dose its healing influence is manifest. The sufferer who has been kept awake by the cough falls into a restful sleep, and awakes strong and refreshed. Dr. Ayer's Cherry Pectoral is acknowledged to be a specific for all pulmonary complaints. Physicians praise and prescribe it.

It is now put up in half size bottles at half price, 50c.

"One of my children had croup. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breath. Having a part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses at short intervals, and anxiously waited results. From the moment the Pectoral was given the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day. Ayer's Cherry Pectoral saved its life."—C. J. WOOLDRIGE, Worthen, Texas.

Ayer's Cherry Pectoral.

It is an old admonition, but it can not be too frequently repeated: Be your best at home. Life is too short to waste its holy hours in criticism, fault-finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriages, removals or deaths; and, if our retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving and generous and noble.—Evening Messenger.

A HELPING HAND.

A cabman signed the pledge for Rev. Charles Garrett, but soon after broke it. Conscience-stricken and ashamed, he tried to keep out of the way of his friend, but Mr. Garrett was not to be put off.

One day he found the poor, miserable man, and, taking hold of his hand, he said:

"John, when the road is slippery, and your cab horse falls down, what do you do with him?"

"I help him up again," replied John.

"Well, I have come to do the same," said Mr. Garrett, affectionately; "the road was slippery I know, John, and you fell; but there's my hand to help you up again."

The cabman's heart was thrilled. He caught his friend's hand in a vise-like grip, and said:

"God bless you, sir! You'll never have cause to regret this. I'll never fall again."

And to this day he has kept his word.—Selected.

THE ART OF BEING PATIENT.

A wise man in an address to young men advised them to learn the hardest lesson in the world the art of being patient. He said:

"Do your duty and leave success to take care of itself, and then you will see the wisdom of the old proverb, 'Everything comes to the man that can wait.' You know, for instance, how hard it is to learn a difficult subject. All the ideas are unfamiliar, all the words are unfamiliar. We go on laboring and seem to make no way. Now this dishearteus nine students out of ten—the nine out of ten that will always be obscure people—but the tenth man goes on. He works harder and harder, he lets his mind play around the subject, he lets the ideas of that subject soak into his brain, he is determined that nothing can possibly resist persistent effort, and one fine day a great flood of light comes in—he suddenly sees all about it. His work is easy, his work is delightful. Everybody says of him: 'What an amazing amount of ability that young man has!' No, it was not ability, it was patient perseverance. The man had learned to labor and to wait."

Hygiene.

CARE OF INVALIDS.

When a patient is very ill, as a rule, he desires, above all things, to be let alone and not worried. It is an easy matter to be over-zealous in one's attentions to the sick, and to force one's presence upon them, in season and out of season, may display a sympathetic nature, but it displays also very poor judgment.

Indeed, it sometimes happens that over-zealous people actually render, by their want of tact, the discomfort of illness more grievous than it need be. Their well-meant attentions are a source of annoyance to the physician and of worry to the patient; yet their efforts are so obviously prompted by kindly motives that every one shuns the ungracious task of pointing out how far they fall short of their aim.

No one should think for a moment of entering the sick-room unless particularly requested to do so, and usually the exercise of one's judgment, when so admitted, will quickly determine whether or not the visit should be cut short. No one likes to inform a visitor that his or her presence is harmful to the patient. Nevertheless, it is sometimes, for the patient's sake, absolutely necessary to do this.—Selected.

BENEFITS OF EARLY RISING.

It was once laid down by a celebrated writer and historian that the difference between rising at five and seven in the morning for the space of forty years, supposing a man to go to bed at the same hour every night, is nearly equivalent to the addition of ten years to the life. This consideration should carry very great weight and be sufficient to induce those who have not hitherto practiced this habit to commence to do so, more especially the people who are always complaining that life is not long enough for them to transact all the work that they have to perform. There is much foundation for their complaint if they persist in wasting so many valuable hours of the day in bed. The advantages and benefits of early rising can not be overestimated; in the early hours of the morning the brain is clearer and more ready for work, and after a night's sleep we should be ready to attack the work of the day.—New York Ledger.

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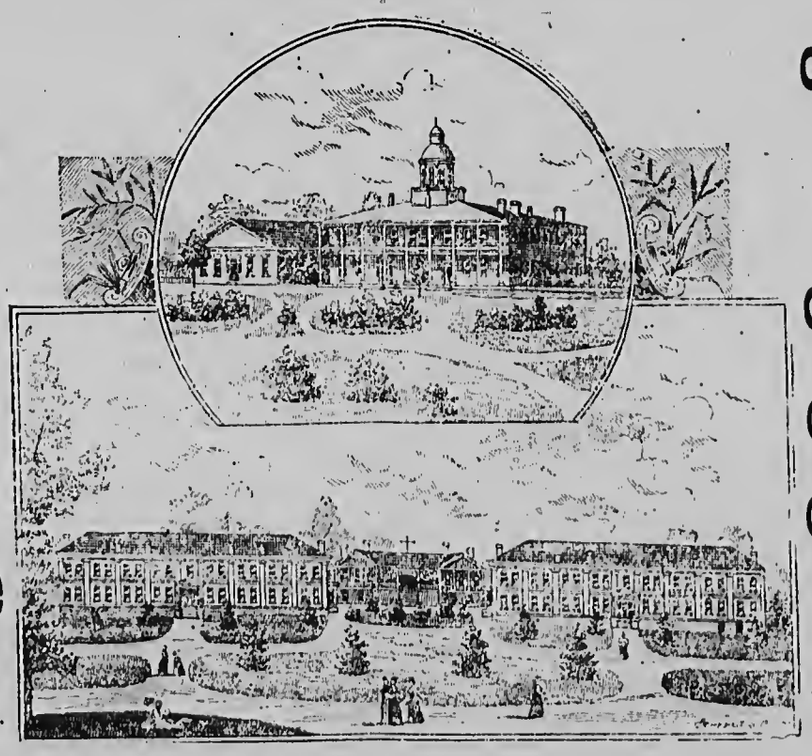

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GEO. SOULE & SONS,
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DENOMINATIONAL JOURNALISM.

Multitudes neither know nor feel their obligations to those religious papers which all through the life of the church, through self-denial and the expenditure of intellectual force and money, have carried her through all her trials, directed her in danger, have been eyes in darkness, strength in weakness, and a defense when assailed. They have stood sentinels, warning of danger, and when she has been defeated, have been the first to gather her shattered forces together for future contests. The fact is indisputable that the wisdom of the church becomes practical through these mediums. These papers go on week by week in their duties, have no vacations, not much appreciation, and often an unreasonable amount of fault-finding. They often lose money by the thousands, but no cries go up in behalf of the newspaper sufferers. No special collection is are made for them; no famine among them ever drew a tear. They are the burden-bearers, with panniers across their backs, into which the churches put their loads. Meetings of assemblies, conferences, classes and conventions are advertised gratis, and special meetings which often concern but a few, and about which multitudes of paying subscribers rave, calling it "dead wood," "dull trash," etc.

This has been the habit, and to break the habit of overloading newspaper editors with lumber which costs the publisher a good round sum a thousand cents to set up, besides paper, ink, press work, postage, all for nothing, would be regarded a sin. But this might be endured if the church, demanding so much, felt any sense of obligation to return these favors in seeing that papers which exist alone for the church are circulated. But churches expect these favors all the time from their own paper when the members oftentimes take another paper into the family. They would quite as soon take one of some independent order which has never spent a farthing to sustain the church in her perils, or to help her in her denominational enterprises. The editors and publishers of the denominational journals, they think, ought to continue to do this because they always have done so. We are not objecting to independent or undenominational papers; they may be taken with profit when the obligation to those on which the church is dependent is sustained. But how many notices of the meetings of ecclesiastical bodies do they publish for nothing? How many columns of Minutes do they carry for nothing? Nor do we blame them for this; they have no special obligations to do the work of any partien ar church.

The secular papers are constantly crowding the religious journals of the church for space, and granting that they may be as good for the families who read them—which is not true—how much defense has the church received in her perils from the secular papers? In the contests between sound doctrine and heresy they have been almost universally against orthodox teachings and practices. In the contests concerning church order and discipline, the secular papers have universally been with the offenders in their efforts to destroy the church.

Then, again, where do the attacks on Christianity come from? Through the secular press. Where the sneers and assaults at the ministry? Where the constant assailment that the church is effete or dying? Where the laudations of infidelity and atheism and attacks on the Word of Life? But for the neglected, half-supported church papers, compelled often to make bricks without straw, where would the defense of Christian principles and hopes of eternal life come from? No policy is as suicidal.

The churches of the land need, before all things, to build up their broken fortifications, their dismantled fortresses. They need to increase the influences of the organs of their communication at home, and then they can command the resources of knowledge, money and men. We are not attacking secular papers in the place and time, nor are we regretting or undervaluing any improvement in their moral or religious tone, but calling attention of the church people of every kind to the amazing folly and short-sightedness of not supporting, first, their means of defense, their means of diffusion of Christian principle, their means of knowledge of Christian necessities and from Christian standpoints. If the religious papers of the church at large perish, how long will the secular papers serve or even respect the Lazarus that lies at their doors daring to be fed as beggars where they might have reigned as princes? This article is a plea for a support to religious journalism, which will keep the church of Christ in this land, independent, progressive, defensive, educational and aggressive. "If the foundations be removed, what can the righteous do?"—Philadelphia Presbyterian.

RESPONSIBILITY OF THE PREACHER.

The key to the religious situation, in almost any church, will usually be found with the preacher. His position is a very delicate and important one. His own character and conduct will have most to do with the prosperity or decline of true religion among the flock. He is set over it to feed, guide and inspire; beyond the range of his example the members will not be likely to go. If his experience be imperfect, that of the church will probably be dubious; if he fails in earnest effort for the salvation of men, the labors of the rank and file all along the line will be slackened; while, on the other hand, if the preacher be devoted and intense, his influence for good will be felt through the whole congregation. By the whole people the preacher is recognized as the corps leader and central power; the whole camp is ready to move as he moves. The preacher should not fail to know his power and consequent responsibility. He must be the leader, marching in the van of the army and confronting every difficulty with a courage and intensity which mean certain victory.

The position of the Christian preacher is one of the grandest in the universe; he can do what angels are not allowed to do in conducting sinners to the cross; but let him know that for all this greatness of privilege he must give account to the Judge in the final day.—Zion's Herald.

Nothing is taught us more clearly in the New Testament than that it is our duty to forgive those who commit offenses against us. The Lord Jesus goes so far as to make compliance with this duty a condition precedent to the pardon of our sins: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." St Paul approaches the subject from a somewhat different direction, and sets forth the free grace of God in Christ Jesus toward us as a reason why we should not be harsh or rigorous with others: "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Churchman.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address,
F. J. CHENEY & CO., Toledo, O.
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Hall's Family Pills are the best.

The modern church should get out into the gulf stream of a warm experimental religion and away from the frozen icebergs of formality and lifeless creed. I want a religion that makes me happy—a religion that puts sunshine in my pathway and singing birds in every room of my heart.—Rev. Edward McHugh.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Pass with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

COLEMAN—Wilkins, son of J. J. and M. J. Coleman, died July 1, 1897, at his father's home. He was called off suddenly in the midst of business and well-matured plans for the future. He was not planning for so short a stay on earth, but, as our Savior said, death came as a thief in the night; but, notwithstanding he was called away so suddenly, he was prepared to answer the call; he was ready.

Wilkins was a noble young man. He was energetic in business, a lover of home, of father, mother, and sisters; and while other young men were seeking pleasure, he was either at home or engaged in business. He was not demonstrative in his religious life, but earnest and constant in his devotion to God and the church. While engaged in a business that required him, at times, to spend the night on the highway, it was said by one who was associated with him that he never laid himself down to sleep at night without engaging in his evening devotions, regardless of the presence of any. He was the only young man in his neighborhood who attended and engaged in the Sunday-school at his home church. His life is a demonstration of the fact that a young man, assisted by the grace of God, can escape the snares of Satan and the delusions of the world, and live a religious life in this present world.

May the Lord bless the grief-stricken father and mother and sisters, and help them to follow him as he followed Christ!

May the Lord help the young people who were his associates to imitate his example and live as he lived, that their end may be like his!

G. H. Jacobs.

SAGE—Mrs. A. P. Sage was born June 30, 1830. She was the daughter of the late Thos. A. Burgin, for many years a citizen of Mayhew, Miss. The family lived first in Alabama, where the subject of this notice grew to womanhood and graduated at the Methodist college in Tuscaloosa.

Hers was a checkered life, filled with lights and shadows. Often she was in the vale of deepest sorrow; often on the crested heights of happiness; but in all conditions our sister was the same conscientious, consistent Christian. During all her life she exercised those qualities which mark the true woman. Few persons were ever more thoughtful of the comfort of others.

But time and space would fail me to tell of all her noble traits. Her life was a constant flow of good deeds. Her character was noble and ennobling, always inspiring in other lives the influences which make for righteousness and tend to redemption.

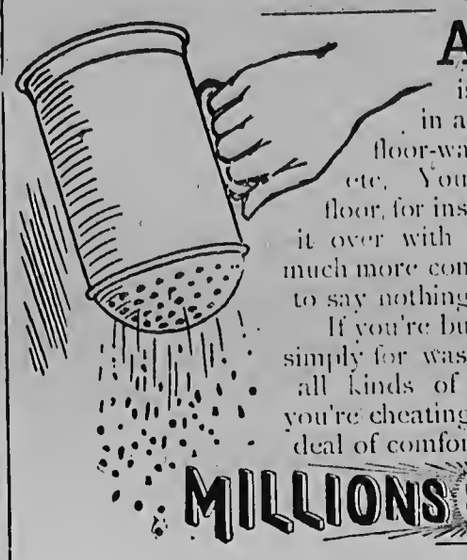
February 18, 1869, she was married to Rev. A. P. Sage, of the North Mississippi Conference.

Sister Sage was a faithful, good wife, a devoted daughter, a teacher, kind sister, a consistent friend. After a long and painful illness she died at her home in Starkville, Miss., Dec. 11, 1897. She sleeps with her kindred in the cemetery at Mayhew. Our sympathies and our prayers are for Bro. Sage, for the aged mother, and the bereaved family, in this great affliction.

W. S. Harrison.

A GREAT SURPRISE.

Just to show you what a large and interesting paper we print, we will send our magazine to you on trial for 10 cents and will send you, free, at once, a very beautiful Zigalla Diamond and Ruby ring. You will be astonished and delighted. Send 10 cents silver or stamps to Rural Home Publishing Co., 45 Vesey Street, New York, N. Y.



A good idea is to keep some Pearline in a sifter, ready to use for floor-washing, dish-washing, etc., etc. You sprinkle a little over the floor, for instance, and then just wash it over with a wet cloth. See how much more convenient to use than soap, to say nothing of the easier work!

If you're buying and using Pearline simply for washing clothes, and not for all kinds of washing and cleaning, you're cheating yourself out of a great deal of comfort and economy. 517

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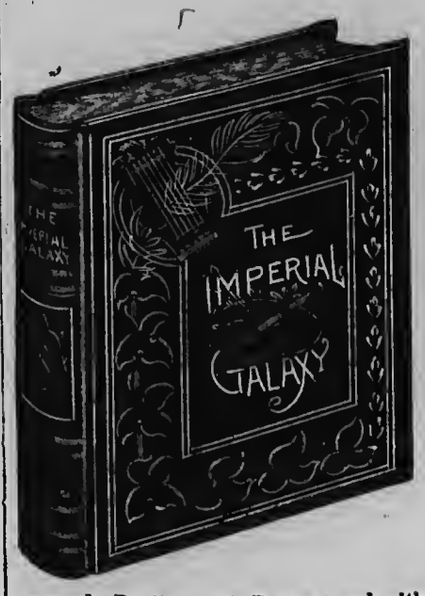
For further particulars address, T. S. SLIGH, President of Faculty; Rev. J. L. P. SHEPARD, President of Board of Trustees, or A. P. JACKSON, Secretary and Treasurer

HO! EVERYBODY!



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CHARM THE FANCY,
ENRICH THE INTELLECT
AND IMPROVE THE LIFE.

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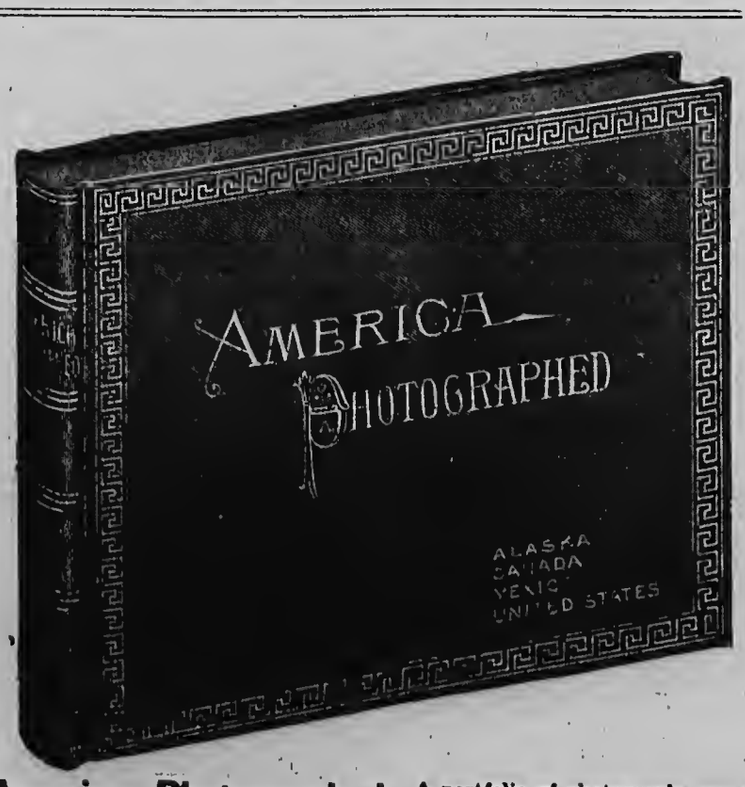

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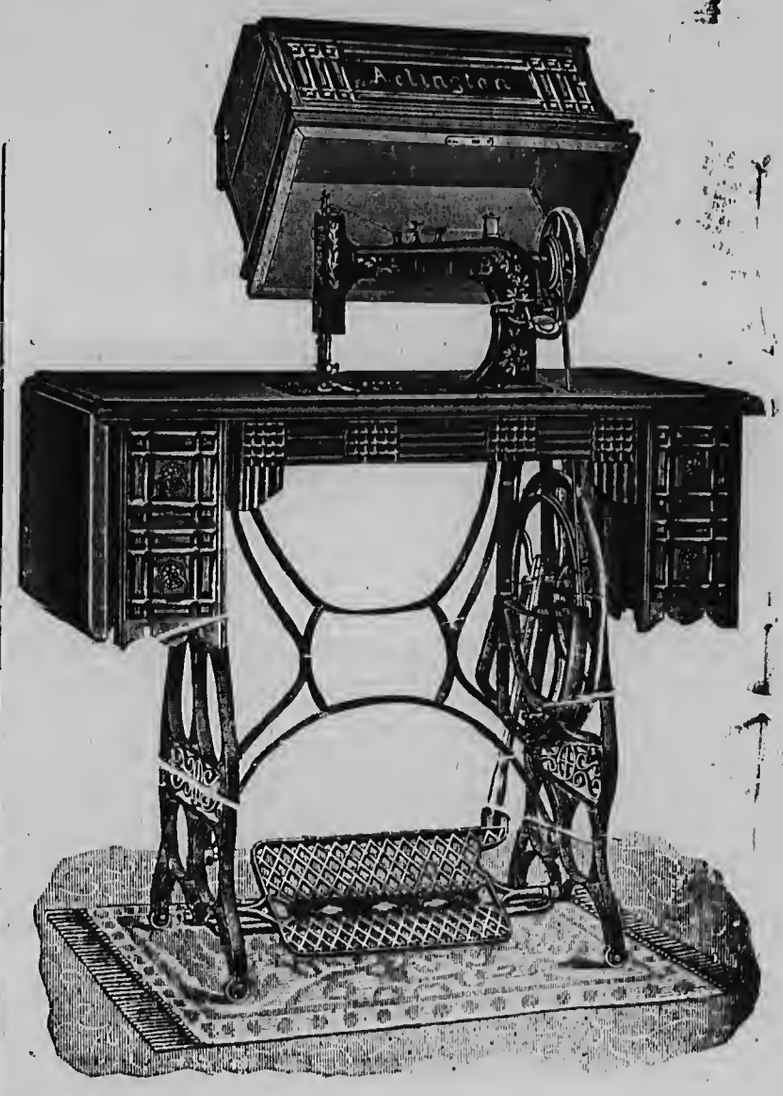
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one blinder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

The Needle is the same as used on the New Home machine, and is self-acting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

Self-Threading Shuttle—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

Loose Puller for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

Parts Subject to Wear are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $18, we will send the machine and the New Orleans Advocate one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

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NEWS OF THE WEEK.

DOMESTIC.

A bill is to be introduced during the present session of the New York Legislature to limit the use of hypnotism to regularly licensed physicians.

Alderman Coughlin, of Chicago, is preparing an improved curfew ordinance which would rid the streets of that city of adults as well as of children after 9 P. M.

Minnesota's practical law for the encouragment of tree planting is worth attention in other States. Nearly 10,000 acres were planted with young saplings in Minnesota last year.

Governor Pingree, of Michigan, in a recent address to the Teachers' Association of the State, advocated the study of the Spanish language in the public schools on the ground that most of the commerce of the country would soon be with South America.

The ministers of Trenton, N. J., have resolved to make a united crusade against prize fighting, and intend to set apart one Sunday when sermons against the "noble art" will be preached in every church.

Mr. John D. Rockefeller has given $200,000 to the University of Chicago, to enable that institution to swell its income for the year beginning July 1, 1898, to $729,000, the sum needed to carry out its work as planned.

Whittaker's Protestant Episcopal Almanac for 1898 shows that the denomination has 4776 clergyman, an increase of 53 over the previous year; 6332 churches, an increase of 46; 664,083 communicants, increase of 22,938, and 433,600 Sunday-school scholars, an increase of 12,077.

The director of the mint has instructed the superintendent of the New Orleans Mint to reduce the force at that institution by seventeen, in addition to the fifty-four already dismissed. When the melter, refiner and coiner have completed their settlements there will be a further reduction of force.

An assembly of eighteen representatives of the Methodist Episcopal Church in the United States was in session, last week, at Foundry M. E. Church, in Washington, D. C., for the purpose of effecting a union of the forces between the two branches of the church, North and South. The assembly consisted of three Bishops, three ministers and three laymen from each branch of the church.

The military committee of the National House has returned from a recent trip to the Vicksburg battlefield, favorably impressed with the value of this locality for a national military park, and it is practically agreed that a favorable report will be made on a bill to this end. Members of the committee say that the old defenses about the city and the points occupied by the Union forces can be secured for about $50,000.

Some of the friends of the State levee system seem to fear that, should the United States government, as is proposed in a bill recently offered in Congress by General Catchings, of Mississippi, offer to take charge of all the levees of the State, the people of Louisiana would be prohibited by the limitations upon the coming Constitutional Convention from accepting Federal assumption of the care and control of their levees.

The complications attending the pending senatorial contest in Ohio are in every way anomalous and remarkable. A numerically weak Republican opposition to the election of Mr. Hanna, having secured the co-operation of the Democratic members, has already organized both Houses of the State Legislature, and, if the combination effected for that purpose can be maintained intact, will be able to name Mr. Hanna's successor in the United States Senate.

FOREIGN.

Spain is considering a formal request to the United States to use its good offices to stop the fighting in Cuba. Intimations have been received at the State Department that the Sagasta government had become convinced that the only way to save Cuba was to accept the often proffered good offices of the United States.

The German press is indulging in a tone of extravagant self-satisfaction over the success of German diplomacy in China. The act that Emperor William personally conferred the order of the Red Eagle upon Baron von Buelow, the German foreign minister, for his share in the affair, indicates that the Emperor is delighted with the outcome of his policy.

The most surprising development in connection with the Eastern situation is the floating of a large Chinese loan in London, amounting to £16,000,000. This loan was secured by the guarantee of the British government. It is not stated what concessions Great Britain received for this loaning of her credit to China; but it is assumed that she has acquired a firmer control than ever of the finances of the Chinese Empire.

OUR NEW BOOK OFFER.

Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

WHAT EVERYBODY KNOWS,

Or ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla makes the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach, and builds up the health. Hood's Sarsaparilla wards off colds, pneumonia and fevers, which are prevalent at this time.

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We will give one hundred latest improved Singer Sewing Machines in even exchange for an equal number of the oldest sewing machines of any make, now in family use. Awards to be decided from applications sent to us before March 1, 1898. The new machines will be delivered within 30 days thereafter.

All you have to do *is to send this information on a postal card:* (1) your name; (2) location of your residence; (3) post-office address; (4) name of your machine; (5) its factory number; (6) length of time in use; (7) paper in which you saw this. *Send details in this* **exact** *order on a* **postal card** *— don't send a letter — and put nothing else on the postal card but the information desired.*

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having. It costs absolutely nothing but a postal card, which may bring to your door the best sewing machine in the world in exchange for your old one.

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P. O. Box 1814, New York City.

MARRIAGES.

SULLIVAN-JOHNSON.—At the residence of the bride's mother, in Tillatoba, Miss., Dec. 23, 1897, by Rev. W. W. Williams, Mr. Ed Sullivan to Miss Julia May Johnson.

LAWSON-SHELEY.—At the residence of the bride's father, Charleston, Miss., Dec. 26, 1897, by Rev. W. W. Williams, Mr. J. W. Lawson to Miss Rosey Lee Sheley.

WALKER—SHOOK.—At the residence of the bride's father, at Dogwood Flat, Miss., Dec. 29, 1897, by Rev. W. W. Williams, Mr. W. B. Walker to Miss Mattie Shook.

ADINGTON—MILLNER.—At the home of Berry Patton, Dec. 22, 1897, by Rev. E. H. Rook, Mr. W. J. Adington to Miss Ada Millner.

KINNISON—CARBAN.—At the Methodist parsonage, Roxie, Miss., Jan. 5, by Rev. R. A. Breland, Mr. Jas. T. D. Kinnison and Miss Lucy Carban, both of Hamburg, Miss.

May the blessings of God rest on them!

GOODWIN—WATSON.—At the parsonage Paris, Miss., Jan. 2, 1898, by Rev. E. H. Rook Mr. Joe Goodwin to Miss Mattie Watson, of Paris, Miss.

McMAHON—PARHAM.—At the Methodist Church in Rolling Fork, Dec. 28, 1897, by Rev. F. M. Keen, Mr. Thomas McMahon to Miss Huldah Parham.

TOMLINSON—LYON.—At the Harvey Hotel, in Starkville, Miss., Dec. 29, 1897, by Rev. T. Y. Ramsey, Mr. Levi Tomlinson and Miss Nettie Lyon.

Ann Arbor Church and Parlor Organs.

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The Chickasaw Female College, of Pontotoc, Miss., on account of the low price of cotton and the damage done by yellow fever, that it may extend the greatest good to the greatest number, will take 20 girls at $10 per month each. This will include good, wholesome board in college building, furnished room, lights, fuel, washing and tuition in the Literary Course.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FIRST ROUND.

Newton and Hickory, at Hickory	Jan. 20
Rose Hill, at Rose Hill	22, 23
Lake, at Lake	29, 30
Chunkey	Feb. 5, 6
Voeshurg, at Voeshurg	8
Heidelberg, at Heidelberg	12, 13
Shiloh, at Johns	16
Morton, at Morton	19, 20
Decatur, at Centerville	23
Hillsboro, at Cantrell	26, 27
Trenton, at Gasque Chapel	Mar. 3
Carthage, at Carthage	5, 6
Walnut Grove, at Pine Grove	12, 13
Montreee, at Mt. Zion	19, 20
Neshoba and Mission, at Mars Hill	21
Indian Mission	26, 27
Forest, at Harperville	30
Clarksburg, at New Providence	April 2, 3
Raleigh, at Pleasant Hill	

District stewards will please meet in Forest, Feb. 1, at 10 A. M.

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Jan. 8, 9
Magnolia and Osyka, at Magnolia	15, 16
Gallman, at Bethesda	22, 23
Crystal Springs	23, 24
Whitestown, at Whitestown	29, 30
McComb City	30, 31
Bogue Chitto, at Norfield	Feb. 5, 6
Wesson	12, 13
North Wesson, at North Wesson	12, 13
Martinsville, at Union Chapel	19, 20
Hazlehurst	20, 21
Summit, at Summit	Friday 25
Adams, at Adams	26, 27
Caseyville, at Bethesda	Mar. 5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Blountville	April 2, 3
Westville, at Westville	9, 10

The district stewards will meet in Brookhaven, Wednesday, Jan. 19, at 12 A. M.

J. M. WEEMS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street	Jan. 8, 9
South Vicksburg	9, 10
South Warren, at Bovina	15, 16
Rolling Fork, at Rolling Fork	22, 23
Flora, at Flora	29, 30
Mayersville, at Mayersville	Feb. 5, 6
Port Gibson	12, 13
Satartia, at Benlonia	19, 20
Warren, at Bradley's Chapel	26, 27
Hillsboro, at Cantrell	Mar. 5, 6
Utica, at Utica	12, 13
Rocky Springs, at Rocky Springs	19, 20
Edwards, at Edwards	26, 27
Bolton, at Bolton	2
Hermanville, at Buttonton	Apr. 2, 3
Anguilla, at Anguilla	9, 10

The district stewards' meeting will be held at Crawford Street Church, Vicksburg, Wednesday, Feb. 2, 1898, at 12 o'clock.

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Jan. 8, 9
Salem	15, 16
Cool Spring	22, 23
Hopewell	29, 30
Percy's Creek	Feb. 5, 6
Woodville	12, 13
Fayette	19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington	Mar. 6, 7
Roxie	13, 14
Rehoboth	20, 21
Centerville	27, 28
Harriston	April 4, 5

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Tranquil, at Pleasant Hill	Jan. 8, 9
Sliver Creek and B. Lake	15, 10
Sharon, at Mt. Pleasant	22, 23
Canton	7 P. M. 28
Benton, at B.	Sat., 11 A. M. 29
Yazoo cir., at F. Chapel	Sun., 11 A. M. 30
Yazoo City	7 P. M. 30
Terry, at Terry	Feb. 5, 6
Madison, at Madison	12, 13
Capitol Street, Jackson	16
First Church, "	17
Steen's Creek, at S.	19, 20
Brandon	7 P. M. 20
Camden, at C.	26, 27
Lake City and Lodi, at L. City	Mar. 5, 6
Fannin, at F.	12, 13

The district stewards will please all meet me at Capitol Street Church, Jackson, Tuesday, Feb. 1, at 10 A. M. Pastors are urged to be present. All entertained.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

(In Part.)

Hattiesburg	Jan. 9, 10
Lumberton and P., at L.	22, 23
Ellisville and Laurel	Feb. 5, 6
Purvis, at Purvis	12, 13
Biloxi	19, 20
Columbia, at C.	26, 27

District stewards will meet me in Hattiesburg on Tuesday, Jan. 25, 1898.

C. A. POWELL, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FIRST ROUND.

Grenada station	Jan. 2, 3
Coffeeville	8, 9
Grenada circuit, at Spring Hill	15, 16
Oxford station	22, 23
Toccopola	29, 30
Water Valley circuit, at Palestine	Feb. 5, 6
Banner circuit	Friday 11
Paris circuit, at Farrpla	12, 13
Tatum, at Dogwood Flat	19, 20
Minter City	26, 27
Chapel Hill, at Mars Hill	Tuesday Mar. 1
Slate Springs	5, 6
Ellzey, at Old Town	Wednesday 9
Pittsboro, at Pine Ridge	12, 13

The district stewards will all please meet in the Methodist Church, Grenada, Miss., Friday, Jan. 14, 1898, to transact important business.

H. C. MORNHAD, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts Camp circuit, at Hickory Flat	Jan. 1, 2
Olive Branch circuit, at Kelley	7
Pleasant Hill circuit, at Pleasant Hill	8, 9
Holly Springs cir., at Holly Springs	14
Ashland circuit, at Union Hill	15, 16
Waterford circuit, at Asbury	22, 23
Wall Hill circuit, at Wall Hill	29, 30
Cornersville circuit, at Union Hill	Feb. 5, 6
Mt. Pleasant circuit, at Mt. Pleasant	12, 13
East Holly Springs cir., at Mt. Hope	19, 20
Pontotoc circuit, at Pontotoc	26, 27
Abbeville circuit, at Abbeville	Mar. 5, 6

District stewards will meet in Holly Springs, Jan. 11, at 10 A. M. They are: R. K. Luckie, W. P. Wills, W. S. Blackbom, W. E. Cartright, W. A. Young, W. P. Hoover, R. S. Bell, J. R. Johnson, J. A. Donaldson, W. S. Houston, M. J. McKinney, M. C. Pegues, J. D. Chalmers, W. F. Gaines, W. H. Eason.

J. D. CAMERON, P. E.

Holly Springs, Miss.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station	Jan. 2, 3
Okolona station	8, 9
Sparta circuit	15, 10
Prairia circuit	22, 23
Aberdeen circuit	26
Nottleton circuit	28
Verona and Nottleton	29, 30
Shannou circuit	Feb. 5, 6
Quincy circuit	10
Amory station	12, 13
Buena Vista circuit	17
Houston mission	18
Houston and Wesley	19, 20
Okolona circuit	26, 27
Tremont circuit	Mar. 3
Fulton	5, 6

The district stewards will meet at the Methodist Church in Aberdeen on the twentieth of January, at 11 o'clock A. M.

S. M. THAMES, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis	Jan. 1, 2
Como	8, 9
Senatobia	15, 16
Coldwater and Hernando	22, 23
Batesville and Wesley	29, 30
Eureka	Friday Feb. 4
Courtland	5, 6
Pleasant Grove	12, 13
Charleston	19, 20
Cockrum	20, 27
Arkabutla	Mar. 5, 6
Nesbit	8
Tyro	12, 13

The district stewards will meet at the Methodist Church in Sardis, Wednesday, Jan. 26, at 10 A. M. Pastors will please notify their district stewards of the time and place of meeting.

T. C. WEBB, P. E.

DURANT DIST.—FIRST ROUND.

Kosciusko	Jan. 1, 2
Sallis circuit, at Sallis	8, 9
Lexington and Tchula, at Lexington	15, 16
Poplar Creek, at Bethel	22, 23
Plokens, at Pickous	29, 30
Belzona, at Hickory Grove	Feb. 5, 6
Salem, at Smyrna	12, 13
Ethel, at Liberty Chapel	17
Chester, at Chester	19, 20
Waithall, at South Union	25
Enpora and Mahuru, at Eupora	26, 27
Ebenezer, at Ebenezer	Mar. 5, 6
Rural Hill, at Center Ridge	11
Ackerman, at Salem	12, 13
Louisville, at Louisville	19, 20

J. S. OAKLEY, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Jan. 2, 3
Kossuth circuit, at Kossuth	8, 9
Iuka station	16, 17
Inka circuit, at Snowdown	Tues. 18
Ripley circuit, at Dumas	22, 23
Blue Springs cir., at Sherman	Thurs. 27
New Albany circuit, at Bethlehem	29, 30
Ripley and N. A. sta., at New Albany	30, 31
Guntown circuit, at Baldwyn	Feb. 5, 6
Corinth circuit, at Marvin	Thurs. 10
Jonesboro circuit, at Camp G.	12, 13
Saltillo circuit, at Mooresville	19, 20
Booneville circuit, at Carolina, Wed.	26
Belmont circuit, at New Valley	26, 27
Brown's Creek cir., at P. Grove	Tues. Mar. 1
Marietta circuit, at Marietta	5, 6

HESLEP R. TUCKER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Macon station	Jan. 1, 2
West Point station	7
Starkville station	8, 9
Columbus circuit, at Pine Grove	15, 16
Columbus station	16, 17
Brooksville circuit, at Brooksville	22, 23
Starkville circuit, at Smyrna	26
Crawford, at Crawford	30, 31
Lagrange, at Double Springs	Feb. 4
Sturges, at Sturges	5, 0
Shuqualak, at Shuqualak	12, 13
Tibbee, at Tibbee	19, 20
Winstonville, at Hickory Grove	26, 27
Hebron, at Hebron	Mar. 5, 6
Cedar Bluff, at Pho-be	12, 13

R. A. BURROUGHS, P. E.

WINONA DIST.—FIRST ROUND.

Winona station	Jan. 1, 2
Greenwood station	8, 9
Carrollton station	15, 16
Vaider	22, 23
Carrollton circuit	29, 30
Winona circuit	Feb. 5, 6
West	12, 13
Ittabena and Sidon	19, 20
Indianola and Faisonia	26, 27
McNutt	Mar. 5, 6
Dublin and Brooklyn	12, 13
Black Hawk	19, 20

District stewards' meeting at Winona, Tuesday, Jan. 18, at 1 P. M., at the Methodist Church.

J. B. STONE, P. E.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MAN.

How poor, how rich, how abject, how august,
How complicated, how wonderful is man!
From different natures marvelously mixed,
Connection exquisite of distant worlds!
Distinguished link in being's endless chain!
Midway from nothing to the Deity!
A beam ethereal, sullied and absorbed,
Though sullied and dishonored, still divine,
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless, immortal! insect infinite!
A worm! a god! I tremble at myself
And in myself am lost.

—Pollock.

Communications.

SUMMARY OF PROCEEDINGS OF THE JOINT COMMISSION ON FEDERATION.

The Commissions on Federation appointed by the General Conferences of the two Episcopal Methodisms met in joint session at Washington, D. C., Jan. 7, 1898. The commissioners present from the M. E. Church, South, were: Bishop J. C. Granbery, D. D.; Bishop R. K. Hargrove, D. D.; Bishop W. W. Duncan, D. D; Rev. Dr. E. E. Hoss, Rev. G. G. N. MacDonell, D. D; Rev. J. H. Dye, Judge Walter Clark, Prof. R. W. Jones, Col. Asa Holt. From the M. E. Church the commissioners present were: Bishop S. M. Merrill, D. D.; Bishop W. X. Ninde, D. D.; Bishop John F. Hurst, D. D. (alternate); Rev. R. J. Cooke, D. D.; Rev. L. B. Wilson, M. D. (alternate); Robert T. Miller, Thos. H. Murray, Esq. R. J. Cooke and E. E. Hoss were appointed secretaries. The commission sat two days, nine hours each day. From the beginning to the close harmony and fraternal love characterized the discussions of the important and delicate questions considered by the commission.

As a basis for action, the following paper was presented from the M. E. Church, South:

"We, the commissioners of the M. E. Church, South, think it becoming that we state to the Joint Commission the motives and purposes of our General Conference in originating this movement for federation. We, therefore, call your attention to the following report on federation, which was adopted by the General Conference, May 19, 1894. (The report referred to was read, as well as the report adopted by the General Conference of the M. E. Church.)

"We also remind you of the declaration and basis of fraternity which was adopted without a dissentient voice by the Cape May commission.

"Status of the M. E. Church and of the M. E. Church, South, and their co-ordinate relations as legitimate branches of Episcopal Methodism:

"Each of said churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the M. E. Church organized in 1784; and since the organization of the M. E. Church, South, was consummated in 1846 by the voluntary exercise of the right of the Southern Annual Conferences, ministers, and members, to adhere to that communion, it has been an evangelical church, reared on scriptural foundations, and her ministers and members, with those of the M. E. Church, have constituted one Methodist family, though in distinct ecclesiastical connections.

"That commission decided questions concerning conflicting claims to church property in so just and liberal a spirit as to settle local contentions and give general satisfaction.

"The questions which come before this commission relate not to property, but to such occupation of the same territory by the two great branches of Episcopal Methodism as tends to promote friction and waste, and injure rather than promote the common cause, namely: the spreading of scriptural holiness through these and other lands.

"The two churches are one in faith and in most features of polity. They closely resemble in religious fervor and in methods for extending the kingdom of God and edifying believers. The reasons for harmony and hearty co-operation between them are very strong. We do not desire to reopen any disputes of 1844 or of later date. We view the present situation, its responsibilities and opportunities. Where one of these churches has been long and firmly established, given evidence of healthy and vigorous life, is growing surely and rapidly, and is active and enterprising in providing for the spiritual needs of the community according to the doctrines and usages of Methodism, it seems unwise that the other should enter and seek to divide the Methodist people. If a feeble start has already been made, the societies which have been formed made slow and doubtful progress, and are maintained year after year by the help of missionary funds, to withdraw would endanger no interest of the kingdom of God, but remove an unseemly and unprofitable competition, and augment the resources in men and money for the cultivation of needy fields. This view was very definitely expressed by the Cape May commission:

"In order to further promote the peaceful results contemplated by this Joint Commission, and to remove, as far as may be, all occasion, and especially to forestall all further occasion for hostility between the two churches, we recommend to members of both, as a wise rule of settlement where property is in contest, and one or both are weak, that they compose their differences by uniting in the same communion; and in all such cases that the ministers and members recognize each other in all relations of fraternity, and as possessed of ecclesiastical rights and privileges of equal dignity and validity. They should each receive from the other ministers and members in good standing with the same alacrity and credit as if coming from their own church, and, without interference with each other's institutions or missions, they should, nevertheless, cooperate in all Christian enterprise."

This paper was referred to the commissioners of the M. E. Church, and was reported back as adopted. It was then adopted by the Joint Commission. Various questions relating to every possible phase of federation between the two churches, questions relating to education and mission interests in foreign lands, to the occupation by the two churches of the same territory, to the feasibility of a common hymn book, one catechism, and one common form of public worship, and to the reception of traveling preachers by either church from the other without loss of orders or ministerial standing, were taken up and discussed with utmost frankness, and the most careful regard for the vast interests involved.

The Joint Commission finally agreed on the following resolutions, the exact language of which and particulars explanatory will be given hereafter as provided for by the Joint Commission:

First. That the General Conferences of the two churches be recommended to order the preparation of a common catechism, hymn book, and order of public worship for both churches.

Second. While recognizing the value and growth of the Epworth Leagues of the respective churches, and rejoicing in the spirit of fraternity manifested in their biennial International Conferences, yet the attention of the respective General Conferences is called to the International Epworth League Conference in the absence of any legal provision for it, and suggest to the General Conferences the propriety of recognizing and regulating it by legal provisions.

Third. That the General Conferences of the respective churches be recommended to adopt measures for the joint administration of their publishing interests in China and Japan.

Fourth. That while appreciating fully the Christian comity prevailing among our missions in foreign lands, and having given careful consideration to the principle and desirability of co operative administration as a means for lessening the expenditure of funds in the prosecution of the work, the commission, without attempting to formulate any plan for such co-operation, commend the subject to the consideration of the two General Conferences.

Fifth. It was further agreed for the prevention of hurtful competition that in places where either church is established and supplying the needs of the people, new work shall not be organized by the other church without the consent of the Bishop having jurisdiction.

Sixth. The following with reference to Christian education was adopted: In view of the many efforts made to give a purely secular direction to all forms of education, we are convinced that the time has arrived when greater attention should be given to higher education under Christian auspices than ever before, and when the church should feel its full responsibility for the wise and safe training of all its young people. We are approaching the close of the nineteenth century, and believe that our members should give some tangible expression of our gratitude to our heavenly Father for the manifold blessings which have marked our progress.

Resolved, first, This expression should take such practical form as will increase the efficiency of our higher institutions of learning.

Second. That the years 1900 and 1901 should be the period for the presentation of the subject of higher education to all our people and of their gifts to the cause.

Third. That it is the imperative duty of the Protestant Church to provide in the city of Washington a university—Christian, catholic, tolerant, and American—having for its sole aim post-graduate and professional study and original research; and that the American University is worthy of the confidence and benefactions of the people in all our churches. We, therefore, recommend that the claims of this institution be commended to both churches for special contributions during the closing year of the present and the opening year of the coming century.

It was also agreed that the Minute proceedings of the Joint Commission be published for the use of the General Conferences of both churches. With earnest appeal to the Head of the church upon the labors of the commission, it adjourned sine die.

Correspondence.

A REPLY.

MR. EDITOR: The ADVOCATE, of Jan. 6, is before me, and I have just read Dr. Kelley's kind and courteous statement in regard to my remarks in the Christmas issue of your paper on the character of "Gloria" in Hall Caine's much-talked-of book, "The Christian." I hasten to say that, however much it may have appeared so, I had not the slightest idea of criticising Dr. Kelley's remarks in his admirable sermon, which I not only enjoyed very much on reading for the first time, but which I cut out carefully to preserve as containing some fine arguments on the "woman question."

In speaking of the sermon, I intended merely to give an interesting piece of news, and in speaking of "Gloria" I gave my individual opinion of her—an opinion which is, I am sure, at variance with that of many others more competent to judge than I. Dr. Kelley's known abilities as a scholar and a critic, and his honesty and fearlessness in expressing his views, would deter me from presuming so far as to criticise his utterances through the public print.

As I stated in my former article, I read the "Christian" in serial form, and my conclusions were, perhaps, hastily drawn. It seems to me, however, that if Mr. Caine had attempted to portray a modern "society woman," a professional especially, who had the dangerous power to "allure, palliate, or attract;" one who cared for nothing but the fleeting pleasures of the moment, who put behind her all the traditions of a godly home, all the admonitions of a fond father; one to whom a spiritual life was nothing and a life devoted to material wants everything, he could not have done better than he has done in "Glory Quail." The "winding up," the death-bed marriage scene, was something which appealed to her professional instincts. It was almost equal to an engagement at the "Royal Theatre." It was much easier to pose as John Storm's widow than to follow him through a life of self-denial and mission work. We feel that if we could only lift the curtain which veils her future, we should see her, after the "nine days' wonder" has passed, going back with renewed zest to the gaieties of a London theatrical season, either as the reigning queen of song, the wife of some wealthy sportsman, or, perhaps, the popular court beauty.

In "Vanity Fair," where this same London society is drawn for us by the master-hand of Thackeray, we see one woman, at least, who, though weak willed and infirm of purpose, is true, through poverty, desertion, and death, to her ideals of love and duty. We look in vain through the pages of the "Christian" for one person true to his convictions on any point. Seen through its medium, Christianity itself is a cheat and a delusion, with no power to comfort or support. There is no life which glorifies humanity, which makes us proud of our kinship with the race—a life such as we see in the ex-convict, Jean Valjean, immortalized by renunciation of self and stern adherence to duty. In this word-reading age, unless we have high ideals, we may expect bad results.

As to the "we-uns" and "you-uns" in Tennessee speech, I must plead in extenuation the example of Dr. Kelley's co-patriot, Charles Egbert Craddock. During my very short Christmas holiday I employed myself in wiping away salt tears shed over the woes of her badly treated, imaginary heroes and heroines "down the ravine" and "among the clouds." So thoroughly did I become impregnated with the spirit of bad English that for a few brief nights I am not sure that I did not dream in mountain dialect. Being somewhat of a "Georgia cracker" myself, I shall not deny the soft impeachment made against the denizens of the "piney woods" of that grand old State; but I shall never believe that Craddock, or anyone else, is justified in making it customary to use "you-uns" and "we-uns" in the singular number. I have heard it in the plural, both in Georgia and on the Cumberland Mountains in Tennessee, but never in the singular.

I believe, in fact, that the great demand for "dialect stories"—the result of a popular taste that is almost morbid—has caused great injustice to be done to a large and respectable class of honest and highly honorable people, in whose veins runs the best blood of the Anglo-Saxon, and whose only misfortune, if such it be, is in living in isolated portions of the country where opportunities for "culture"—another name for education—are limited. Not long since—to give you an idea of the vagaries of a certain class of scientists—I read an article written by a Northern man, which was written to prove that the "cracker" element in the older Southern States belonged to a different type or nationality from the upper classes—as the Bohemian or gypsy is distinct from the peoples among whom he pitches his tent. I think that is the most arrant nonsense. I believe if you should take the proudest Vere de Vere, whose veins ever bore the commingled Norman and Saxon blood, and isolate him and his descendants for a few generations from close contact with the great world and its social amenities, the result would be the same as in the so-called "cracker" districts of the South to-day. Really, laying aside their thriftlessness, the result of a congenial climate and spontaneously producing soil, they are not far below the New England farmer as depicted by Miss Wilkins, Sarah Orne Jewett, and others. The difference lies in the fact that until the war opened up the conservative South, the dialect fields of this section were virgin soil to story writers, and being opened up by a few hardy pioneers, have been worked, to use a cant phrase, "for all they are worth."

Joel Chandler Harris has done for Georgia what Thomas Nelson Page did for Virginia and George W. Cable for the Creoles of Louisiana. In my humble opinion, these are the three really great dialect writers of the South to-day. The rest of the innumerable host are more or less imitative.

Speaking of popular fallacies, a leading Southern daily recently denied indignantly that people existed in the backwoods of the South who indulged in the luxury of "dirt-eating," or as our Northern friends term it, "clay-eating." That this depraved appetite does exist among certain classes of the poor whites is a fact so well-known and so easily substantiated that I was surprised that a newspaper which should be the repository of useful knowledge should deny it.

I did not intend writing so much, Mr. Editor, but what I have written is written; so, with many thanks for your courtesy in allowing me so much space, I remain,

Sincerely, MARY V. DUVAL.

CALIFORNIA NOTES.

We have had an unusually dry Christmas throughout the State, though delightful weather. Indeed, though some sections have fared better and some worse, less than two inches of rain have fallen for the season in this part of the State. There have been very few days when the roads have not been in good condition for bicycles. This has been good for the wheelmen, but farmers are becoming somewhat alarmed. However, the ground has been sufficiently moist for plowing, and a great deal of grain has been sown. There is time enough yet for bountiful rains, insuring a bountiful harvest, and I look for them, even if the moon is on her back.

Speaking of bicycles, it has not been long since, to say the least, it was considered unclerical for clergymen to ride them, but now "wheeling" is the most common mode of traveling among us. I am seriously thinking of adopting it myself, as cheaper than keeping a horse and more convenient. In fact, I have already rid myself of "Dolly and the buggy."

Still they come—new preachers do. A transfer has been sent to Petaluma, another to Gridley, and another to Lemore. None of them have gone to "flowery beds of ease." Then the Bishop has changed Dr. J. W. Bain from Salinas to San Bernardino, and given us a Mississippian—James Healey—instead. Though a near neighbor, I have not yet had the pleasure of meeting Bro. Healey, but hear good reports of him. Of course, he's all right. Mississippi has never given California any other kind, unless this scribe is the exception. I remember, too, of having heard a presiding elder represent Bro. Healey at Conference, at the close of his first year, I think, and if the presiding elder knew him, he is made of the kind of material that is demanded for this Western work.

I recently received a letter from a brother inquiring if there was a vacancy in our Conference for "an ambitious, educated young man." It depends upon the character of his ambition and some additional qualifications. If he is ambitious for place, we do not want him, nor does he want us. In fact, I have not heard of this brother applying for the places that I described to his friend as being vacant. Paul was ambitious to labor in the hardest places, where the way had not been prepared before him.

So far "all is quiet along the Potomac." No "self-appointed evangelist" has come along to disturb us, and ours is really a "Pacific" Conference. Pacific I hope it will ever be, but Methodists can not get along without a little noise, at least an occasional shout of victory. These will begin to rend the air ere long, no doubt.

I have seen several copies of the Texas Advocate lately. It seems to me that some of the brethren in the Lone Star State are vexing themselves unnecessarily about trespassing local-preacher evangelists. What's the use? Since the settlement of the Morrison case, of course evangelists will abide by the law as interpreted by the Bishops until the General Conference, and it is a foregone conclusion that that body will more clearly define the prerogatives of pastors in the premises, and make it easier to deal with offenders. It will not, however, adopt the suggestion of the Rev. Sam P. Wright, and pass a law whereby all "second-blessing" preachers can be tried for immorality. It will meet too near the opening of what Dr. DuBose is pleased to call "the sunrise century" for that.

Our Pacific Methodist College is not on a boom, but President Anstin reports a larger number of pupils enrolled than for several years past. Almost in the shadow of two heavily endowed State institutions, where tuition is free, with free high schools in every county, it is up hill business to conduct a denominational college without endowment. The skeptical tendencies at Stanford and Berkeley make them not the most desirable places for Methodists to educate their sons and daughters, but their superior equipment draws them, notwithstanding. The two universities have between them about three thousand students. Oh, for a million dollars with which to equip and endow a Christian school!

W. P. ANDREWS.

Hollister, Cal., Jan. 5, 1898.

NOTICE.

To the Members and Friends of the M. E. Church, South, in Seashore District, Mississippi Annual Conference:

I take pleasure in announcing to you that a Building Committee, constituted by the Quarterly Conference of Hattiesburg station, nominated by the presiding elder, held their first meeting at the church to-night with most encouraging results.

The committee have adopted the voluntary subscription plan for raising the necessary funds. Hon. J. P. Carter was elected secretary and treasurer, and will put himself in correspondence with brethren and friends within the district, soliciting your hearty co operation and help. The work will be commenced at an early day, and will go on to speedy completion.

Let us have liberal responses, brethren, and when you come to our District Conference in April or May, the presiding elder and his family will take undiminished pleasure in showing you over the building, and greater pleasure in presenting you with a comfortable and commodious district parsonage, which will accommodate any embryonic presiding elder in the Mississippi Conference.

Look out now for business letters from our secretary.

With happy New Year greetings, I am, Your brother,

C. A. POWELL.

Hattiesburg, Miss., Jan. 12, 1898.

Communications.

THE HANDSELS OF THE ATTIC.

A NEW YEAR'S MEDITATION.

(Translated from the French by Rev. A. B. Warwick.)

January 1st.—This date comes into my mind as soon as I awake. One year more which has been detached from the chain of the ages to fall into the abyss of the past! The crowd is eager to receive with open arms its young sister. But while all eyes are turned forward, mine turn backward. They are smiling at the new queen, and I, in spite of myself, am thinking of that one whom time has just wrapped in her shroud.

As for the latter, I know, at least, what she was and what she has given me, while the other presents herself surrounded by all the menaces of the unknown. What does she conceal in the clouds which envelop her? Is it storm or sunshine?

Meanwhile it is raining, and I feel my soul misty like the horizon. I have holiday to day; but what is to be done with a rainy day? I go through my attic peevishly, and I decide to kindle my fire.

Unfortunately, the matches are hard to light, the chimney smokes, the wood goes out! I throw down my bellows in vexation and sink into my old armchair.

In a word, why should I rejoice to see a new year born? Do all those who are already running through the streets with a holiday air and with a smile upon their lips understand what makes them joyful? Do they even know what this festival signifies, and whence comes the custom of New Year's gifts?

Here my mind pauses to prove to itself its superiority over the mind of the common people. I open a parenthesis in my bad humor in favor of my vanity, and I assemble all the proofs of my knowledge.

The earliest Romans divided the year into only ten months; it was Numa Pompilius who added to them January and February. The first took its name from Janus, to whom it was consecrated. As it opened the new year, its commencement was surrounded with happy presages, and from that came the custom of visits between neighbors, of wishes of prosperity, and of New Year's gifts. The presents in use among the Romans were symbolic. They used to offer dried figs, dates, honey comb, as emblematic of "the peacefulness of the auspices under which the year was to begin its course," and a little piece of money called "stips," which presaged riches.

Here I close the parenthesis to take up again my sullen mood. The little speech which I have just addressed to myself has made me satisfied with myself and more dissatisfied with others. I might indeed breakfast to divert myself, but the servant has forgotten my morning's milk and the preserve jar is empty! Another would be provoked; but I affect the proudest indifference. There is remaining a hard crust, which I break with my wrists, and which I nibble nonchalantly as a man well above the vanities of the world and light rolls.

However, I do not know why my ideas grow gloomy in proportion to the difficulties of mastication. I once read the story of an Englishman who had hanged himself because they had served him tea without sugar. There are hours in life when vexation the most frivolous assumes the proportions of a catastrophe. Our humor resembles opera-glasses, which, according to the end, show objects diminished or enlarged.

Usually, the perspective which opens before my window delights me. It is an overlapping of roofs, whose tops interlace, cross, rise above one another, and over which some tall chimneys raise their points. Yesterday, moreover, I discovered an alpine aspect to them, and I was awaiting the first snow, in order to see there some glaciers; to day I perceive only tiles and stove pipes. The pigeons, which aided me in my rustic illusions, no longer seem to me anything but miserable winged animals, which have taken the roofs for a back yard; the smoke which rises in light flakes, instead of making me think of the vent-holes of Vesuvius, recalls to me culinary preparations and dish-water: finally, the telegraph pole, which I perceive at a distance above the old tower of Montmartre, has upon me the effect of a vile gallows whose arm rises above the city. Thus offended by everything which they meet, my eyes fall upon the mansion which faces my attic.

The influence of the first of the year makes itself visibly felt there. The servants have a look of earnestness that is proportioned to the importance of the presents received or to be received. I see the proprietor crossing the yard with the morose countenance which forced generosities give, and the visitors increasing, followed by porters who carry flowers, boxes, or toys. All of a sudden the great carriage-gate is open; a new calash, drawn by thoroughbred horses, stops at the foot of the steps. Those are doubtless the New Year's gifts presented by the husband to the mistress of the mansion, for she comes herself to examine the new equipage. She gets into it soon with a little girl streaming with laces, with plumes, with velvet, and loaded with gifts which she is going to distribute as handsels. The carriage-door is shut, the windows are raised, the carriage departs.

So everybody to day exchanges good wishes and presents; I alone have nothing to give or to receive. Poor, solitary, I do not know even a preferred being for whom I could offer prayers. Let my wishes of a happy year go then to seek all the unknown friends lost in this multitude which rustles at my feet!

To you first, hermits of the cities, for whom death and poverty have made a solitude in the midst of the crowd! Melancholy laborers condemned to eat, in silence and abandonment, the bread gained each day, and whom God has deprived of the intoxicating anxieties of love or friendship!

To you, excited dreamers, who go through life, with your eyes turned toward some polar star, walking with indifference upon the rich harvests of reality!

To you, worthy fathers, who prolong the evening in order to nourish the family; poor widows, weeping and working by the cradle; young men, ardent to open for yourselves a way in life large enough to load there by the hand a chosen woman; to all you valiant soldiers of labor and sacrifice!

To you finally, whatever may be your title and your name, who love what is beautiful, who have pity for that which suffers, and who walk forth in the world like the symbolic virgin of Byzantium, with your two arms open to mankind!

Here I am suddenly interrupted by chirpings, continually becoming more numerous and louder. I look around me; my window is surrounded by sparrows that are picking up the crumbs of bread which, in my distracted meditation, I have just crumbled upon the roof. At this sight a flash of light crosses my gloomy heart. I was wrong just now in complaining of having nothing to give. Thanks to me, the sparrows of the neighborhood will have their New Year's gifts!

Midday.—There is a rap at my door; a little girl enters and salutes me by my name. I do not recognize her at the first approach, but she looks at me—smiles. Ah! it is Paulette! But I had not seen her for almost a year; Paulette is no longer the same; the other day she was a child; to day she is almost a young lady.

Pauletto is lean, pale, miserably clothed; but there is always the same eye wide open and looking straight before her; the same mouth smiling at every word, as if to solicit your friendship; the same voice, rather timid and yet caressing. Paulette is not pretty; she passes even for ugly; I myself find her charming. Perhaps that is not because of what she is, but on account of myself. Paulette appears to me through one of my best memories.

It was the evening of a public festival. The illuminations were making their ribbons of fire run along our monuments; a thousand streamers were floating on the breezes of the night; the fire works had just kindled their spouts of flame in the middle of the "Camp de Mars." Suddenly one of those inexplicable terrors which strike multitudes with madness falls upon the pressed ranks; they cry, they rush; the weakest stumble, and the wild crowd crushes them under their convulsive feet. Escaped by miracle from the melee, I was going to withdraw, when the cries of a child about to perish held me back; I enter again into this human chaos, and, after some extraordinary efforts, I draw out Paulette at the peril of my life.

That was two years ago; since then I had seen the little one again only at long intervals, and had nearly forgotten her; but Paulette has the memory of the good. She comes at the renewing of the year to offer me her wishes for happiness. She brings me, besides, a wall flower in bloom; she herself has planted it and cultivated it; it is a possession which belongs entirely to her, for it has been acquired by her pains, her will, and her patience.

The violet has bloomed in a coarse vase, and Paulette, who is a paper-box maker, has wrapped it with a flower pot cover of varnished paper, embellished with arabesques. The ornaments might be in better taste, but you perceive in it considerate good will. This unexpected present, the modest blush of the little girl, and her stammered congratulation dissipate, as a ray of sunshine, the species of fog which enveloped my heart; my ideas pass quickly from the leaden tints of evening to the rosiest hues of morning; I make Paulette sit down and question her freely.

The little one answers at first in monosyllables; but soon the roles are reversed, and it is I who interrupt with short interjections her long disclosures. The poor child leads a hard life. Orphan for a long time, she has remained, with her brother and sister, in charge of an old grandmother who has "reared them to poverty," as she is accustomed to say. Nevertheless, Paulette helps her now in the making of the pasteboard articles, her little sister Perrine is beginning to sew, and Henry is apprenticed in a printing office. Everything would go well but for the losses and want of work, not for the clothes that are wearing out, but for the appetites that are increasing, but for the Winter that compels one to buy his sunlight Paulette complains that the candle lasts too short a time and that the wood costs too dearly. The fireplace of their garret is so large that a log produces in it the effect of a match; it is so near the roof that the wind drives back into it the rain, and that one freezes there on the hearth in Winter; moreover, they have given it up. Everything is limited henceforth to an earthen heater upon which the meal cooks. The grandmother had indeed spoken of a stove for sale at the retailer's on the ground floor, but he wanted seven francs for it, and the times are too hard for such an expense; the family has, in consequence, resigned itself through economy to being cold!

In proportion as Paulette talks I feel that I am more and more going out of my gloomy depression. The first revelations of the little box maker have begotten in me a desire which has soon become a project. I question her about her occupations for the day. She tells me that upon leaving me she is to visit with her brother, her sister and her grandmother various customers to whom they owe their work. My plan is immediately arrested; I announce to the child that I shall go to see her in the evening, and I dismiss her, thanking her anew.

The wall flower has been placed upon the open window, where a ray of sunshine bids it welcome; the birds are warbling on the casing, the horizon has cleared, and the day, which began so gloomy, has become radiant. I go through my room singing, I dress myself hastily, I go out.

Three o'clock.—All is agreed with my neighbor, the chimney builder. He repairs the old stove which I had replaced, and agrees to make it entirely new. At five o'clock we are to set out to put it in the house of Paulette's grandmother.

Midnight.—Everything has passed off well. At the hour appointed I was at the home of the old paper-box maker still absent. My Piedmontese has set up the stove while I was arranging in the large fire-place a dozen sticks of wood borrowed from my Winter supply. I shall get off with warming myself by walking, or with going to bed sooner.

At every step which resounds on the staircase I have a palpitation of the heart; I tremble lest they may interrupt me in my preparations and may spoil my surprise. But, no; there is everything in place—the stove, lighted, roars gently; the little lamp shines upon the table, and the oil can has taken position upon the shelf. The chimney builder has departed. This time my fear that they will come has been transformed into impatience that they do not come. At last I hear the voices of the children; here they are pushing the door and rushing in. But all stop with cries of astonishment. At the sight of the lamp, of the stove, and of the visitor who stands like a magician in the midst of these wonders, they recoil almost affrighted. Paulette is the first to understand; the arrival of the grandmother, who has come up less quickly, completes the explanation. Tenderness, transports of joy, thanks!

But the surprises are not ended. The young sister opens the oven and discovers some chestnuts, which have just roasted; the grandmother has just placed her hand upon the bottles of cider which adorn the cupboard, and I draw from the basket which I have concealed a savory tongue, a pat of butter, and some fresh loaves.

Now astonishment becomes wonder; the little family has never been present at such a banquet! The table is set, they sit down, they eat; it is a complete feast for all, and everyone on his part contributes to it. I had brought only the supper; the box maker and her children furnish the joy.

What bursts of laughter without motives! What confusion of questions which do not expect answers, of answers which do not correspond to any question! The old woman herself shares the silly mirth of the little ones! I have always been struck with the ease with which the poor man would forget his misery. Accustomed to live in the present, he profits by pleasure as soon as it presents itself. The rich man, surfeited by habit, allows himself to be enticed with more difficulty; he needs time and all his comforts in order to consent to be happy.

The evening passed as an instant. The old woman related to me her life, sometimes smiling, sometimes wiping a tear. Perrine sang a roundelay of former times with her fresh, childish voice. Henry, who carries printers' proofs to the celebrated writers of the day, told us what he knew of them. Finally, it was necessary to separate, not without new expressions of thanks on the part of the happy family.

I returned slowly, enjoying with full heart the pure memories of this evening. It has been for me a great consolation and a great lesson. Now the years may be renewed; I know that no one is unfortunate enough to have neither anything to receive nor anything to give.

As I was returning I met the new equipage of my rich (female) neighbor. She, who was also coming back from some evening entertainment, leaped from the carriage step with a feverish impatience, and I heard her murmur, "At last!"

I, upon leaving the family of Paulette, I had said, "So soon?"

OUR DEPENDENCE UPON CHRIST.

Our dependence upon Christ is plainly delineated in Scripture biography, of which Paul is a notable example. In reading his life we study a most beautiful character. I hardly think Paul's life was ever surpassed in divine beauty and grandeur, except by the life of Christ himself. And, as we are Christians, and desire to lead beautiful and noble lives, it is only natural that we should try to ascertain why and how Paul was enabled thus to live. We know no human being could live so in his own strength or wisdom, and we know, too, that Paul was only a human being like ourselves. The secret of Paul's wonderful power was this: he had put on the whole armor of Christ. And we find in I. Cor. i, 24, that Christ is the power and wisdom of God. So Paul was powerful because he was filled with the power and wisdom of God.

A human life may be compared to a little boat out on the ocean of time. We are making a dangerous voyage over unknown waters. We know no more of the obstacles and dangers on our journey from earth to eternity than the seaman who is sailing over waters he has never seen before, and of which he had never so much as heard, until he launched his boat upon its bosom, does of the clouds, and storms, and breakers he will encounter before he reaches his destination.

We are all the children of circumstances, and circumstances, too, over which we have no more control than the sea captain has over the winds, and the stormy waves, and the many other dangers which so often threaten the destruction of his vessel. We don't always realize our entire dependence upon a Supreme Being. But just let the storms of sorrow fall, the waves of adversity surround us on every side, shutting out every ray of light and hope, and weakening and shattering our mortal frame, then we begin to realize how very helpless and insignificant we human beings are when left alone. We feel then how essential it is to our success and happiness that we lean on the almighty arm; that we gather strength from his strength, and knowledge from the rich, exhaustless fountains of his Word. Is it any wonder that poor, weak human beings are sometimes, when trusting and leaning on self, wrecked and ruined? The way is all darkness to them. They are like one lost out in a storm on a dark night—they know not what to do, or how to do it. They knew not the way themselves, and failed to accept a guide. Let us not blame such, but pity them. Yes, from the very inmost recesses of our hearts let us love them and pity them, because they have been so overcome, and are in such distress, and are so far from God and happiness; and let us do all in our power to help such fallen ones to rise. We know nothing of the long chain of circumstances which combined to drag them down to the depths they occupy; neither can we realize what would have befallen us had we been surrounded by those self same circumstances; had we been met by those self same temptations, for we know not the way any more than they. Our only salvation from such a fate is Christ. Let us accept Christ, and live by and for and with Christ. Let us go straight forward in the faithful discharge of such duties as lay plainly before us, doing with all our might whatsoever our hands findeth to do, and trust completely the faithfulness of our guide, giving up everything—ourselves, our lives, all that we are or ever hope to be—into the all powerful hands of God, for Christ, and he alone, can pilot us safely across life's restless, stormy waters. We have never gone this way before, but he has, and he knows every "breaker that would ground our little boat." He knows every "bay so shallow, where it would be death to float." Yes, he knows every danger, of whatever kind it may be, and he knows, too, exactly how to steer our vessel so as to make every obstacle and every danger an advantage, and not a disadvantage. If collisions must come, and storms must fall, he knows just how to meet them in such a way as to make them a blessing, and not a curse; in such a way as to strengthen the vessel instead of weakening it; help the vessel instead of hindering it. Then, should we not trust him in all our trials and tribulations, feeling that they are allowed to come for our own good and his glory? Should we not, like Paul, glory in tribulations; in the very things that so vex and grieve us; that are such very heavy burdens, and so hard for us to bear, because it is for the glory of God for them to come, remembering that he has promised, and his promises are faithful; that "all things shall work together for good to them that love the Lord"? In speaking of something that was a great burden, and very humiliating to him, something which he called his "thorn in the flesh," Paul says: "For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness." Then says Paul: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." And he goes on further, and says: "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." So all Christians are strongest when they most fully realize their own weakness, and depend entirely upon Christ for power, and wisdom, and for guidance in all things.

MOLLIE WARE.

Damascus, Miss.

Conscience is always true to the best light it has. No man can go against his knowledge of right without a sense of guilt; when he goes against his conscience he can not even respect himself.—Rev. George Schaffer, D. D.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY, MISSISSIPPI CONFERENCE.

ITEMS OF INTEREST FROM AUXILIARY CORRESPONDING SECRETARIES.

(Continued.)

Mrs. G. H. Galloway, East End, Meridian: "We did not observe the Week of Prayer. Good many of our members refugeed, and did not return in time. Hope we will be able to observe it still. [Do not fail to observe it in January.—Conference Corresponding Secretary.] Sent a box valued at $15 to yellow-fever sufferers on the coast, and helped relieve fifteen very needy persons in our midst."

Miss Fitzpatrick, Natchez: "Owing to the fact that auxiliary was not fully organized, we did not observe the Week of Prayer. It was with the deepest regret that I learned of the death of Miss Helm, and I, like you, say the loss is irreparable."

Mrs. T. B. Holloman, Natchez: "Our Natchez Auxiliary is working well. Only fourteen members have enrolled, but we have good average attendance, and promise of several new members at next meeting. At our last meeting we held memorial service in honor of Miss Helm. We are studying this month the Cuban work. Financial report of Conference very encouraging."

Mrs. J. R. Ellis, Fannin: "We sent Mrs. Holloman $9.86 dues. Held eleven meetings this year. Nineteen members on roll, two local members, three new members. Have done local work to the amount of $12. Have ordered Wolff record books."

Mrs. W. A. White, Biloxi: "Our society, on account of the fever, did not hold any meetings last quarter. To-morrow will hold regular meeting, and will send off dues for the quarter. We do not know whether our church will remain a station or not, but we want a parsonage in either case. We need a preacher's home here. If we do not have our minister here constantly, we will lose much ground already gained. We now have on hand $250. We hoped to swell these numbers considerably this Fall, but so many of our people have suffered from the fever we feel somewhat discouraged. We would greatly appreciate any help or influence you could give us in securing aid."

Mrs. A. E. Biberon, Long Beach: "The yellow-fever scare very greatly affected our meetings; became so scattered were only enabled to have one meeting during the quarter, and that relating to home work. Sent our pastor at Bay St. Louis $25. We did not observe the Week of Prayer. At the time there was too much excitement among us. I presume it will be observed in the near future, at which time I hope we will be able to make a suitable thank-offering for our deliverance." [Do not fail to observe it in January.—Conference Corresponding Secretary.]

Mrs. W. R. Stuart, Ocean Springs: "I enclose a meager report of our auxiliary. Little or nothing has been done during these days of fever and quarantine. Almost every member passed through the ordeal of yellow fever, and recovered, myself included. You will please accept the reports as the best under the circumstances." [The Seashore auxiliaries certainly deserve praise for their reports after the severe ordeals they have passed through. I hope others will follow their example in sending prompt reports under all circumstances.—Conference Corresponding Secretary.]

Paulding Auxiliary: "We observed the Week of Prayer. Valuable service was rendered by the laymen, and their earnest and instructive talks resulted in good. Collection by adult auxiliary, $3.45; young people, $3 55. The two united and made Mrs. D. E. Langford a patron to the 'Preachers' Wives' Loan fund.'"

Names added to Baby Roll during quarter: Jas. M. Simmons, Covington, La.; Donald Jackson Simmons, Magnolia, Miss.; Thomas Clarence Simmons, Magnolia, Miss.; Gertrude Rosa Martin, Magnolia, Miss.; Nancy Natalie Gibson, Magnolia, Miss.; Ouida V. Lampton, Magnolia, Miss.; Hollis J. Ford, Magnolia, Miss.; Sarah Ethel Fant, Johnston Station; Polly Cora Ard, Hazelhurst, Miss.; Jno. R. Mattheas Ard, Hazelhurst, Miss.; A. A. Mound Nichols, Camden, Miss.; Irene Banks Harmon.

MRS. S. S. CORA,
Conf. Cor. Sec.

WALL PAPER.
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HISTORIC PONTOTOC.

As everyone is fully aware, Mississippi has no mountains, but somewhere must be the highest point from the sea-level. As the State is very low, it has doubtless been unnoticed, even by many who repose upon its height, that Pontotoc Ridge is the highest altitude one can reach on Mississippi's soil. It is but 516 feet high. The beautiful and quiet little city of Pontotoc, the county site of a county by the same name, lies in peaceful repose upon this elevation. This quiet and lovely city sleeps upon the height, surrounded by picturesque hills and beautiful valleys, looking as if nothing of interest ever happened within its realm. Quite the reverse, for a great portion of the history of our State can not be recited without frequently mentioning Pontotoc. Those tall old oaks and elms which bow their graceful heads about to the breeze have witnessed many a scene which man has often tried to describe.

It was but a little distance from Pontotoc where Hernando De Soto went into winter-quarters the Winter of 1540. It was in January of the next year when a famous battle was fought between DeSoto's men and the Indians. DeSoto commanded two hundred of the Indians to go with him as burden-bearers, which caused them to revolt. Imagine the Indians shooting blazing arrows upon the haughty Spaniards' tents where now sleeps lazily one of Mississippi's most beautiful little cities!

Around in these towering hills is where once the red man roamed and hunted, molesting not the pale-faced white man save when the white man molested him; but, being molested, it was the Indian's whole desire to seek revenge—and seek it he would, or lose his life.

Here between two massive hills winds a beautiful little brook which shall ever be famous in history as Pontotoc Creek, the place where the treaty with the Chickasaws was made on Oct. 20 and 22, 1832.

The beautiful stream wound on towards the ocean, and Autumn birds sang in the forest as around Pontotoc they now sing, when all the chiefs and warriors of the tribe assembled. There was a sign of perplexity on every face, and warrior whispered to chief, and chief to warrior. The white man who sat upon the throne wanted their lands. They were perplexed. Once they never would have consented, but now their tribe was small, the white man's was large; so they must surrender their homes, surrender their old hunting-grounds, surrender the mounds under which slept many generations—all must be given to the white man, and they must move far away towards the sunset, where the white man said there were fairer fields and more abundant hunting-grounds. They surrendered their lands; but, bearing such an ardent love for their native hills, they would not leave, till a supplemental treaty was made three years later, when, amid sorrowful war tunes, they marched far away from their loved home west of the Choctaws in the Indian Territory, where their descendents still live. We might quote here a verse we have often seen quoted, which reads:

"But they are gone with their old forests wide and deep.
And we have built our homes upon fields where their generations sleep."

GEO. M. MORELAND.

Nettleton, Miss.

FROM THE WORK.

HERMANVILLE, MISS.

I was returned by Bishop Wilson and his cabinet to the Hermanville circuit for the third year. Many thanks to the Bishop and his cabinet for so good a work, and many thanks also to the good people of Hermanville circuit for kindness shown and for expression of love and appreciation of my humble efforts for them. I hope to do the very best year's work of my life. May God help me to do it! Pray for me.....My collections were very much behind, for which I am very sorry, but could not well help it. The yellow fever, quarantine, etc., and then a heavy parsonage debt which I found on the work, and have been trying to pay out. I found a debt of $700 or $800 and the people very much discouraged, and some of the churches had quit trying to pay on it; so we raised what we could year before last, and then last year, just closed, we determined to try to pay it out at once, and so made a desperate effort and, I think, succeeded very well. We raised nearly $500; then the Ladies' Parsonage and Home Mission Society, through the efforts of Miss Addie Purnell and Mrs. Sudie Parker, gave us $50, which helped us very much. God bless the good ladies of the Parsonage and Home Mission Society. We ought to help them in their very important work. So my collections were very much behind, not [illegible] but I promise they shall not be so far behind any more. We have a good work and a good people, and when the parsonage debt is off, it will be a good paying work. We have one of the nicest parsonages in the Conference, and it will soon be paid out of debt. God bless all the people and the work.

A. D. MILLER.

FROM BELZONA.

I am here at my post. My people have given me a warm reception, as good people always do, and we are beginning our year's work with much promise. Bro. W. D. Bass came down with me and held a week's meeting, which resulted in the addition of one man to the church and more than fifty dollars to the pastor. I think we will have other additions to follow. W. D. Bass is fine help to a pastor in more ways than one. He stands by both preacher and people. My people seem to be very intelligent, and perfectly willing to do anything that they can to help along the good cause. I can hardly tell Baptists and Presbyterians from the Methodists, as they all attend church alike. All seem to appreciate us as pastor alike, and all contribute to my support alike. We haven't but few here but who belong to the church, but those on the outside seem to be very genteel and nice and contribute liberally to the church when called upon. I contemplate a happy year with this people. My wife has not come as yet, but will be here soon to take her place in the parsonage. Blessings upon the ADVOCATE and its editor. I shall do all I can for it this year. J. H. BASS.

ARKABUTLA, MISS.

We are here for the third year. We have commenced our work in earnest, and while there are many difficulties that appear here and there, yet we feel very much encouraged by the promise of Christ to his disciples and their successors—"Lo, I am with you alway, even unto the end of the world." If we would pay less attention to the difficulties, either real or imaginary, and recognize the fact that Christ is present in his church to bless his people and to give efficiency to the efforts put forth by them for the perfecting of believers and the salvation of sinners, we would succeed better I am sure. Therefore at the beginning of this year, as preachers and people, let us look to Christ in all we do and expect great things, as I believe we have a right to do. Let us honor God with our faith, for it shall be unto us according to our faith. Work we must, but works without faith are fruitless. Let us quit fighting one another and all unite in a real, earnest, continuous fight with sin and Satan, and at the end of the year we will all rejoice together because of the harvest. So may it be! G. H. JACOBS

Certain effects of the liquor trade are thus enumerated by Neal Dow:

"It creates no wealth, it earns nothing, it lives upon the earnings of other trades; it adds nothing whatever to the wealth or power of the State, nor to the prosperity or comfort of the people. This trade is wasteful, like war; it destroys more of the wages of the people and the useful industries than "war, pestilence and famine combined;" it creates more than three-fourths of the poverty, pauperism and crime of the country and more than one-half of the insanity; it inflicts a premature and shameful death upon more than sixty thousand people annually; it transforms hundreds of thousands of good, industrious citizens into drunkards, vagabonds, and tramps; it sends an infinite misery into hundreds of thousands of homes; it puts the people down and keeps them down; its effect is to make the people ignorant, coarse, vulgar, brutal enemies. Such are part of the certain effects of this trade."

"Have you not mistaken the pew, sir?" blandly said a Sunday Chesterfield to a stranger as he entered it. "I beg pardon," replied the intruder, rising to go out. "I fear I have; I took it for a Christian's."—Exchange.

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Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation.
More skill, more care, more expense in manufacture. It costs proprietor
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CULTIVATE CHEER.

It was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in never losing one's temper. The remark was simply a concrete way of expressing the hygienic [illegible] until lately, has scarcely been considered in the training of children. Hitherto we have regarded fretfulness, melancholy and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease. No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison and creates some form of disease. Moreover, such people radiate an unwholesome influence, which, like the atmosphere of a malarial region, one can not help inhaling. They also lack hope and energy and are far more likely to succumb to prevailing epidemics than those of a cheerful temperament. A variety of motives, therefore—our personal well-being, regard for the dear ones of our households, and loyalty to the Divine Master, who forbids our taking anxious thought—should inspire us to cultivate a sunny disposition.—Congregationalist.

A poor son of Ireland came to his priest and asked for permission to read the Bible.

"But," said the priest, "the Bible is intended for the priest and not for such men as you."

"Is that so?" said Mike. "But I read in my Bible that we are to instruct our children in the way they should go, and the priests have no children."

"But, Mike," said the priest, "you can not understand the Bible. It is not intended for people like you."

"Ah, father," said Mike, "if I can not understand it, it will not hurt me. And what I do understand does me good."

"But listen, Mike," said the priest, "you must come to church, and the church will instruct you. The church will give you the milk of the Word of God."

"But where does the church get that," said Mike, "if she does not get it from the Bible? Excuse me, father, but then I would rather hold on to the cow."—Southern Churchman.

Who would not rather have a son or a friend the victim of the robber or the assassin than of the liquor-seller? If the robber steals his money or his property, he leaves him still a man, honored and respected. If the assassin slays him for his money, he is still fondly remembered and loved as before. But the victim of the liquor-seller, robbed of his manhood as well as of his money, is loathsome even to his friends while he lives, and a source of inexpressible grief when he is dead, an agonizing sorrow from which there is no relief but in forgetfulness of his debauched life and hopeless death.—Selected.

Bishop John H. Vincent says: "Better the church that rings with the cry of beggars at the Beautiful Gate; of souls aglow with the divine life at Pentecost; of souls that know their sins forgiven—than a church that, to serve propriety, sacrifices piety, and rebukes, as did the Pharisees of old, the hosannas of the children in the temple, or the hallelujahs of the disciples when the tongues of fire fell from heaven upon their heads."

THE TWO WAYS.

There are two ways of defending a castle—one by shutting yourself up in it, and guarding every loophole; the other, by making it an open centre of operations from which all the surrounding country may be subdued. Is not the last the truest safety? Jesus was never guarding himself, but always invading the lives of others with his holiness. There never was such an open life as his; and yet the force with which his character and love flowed out upon the world kept back, more strongly than any granite wall of prudent caution could have done, the world from pressing in on him. His life was like an open stream, which keeps the sea from flowing up into it by the eager force with which it flows into the sea. He was so anxious that the world should be saved that therein was his salvation from the world. He labored so to make the world pure that he never even had to try to be pure himself.—Phillips Brooks.

It depends on who does the preaching, as to whether the devil sleeps in church.

There is no braver man than the one who has the courage to do right.

The pathetic story of Romeo and Juliet is repeated every day in modern life, with the exception that Juliet does not die by poison. She dies because of her own neglect or ignorance.

Neglectfulness causes much of woman's peculiar sickness. Neglect of the minor troubles causes serious complications. The irregularities, the bearing, dragging ache, the debilitating drains that mark the progress of feminine diseases, are passed lightly over or are borne in ignorance of their cause. Their continuance means death or insanity. This is all unnecessary. So-called female weakness can be cured. It can be cured quickly and permanently, and right in the privacy of the home without the humiliating local treatment so universally insisted upon by physicians. Dr. Pierce's Favorite Prescription does this and more. It acts directly on the delicate organs concerned and makes them strong and healthy. It banishes the usual discomforts of the expectant period and makes baby's coming easy and almost painless. It tones and strengthens the nerves. At all medicine stores.

W. R. Malcolm, Esq., of Knobel, Clay Co., Ark., writes: "My wife for perhaps four months previous to the birth of our child took the 'Favorite Prescription.' This strengthened her entire system and child-birth, to her, was very easy, being attended with little pain. Our baby Ruth is thirteen months old and she has never been sick a day, not so much as had the colic; she is hearty and stout, and pretty as a picture—pretty because she is healthy, and we very much blame Dr. Pierce's family medicines for it.

We keep Dr. Pierce's Golden Medical Discovery, the 'Favorite Prescription' and 'Pleasant Pellets' in our home and use them. We have been married almost three years and I have called a physician into my family but one time—at birth of our baby."

Rosy cheeks. The rich, pure, red blood of health makes them. Keep the blood pure and you will have them. Constipation causes impure blood. Dr. Pierce's Pleasant Pellets cure it promptly and permanently, and never gripe. They are purely vegetable and perfectly harmless. No other pill acts so naturally and perfectly. Druggists sell them.

TEXAS
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THURSDAY, JANUARY 20, 1898.

"The pebble in the streamlet scant
Has turned the course of many a river;
The dewdrop on the baby plant
Has warped the giant oak forever."

A church ought not to be a field, but a force—a mighty army working for God.

We must be conscious of our own weakness before we can be strong in the Lord.

Some people seem to think they can make their lives clean by throwing mud at others.

The more thoroughly a man believes in heaven, the better citizen of earth does he become.

We must pass through the valley of humiliation before we can ascend the Mount of Transfiguration.

A hypocrite feels better satisfied with himself every time he sees a good man backslide.—Exchange.

Some people look at the dark side of everything, and complain because the world looks so gloomy.—John B. Williams, in Onward

God writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails.—Churchman.

Every human being is intended to have a character of his own; to be what no other is and to do what no other can.—W. E. Channing.

If growling was ever profitable, either in dollars and cents, or in spiritual results, the muse of history failed to make a record of the fact.

The man who will live above his present circumstances is in great danger of living, in a little time, much beneath them.—Joseph Addison.

Houses, ships, and men are not made for calm hours, sunny seas, and freedom from trial, but to stand storm, tempests and temptation.—H. W. Warren.

You have a God-given mission. Have you found it? and are you executing it? If not, your life is failure, no matter what your bank account may be.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—C. H. Spurgeon.

"Reformer: One who is very greatly concerned about the sins of other people."—Exchange. It is a pity that there should be any foundation for such a gibe as the above; but who can deny that there is?

DEBT.

Contracting debts is as easy as rowing down stream. Paying them is often as difficult as pulling oneself out of a quagmire. The readiness with which many people run into debt is a sad commentary upon the spirit of the times. It looks as if the growth of wants and luxurious habits were far outrunning the wage earning power of the majority of the people. Economy and sturdy independence, we fear, are not held in as high esteem as they should be. A large class of persons seem bent upon enjoying the good things of this life without manifesting a corresponding concern about paying for what they get. The debts of a good many appear to trouble them far less than they do those to whom they are owed. Some dress elegantly and fare sumptuously, who, if their just debts were all paid, would be left penniless. Yet they persist in living in style and luxury as long as their creditors will let them.

Well has it been said that "debt means slavery." It is a burden that weighs down the spirits, lessens self respect, stifles independence and chills enthusiasm. An honest man when deeply involved in debt can hardly help being troubled in spirit, or having an air of dejection. The man who wishes to keep out of trouble, and maintain his integrity, should set his face like flint against it. Few have had stronger convictions on this subject than Horace Greely, whose advice is in every way worthy of being followed. "Hunger, cold, rags, hard work, contempt, suspicion, unjust reproach are disagreeable," said he, "but debt is infinitely worse than them all. Never run in to debt. Avoid pecuniary obligation as you would pestilence, or famine. If you have but fifty cents and can get no more a week, buy a peck of corn, parch it, and live on it, rather than owe any man a dollar."

There are times in the lives of most men when it seems impossible to avoid going in debt on account of misfortunes, sickness, lack of employment, etc. In such a case the obligations incurred should be as light as possible, and as soon as the necessity is removed, the "pay-as-you-go" policy should be inaugurated. There are multitudes, however, and among them, shame to tell, some professing Christians, who get all they can on promises to pay, and then let their creditors whistle for their money.

Making debts when one can avoid it is not only foolish, but in many cases positively dishonest. Some rather than practice temporary self-denial and suffer hardships allow themselves to become deeper involved financially, trusting to luck or the kindness of their creditors to help them out. Extravagance and thoughtlessness are responsible for no small portion of the financial troubles that men bring upon themselves. Too many look upon economy as disgraceful, while the incurring of debt they regard as a convenient and commendable means of getting along. We agree heartily with the writer who said, "It is coarse thinking to confound spending with generosity, or saving with meanness." Better is a dinner of herbs and a proud consciousness of owing no man anything than a grand feast and dread of angry creditors. If people would make it a rule not to buy what they can not afford, as well as what they do not need, much misery would be prevented. Oft times, however, the impecunious and the debt-burdened are the least careful in their expenditures. Some who owe their doctors and their merchants heavy bills, and who plead total inability to pay, somehow manage to take the whole family to the circus or the theatre, and liberally patronize the confectionery dealer.

Many persons run into debt because they keep no regular account of what they spend. If the money spent for trifles and unnecessaries were always jotted down, it would often serve as a check upon extravagance. What a deal of trouble could be prevented, if people of all classes would make it a rule not to live beyond their income.

No man has any right to buy what he has not a reasonable hope of paying for. One of the things specially forbidden in our General Rules is "taking up goods without the probability of paying for them." Paying what we owe is as plain a Christian duty as prayer or the reading of the Scriptures.

Speculation is another frequent cause of financial embarrassment. In their haste to be rich many think the ordinary methods of business too slow, and so make rash investments, or resort to the pool-room and the stock exchange, hoping to win a fortune at one swoop. The man who wishes to keep out of debt should beware of speculation. The majority after such ventures are like sheep that have been fleeced, and little pity do they deserve.

Now and then preachers are blamed—some of them very unjustly—for becoming involved in debt. A few of them doubtless are extravagant and unwise in their habits of living, but in most instances the blame rests with the people whom they serve. The majority of ministers get pitiably small salaries, which are usually not paid till the end of the year, and then rarely in full. Hence they must run an account or starve. A preacher, however, had better live on prison fare than get the reputation of not paying his debts. Such a reputation once established means an end of all usefulness.

The ready settlement of one's financial obligations, or in case of insolvency, an earnest effort to meet them, is one of the strongest proofs of Christian integrity. No Christian will rest content until he has done his best to pay every cent he owes. Many a man who now meets his current expenses makes little or no effort to pay bills of long standing. It is folly for such a man to think himself either honest or religious. Like Zaccheus, he must rectify the past. The example of Sir Walter Scott, who, finding himself at the age of fifty five, $600,000 in debt, labored with might and main till the end of his days in a determined effort to pay all he owed, is worthy of emulation by every debtor. The honor of his name was to him more precious than rubies.

The year just past has been an exceptionally hard one on the Southern farmers, thousands of whom have, in spite of themselves, come out behind on their crops. They deserve sympathy, for the low price of our chief product could not be foreseen. Yet they need not despond. No man who has health, pluck and good habits need remain long in debt, unless he has been recklessly extravagant. The industrious, economical and persevering, as a rule, will find their way out. Let us see to it that "we owe no man anything, but to love one another."

MISS HELEN RICHARDSON.

A very large audience gathered at Rayne Memorial Church last Sabbath afternoon to hear an address from Miss Helen Richardson, of McTyeire School, Shanghai, China. Her theme was woman's work for woman in China. The address was highly entertaining, and replete with useful and stimulating information. She speaks with great ease and self-possession, and has sufficient strength of voice to be distinctly heard by a large audience. She clothes her thoughts in choice language, and her manner is such as to convince everyone of her sincerity, and of her entire consecration to the noble work in which she is engaged. She seems filled with the Spirit. Her address, we are sure, will be prolific in good results. She will return to China in the Summer, accompanied by her sister, who goes to re-enforce the noble band of women who are working for the Christianization of their sisters in that land of pagan darkness.

LOYALTY TO ONE'S OWN CHURCH.

Church loyalty is an admirable characteristic, and should never be wholly missing in any man who calls himself a Christian—any more than patriotic loyalty in the case of the soldier who follows his country's flag. As the national ensign and the pennant of the corps and the flag of the regiment each and all appeal to the best sentiments of the soldier, so regard for the church militant as a whole and zeal for the denomination and ardor for the local congregation will all have a place in the breast of the devoted follower of Christ.

In how many ways can not church loyalty be shown! Faithful attendance on the means of grace, from principle and irrespective of the personality of the preacher; loyal support of the needs of the congregation and of the church at large and of benevolent causes; conscientious scriptural observance of the Lord's day; a readiness to testify against sin and to rebuke evil and evil doers; a careful watch on the tongue lest by heedless words and incautious criticisms or utterances that lack complete knowledge, the cause of the local congregation or of the wider work be brought into reproach; a readiness to co operate by sacrificing time and by using talents in all forms of good work that must receive attention—these are but a few of the practical channels in which church loyalty must flow. To make these things habitual is not burdensome to the man who is out and out for Christ. He realizes that the church needs his loyal support, just as it needs that of the best and most gifted and most advantageously situated. And he soon finds out that the sending forth of his own powers energetically and freely in accordance with the impulses of loyalty will not remain without a good influence upon himself. The reaction on his own character is wholesome. Neither now nor hereafter is he without reward.—The Moravian.

THE PREACHER'S AMBITION.

The ambition of every preacher should be to have power over men. By this we mean power to persuade men to do right. He should study how best he may acquire this power more and more. Should study what impresses men, and so far as lawful and right, he must seek to make use of what impresses men. One of the first things he ought to find out is that a genial and pleasant spirit is winning. He ought to find out that courtesy is winning. He ought to find out that a manifestation of a hearty interest in the welfare of others is winning. He ought to know by himself that a dictatorial and captious spirit is not winning. If he will only think, he will know that he was never won by a man who appeared to dictate to him. The great secret is, a great love for men and a great love for God, coupled with a knowledge of how best to make this love show itself to those we wish to move. Here is where wisdom is needed. James tells us how to get wisdom. "If any of you lack wisdom, let him ask of God that giveth liberally to all men and upbraideth not, and it shall be given him."—Baptist News.

HELP FROM CHURCH EXTENSION.

IMPORTANT NOTICE.

All churches that have applied, or expect to apply, to the General Board of Church Extension for aid at its approaching annual session are requested to take notice of the following rule which this year goes into effect:

"Rule 26. Hereafter all applications to the General Board for consideration at the annual meeting must be approved by the Conference Board, or its Executive Committee, at a meeting to be held during the first half of March in each year, except in cases of unforeseen calamity occurring too late for compliance with the rule. The Baltimore Conference Board may approve at its regular annual meeting held during the Conference session."

Applications coming within this rule that have already been sent to the office at Louisville, Ky., will be sent back to the Conference Boards for reconsideration at these special meetings, so as to place all on the same footing. The rule provides for no appeal from the decision of the Conference Board to the General Board.

Send your application to the Secretary of your Conference Board of Church Extension, and address all letters concerning it to him to be laid before the Conference Board in March. All applications should be in his hands by March 1. Blank forms for applications for churches can be obtained of him or of me at address given below.

DAVID MORTON, Cor. Sec'y.
705 W. Chestnut St., Louisville, Ky.

TO SUBSCRIBERS.

We dislike exceedingly to lose a single subscriber, but we are instructed by the Publishing Committee to conduct the business of the office as nearly as possible on a cash basis. This being the case, we shall be under the necessity before long of cutting off a number of names, unless payment is made.

Our heart thrills with hope for the conversion of pagan nations. But our very deep solicitude is to see the United States made a Christ-like nation, with the law books of the land purged of all enactments contrary to the spirit of the gospel, with righteous and godly men in all the public offices, with politics cleansed, with justice in the land, with religion stripped of its worldliness and the churches thronged with humble worshipers, with fraternity binding all classes together, with every form of business based and executed on Christian principles, with love for God and man excluding the rulership of all lower loves. Is that day coming?—Michigan Christian Advocate.

No minister should insist that he be regarded as a standard of orthodoxy when, like the eel, he slips from your grasp. Neither can he insist on being respected as a sound exegete when his views are totally at variance with the accepted doctrinal standards, and by which good faith requires that he be guided. To be consistent, he must not array his pretended scholarship against settled dogmatic truth, lest he may be called a crank. Hence, in case our doctrinal standards are left to the mercy of an unscrupulous expositor, the young teacher becomes like a weather vane to be blown around as the superior force of the wind may direct.—Rev. A. G. Mendenhall.

Nothing is more deplorable than the shallow optimism that pictures this world as sailing over Summer seas to blessed isles, if only men would believe it to be so. Our true progress does not come in that way. It is rather a steadfast and courageous beating up against tempestuous winds and rugged seas, now to this side and now to that of the straight line we fain would follow; sometimes losing on this tack, sometimes only holding our own upon the other, but gaining on the whole; not able to see it always, except as day after day observation of our relation to the steadfast things above shows it to us.—Edward M. Chapman.

Individuals are largely influenced by what they read and the conversation they hear. It enters into the very life and finds expression. First, in their words; second, in their actions, and, third, in the very expression of the countenance. How careful then should we be in the selection of the literature we read and the company we keep. "Of the abundance of the heart the mouth speaketh."—Rev. J. G. Reed.

NOTES.

Rev. P. A. Johnston will make his home at Hazlehurst, Miss.

***

The postoffice address of Rev. John A. Miller is Abbeville, La.

***

The Holston Methodist is to be moved to Nashville, Tennessee, and its name changed to Midland Methodist.

***

Dr. C. W. Carter spent several days in the city last week, and let the light of his genial face shine into our sanctum.

***

On the eighth Bishop Hendrix dedicated our new church at West Lake, La., built under the pastorate of Rev. F. G. Hocutt.

***

Rev. A. H. Shannon, a pupil of Millsaps College, has been elected to the chaplaincy of the Mississippi Penitentiary—a capital selection.

***

At Dryades Street Rev. J. E. Denson occupied the pulpit last Sunday morning and night. His sermons are highly spoken of by those who heard them.

***

Rev. T. W. Lewis writes: "At a meeting of the district stewards of Grenada district $111 was subscribed for the Orphans' Home, though only a few were present. The presiding elder, Rev. H. C. Morehead, was requested to take a collection for the Home during his next round."

***

We received an appreciated call a few days since from Rev. F. S. Parker, who has been spending a few days in the city visiting his mother. En route from Crowley, he spent a few days very pleasantly among his old parishioners at New Iberia.

On the second Sabbath in February Dr. I. W. Cooper will commence a meeting at Moss Point. He will be assisted by the able and scholarly divine, Dr. W. P. Hurt, of Mobile.

***

Large audiences gathered at Parker Memorial last Sabbath morning and night to hear the new presiding elder, Rev. S. S. Keener, who gave them two strong and spiritual sermons.

***

Dr. Sawyer preached at Rayne Memorial, on Sunday, at night, his pulpit having been filled in the morning by Dr. Tigert. His sermon was a strong plea for aggressive Christian work.

***

Miss Helen Richardson, of McTyeire School, Shanghai, China, is visiting relatives in this city. She will return to her mission field in August. An elegant reception was given her last Friday by Mrs. F. A. Dicks.

***

The following brethren of the itinerant fraternity passed through the city last week en route to their new fields of labor, and let the light of their countenance shine into our sanctum: J. B. Kent, J. W. Davis and S. B. Beall.

***

We invite special attention to the communication of Rev. C. A. Powell on another page. The matter of which he writes is one that should enlist the co-operation of every Methodist within the bounds of the Seashore district.

***

Dr. J. J. Tigert spent last Sabbath in this city, preaching at Rayne Memorial in the morning, at the Y. M. C. A. Hall in the afternoon, and at Carondelet at night. He fully sustained his reputation as one of the magnates of the Southern Methodist pulpit.

***

Dr. R. W. Jones, of the University of Mississippi, has been elected to the presidency of the I. I. and C. at Columbus. This news will be exceedingly gratifying to friends of the institution everywhere. Dr. Jones was the first president of the institution, and made a most enviable record.

***

Bishop Vincent, speaking to pastors, says: "Put our church papers into the homes of your people. Send for specimen copies to distribute. Urge the people for their own sake, and for the sake of their children, to read them. Insist upon it. You can, if you will, more than double their circulations."

***

On the twenty-sixth of January, Rev. C. A. Spraggins, of Lancaster, Texas, will be married to Miss Florence Ellinor Derrick, daughter of Mrs. V. R. Derrick, of Shelby, Miss. The ceremony will take place in the Methodist Church at Shelby. May their fondest hopes of matrimonial felicity be more than realized!

***

Rev. W. T. Griffin writes: "We have just held a local-option election, Jan. 11, and our county (Issaquena) went dry. This is the second election; one held about ten years since, when it went wet. Election was very quiet, only about one-half the people voted, casting about 125 votes; 19 majority for no sale. This is strictly a river county, too."

***

Mr. S. A. Montgomery, who had charge of the city advertising department of the ADVOCATE for several years, has recently formed a law partnership with Mr. James F. Pierson, for many years a resident of Red River parish, but now located here, and his son, Mr. Edward Pierson, also of this city, under the firm name of Pierson, Montgomery & Pierson, with offices in Room No. 5, Masonic Building, corner St. Charles and Perdido streets. Mr. James F. Pierson, the senior member of this firm, is one of the ablest, most successful, and best-known lawyers in the State, while Mr. Edward Pierson is a young man of fine ability, great popularity, and extensive acquaintance in this city. Mr. Montgomery is to be congratulated on his good fortune in securing such an excellent partnership at the very beginning of his profession, and we confidently predict for his firm a successful career, as it is strong, thoroughly reliable and deserving, in every respect, of the confidence and patronage of the public.

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NORTH MISSISSIPPI CONFERENCE NOTES.

One month only has passed since Conference adjonrned, bnt, notwithstanding the many changes of preachers that were made, the machinery has all been adjnsted and work is progressing on every line. What a wonderful system is onrs for maintaining and extending the Redeemer's kingdom! So far as heard from the appointments have given general satisfaction, and the year's work begins encouragingly. If preachers and people will walk close with God and maintain Christian fellowship and co-operation in the work, abnndant prosperity to onr Zion will be the result.

Rev. J. S. Oakley, the new presiding elder, takes hold of the work on Durant district with a zeal according to knowledge. Though this is to him a new role, he executes the office, not as a novice, but as a skilled workman. The evidences are that he is the right man to succeed the much-beloved Mitchell, who had just closed a quadrennium of faithful and fruitful service on the district, and whose memory will ever be cherished by all with whom he served and associated during these years.

This scribo has been very busy since Conference, filling orders for books and in going to and fro that knowledge may be increased. In his itinerancy he had the pleasure of falling in with the Mississippi Conference in session at Jackson, and was delighted with the brethren during his stay with them. They treated him with all brotherly kindness and courtesies, notwithstanding the omission of his name with those who "delighted" the Conference "with their presence" (one of whom, by the way, was not present, viz., Rev. J. H. Mitchell).

I endorse all that "Rex" says on "Methodist Hymnology" in the last ADVOCATE, except his criticism on the Young People's Hymnal. I must take issue with the brother on this point, and commend this song book as worthy of being used in our churches in connection with our Standard Hymn Book. While it is not all that I would have it be, yet it comes nearer my ideal than any other book of its class within my knowledge. We are supplying our people with it, and thus supplanting others of less merit. The more it is used the better it is appreciated; at least, that is our experience and observation in North Mississippi.

G. W. BACHMAN.

Kosciusko, Miss.

CENTENARY COLLEGE.

The second term of our present session begins about February 1, and will close about the middle of June. A boy who wants a good start for next session would do well to start in with the beginning of the second term. Expenses for the half session or second term need not exceed eight dollars for board, washing, and tuition. Will our pastors please call the attention of parents to this notice? C. W. CARTER, President.

Jackson La.

Here is a whole sermon in a sentence by Hannah More: "He who can not find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who can not find time for repentance will find an eternity in which repentance will be of no avail; he who can not find time to work for others may find an eternity in which to suffer for himself."

A COUGH SHOULD NOT BE NEGLECTED. "BROWN'S BRONCHIAL TROCHES" are a simply remedy and give immediate relief. Avoid imitations.

Apportionments of Louisiana Conference for 1898.

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New Orleans	$2,000	$ 750	$ 742	$ 205 50	$ 44 50	$ 44 50	$ 205 50	$ 40
Baton Rouge	1,300	500	623	170 90	34 00	34 00	170 90	30
Opelousas	1,300	500	675	182 40	25 00	25 00	182 40	20
Alexandria	750	350	579	157 00	22 00	22 00	157 00	20
Shreveport	1,300	450	600	166 30	39 00	39 00	166 30	35
Arcadia	1,225	450	609	155 40	34 50	34 50	155 40	30
Delhi	1,125	400	572	156 30	31 00	31 00	156 30	25
	$9,000	$3,400	$4,400	$1,193 80	$230 00	$230 00	$1,193 80	$200

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PATIENCE WITH THE LIVING.

Sweet friend, when thou and I are gone
Beyond earth's weary labor,
When small shall be our need of grace
From comrade or from neighbor;
Passed all the strife, the toil, the care,
And done with all the sighing—
What tender ruth shall we have gained,
Alas! by simply dying!

Then lips too chary of their praise
Will tell our merits over,
And eyes too swift our faults to see
Shall no defect discover.
Then hands that would not lift a stone
Where stones were thick to cumber
Our steep hill path, will scatter flowers
Above our pillowed slumber.

Sweet friend, perchance both thou and I,
Ere Love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow!

'Tis easy to be gentle when
Death's silence shames our clamor,
And easy to discern the best
Through memory's mystic glamor;
But wise it were for thee and me,
Ere Love is past forgiving,
To take the tender lesson home—
Be patient with the living.

—Lover's Year Book.

OBEY AT ONCE.

In a certain town of New England a pet dog lately met his death through disobedience. He was the property of a poor man, a veteran of the Civil War, who was extremely fond of the little animal. The dog, too, loved his master very much, and was accustomed to follow him from place to place. One day when the man was at a neighbor's house the dog waited for him outside, and, unfortunately, sat down to rest on the track of an electric road. His owner presently heard a car coming, and called, "Tim, Tim!" But Tim seemed to think that he would be safe for a moment longer. He sat still and was killed in an instant by the swiftly moving car. If that little dog had only obeyed at once he might be running about and enjoying himself still. More than that, his poor master might yet be having his companionship which now he greatly misses.

This is a sad story, but a sadder one was recently among the list of accidents in the daily papers.

A dear little boy four years old was living with his mother on the fifth floor of a flat house in New York. One afternoon, thinking that he was tired and needed to rest, she rocked him lovingly to sleep, laid him carefully upon his bed, and then went back to her household tasks, having reason enough to suppose that her child was safe. But after awhile there was a noise in the air-shaft, which is, as perhaps you know, an open space running from top to bottom of a flat-house, for the better circulation of air.

The little fellow was awakened by the sound, arose from his bed, climbed to the window opening into the shaft, and looked to see what was going on. His mother watchful of his safety, heard the child's movements and hurried to the room where she had left him.

He was nearly on the window-sill, and in greatest danger. His mother called, "Come back! come back!" but he gave no heed. She put out her hand to grasp him, but too late. Even as her arm was stretched out to save him, he fell—down, down, down, five stories to the ground. Wasn't it too bad that he didn't mind, and come back? The poor mother's arms are empty. She has no dear little boy to rock to sleep.

There is One more loving than father or mother can be who sees when the children are in danger of telling untruths, or of getting angry, or of being selfish or disobedient. He calls to them through his Word: "Come, ye, children, hearken unto me. I will teach you the law of the Lord." The only way to escape sin and to be happy in this life or in the next is by listening to that Voice and obeying that law. Dear children, it you will be safe, obey at once.—Mary J. Porter, in Christian Intelligencer.

HALL'S
Vegetable Sicilian
HAIR RENEWER
It has made miles and miles of hair grow on millions and millions of heads. Not a single gray hair. No dandruff.

WHAT TO READ.

Solomon said: "Of making many books there is no end." The power of the printing-press, either for good or for evil, can hardly be overestimated.

No one can hope ever to be able to read the one-thousandth part of all the books in existence, and as no one can afford to waste time and to poison the mind with stories of imaginary crime and other trash, it would be well to read such books and periodicals as have the reputation of teaching profitable lessons. Accounts of noble deeds, worthy acts, Christian lives, and only such fiction as really enriches the imagination, is a brief outline of what one can afford to read.

Good books are cheap, and it is the duty of everyone to own some. If you are able to own but few, be sure that they are select. We need not take up space here to suggest a list of books suitable for young people to read. The Sunday-school editor will take pleasure in supplying all who write for it a catalogue containing names and descriptions of a long list of books which have been carefully examined with a view to recommending them to the young. Some of these libraries cost less than a family of children would spend foolishly during a Christmas week. It is true they are called Sunday-school libraries, but every family would do well to have one or more of them in the home. Besides the libraries, there are hundreds of other books which can be had, one at a time, at prices marvelously low. With so many good books that children can understand recommended, there is little excuse for ignorance.

Every boy and every girl should own a Bible, and read it every day. We often hear of criminals on the scaffold declaring with the last breath that when they were young they read bad books, and advising boys to let such books alone. We have never heard of a criminal saying that reading the Bible when he was young brought him to such a bad end. One of the worst men we ever heard of said, just before he was executed, "Tell the boys to let bad books alone, and read the Bible."—Sunday-School Visitor.

FOR OUR GIRLS.

Among the qualities most to be desired in a young girl's character is a high sense of honor. I wish I could impress on every reader the need of being always above everything petty or small, so that one would not for a single moment ever be tempted to do a mean or underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a member of the family. No matter what you see or hear, in such circumstances, you are bound, if you are an honorable person, to be silent about it, neither making comments nor looking as if you could tell something if you chose, nor in any way alluding to what is unpleasant at any future time. A guest in a home can not be too careful to guard the good name of those under its roof, for it is an honor to be a guest in the first place, and honor is demanded in return.

Again, a nice sense of honor in matters connected with money is very important. Polly is treasurer of a society, and has the care of the funds. She must never for an instant, or in an emergency, lend these funds to other people, or borrow them for her own use. I knew a girl—Polly was her name, by the way—who was indneed, being treasurer of a certain guild, to lend her brother for one day the money she had in her care. The brother was older than Polly, and a very persuasive person. He said: "Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take that fifty dollars and pay a bill I owe before noon to-day." Foolish Polly permitted her scruples to be overruled. The money was not brought back, and but for her father's kindness in making it good, she would have been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned in on her mind never to take liberties with money which she held in trust.—Harper's Round Table.

PETER COOPER.

Peter Cooper was a poor boy, and had very poor health. He had but little chance to get an education. He went to school only one year in his whole life, and in that year he had to stay at home many days.

His father was a hatter, and at eight years of age young Peter spent his time in helping to earn a living "in pulling hair from the skins of rabbits, which his father killed, to make the hat pulp."

When he was about seventeen years of age he went to the great city of New York to see what he could do there. For some time he found nothing to do, but kept walking the streets in daytime trying to find employment. At length he met a carriage-maker, who took him as an apprentice for five years, giving him his board and two dollars a month.

We can see from this that he could have but few of the comforts or even necessaries of life. But in the midst of toil and privation he was heard to say: "If I ever get money enough, I will build a place where the poor girls and boys of this great city of New York may get an education free." He was prospered, and lived to accumulate enough to build an institute, which bears his name—Cooper Institute. Free schools of science, art, mathematics and practical engineering are open to youths of both sexes every evening; lectures are given, and a free reading room and library are open to the public at all hours. Who can estimate the great amount of good it is doing yearly for the poor, who, but for him, must live in ignorance?—Sunday-School Evangelist.

DO NOT DREAM.

Lives ofttimes go out in dreaming. The light expires while plans are immature. Energy is wasted in vision. Fancies of the brain consume too much time in taking on shape. Well-dreamt Edens are bewitching. Fragrance of unseen flowers is pleasant to our day thoughts. We sleep under the starlight of poetry. Our ears are filled with the sound of angel wings. We dream, dream, dream. We dream of large plans and conquering hours; of ambition's fires and hope's success. God wants activity. Action is everywhere. In air and sea and earth; in glowing star and fluttering leaf, everywhere God reveals motion. "Do!" is the one great word of heaven's vocabulary. The wound of the world needs the healer. The tear of the sorrowful needs the sympathizer. The brain of the weary needs the comforter. The breath of disaster at the same time summons the helper. Mighty forces are waiting everywhere for the active touch, the manly grasp of the one losing himself in dreams. The crown glitters for the doer.—Northwestern Advocate.

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Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling, it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes the unpleasant necessity of being compelled to get up many times during the night.

The mild and the extraordinary effect of this great remedy is soon realized. It stands the highest for its wonderful cures. Sold by druggists; price fifty cents and one dollar. So universally successful is Swamp-Root in quickly curing even the most distressing cases, that to prove its wonderful merit you may have a sample bottle and a book of valuable information, both sent absolutely free by mail, upon receipt of three two cent stamps to cover cost of postage on the bottle. Mention NEW ORLEANS CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghampton, N. Y. This generous offer appearing in this paper is a guarantee of genuineness.

Hygiene.

BRAIN STIMULANT.

The best possible thing for a man to do when he feels too weak to carry anything through is to go to bed and sleep as long as he can. This is the only recuperation of brain power, the only actual recuperation of brain force, because during sleep the brain is in a state of rest, in a condition to receive and appropriate particles of nutriment from the blood, which take the place of those which have been consumed by previous labor, since the very act of thinking burns up solid particles, as every turn of the wheel or screw of the steamer is the result of consumption by fire of the fuel in the furnace. The supply of consumed brain substance can only be had from the nutritive particles in the blood, which were obtained from the food eaten previously; and the brain is so constituted that it can best receive and appropriate to itself those nutritive particles during the state of rest, of quiet, and stillness of sleep. Mere stimulants supply nothing in themselves; they goad the brain, force it to a greater consumption of its substance, until it is so exhausted that there is not power enough left to receive a supply.—Medical Journal.

NO HEALTH IN FAT.

Sir Henry Thompson, one of the most celebrated English surgeons, takes very advanced grounds on the subject of the eating habits of modern life. He says that from facts coming constantly before him, he is obliged to accept the conclusion that more mischief in the form of actual disease and of impaired vigor and shortened life accrues to civilized man from erroneous habits in eating than from the habitual use of alcoholic drinks, considerable as he freely acknowledges that evil to be. Indeed, he declares it to be his conviction that more than one-half of the diseases of the meridian and latter part of life among the middle and upper classes of society are due to easily avoidable errors in diet. He points with emphasis to the fallacy of the generally accepted idea that the growing stoutness of middle life is due to vigor, or an index of healthful conditions. The typical man of eighty or ninety years, still retaining a respectable amount of energy of body and mind, is lean and spare, and lives on slender rations.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

MOSS—Mrs. Mary J. Moss (nee Mixon) was born in Dallas county, Ala., June 15, 1825; was married to Henry L. Moss, Jan. 12, 1843; moved to Mansfield, La., in 1854, and died there Nov. 29, 1897.

This is the brief record of a long life whose full record will not be revealed until the revelation is made in the undimmed light of eternal day. Few people have so completely filled life with a happy combination of secular and religious activity. Every household and family duty had its proper attention, and every religious duty was faithfully performed. Sister Moss, like every other true Christian, while she exhibited a symmetrical and well-rounded life, excelled in some particular lines of religious work. The instincts of her spiritual nature seemed to draw her specially toward the poor, and many of the indigent and distressed of earth will rise up in the last day to call her blessed. The saying of the Master, "Inasmuch as ye have done it unto the least of these," etc., was abundantly illustrated in her life. She was pre-eminent in her fitness for nursing the sick. Many whom she nursed in illness and by whom she watched to the last, will give her loving greeting on the other shore. The writer of this tribute records with grateful heart her unceasing kindness to him and his in seasons of severe illness during his four years' pastorate in Mansfield. She was always her pastor's friend, and loyally supported all the institutions of the church.

The last time she left her home was on a visit to her pastor and family. She left the parsonage, made one other call, and went home to die. She lingered long, but the grace that sustained amid the duties and trials of a busy life sustained also during the long period of suffering and waiting. Her pastor visited her often during her last illness, and the writer, in company with him, saw her a few times. The sustaining and comforting grace of God was always evident in her manifest spirit of submission to the divine will. The night before she died she had all the members of the family summoned to her room, and told them that while she had strength she wanted to talk to them for the last time. She exhorted them to fidelity in the service of God, that they might, after having lived pious and useful lives, be prepared to meet death without fear. Surely the rustling of holy wings might have been heard in that quiet home-sanctuary as the aged matriarch delivered her dying charge to her children and grandchildren. Now she sweetly sleeps in Jesus, and has left behind her upon the earth the aroma of a holy life. May "our last end" be like hers!

J. M. Brown.

POSEY—Sister Lucy Ann Posey was born March 11, 1835, and died at her home near New Prospect Church, Rankin county, Miss., Sept. 11, 1897. She joined the Methodist Church at Salem Church, Rankin county, in 1873, and was a faithful member of the same until her death. She leaves a husband and five children to mourn their loss, but not as those who have no hope, for she died a most triumphant death. Yes, she has passed through the pearly gates into the glory world beyond, to rejoice with the angels forever.

Sister Posey was a woman of sterling character, beloved by all who knew her. Her highest happiness was realized in submission to God's will. As a wife, she was to her husband a true helpmeet in all the struggles of life; as a mother, wise, patient, tender, and faithful, rearing her children in the fear of God. Her last words were, "Children, meet me in glory." It was the misfortune of her husband to be absent at the hour of her death.

"A precious one is gone,
A voice we loved is stilled;
A place is vacant in the home
Which can never be filled.
God, in his wisdom, has recalled
The boon his love has given;
And though the body slumbers here,
The soul is safe in heaven."

J. H. Fossman, P. C.

MANSFIELD—Whereas, It has pleased Almighty God, in his wise providence, to remove from our midst our dearly beloved sister and co-worker, Mrs. Sarah Ranfield; therefore, be it

Resolved, That in her death the Ladies' Aid Society of Elwards loses a most faithful member, strong supporter, an earnest Christian worker. We will miss her counsel and help in every work undertaken by the society. We bow in humble submission to the will of God, realizing that our loss is her eternal gain.

Resolved, That we extend our heartfelt sympathy to the bereaved ones, praying that God of all comfort may bless and comfort their hearts in this hour of great sorrow; and we invite the daughters of our sister to unite with the society, to take their mother's place and help carry on the work so near and dear to her heart.

Resolved, That these resolutions be spread on the Minutes of the society, and a copy sent to the family of the deceased.

Mrs. J. R. Chisum, for Com.

VINSON—Among the many prominent Christian women which Rankin county has given to the world, Sister (or, as better known in this country, Grandma) Vinson was one of the most useful.

Sister Elizabeth Melvina Vinson was born Feb. 27, 1812, and died at her son-in-law's, Coley Eckols, on the night of Jan. 5, 1898.

Yes, she has passed over the valley of the shadow of death. One by one the links that bind us to this hard world are broken. Grandma was a loving Christian woman, full of kindness and loving devotion to all her kindred and friends. To-day, if she could speak to her loved ones, she would say, "All is well; grieve not for me." She leaves four children to mourn their loss. We here extend our sympathy to all the sorrowing ones, and exhort that we all so live that we may meet the dear ones in heaven.

Dear Father in heaven, sustain and help those that are bereaved, and give them grace to bear it! is the prayer of their former pastor,

J. H. Fossman.

ADDISON—Died at the home of his father, in Cory, Miss., Jan. 2, 1898, of pneumonia, Wm. Y. Addison, son of Dr. W. J. and Mary F. Addison, aged twenty-three years and nine days.

Bro. Addison was a young man possessed of a noble disposition, honorable in all he did, loved and highly respected by all who knew him. While his last hours were characterized by intense physical suffering, he had peace of soul, and told his father, "I shall be satisfied if you meet me where I am going."

He had for many years been a faithful member of the Methodist Church, and by his untimely death the church loses a valuable member, the community a worthy citizen, and the family a devoted son and brother. He leaves a father, brother and sister, and a host of friends, to mourn their loss. May they meet him in the bright beyond!

E. E. Langford.

WAITING TO BE ASKED.

Some one inquired of a stranger who had come into a new place to live why she had not cast in her lot among the people of God. Her answer was, "Nobody ever asked me."

Modest people do not like to go where they are not invited, and where they fear they may not be wanted. It is very well to say people are free to come if they will; but there are timid, hesitating souls, who fear to put themselves forward and press in where they long to be, and it is the business of Christians to give them earnest and hearty invitations. "The spirit and the Bride say, Come! and let him that heareth say, Come!" and so invite others to accept the gracious call.

The unbeliever, when he determined to have his house filled with guests, did not set the door open and allow them to come and go as they pleased, but he sent his messengers into the highways, the lanes and the streets, not only to invite, but to urge; not only to urge, but to "compel them to come in."

There is a sweet compulsion which is allowable and is often most welcome. There are many bashful people who need to be urged; who hesitate even; accepting a first invitation, but only need a little pressure to bring them in; and if we are to follow the plan of the heavenly Master, we must not only invite people to Christ, but we must entreat and urge them to come in, that the Lord's house may be filled with guests. He is calling "whosoever will," and is waiting to receive all who come; but it is for us to know how wide is the invitation which he extends, and how hearty the welcome that he gives to those that do come; to tell what we know, and invite the timid, the trembling and the doubting, and emphasize the Master's call, and bid them welcome to the marriage supper of the Lamb.

"Whosoever hearetn, shout, shout the sound,
Tell the joyful tidings all the world around,
Whosoever will, may come."

—The Common People.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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GETTING YOUNG MEN TO CHURCH.

The problem of the young man is one of the great problems of the times. There are various solutions. Some theorists will say that young men want sermons which are "up to the times," and which stimulate mental activity. Perhaps some do, but my judgment is that young men want the plain gospel, preached from the heart and backed up by a high grade of Christian living in the church. To catch young men, we must not lower our standard, but raise it. Peasant a Christianity which means something. Do not think that the gospel needs to be apologized for or concealed from immortal minds, to win their love. If faithful preaching does not win the young man, then faithful work will; or if that fail, faithful prayer, it must be remembered, is an essential ingredient in faithful preaching and work. Some young men will still resist the Spirit of God, but when they do, do not find fault with and reject the pure gospel for some device lodged to be more "fetching." The fault is with the young man, and not with the truth, or the manner of presenting it. In adapting truth, do not substitute error. It is often impossible to give men and women the strong meat of the Word, but when we use "milk" we should be sure that it is not chalk and water.—The Lookout.

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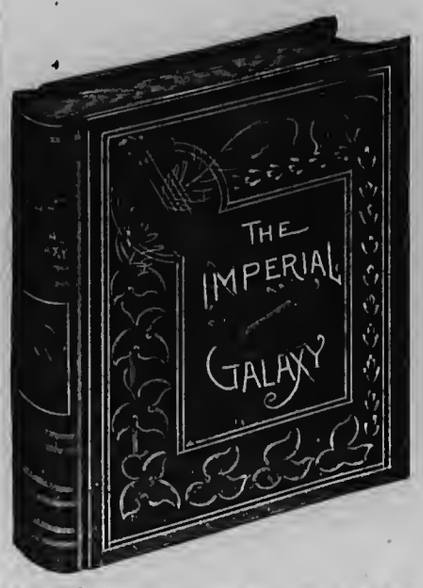

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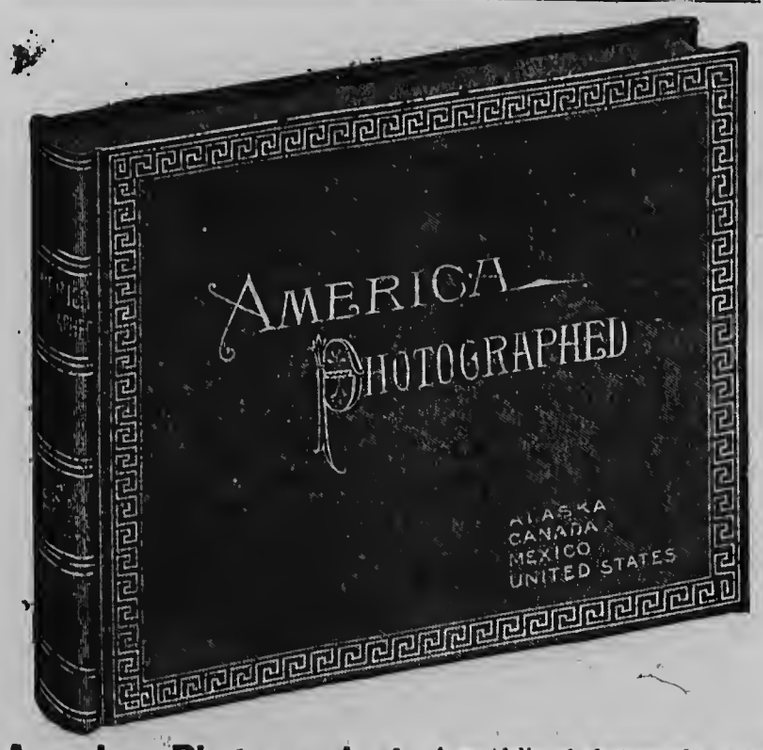

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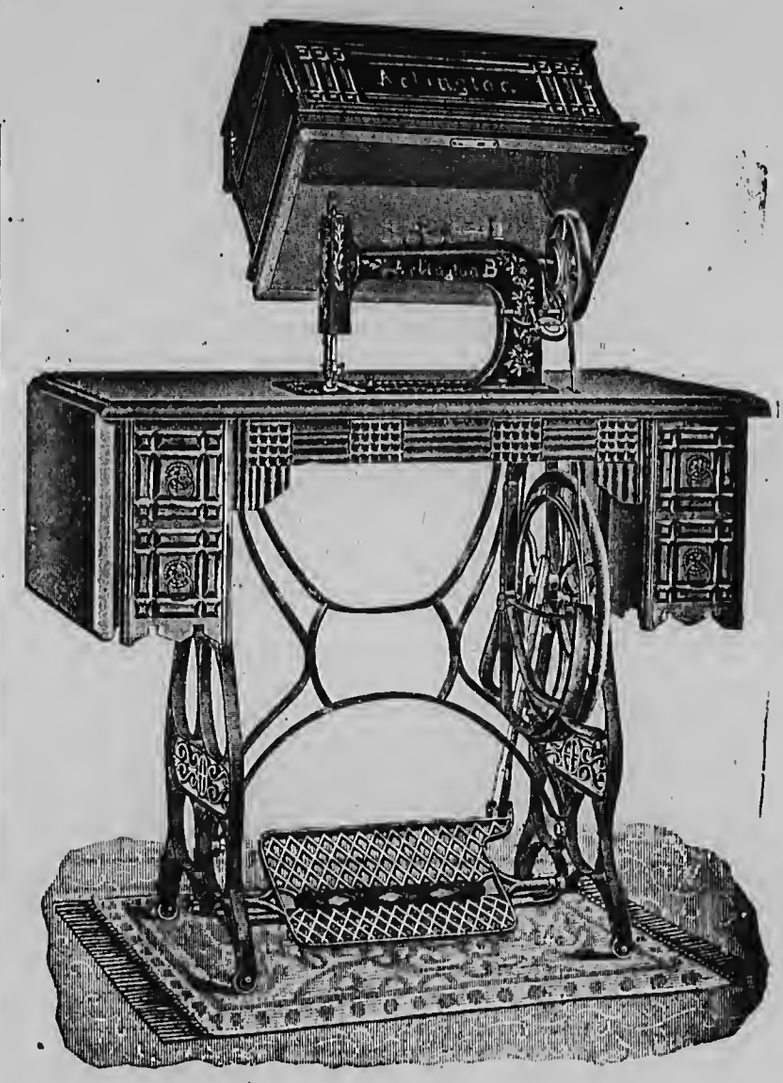

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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NEWS OF THE WEEK.

DOMESTIC.

Every central labor body in California, except the Building Trades Council of San Francisco, has adopted ringing resolutions against the proposed annexation of Hawaii.

A joint committee from the "Magazine Club" and "Round Table" met in the State Library in Jackson, Miss., to take steps toward establishing a permanent library for the city of Jackson.

On Jan. 14, the Publishing House of the Methodist Episcopal Church, South, paid the balance of the bonds remaining outstanding of an issue of $300,000 made in 1878. This payment of $9000 retires the bonded debt of the Publishing House.

The opposition of Senator Gear, of Iowa, and Senator Thurston, of Nebraska, to the Hawaiian annexation treaty has been attributed to the fear that annexation would interfere with the beet industry in this country. Secretary of Agriculture Wilson is likewise said to base his opposition to annexation on this ground, beet sugar being a favorite scheme with him. Nothing is said or thought about the effect of annexation on the cane sugar industry.

The latest official death list shows a total of forty-three lives lost in the tornado which swept through Fort Smith, Ark. Not less than seventy others are injured, a large number of whom are seriously hurt and several are expected to die.

It is announced that the British steamer "Indrani" has been chartered to load 2000 bales of cotton and a quantity of pig iron at Mobile, and afterwards to come here and fill out with 8000 to 10,000 bales of cotton. This cargo will be delivered at Yokohama and Hiogo, Japan.

The usual annual session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23. The Workers' Conference, which is composed of officers and teachers in the various colored schools of the South, takes place Feb. 24 at Tuskegee. These conferences present an opportunity for the study of the condition of the negro that is afforded nowhere else.

Senator Lodge has called on the Secretary of Agriculture to inform the Senate all about the consumption of sugar in the United States and especially of the effect of the importation of Hawaiian sugar upon the beet sugar production in this country. This information is desired, on account of its bearing upon the objection raised by certain Western senators to annexation on the ground that it would injure the beet sugar industry.

A number of the more prominent colored men of New Orleans and Louisiana have prepared a memorial for presentation to the Constitutional Convention, which meets here next month, asking that body to give special consideration to the matter of education, to the end that all may be afforded a chance to learn to read and write, and thus fit themselves for citizenship. The memorial recites the present condition of education in the State. There are, it is shown, 1848 colored teachers in the public schools, compared with 4690 white teachers, and 895 schools for colored children, as compared with 1999 for the white children.

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FOREIGN.

The police precautions have been redoubled in the vicinity of the United States legation and around the residence of the United States minister in Madrid, Spain.

The King of Italy has conferred the Order of St. Maurice and St. Lazarus on Dr. Felix Formento, of this city.

The consumption of wine in Great Britain is about half a gallon per head of the population, while in France it is about thirty gallons.

Austria and Germany have intimated their willingness to attend the proposed conference at Brussels for the abolition of the sugar bounties. France is also showing an inclination to join, so an early meeting is probable.

Twice during the past week Emperor William called at the Russian embassy and had long conversations with Count von Osten-Sacken, the Russian ambassador. It is learned on good authority that the conversations were solely on the far eastern questions.

The export of sugar to the United States from Germany has suffered enormously through the Dingley tariff act. In fact, it has almost stopped. During the last quarter of 1897 only $27,000,000 worth of sugar was shipped from Hamburg, the principal sugar port of Germany.

Good Times have come to those whom Hood's Sarsaparilla has cured of scrofula, catarrh, dyspepsia, rheumatism, weak nerves, or some other form of impure blood.

Hood's Pills are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

MARRIAGES.

WALLACE—BROOKS.—At the residence of the bride's father, Dec. 22, 1897, by Rev. J. H. Smith, Mr. L. Wallace and Miss Clemmie Brooks, all of Tate county, Miss.

SAPP—LOVE.—In the Baptist Church, Koran, La., Jan. 12, 1898, by Rev. H. J. Boltz, Mr. Willie B. Sapp and Miss Mellie E. Love, all of Bossier parish, La.

LAWMAN—PULFORD.—In the Methodist Church, Opelousas, La., Dec. 28, 1897, by Rev. H. Armstrong, Mr. H. O. Lawman, of New Orleans, and Miss Nettie Pulford, of Opelousas.

WALL—LAIRD.—At the residence of the bride's parents, near Decatur, Miss., Dec. 29, 1897, by Rev. P. H. Hardin, Mr. Johnnie Wall to Miss Annie Laird.

MARTIN—SMITH.—At the residence of the bride, near Mechanicsburg, Yazoo county, Jan. 5, 1898, by Rev. H. L. Scarborough, Mr. J. O. Martin and Mrs. Minnie Smith, all of Yazoo county, Miss.

McELROY—CUNNINGHAM.—At the residence of the bride's father, Rev. J. T. Cunningham, Verona, Miss., Dec. 29, 1897, by Rev. H. T. Cunningham, Mr. Geo. A. McElroy, of Ruston, La., to Miss Julia H. Cunningham.

LOPER—LYLE.—At the residence of the bride's aunt, Sept. 15, 1897, by Rev. R. S. Isbell, Mr. John B. Loper and Miss Mary A. Lyle, all of Avoyelles parish, La.

HAYES—ROBINSON.—At the parsonage, Bunkie, La., Dec. 22, 1897, by Rev. R. S. Isbell, Mr. Thomas H. Hayes and Miss Mattie E. Robinson, all of Avoyelles parish, La.

PRATT—ROBERTS.—At the residence of the bride's father, near Evergreen, La., Dec. 23, 1897, by Rev. R. S. Isbell, Mr. Norman G. Pratt and Miss Ellen M. Roberts, all of Avoyelles parish, La.

TAYLOR—MATHEWS.—At the residence of the bride's father, Dec. 25, 1897, by Rev. R. S. Isbell, Mr. Mitchel M. Taylor and Miss Lula J. Mathews, all of Avoyelles parish, La.

WRIGHT—BUBENGER.—At the residence of the bride's mother, near Bunkie, La., Dec. 29, 1897, by Rev. R. S. Isbell, Mr. John W. Wright and Miss Maggie A. Bubenger, all of Avoyelles parish, La.

JONES—BEAL.—At the residence of the bride's father, Dec. 22, 1897, by Rev. J. H. Smith, Dr. W. B. Jones and Miss Nealie Beal, all of Marshall county, Miss.

McDANIEL—ROSS.—Near Carrollton, Miss., Dec. 22, 1897, by Rev. H. T. Cunningham, Mr. J. L. McDaniel to Miss Estella Ross.

McCRAINE—MORGAN.—At Bethel Church, in Wilkinson county, Miss., Dec. 8, 1897, at 7 P. M., by Rev. W. L. C. Huguelet, D. D., Miss Stella H. Morgan and Mr. Charles H. McCraine.

NEW MULTIFLORA ROSES

With seed of these new Roses, plants may be in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in clusters and in such quantity that a plant looks like a bouquet. Perfectly hardy in the garden, where it will bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get Roses of various colors—white, pink, crimson, etc.—not two alike, and mostly perfectly double and very sweet. Greatest of novelties. Seed 20c. per pkt., 3 pkts. for 50c.—or for 40c. we will send

1 pkt. New Multiflora Roses. All colors.
1 " Chinese Lantern Plant. Magnificent.
1 " Cupid Dwarf Sweet Pea. A real gem.
1 " Verbena, Giant White Scented.
1 " Tree Strawberry. Largest, finest berry.
1 bulb Double Flowered Tuberous Begonia.
1 " Fancy Gloxinia. Extra fine.
1 " Giant Flowered Gladiolus Childsii.
2 " Spotted Calla Lily. 1 Montbretia.
6 " Fancy Gladiolus. All different colors.
10 " Flowering Oxalis. Mixed colors.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

South Side and Pop'r Sp'gs, at S.S.(W)	Jan. 12
West End	(Sun. A. M.).. 16
East End	(Sun. P. M.).. 16
Central	(Fri. P. M. .. 21
Vinville, at Pleasant Hill	(Sat., Sun.). 22, 23
North Koomper, at Sp. Ridge	(Sa., Su.). 29, 30
DeKalb, at DeKalb	(S. P. M., M. A. M.). 30, 31
Binnsville, at L'ville	(W. A. M. and P. M.) Feb. 2
Porterville, at Chapel Hill	(Sat., Sun.). 5, 6
Landerdale, at L.	(S. P. M. and M. A. M.). 6, 7
Daleville, at Daleville	(Sat. and Sun.). 12, 13
Wayne, at Liberty Hill	(Fri.). 18
Winchester, at Winchester	(Sa., Su.). 19, 20
Waynesboro and State Line, at Buckatunna	(Sun. P. M. and Mon. A. M.). 20, 21
Pachuta, at Salem	(Sat. and Sun.). 20, 27
Enterprise, at Enterprise	(Sun. P. M., and Mon. A. M.). 27, 28
Energy, at Manassas	(Fri.) Mar. 4
Marbersville, at ——	(Sat. and Sun.). 5, 6
Shubuta, at Shubuta	(Sun. P. M. and Mon. A. M.). 6, 7

District stewards will please meet at 11 A. M., Jan. 26, in Central Church, Meridian.

C. G. ANDREWS, P. E.

FOREST DIST.—FIRST ROUND.

Newton and Hickory, at Hickory	Jan. 20
Rose Hill, at Rose Hill	22, 23
Lake, at Lake	20, 30
Chunkey	Feb. 3
Vossburg, at Vossburg	5, 6
Heidelberg, at Heidelberg	8
Shiloh, at Johns	12, 13
Merion, at Merion	16
Decatur, at Centerville	19, 20
Hillsboro, at Cantrell	23
Trenton, at Garlic Chapel	26, 27
Carthage, at Carthage	Mar. 3
Walnut Grove, at Pine Grove	5, 6
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Mars Hill	19, 20
Indian Mission	21
Forest, at Harperville	26, 27
Clarksburg, at New Providence	30
Raleigh, at Pleasant Hill	April 2, 3

District stewards will please meet in Forest, Feb. 1, at 10 A. M.

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street	Jan. 8, 9
South Vicksburg	9, 10
South Warren, at Bovina	15, 16
Rolling Fork, at Rolling Fork	22, 23
Flora, at Flora	29, 30
Mayersville, at Mayersville	Feb. 5, 6
Port Gibson	12, 13
Satartia, at Lanterna	19, 20
Warren, at Bradley's Chapel	26, 27
Utica, at Utica	Mar. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	26, 27
Hermanville, at Hermanville	Apr. 2, 3
Anguilla, at Anguilla	9, 10

The district stewards' meeting will be held at Grace Street Church, Vicksburg, Wednesday, Jan. 26, at 11 o'clock.

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Jan. 8, 9
Salem	15, 16
Cool Spring	22, 23
Hopewell	29, 30
Percy's Creek	Feb. 5, 6
Woodville	12, 13
Fayette	19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington	Mar. 5, 7
Roxie	13, 14
Reboboth	20, 21
Centerville	27, 28
Harriston	April 4, 5

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—FIRST ROUND.

Tranquil, at Pleasant Hill	Jan. 8, 9
Silver Creek and B. Lake	15, 16
Sharon, at Mt. Pleasant	22, 23
Canton	23
Benlon, at B.	Sat., 11 A. M.. 29
Yazoo cir., at F. Chapel	Sun., 11 A. M. 30
Yazoo City	7 P. M.. 30
Terry, at Terry	Feb. 5, 6
Madison, at Madison	12, 13
Capitol Street, Jackson	16
First Church,	17
Steen's Creek, at S.	19, 20
Brandon	20
Camden, at C.	26, 27
Lake City and Lodi, at L. City	Mar. 5, 6
Fannin, at F.	12, 13

The district stewards will please all meet me at Capitol Street Church, Jackson, Tuesday, Feb. 1, at 10 A. M. Pastors are urged to be present. All entertained.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.
(In Part.)

Hattiesburg	Jan. 9, 10
Lumberton and P., at L.	22, 23
Ellisville and Laurel	Feb. 5, 6
Purvis, at Purvis	12, 13
Biloxi	19, 20
Columbia, at C.	26, 27

District stewards will meet me in Hattiesburg on Tuesday, Jan. 25, 1898.

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Brookhaven	Jan. 8, 9
Magnolia and Osyka, at Magnolia	15, 16
Gallman, at Pellahatchie	22, 23
Crystal Springs	23, 24
Whitestown, at Whitestown	29, 30
McComb City	30, 31
Pogue Chitto, at Notichi	Feb. 5, 6
Wesson	12, 13
North Wesson, at North Wesson	12, 13
Martinsville, at Union Chapel	19, 20
Hazlehurst	20, 21
Summit, at Summit	Friday.. 25
Adams, at Adams	26, 27
Caseyville, at Bethesda	Mar. 5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Bloomfield	April 2, 3
Wesleville, at Westville	9, 10

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FIRST ROUND.

Algiers	Jan. 23
White Castle	30
Felicity Street	11 A. M.. Feb. 6
Louisiana Avenue	7:30 P. M.... 6
Siddell	12, 13
Morgan Street	11 A. M.. 20
Craps Street	7:30 P. M.... 20
Covington	26, 27
Carondelet Street	11 A. M.. Mar. 6
Tchoupitoulas Street	7:30 P. M.. 6
Plaquemine	12, 13
Dryades Street	11 A. M.. 20
Parker Memorial	7:30 P. M.. 20
Rayne Memorial	27
Carrollton Avenue	Apr. 3

The Board of District Stewards will meet, Jan. 20, 7:30 P. M., in the pastor's office of Carondelet Street Church.

S. S. KEENER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Slaughter, at Ethel	Jan. 22, 23
Wilson, at Wilson	23, 24
East Baton Rouge, at Baker	29, 30
Zachary	30, 31
Bayou Sara, at Bayou Sara	Feb. 5, 6
Jackson	6, 7
Mescow and Antioch, at Antioch	11, 12
Baton Rouge Second Church	12, 13, 14
Baton Rouge—First Church	13, 14
Port Vincent, at Huff's Chapel	19, 20
Ponchatoula, at Ponchatoula	22, 23
Franklinton, at Franklinton	25, 26
Amite City, at Amite City	27, 28
St. Helena, at Greensburgh	Mar. 5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	19, 20
Clinton	20, 21

The district stewards will please meet me in Slaughter, at the Methodist Church, 11 A. M., Jan. 26. Let every member be present.

R. W. TUCKER, P. E.

ARCADIA DIST.—FIRST ROUND.

Gibs, at Taylor	Jan. 22, 23
Lainesville, at L.	29, 30
Lisbon and Summerfield, at A.	Feb. 5, 6
Homer, at Homer	12, 13
Vernon, at Oak Grove	19, 20
Ruston	20, 21
Farmerville, at F.	26, 27
Downsville, at D.	27, 28
Calhoun, at C.	Mar. 5, 6
Bienville at B.	9, 10
Simsboro, at Salem	12, 13
Arcadia, at A.	13, 14
Minden, at M.	19, 20
Valley, at P. V.	20, 27
Haineville, at H.	Apr. 2, 3
Gansville, at Silcum	9, 10
Onachita mission, at Bethel	16, 17

Let every official member be present at the first Quarterly Conference. The district stewards will please meet me at the church in Arcadia, Wednesday, Jan. 26, 1898.

B. T. CREWS, P. E.

DELHI DIST.—FIRST ROUND.

Rayville, at Rayville	Jan. 23
Delhi and Midway, at Delhi	24
Tallulah, at Tallulah	27
Lake Providence, at L. P.	30
Waterproof, at Waterproof	31
Harrisonburg and Sicily Isl'd at S. I.	Feb. 2
Vidalia and Gilbert, at Gilbert	3
Winnsboro, at Winnsboro	4
Oak Ridge, Collinston and Mer Rouge, at Collinston	5, 6
Bastrop, at Bastrop	7
Bonita, at Bonita	9
Desiard, at Desiard	10
Monroe, at Monroe	12
Girard and Colony, at Girard	

District stewards meeting at Rayville, Saturday, Jan. 22, at 1 P. M.

B. F. WHITE, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Jan. 22, 23
Crowley	7 P. M.. 25
Plaquemine Brulee, at Plaquemine	29, 30
French Mission	11 o'clock.. Feb. 2
Morgan City	5, 6
Patterson	6, 7
Jeanerette	7 P. M.. 8
New Iberia	7 P. M.. 9
Indian Bayou, at Bethel	12, 13
Opelousas	16
Prudhomme, at Prudhomme	19, 20
Franklin	7 P. M.. 23
Abbeville, at Abbeville	26, 27
Lake Arthur, at Lacasine	Mar. 2
Lake Charles—First Church	5, 6
West Lake, at West Lake	7
Grand Chenlere, at Oak Grove	12, 13

District stewards meeting at Lafayette, Jan. 21, at 1 P. M.

H. O. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Boyce	Jan. 15, 16
Lecompte	21
Melville	22, 23
Simsport	25
Bunkie	26
Pineville	28
Natchitoches	29, 30
Montgomery	Feb. 1
Olla	4
Columbia	5, 6
Spring Creek, at Glenmora	11
Dry Creek, at Spring Hill	12, 13
Alexandria	17
White Chapel	19, 20
Washington	21
Ada and Winfield, at Gray's Creek	24
Jena and Jonesville, at Jena	26, 27

District stewards will meet in Alexandria, Jan. 27, at 11 A. M. Let each pastoral charge be represented in this meeting.

V. D. SKIPPER, P. E.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—FIRST ROUND.

Clarksdale	Jan. 22, 23
Lula	23, 24
Tunica	29, 30
Austin	30, 31
Belen	Feb. 5, 6
Jonestown	6, 7
Hillhouse	12, 13
Friar's Point	13, 14
Gunnison	19, 20
Rosedale	20, 21
Bolivar	26, 27
Lelton	Mar. 5, 6

The District stewards will please meet me in Clarksdale, Monday, Jan. 24, at 3 P. M., in the office of J. H. Johnson.

J. W. DORMAN, P. E.
303 Theobold Ave., Greenville, Miss.

SARDIS DIST.—FIRST ROUND.

Sardis	Jan. 1, 2
Como	8, 9
Senatobia	15, 16
Coldwater and Hernando	22, 23
Batesville and Wesley	29, 30
Eureka	Friday.. Feb. 4
Courtland	5, 6
Pleasant Grove	12, 13
Charleston	19, 20
Cockrum	26, 27
Arkabutla	Mar. 5, 6
Nesbit	Tuesday.. 8
Tyro	12, 13

The district stewards will meet at the Methodist Church in Sardis, Wednesday, Jan. 26, at 10 A. M. Pastors will please notify their district stewards of the time and place of meeting.

T. C. WEBB, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Jan. 2, 3
Kossuth circuit, at Kossuth	8, 9
Iuka station	10, 17
Iuka circuit, at Soowdown	Thurs.. 18
Ripley circuit, at Dumas	22, 23
Blue Springs cir., at Sherman	Thurs. 27
New Albany circuit, at Bethlehem	29, 30
Ripley and N. A. sta., at New Albany	30, 31
Ginntown circuit, at Baldwyn	Feb. 5, 6
Corinth circuit, at Marvin	Thurs. 10
Jonesboro circuit, at Camp G.	12, 13
Saltillo circuit, at Mooreville	19, 20
Booneville circuit, at Carolina	Wed.. 23
Belmont circuit, at New Valley	26, 27
Brown's Creek cir., at P. Grove	Thurs. Mar. 1
Marietta circuit, at Marietta	5, 6

HESLEP R. TUCKER, P. E.

To remove dandruff, keep the scalp moist, clean, and healthy, and give vitality and color to weak, faded, and gray hair, use Ayer's Hair Vigor. It has no equal in merit as a hair dressing and for the prevention of baldness, scalp humors, and dandruff.

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In order to introduce our magazine, AMERICAN WOMAN, we will give away forty-five pieces of music, full sheet size, songs and instrumental, by popular composers. The list includes numerous new pieces and many of the old favorites, such as "Little Dreamer" waltz, "Magic" gavotte, "Village Bells," "Remember Me," "My Lady Knight," "My Baby's Grave," "Swinging," "Cuckoo," "Adieu," "For Love's Sake," and thirty-one others. If you bought this music at regular prices, it would cost you $18.75; but we will send the entire lot postpaid, absolutely free, if you send us 25 silver dimes, or 20 cents in stamps, to pay for AMERICAN WOMAN MAGAZINE, three months on trial. Address AMERICAN WOMAN Co., 150 Nassau street, New York, N. Y.

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CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send, Free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. NOYES, 820 Powers' Block, Rochester, N. Y.

Christian Advocate.

VOL. 45.—NO. 4. NEW ORLEANS, THURSDAY, JANUARY 27, 1898. WHOLE NO. 2162

Rev W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

REV. CHRISTIAN KEENER.

BY REV. ALFRED E. CLAY.

We owe no more sacred duty to the living than we owe to the dead. The military hero borne on his catafalque amid a summer of flowers, his riderless steed following in the mournful procession, is worthy of both the eulogy and threnody his more fortunate comrades make over his grave. He who dies a true patriot at his post of duty is worthy of every flower woven into chaplet or wreath, and laid by tender hands upon his casket or his breast. To the hero and the patriot this country of ours has not been slow to do honor. Our public parks and squares, and the alcoves of colleges and galleries of art, in their ever-increasing number of the effigies of such men in marble and bronze, are at least a slight recognition of men whom the people have thus delighted to honor. But the heroism of bravest soldier and the patriotic self-immolation of most devoted citizen pale beside the qualities of life exhibited by the humblest Methodist preacher, who, for a score of years, makes a full proof of his ministry on a circuit in Louisiana. Our people have been slow to record even slight meed of praises to our worthiest men dying in the trenches on the itinerant field.

I fear that even we ministers fail to catch the true spirit of appreciation of our brothers, even when they are dead. "And their works do follow them," Paul said, and we often lay them down in the sepulchre with the bones of the author. Repugnant as is fulsome flattery beside the bier of the dead, true worth should receive its just endorsement.

Love lifts the physical shadow that obscured the life of our brother, Christian Keener, for nearly a dozen years, and sees him as he was. Other hands may form an obitnary of the illustrious man, and give the names of the works and the dates of his occupancy; I only wish to speak of this man of God as I knew him then. From the hour when we first met until his death we loved each other. His was a commanding presence; erect, and about six feet in height he stood. His stout hand-grasp revealed his warmth of heart. His steel-blue eyes beamed with affectionate and benevolent regard upon his friends. He attracted man to him. He held his friends. He had an immeasurable influence over men considered depraved and incorrigible. Many a man abandoned by ministers and friends, and given over to reprobacy of heart, has come under the magic of his Christly influence, and to day lives a power and influence for good on earth, or is now companioning with the uplifter in the streets of the celestial city.

Little children loved him, and his child friendship was demonstrated, not by the evanescent and sickly words uttered in Sunday-school, but by an every-day regard for and interest in their books and toys as well as in their catechisms.

He was the most thoughtless man of self I ever knew. In the last years of his active ministry he impressed me as a man absolutely swallowed up in the mission of his life. I have known him to fast for many a day, and make long and tedious pilgrimages, having no thought of self. I believe that these journeys when hungry, and the incessant activity of the man, the ceaseless plunging of his valorous heart to do impossible things for God, brought on the physical collapse. I have seen him bespattered to the hat with mud, having ridden thirty or forty miles after breakfast, alight at our humble parsonage after night-fall, and almost physically restrain the housewife from setting for him the humblest fare.

He was a Board of Church Extension in himself. Able, practical, aggressive Methodist Churches sprang up wherever he went. He could plan the church, make out the bill of lumber, and, if need be, build the church and then raise most of the money to pay for it. The grunters and groaners and the religious croaker found no companionableness in him. He was most cheerfully optimistic. His influence soon pervaded the officials, and what seemed impossible soon was done. Hundreds are worshiping every Sabbath in houses of his erection, and in most of these places a church-house the officials thought an impossibility. But when they saw their leader at the carpenter's bench, or working with saw and hammer on the building that was to be, they saw and believed.

He was a biblical scholar of no mean attainments. What time he found from the most active ministry for study I do not know. I only know that he displayed rare insight and wonderful exegetical power in the published Sunday school lessons. His sermons were also marked by a clear conception of the truth. He was never sensational, but at times he rose to the very highest reaches of sacred oratory. Many souls were converted under his ministry. He was as great an altar worker as I have known among ministers. He was no mean singer, though I have seen him singing when I knew that he realized that his voice was not nearly interpreting the song that was singing in his heart. I once saw a saloon keeper holding fast to the back of the bench to keep from going up to the altar. Christian saw the man and whispered in my ear, "We must get that man." He started the song,

"Sinner, say will you go
To highlands of heaven?"

Before two verses of the song had reached the throne the man had yielded, ran to the altar, was converted, and beating time to the music with his redeemed fist.

As a pastor, he was one whose visits were acceptable to both rich and poor. He carried the spirit of a true and comely Christian gentleman wherever he went. He neglected no poor washer-woman. Every child in a neighborhood loved him. In his pastoral work he was always about his Master's business. Wherever he went the education of the children, the literature of the household, the spiritual and temporal welfare of the families, were always the dominating subjects of conversation.

In those days I prophesied of him great future distinction. He had in him, in an eminent degree, all the qualities that are needed to form a chief shepherd and leader of the hosts of God; but in the very zenith of his promise and usefulness for this life God ordered it otherwise. During all the years of his physical disability, until near the very end, his chief delight was in humbly worshiping his God.

God gave our brother a most loving, loyal and helpful wife in his early ministry, who survives him. Through all these years of suspense from work, and waiting for the directions of the Master, how tenderly and lovingly he was cared for by that good wife! The procession of the living joins that of the dead at the other side of this earthly ferry, and Christian stepped into the flood, and was neither abashed nor alone. On the other side—oh, glorious thought—what a change! And even as the mist, touched by the warm fingers of the sun, moves from the valley and vanishes, so soon shall the mists and mysteries of this life, touched by the bright rays of the Sun of Righteousness, be lifted, and we shall know even as we are known.

May the consolation of the gospel of peace, as a benediction, fall upon the hearts and minds of his loved ones in this hour!

"Forbearance has ceased to be a virtue," you say. What if God should so conclude concerning you?

LORD TENNYSON'S POETRY.

BY MISS SALLIE WHITE.

Considering the multitude of books written, it becomes more difficult every year to obtain a really abiding and sure foothold in the temple of literary fame. It can not be doubted that very many books and fragments, which are really worthy of preservation, are nevertheless destined to perish. As generations pass, and books and authors become more numerous, the sifting process will go on without pity and remorse, and the proportion of books set aside to live through the ages will grow continually less and less. Whether, in view of the nature of things at present, and as they will continue to be, Tennyson will still be read two or three generations, much more two or three centuries hence, is not easy to prophesy certainly. During his many years of thought and labor he has reared a splendid edifice of his great literary renown, which is broad and apparently firmly founded and strong. Judging from one of the lyrics of "In Memoriam," Tennyson himself was not very sanguine upon the subject, if, indeed, he cared much about it:

"What hope is here for modern rhyme
To him who turns a musing eye
On songs, and deeds, and lives that lie
Foreshorten'd in the tract of time!

"But what of that? My darken'd ways
Shall ring with music all the same;
To breathe my loss is more than fame,
To utter love more sweet than praise."

There are, of course, some qualities in writing that may contribute to its permanence; qualities belonging to what is permanent in our nature and life, to what is not liable to change with the mere passing of generations. Many books are written for their own particular time. They may be valuable and precious contributions to the literature of the day, but they soon pass out of sight and are forgotten. Their places are supplied by books such as are being continually written. To writers who deal worthily with great subjects of abiding human interest lasting favor is accorded. For instance, Milton, whose works treat of thoughts and facts that lie at the foundation of all religion and life; Shakespeare, who deals with the great passions of humanity, with the pathos and the tragedy, and the comedy, too, that belong to life as such, and are, in reality, inseparable from it; or even, like the great dramatist again, with some of the nobler chapters of history, presenting the heroic actors in forms in which they seem to live again, and showing the secret workings of their mighty hearts with the agonies and ecstasies of their experiences. Or suppose topics of real and living interest to be treated in a style so simple and sweet as to meet the tastes of nearly all men alike, to win the ear and catch the heart of the gentle and simple, the learned and unlearned, of people that live in palaces and people that live in cottages, like the writings of Bunyan and Defoe.

We would then say, there is much in Lord Tennyson's works that is likely to ensure them preservation, and for a long time to come. It will be long before we have such a rendering of the beautiful legends of Arthur and the Round Table as will supersede "The Idyls of the King." The laureate has presented the legends in a modern dress, translated into the speech of our time; the poetry is beautiful and fascinating. These legendary gems of price are exquisitely set in the finest gold of true poetry. We hold that this series of poems—by no means his best either—to have a fair chance of preservation. Many of Tennyson's poems deal with just those passions of the heart and just those experiences of life, the treatment of which, provided it be marked by individuality and power, never wearies and never grows old, while in his hands they are dealt with constantly with as much force as truth and simplicity and tenderness. Such a poem as "In Memoriam" deals, moreover, with thoughts and experiences, with doubts and questionings, that are the same with noble minds and hearts in every age. It has been predicted that "In Memoriam" would certainly cease to be read whenever an age should come that should know its own mind about religion and religious problems. But we fear that age, in this sense, is far distant yet. It is characteristic of religious problems that they spring up in every man's breast the very same doubts and perplexities. The doubts may have been solved and set at rest for others a hundred times over, but they none the less need to be solved and set at rest for him. Those others may have won the victory of hope and faith, but their experience is not at his command. He must fight his own fight of faith, and win his own victory. Tennyson, in these poems born of sorrow and anguish, gives expression to these apprehensions and distresses and mortal conflicts of the soul, and shows how he, at least, has fought his way to calm and peace, to more than resignation, to actual triumph and victory. With minds of the deeper and more thoughtful cast, apt to be exercised by problems and questionings such as these, and capable at the same time of appreciating the beauty of poetical expression and form, it is likely to be long indeed before "In Memoriam" ceases to charm.

Another question is closely connected with the one we have just discussed: What rank does Tennyson hold as a poet? All will admit that he is a true poet; that he has a sweet and rare poetical gift; that he thinks in poetry, and that it is so far a native language to him, and that he speaks this language with true eloquence and force, his thoughts often assuming forms of surpassing beauty and pathos and power. The following is his own expression:

"I do but sing because I must,
And pipe, but as the linnets sing:
And one is glad; her note is gay,
For now her little ones have ranged;
And one is sad; her note is changed,
Because her brood is stol'n away."

In another place he says his muse is

"But an earthly muse,
And owning but a little art,
To lull with song an aching heart,
And render human love his dues;

"But brooding on the dear one dead,
And all he said of things divine
(And dear to me as sacred wine,
To dying lips is all he said).

"I murmur'd, as I came along,
Of comfort clasp'd in truth reveal'd;
And loiter'd in the Master's field,
And darken'd sanctities with song."

And yet again:

"But, for the unquiet heart and brain,
A use in measured language lies;
The sad mechanic exercise,
Like dull narcotics, numbing pain."

Here everything indicates naturalness, sincerity, truth; the poetical expression springing, as it were of necessity, from the true poet's feeling.

Where, it has been asked, is Tennyson's "Lear," his "Hamlet," his "Paradise Lost," his "Faerie Queen," his "Cain" even, his "Manfred," or his "Marmion"? To this it must be answered, there are acknowledged poets of high rank concerning whom the same questions might be asked equally in vain. But it does not follow that because a poet has wrought no such transcendant creations as some of these, he may not be entitled to the crown of greatness in his own chosen line. His creations may be beautiful, and pure, and true to nature, and still there may be nothing of greatness or, say, of sublimity about them. Poetry is not one thing merely, of one particular and sharply defined sort. The varieties of true poetry are all but infinite. Tennyson is not great in the sense in which Shakespeare is great; but, then, who is? What other English writer, in the same line, deserves to be mentioned in the same breath with Shakespeare? Milton takes a far narrower range, but then he soars to heights that even Shakespeare never reached. Spenser's great allegory stands unrivalled and alone. Byron, probably, of modern poets, comes nearer than any to both the range of Shakespeare and the sublimity of Milton; but he is removed by a whole heaven from the sweet purity of the author of the "Faerie Queen." Scott is great among the greatest of fiction writers, and, within limits, is unquestionably a true poet as well. His verse is wholesome and fresh as the air of the mountains he loved. But it is altogether objective, and does not admit a moment's comparison with the poetry of Tennyson. Scott's verse is full of movement, action; Tennyson's is subjective, pensive, looking inward. The two move in totally different planes.

(To be continued.)

GEORGIA LETTER.

BY REV. GEO. G. SMITH.

I get most of our papers, and, as I am a gentleman of elegant leisure (a little too elegant for my weal), at certain times in the year I read them all. As I do not pay for them, I feel under some obligation to write for each of them now and then. The weekly religious press gives one an opportunity to reach a very large congregation, and when he feels it a duty to try to do something to push on the great work, he certainly ought to be glad to take advantage of the opportunity it gives. Our papers are not able to pay contributors, and if I wrote for pay, I should come very unfrequently before the people. The Sunday School Department does pay for the work done, and so does the Review. One can study up a subject for a month, and write an article on it for the Review, and possibly get it admitted, and possibly get $10 or $15 for it, but it is a rare thing for an ordinary man to get a hearing in its pages. Dr. Tigert once said he was short on subscribers and long on contributors. I do not think we have a single paper but the Nashville that pays for its contributions, but is that a reason why one should not write and do his best? Are we not getting too commercial in our ways, anyhow? If a young lady plays the organ, or a fine male tenor sings in the choir in our large cities, she and he must be paid for it. In some places the Sunday-school superintendent is paid, and from pastor to sexton no one does anything without expecting backsheesh, unless he has an axe to grind. I am surely the last man to speak harshly of those who expect remuneration for their labor, and men who write books or articles as fairly earn what they get as any other bread-winner; but I am speaking now not of working for pay, but of working alone for it. All men who know the NEW ORLEANS ADVOCATE know that nothing but the most careful and economical management can keep it on its legs, and they know it would pay if it could, and while it commands a list of contributors equal to most, its list is filled by its friends. I have read no letters with greater interest than those sprightly letters of Miss Kearney's which it has published, despite her views on woman suffrage, which are a little too advanced for me. If she will guarantee that only good women shall vote, I may go with her in order to keep bad men from ruling; but when hell vomited its worst elements into the Atlanta streets to repeal the prohibition law, black wenches, with red badges pinned on their dresses, dragged by the arms their drunken paramours to the polls, and made them vote for whisky. I suppose in Utah those refined ladies who were so anxious for maternity that they were willing to be the third choice of the pious Mormons would, if they could, bring back the old regime, and they are not likely, as jury women, to find men guilty of polygamy.

My old friend, "Gilderoy," I see is still hammering away on questions that have engaged his thought ever since he read Bledsoe's "Theodicy." His horror of the old Calvinism in which he was brought up, and his anxiety to defend Arminianism, keeps him always on the alert, and woe be to the evangelist or second blessingist who comes to work in his neighborhood. Everybody reads his letters and everybody recognizes the good sense that (when he don't philosophize) marks what he says. Theodicies from Plato to Bledsoe have been dangerous things to meddle with, and we are mighty apt to run upon rocks when we begin to rationalize too much. The old hardshell said once: "The apostle says, Without controversy great is the mystery of godliness; but, my brethren, I am a-gwine to show you, with a little controversy, that 'haint no mystery about it." The rationalism of intelligence always reaches heterodoxy, and rationalism of all kinds tends in the same direction. We must confine ourselves to the domain of facts and the letter of the word, and let secret things still belong unto God. No one can logically take a perfect God and make an imperfect man. No man can logically find any true conversion which does not perfect a character. I once said to Dr. Boland, "Boland, do you mean, when you say that every converted man is perfect, what Mr. Wesley means by perfection?"

He said, "No, I mean what the Bible calls perfection."

"Oh, well," said I, "that shifts the question entirely. Mr. Wesley says, and all churches say, 'Without holiness no man can see the Lord,' and he meant by holiness what he calls Christian perfection, and you say as he does, 'Without holiness no man can see the Lord,' and you mean by holiness something entirely different. Now," said I, "if you had said you meant by holiness entire sanctification or Christian perfection, I should have asked you whether no man was a Christian unless he reached that state. If you had said 'No,' I then would have asked you how many people had you ever seen who had reached it, and I should have said I had never seen one. Christians, good Christians, I had seen, and thousands of them, but perfect men according to the standard of the plain account I had never seen."

If St. Augustine had ever dreamed to what conclusions his premises would have led his after followers, he would have hesitated long before he expressed himself so strongly on free grace, human depravity, and baptismal regeneration. I do not think we can make a logical world, for facts are continually crossing and confounding our logic, and especially when that logic has a dash of poetry in it is it untrustworthy. We have let some words so frighten us as to make us shut our eyes to facts, or caused us to bury, like the ostrich, our head in the sand to shut out unpleasant sounds. We are so anxious to avoid the charge of being pessimists, so anxious to make our people feel comfortable, that we are in danger of blindly ignoring perils that are all about us. On the other hand, we may be so impressed with the perils that we about conclude the ship is lost and make no effort to right it. Things are in a deplorable condition. Murder, robbery, drunkenness, adultery, fraud, are fearfully common; but, considering the population of the land, there is less of all these among white people than there ever has been since I can remember. There are more good young Anglo-Saxons now than I ever knew, and yet how few are they in comparison to the whole. But it is folly to sit idly down and bemoan conditions. We have got to meet them. The tidal wave of rationalism that swept Germany and France and Holland, and afterward England and Scotland, will sweep through Methodism. It can not be turned back; it is here now. While we are thanking God we are not as others are, nor as this publican (Calvinist), men are creeping into our high places, North and South, who are as very heretics as ever Wm. Ellery Channing was, and if we try to uncover them, we meet the cry, "Heresy hunter and persecutor, censorious pessimist."

Well, some of us old fogies will soon be gone, and the gospel according to Emerson, Ian Maclaren, and Tolstoi, will have its trial, or I am mistaken, and then will come the wretched failure, and later the awakening, and the early years of the new century will see a revival such as the world never saw before. Many theological dogmas will sink out of sight, and appear no more, and a theology which will hold to the fundamental truths of Christianity alone will be the theology of the world.

The Westminster Assembly was the ablest religious council the world ever saw, and its Confession of Faith one of the grandest products of reverent Christian intellect, but it has had its day. The Thirty-nine Articles which went before were wonderful in their truthful utterances, but they, too, are of old time. When John Wesley gave us, a hundred years ago, the Twenty-three Articles of our faith, he made a compilation and doctrines equalled by nothing since the Apostles' Creed. This, I think, will be the theology of the twentieth century. But enough for the now.

CONTENTMENT.

My Lord, how full of sweet content
I pass my years of banishment!
Where'er I dwell, I dwell with thee,
In heaven, in earth, or on the sea.
To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.
Could I be cast where thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

Communications.

JACOB'S VICTORY AT PENIEL.

It is evident from the words of God (Gen. xxv, 23) that he intended Jacob to have the birthright. Jacob's sin was in practicing deceit and lying, to secure the blessing from his father, instead of letting God work out his own plans. Man is never justified in doing evil, even to accomplish good ends. Jacob fled from his home to go to Padonaram on account of Esau's hatred and threat to kill him (Gen. xxvii, 41). He went, however, with his father's blessings—"And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham to thee and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger which God gave to Abraham."

There is no mention of his repentance to his father or to God, but it may be inferred, as the words above quoted show his father's approval, and the vision of the ladder and angels and God's words following show that God was with him. (See chapter xxviii, 11, 12) That God continued to bless him. (See Gen. xxxi, 3, 13, 42, and chapter xxxii, 1, 2.)

On his return Jacob sent messengers to Esau to the land of Seir. The object was, "that I may find grace in thy sight." The messengers returned and reported that: "We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then was Jacob greatly afraid and distressed." (Gen. xxxii, 6, 7) In Jacob's earnest prayer to God he said, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, and the mother with the children." (Chapter xxxii, 11.) Jacob sent a royal present to Esau, saying, "I will appease him with the present that goeth before, and afterwards I will see his face; peradventure he will accept of me." (Chapter xxxii, 20) Jacob felt that he was unable to meet Esau with merely human power, and his last and great hope was to pray God to control his brother's wrath, and give him a forgiving heart, and hence the victory at Peniel. "For I have seen God face to face, and my life is preserved." (Chapter xxxii, 30.) When the happy meeting took place Jacob said to his brother, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me." (Chapter xxxiii, 10.)

C. McDONALD.

Caseyville, Miss., Jan. 17, 1898

REPLY TO BRO. VAN.

MR. EDITOR: Permit me to say a few words in reply to the Rev. Van's last effusion in regard to Paul's thorn in the flesh.

I have read his piece twice, and read it carefully, and I can see nothing, absolutely nothing in it, except a lot of assertions such as that Paul had his eyes banged up, his nose broke, his head covered with sticking-plasters obtained from the Travelers Ins. Co., his legs knocked out of plumb, so that he wabbled when he walked, and was in such a condition generally that he could not play the dude in the pulpit, cut a swell in "sassiety," and be looked upon as a beauty by the addle-pated lunatics of his day! Nice estimate of the character of the most learned, the most faithful, the most intelligent and the most like his Divine Master of all the apostles, not excepting the gentle John, who leaned upon the Master's breast at the "Last Supper"!

Where did this astute theologian and historian find out that Paul was traveling round on his circuit all bunged up like a prize fighter? Where did he learn that Paul went from Lystra up into the third heaven, and where is the connection between the events at Lystra and the numerous passages quoted? Who informed our remarkable friend that Paul's teeth were in bad order, or that his parishioners had knocked some of them down his throat? Where did he get the information that the passage in Galilee—"Ye see how large a letter," etc.—means large LETTERS, used on account of defective vision? What right has he to assume that the apostle to the Gentiles was as big a fool as the ones he refers to in this paragraph: "How many pulpit orators, of sensitive, high strung natures, would fail to ask God to relieve them from such drawbacks (as the destruction, in a measure, of their personal beauty)—as they would consider them—in the prosecution of their work?"

Now, if Paul ever gave such trifles as his personal beauty a thought, while in the discharge of his duty, as an ambassador of Christ to a lost and ruined world, then I shall no longer respect either his ministry or his character as a sensible man. He never gave such matters a thought, and the only reason our Van has to think so, is found in the fact that he judges the apostle by some of our modern dudish preachers, who have more style than brains and more cheek than piety. No man has a right to measure Paul by such small potatoes as are these, and I hope Bro. Van will not repeat the offense. Forgive me for trespassing on your kindness and space to say something in reply to nothing. This sort of thing makes me tired!

Yours truly, REX.

Natchez, Jan. 13, 1898.

THE PARABLES OF JESUS.

BY W. S. HARRISON.

With the Sermon on the Mount they occupy the highest plane of religious thought. Like the sermon, they explain the nature of the kingdom of God. The sermon is a plain statement of the principles of the kingdom; the parables afford illustrations of those principles. In their beautiful imagery the parables hold the very essence of the gospel. They are, in the main, probable narratives conveying spiritual truth. Each explains and illustrates some special phase of that ever present reality in the mind of Jesus—"the kingdom of heaven." The parable "is an earthly story with a heavenly meaning." The simile, the proverb, the parable, the fable and the allegory are kindred forms of figurative language. Comparison is their main feature, and constitutes their value. Comparison is the most natural, the easiest method of conveying and receiving instruction. The mind loves to dwell on the similitudes of parallel lines of thought; consequently these forms are as old as human speech, and are imbedded in all literatures. But the parable has been made for ever sacred by the teaching of Jesus. It is the method selected by divine wisdom for holding before the minds of men in all nations the most precious truths of the gospel. The parables are drawn from the common things of every-day life. The simple manners and methods of oriental life become the vehicles of grandest thoughts. The sower sowing his seeds, the mustard seed growing to a mature plant, seeds growing silently and mysteriously while men slept or observed, the woman raising her bread with leaven, the man receiving his guest at midnight and seeking to borrow loaves to feed him, the fishermen casting their net into the sea, the wealthy man giving a marriage feast, the laborers toiling in the vineyard, the son going astray, the sheep wandering from the fold—all become emblems and illustrations of the different phases of the kingdom of God. Never were sublimer truths clothed in homelier garb. It was God-like to pass the water of life to thirsty lips in vessels so familiar and homelike.

In all this we are impressed with the simplicity, the naturalness, the spontaneity of the great Teacher. The scenes of the passing moment, the incident just at hand, the scenery lying before the eyes—these become the parables of Jesus. Thought leaped from the fertile brain and wreathed a similitude of truth around the homely occupation, and the picture became the heritage of the ages. Thus, in the parables of Jesus, we at once learn the whole structure of Syrian life, and catch glimpses of that life which is the consummation of earth's best hopes.

Thus the gospel, like the Master himself, comes to us in humble garb. It is all the more precious because it comes on the common level of the largest bulk of mankind. It is befitting, since God has so arranged the world that the great majority of men must be poor; that the gospel should be clothed in the imagery belonging especially to the lowly, the toilers of the world. Thus the gospel dignifies the common man and his common pursuits. The farmers, the fishermen, the shepherds, the vine-dressers, the prodigal and the sinful received especially the sympathetic regard of the Man of sorrows. Their daily toils have been forever enshrined as the imagery of that system of truth which is to-day the motive power of the world's truest advancement.

FAITH.

In Deuteronomy the Lord says: "I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith." (Deut. xxxii, 20.) It seems evident that a lack of faith was the moving cause, as it relates to this people, from which God acted. Faith plays a conspicuous part in man's salvation, an elevating part in his redemption—in fact, it is a fundamental leverage by which the mind is exalted to receive both pardon and purity. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. xi, 6.) Without faith, then, it is impossible to please God. But faith, in and of itself, produces fruits: fruits, both of morality and of spirituality; of morality as the consequent results of exalted aspirations and ennobled ideals; of spirituality as a result of the enlivening and quickening of one's ambitions, spiritual perceptions, and desires. The preaching of a gospel of faith purifies the most foul mental and moral atmosphere. Many a person, by the power of a living faith, has lifted one's self out of self into a higher and nobler realm of living; from out the lowlands of disappointment, folly, and sin, into the marvelous light, where the will asserts itself once more, and where new resolves are made and kept. "Faith in Jesus has been the inspirer of the noblest purposes and the grandest achievements. It is the sweetener and sanctifier of home life. It gladdens, purifies, and blesses social relations. It imparts to life its beauty, power, and glory. It ennobles and dignifies human intercourse and energy." But who can exalt one's self in and of one's self? Such exaltation comes from man, and is of man only; but he that betters his condition by the power of faith has hold of an infinite source of power that can not but exalt. Even so a wilful transgression is sin, and sin, unpardoned, soon brings a realizing sense of guilt, and a sense of guilt brings condemnation; whence the preaching of a gospel of faith purifies, in that it demands, on the part of every recipient, a renunciation and forsaking of every vile idol, and in that it is the instrumental cause of replacing, in the stead of such idols, a god patterned from more exalted ideas and purer thoughts. In other words, the forsaking of immoral sins, the purifying of society and the saving of the bodies, minds and the souls of men, is bound to flow from, or to follow in, the wake of the faithful preaching of a living faith in the atoning merits of a risen Lord. What more sad spectacles are recorded by history than the misspent lives and lamentable deaths (a death of despair) of the votaries of the world who have lived and died without faith? "So belief cometh of hearing, and hearing by the word of Christ." (R. V.—Rom. x, 17.) Faith is the assent of the mind to the truth of God's revealed will. "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. iii, 28) Is there any more practical results seen to-day from preaching than from the preaching of a new and living faith—a faith that uplifts and exalts? Can we doubt the need of faithfully preaching the doctrine of faith as an essential factor in Christian life? By the preaching of faith we mean especially that preaching where faith is exalted in any of its offices. What has the preaching of faith done for Scotland, Wales, and Switzerland under the Calvinists? What a reformation has the preaching of faith wrought in Germany under the ministry of Martin Luther!—and what is the preaching of faith doing for this "federal republic" of ours? See the vitalizing and quickening influences following in the wake of Holy Ghost and fire baptized ministers and evangelists. See this! "We must discountenance the whole system of salvation as preached by traveling evangelists. In this system no account is taken of heredity or the fact that nature never forgives."—Rev. Thomas Van Ness, Unitarian, of Boston.

Not long since I sat in the audience of a "Methodist" congregation and heard a sermon to this intent, viz.: "That some of our people could not be as holy as others; that the habits of life, the moral training, and the intellectual accomplishments (or rather non-accomplishments) of many were of such a nature as to prevent their enjoying the highest state of grace."

Verily, many and strange doctrines are being preached in our midst. In the early ages, so we have read, that men shut themselves up in monasteries, in order that they might cut themselves off from the world and its contaminating influences, and that, thereby, they might seek and obtain purity of heart and holiness of life. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." (John xvii, 15) "What objections have we to a system of ethics, or a nicely constructed moral code saving; provided, at least, that it is judiciously imposed upon, and properly instructed to its subjects?" That man can be saved by a system of ethics may be received (in a limited sense) only in so far as one's outward life is concerned; but that one can, or ever was thus saved, in a spiritual sense, we deny; it being repugnant to Scripture, and contrary to the experience of man in all ages.

That there are certain moral and social atmospheres that prove more productive of Christian virtues, and are even accessories to the upbuilding of Christian character, we admit; but that any moral code, any social atmosphere, or any system of practical or intellectual culture is essential to the very highest state of grace in the divine life, we can not believe. The time to protest has come. Shall we make God dependent upon us and our "man-made machinery" in order that he may save? "Is God's arm shortened, that he can not save?" Nay, verily, salvation comes through faith, and not by works.

WM. B. VAN VALKENBURGH.

Lake Arthur, La., Jan. 15, 1898.

IN MEMORIAM.

The day was cheerless; heavy clouds obscured the sky. It was as though nature had buried the sun, and, in grief too deep for tears, bemoaned her desolation. The wind, in ceaseless monotone, sighed through the branches of the lofty pines, whose immortal greenness alone suggested the hope of resurrection from the dead. All things else seemed to say, "Death is an eternal sleep." Through the ice-laden air we wended our way to commit the sleeping dust to its mother earth, for we had seen an "end of all perfection." Death, the king of terrors, as though envious of our treasure, had borne away, in spite of our tenderest care, our dearest and best; death, the kind releaser, had unbound the fettered spirit; death, the great revealer, had shown to us the self-sacrificing devotedness, the patient continuance in well-doing, the brave gentleness in persecution, and bade us follow the immortal life as we now followed the mortal body. Before us we could see the peaceful "God's acre" surrounded by the solemn sentinels of the forest, which seemed to stretch their arms in silent benediction over the hallowed spot, and we thought on the "trees of the Lord which are full of sap," and of "the cedars of Lebanon which he hath planted." The weird beauty of the scene was intensified by the pure white flowers and green shrubs which love—that the grave could not divorce—had planted there in mockery of the triumphs of the chiseler's art. Here, amid the symbols of God's strength and his tenderness, we left our loved one to rest until the day dawn, and we turned back to our lonely fireside, where we,

In cheerful sadness, the appointed time await
Our changeless change inside the Golden Gate.

LUCY FLOWERS.

Meadville, Miss.

MRS. J. C. CAVETT.

We, the Ladies' Aid Society of Central Methodist Church, of Meridian, Miss., are sorely grieved in the removal of Mrs. J. C. Cavett, one of our most valued and useful members. Having been a worker in our society for more than ten years, we have found her to be abundant in good works, faithful ever in performance of duty, never refusing to do anything in her power to further the interests of our society; always punctual, ever ready to share the responsibilities of our labors and endeavors, and efficient and zealous in filling the various offices of the society.

We gladly commend her to the good people of Jackson, where she has cast her lot, and pray she may be a blessing to them, and they a blessing to her.

MRS. B. F. ORMOND,
MRS. J. L. HUGHES,
MRS. C. D. CHRISTIAN,
Committee.

Meridian, Miss., Jan. 18, 1898.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY, MISSISSIPPI CONFERENCE.

DEAR SISTERS: As this is the last quarter of the fiscal year closing March 1, 1898, we must put forth our greatest zeal to bring up full reports. Mrs. Hargrove states that these reports stand for our Conference in the next, or twelfth annual report, ten thousand copies of which are to be scattered over the Conferences of our Church, South.

Dear sisters, let us determine to report an increase over last year, and with a united effort we can do it, and not have the mortification to know that we have flagged in our zeal in so great a cause. The reports before this only showed 17 auxiliaries reporting, when 28 should have come to the front; and out of 3 juveniles, only 1 reported.

It is made imperative upon me to entreat every corresponding secretary and treasurer to report by the first of March, whether you consider it worthy of report or not.

We do earnestly request, and believe it to be for the best of all, that every "Pastor's Aid Society" should also fall into line, and become connectional on the first of March, 1898, for it would have a fine influence, and stimulate us to do a greater work than ever, and we believe it would not detract from any home work needed, but infuse a zealous liberality into all our people.

It would infuse a determination into all our members to make up for neglected opportunities. Selfishness should not project its uncanny visage anywhere along the lines of Methodistic labors for the good of others, for no one "liveth to himself, and no one dieth to himself."

It is very important that every treasurer collect all back dues and make full report of all local work done during the year.

We will take this opportunity to urge the vice-presidents to organize the children and young people, and set them to work, and thus raise up reports for future labors, and to take the places of those who, from various causes, drop out of our ranks.

MRS. S. S. COPE,
Conf. Cor. Sec.

Paulding, Miss., Jan. 18, 1898.

LUCINDA B. HELM—FEB. 6, 1898.

HONOR TO WHOM HONOR IS DUE.

There is scarcely a woman in Southern Methodism to whom its ministry owe so much as to Lucinda B. Helm. Indeed, the denomination is indebted to her heroic efforts in securing parsonages. One day in the year is sacredly set aside by the Woman's Parsonage and Home Mission Society as Loan Fund Day. The next one occurs Sabbath, Feb. 6, 1898, when contributions will be sought for the Lucinda B. Helm Loan Fund. If this date is not available, another can be selected. The church will honor itself in honoring the woman whose gentle ministry has become so effective.

We, therefore, can not do less than beg the church and its ministry to join in the exercises of that day. Emphasis should be given the fact that every cent contributed will constitute a permanent fund, saved from the exigencies of fortune and devoted to perpetual work for God. We ask every church, whether it has a Woman's Parsonage and Home Mission Society or not, to join in the observance of the following program.

Any contributor who can not send to a Conference Woman's Parsonage and Home Mission Society's treasurer may direct contributions to the General Treasurer, Mrs. W. D. Kirkland, No. 2301 West End avenue, Nashville, Tenn.

(Signed) Central Committee of the Woman's Parsonage and Home Mission Society.

Nashville, Tenn., Jan. 14, 1898.

PROGRAM FOR LOAN FUND DAY OF THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

SUNDAY, FEBRUARY 6, 1898.

(AFTERNOON OR EVENING.)

Hymn No. 546.
Scripture lessons:
1. Matthew v, 1–16.
2. Matthew v, 43–48.
3. Matthew vi, 19–21, and vii, 21.
[To be recited by three young people.]
Hymn No. 501.
Prayer.
Questions and answers on Loan Funds.*
Reading: Page 3 of "Immortal Service."
Hymn No. 632.
Reading: Tribute by Miss Mary Helm in Memorial Number of Our Homes.
Recitation: "No tender, yet sad farewell."
Page 5 in Memorial Number.
Reading: Tribute by Dr. Lambuth in Memorial Number.
Reading: Miss Helm's Message. Page 4 of February Our Homes.
Recitation: Hymn No. 462, "Lead, kindly light."
Lessons from Miss Helm's life, for young people. [By pastor.]
Report of subscribers to Our Homes:
1. Number of new subscribers during January canvass.
2. Total number in local church.
Collection.
Doxology.
Benediction.

*QUESTIONS AND ANSWERS ON LOAN FUNDS.

1. What is the nature of the Loan Funds of the Woman's Parsonage and Home Mission Society?

Answer. Pages 17 and 18 of "Immortal Service," beginning: "Loan funds for parsonages," etc.

2. What longing of the mind is met in this form of doing good?

Answer. Page 1, "Immortal Service."

3. What is the multiplying power of a Loan Fund in a lifetime?

Answer. The Loan Fund doubles itself and doubles itself and doubles itself three times in an average lifetime.

4. To what purpose will the contributions on this occasion be devoted?

Answer. To the Lucinda B. Helm Loan Fund.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.: Mrs. E. P. Coloman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

MR. EDITOR: We want to publish the quarterly reports, beginning with quarter just ended, of the W. F. M. Society, in your ADVOCATE, so that the whole State may keep posted about the work. Will you please give the enclosed report a place in our column (Louisiana Conference)?

Yours truly,

MRS. JOHN S. YOUNG,
529 Edward street, Shreveport, La.
Jan. 3, 1898.

Amount received for quarter ending December, 1897:

Shreveport district, $79.70; Opelousas district, $20.15; Alexandria district, $5; New Orleans district, $96.45; Baton Rouge district, $22.95; Arcadia district, $54.10; Delhi district, $7.59; total, $285.85.

MRS. S. B. McCUTCHEN,
State Treasurer.

An experience of more than twenty-five years on the judicial bench warrants me in believing that three-fourths of the crime and seven-eighths of the poverty and distress in our country are the direct or indirect results of the traffic in intoxicating liquors.—Judge Noah Davis.

WALL PAPER.

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WHY DID THE CHURCH MAKE THE SUNDAY-SCHOOL A PART OF ITS MACHINERY?

The modern Sunday-school is not of man's discovery or invention; much less is it of his creation. It is a growth; as truly and legitimately so as the good tree that dispenses its blessings in foliage, flowers, fragrance and fruit. Both are the outcome of good seed in good soil. The germinal idea of the Sunday-school—soul-culture—hidden in the heart of man from the beginning, and hinted at in primeval sacrifices, becomes clearly historic in God's commendation of Abraham, the father of the faithful: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

Household religion is the root of all organic religious life and activity, and the duty of teaching the young in the principles of religion stands as a distinct and unequivocal clause in the original constitution of the church of God.

In his valedictory address Moses, acting under the divine sanction, rehearsed the law of Sinai, and speaking with equal authority, said: "Hear, O Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

To whom was this language addressed? To parents? Certainly. To parents only? No, but to Israel—"all Israel"—to the church of God. Then, as now, there were orphanage and other conditions adverse to moral and religious culture not provided for in statutes governing the family. Then, as now, the pity of the Lord was equal to the occasion.

"Thou, Israel, shalt teach thy children"—teach them the law of the Lord—"teach diligently." How frequently this injunction was repeated in the after history of the Jewish Church, and with what emphasis is well known to every Bible student.

Whatever may have been the aim of the primitive Sunday-school, and however vague the conceptions of the pioneers in this cause, the grand purpose of this agency is now so clearly revealed that he must be spiritually blind who fails to perceive it; or, seeing, culpably stupid if he ignores it. It is, first, to bring souls to Christ; and, second, to build them up in Christ. Mistaking this point insures a series of blunders in Sunday-school operations which must discount every effort, if they do not culminate in downright failure.

To trace out and establish in the minds of scholars the boundary line between right and wrong; to assist conscience in restraining those who would go beyond that line, and in reclaiming those who have gone beyond it; to bring them "to the obedience of Christ" through faith in him as the atoning sacrifice for sin, the perfect example of right-being and right-doing—this, in humble reliance upon the Spirit's help, is the first great aim of Sunday-school work.

This work is but fairly begun when scholars are converted and join the church. All antecedent effort has been expended in securing a good foundation. Digging down through the rubbish of sin, removing prejudice, cutting away the pride of unbelief, ofttimes sitting wearily in the shadow of disappointment—perhaps sick at heart through hopes long deferred—then taking counsel of the Great Architect; with renewed energy and wiser methods, following closely the ground-plan of godliness; at last the sure foundation-stone—the rock of our salvation—is fully revealed.

What gracious opportunities are here afforded? Recovered from their wanderings, and "having tasted the good Word of God and the powers of the world to come," the spiritual appetite of the lambs of the fold is whetted to keenest desire for things heavenly and divine. This "hungering and thirsting after righteousness" is most conclusive evidence of new spiritual life—a sure prophecy that growth will follow future nurture.

The benefits accruing to the young Christian through the agency of the Sunday-school, when it is properly employed, are simply incalculable. Here, upon a plane neither so high as to excite his fears nor so low as to disappoint his hopes, all his renewed powers, mental and moral, are brought into active and harmonious exercise. The easy yoke does not chafe, nor the light burden oppress the eager spirit. Thus trained, the transition from one sphere of usefulness to the next higher is accomplished by imperceptible degrees. Unconscious of the process, the babe in Christ grows unto the maturity and strength of spiritual manhood. Let it never be forgotten that the purpose of the Sunday-school is "not only to bring the lambs into the fold, but also to keep them there," by such wise ministrations to their wants as shall at once secure their steady growth in grace and in the knowledge of our Lord Jesus Christ.

The first, best school of religion is not the Sunday-school, nor any other church agency, but the Christian home. But there are obligations resting upon the church which this fact can not diminish or affect in any wise. The church can not do the work of the home. This idea is constantly emphasized. Let this also be duly stressed: the home can not do the work of the church. If all professedly Christian homes were what they should be, the Sunday-school would still be an indispensable auxiliary to religious training. That its value in such case would appreciate a hundred-fold in the estimation of parents, is certain; but our homes are not what they ought to be, and, in all human calculation, will never be. The church must do its utmost to make its Sunday-school department equal to the demands which this fact imposes.

It is the duty of every church to organize a Sunday-school. In point of fact, it would be hard to find a congregation worthy the name of a church without a school, for with the abundant facilities at hand, and wanting in this particular, it would, to that extent, be manifestly lacking in one of the elements which go to constitute a true church.

It is the duty of the church to give its Sunday-school a generous support, first, by attendance. Little difficulty is experienced in securing the attendance of children. They are usually glad of the opportunity. The trouble is with their seniors, of whom, according to the principles of the gospel and common reason, better things should be expected. Strange to say, the elder church members are, as a class, harder to bring in than any other, except "case-hardened sinners." And much of the trouble experienced in holding the young men and young women is due to the absence of their elders, whose freedom from restraint they covet, and whose bad example they are not slow to imitate. We shall never be able to hold them so long as their fathers and mothers teach them to break away. He was a wise man who, in reply to the question, "How may we retain the young people in our school?" said, "By building a wall of old people between them and the door."

Looking at Sunday-schools as they exist among us, we find them divided into two principal classes: union and denominational. There are thousands of union schools throughout our country, part of them originating in local efforts of individual Christians of various branches of the church, and persons friendly thereto. They are self-constituted, self-supporting, and self-governing—entirely independent of ecclesiastical or other jurisdiction. The remainder, aside from being organized by missionaries of the American Sunday-School Union, and for the most part receiving material aid from it, are in all essential features similar. Union schools are best only where they exist by virtue of necessity. The necessitating circumstances, reduced to their simplest form, are as follows: 1. Where some particular church can not, or, 2. Where some church will not establish a school. In which case we can not but say, "God's blessing be upon those who go forward to lead the young to Christ, and his followers to a deeper work of grace, through the study of his Word in a union school." In such a case the dog-in-the-manger cry of "church schools, or none," is as heartless as it is senseless.

There will be—of necessity there must be—in many localities union schools, or none. And it is the bounden duty of Christian people in the vicinity to aid in making them as efficient as possible until such time as it becomes evident that they should be put under church supervision. Then let Christian magnanimity have full exercise.

Union schools are not the best—so pronounced by all leading Sunday-school men. There is not a society on earth proposing to perpetuate the system further than necessity compels its adoption. Never organize a union school except as a last resort. Then stand by it like a man until you see your way clearly to something better.

The right of a congregation to a preacher of its own faith and order is everywhere allowed. The securing of a representative minister is held to be a duty. But the right and duty of a congregation with reference to the organization of a Sunday-school in its house of worship is a mooted question in some neighborhoods to this good hour. Its glaring absurdity forbids discussion here. The day is speedily coming in which public opinion will require every church owning or controlling a house of worship to maintain in it a good school, in default of which it will shortly be compelled to sell out to a congregation that will. If preaching is needed, so is Sunday-school instruction; and wherever regular appointments for preaching are maintained the duty of Sunday-school organization follows legitimately and imperatively. Every church needs a Sunday-school, and every Sunday-school needs a church.

NOTES FROM COMO STATION.

Our first Quarterly Conference was held last Saturday, and our presiding elder was with us, and preached twice on Sunday to the pleasure and profit of preacher in charge and people. Como station is "gilt edge," and on the up grade. Assessment for preacher increased over last year, and preacher and presiding elder paid in full for quarter. Conference collections partly collected, and we are just waiting for district stewards to make apportionments, and will pay in full. This is my second year with this intelligent, appreciative people, and prospect is good for a successful year's work. R. O. BROWN, P. C.

VALUE OF A RELIGIOUS WEEKLY.

The regular weekly visits of a live religious paper in a home where children are growing up is a moulder of character for good the power and value of which it is impossible to compute. Young people grow up very largely the creatures of their environment. Surround the children with the influences of a pure, harmonious, attractive home, well supplied with wholesome religious reading matter, and they, in nearly every case, will grow up noble-minded, honest, upright citizens. But let the home be low, coarse, vile, unattractive, supplied with dime novels and vulgar, fictitious reading matter, and they are almost certain to grow up with low ideals of human life, and fall, into the ways of vice and crime. Now this is not a mere whim or fancy, but the statement of a fact of vital importance to parents—a fact which experience has demonstrated in thousands upon thousands of instances; and they are the truly wise, kind parents who recognize this fact, make their homes pleasant, and supply their children with a good religious paper. The minds of children are naturally active. It is right that they should be so. They are like a dry soil thirsting for the dews and the refreshing showers. They must, they will, have something to feast upon. If good reading matter is not put into their reach, they will sooner or later supply themselves with that which is vicious. If home is not made pleasant and attractive, they will drift out into vile associations. If what they read is debasing, and those with whom they associate are corrupt, they are sure to fall in love with these things, and drift down to ruin. The only safeguard against such a disaster is the course indicated above. Fathers, mothers, are you supplying your boys and girls with a good religious paper and good books? If you are, they will not fail to rise up and call you blessed.—Religious Telescope.

We know as little of the universal plan of God as the dullest private soldier does of the great campaign of the general-in-chief. We see only in part, and if we are guided by our own short-sighted vision, we can not but fall into confusion and despair. Just as the humblest soldier stands at his post and does his best, believing that his work is caught up and incorporated into the whole and made potent for victory, so we should do our simple duty with the infallible persuasion that it has gone into a mighty combination and will prove effectual for good.—Texas Advocate.

HATES THE SALOON.

Would God place in my hand a wand with which to dispel the evil of intemperance, I would strike the door of every saloon, of every distillery, of every brewery, until the accursed traffic should be wiped from the face of the earth. My anger is first against society men who have the power to stop this great evil, next against the distillers and brewers, and then the saloon-keepers.—Archbishop Ireland.

A man will defend his honor with his life. What is more dishonorable than unnecessary failure? Thousands of men make failures of life and die premature deaths, leaving wives and children unprovided for, because of their reckless neglect of health. No man can do good work or be successful in business who suffers from billousness, digestive and nervous disorders such as sick headache, giddiness, dizziness, drowsiness, cold chills, flushings of heat, shortness of breath, loss of appetite, fullness and swelling after meals, wind and pain in the stomach, costiveness, blotches on the skin, loss of sleep, disturbed sleep, frightful dreams and nervous and trembling sensations.

These are but the forerunners of some dread disease like deadly consumption, or fatal nervous prostration. Dr. Pierce's Golden Medical Discovery is the best medicine for hard working men and women. It cures all cases of weak stomach, impaired digestion and disordered liver. It gives keen edge to the appetite, makes the digestion perfect and the liver active. It makes rich, red, pure blood and builds firm, healthy flesh. It builds new, healthy, muscular tissue in every vital organ. It tones the worn-out nerves. It strengthens the muscular system, and invigorates and vitalizes the whole system. It induces sound and refreshing sleep, dissipates drowsiness and melancholy, and imparts mental power, elasticity and courage. It arouses the physical energies of the whole body. It cures 98 per cent. of all cases of consumption, bronchial, throat and kindred ailments. All medicine dealers sell it.

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THURSDAY, JANUARY 27, 1898.

GOD IN ALL NATURE.

There's nothing bright above, below,
From flowers that bloom to stars that glow,
But in its light my soul can see
Some feature of thy Deity.
—T. Moore.

Some people, after driving a nail, keep on hammering until they break the head off.

There is one business that requires no capital either in money or brains, viz: growling.

Some people seem to think it will atone for their sins to talk about the failings of others.

Kindness is a precious oil that makes the crushing wheels of care seem lighter.—Eugene Field.

Time will discover everything to posterity; it is a babbler, and speaks even when no question is put.—Euripides.

The mountain tops of power are gained only by those who are willing to walk through the valley of patience.—Rev. C. H. Hubbell.

Christianity is a mathematical paradox; the more you give the more you receive. So, in giving the liberal soul shall be made fat.—Rev. T. H. Hall.

A costly monument indicates that the person whose memory it is to perpetuate was rich, but it does not indicate how the riches were secured.—Selected.

When silence will accomplish more good than talking, hold your tongue. If this principle were universally acted upon, what a leap forward this world would make!

Religion can not pass away. Be not disturbed by infidelity. Religion can not pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

It is a greater honor to us that we are allowed to serve God, than it is to him that we offer him that service. He can do without such earthly servants, but we can not do without such a heavenly Master.—Standard.

Blessed is the man who has the gift of making friends; for it is one of God's best gifts. It involves many things; but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—Churchman.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Canon Westcott.

STARTING EARLY.

Now that we are well entered upon a new Conference year, it is of prime importance that pastors everywhere should begin to bestir themselves in the matter of raising funds for the various benevolences of the church. The brother who waits until the year is half gone before making any effort in this direction is almost certain to come out behind. The secret of success in this, as well as many other undertakings, is in beginning promptly, and working pertinaciously all through the year. Though a great deal of cash may not be obtainable just now, subscriptions, which are the next best thing, can be gotten, and will facilitate the raising of the collections no little.

It is a mistake to suppose that people have no money to spare at this season of the year. Many who are by no means rich will in the next few months spend considerable sums for luxuries and unnecessaries. The theatres and circuses will be liberally patronized, and not a few dimes and dollars will go where they ought not. If our benevolent claims are duly and properly presented, some of this waste can and will be saved, and the people will be taught useful lessons in self-denial. Liberality and self-denial ought to be regular and systematic, not spasmodic or occasional. Hence the importance of giving frequent opportunity of contributing to the Lord's cause. Many a church member can give ten, or twenty-five, or fifty cents per week or month for missions, who could not, or would not, give the sum total in a lump.

The brethren of the Mississippi Conference last year had an object-lesson as to the value of early collections in the case of Rev. J. G. Galloway, who served the Edwards charge, which in the Fall suffered a visitation from yellow fever. Notwithstanding this great calamity, which completely paralyzed business and put a stop to all church work at that place for two months or more, and laid low in the grave several of the ablest and best members of the Methodist Church, the pastor reported the assessments for missions and for the Conference fund paid in full, and only about twenty five per cent. deficit on the other collections—all because he pressed these claims in the Spring

We hope the stewards in the various charges will profit by this suggestion that we make to the ministry. Without prompt, persistent, system atic effort on their part to raise the assessment for the pastor, his salary will come up lacking, and he will suffer much trouble and hardship in consequence. How can your pastor avoid going in debt if little or nothing is raised for his support until Fall? A little more promptness and earnestness in providing for the pastor's material wants would remove many a burden, and bring up many a deficient salary. The new preacher usually receives a warm welcome, but it is not always remembered that moving is expensive, and often necessitates many sacrifices on the part of our faithful laborers, who choose not their own fields of labor. The old saying, "He gives twice who gives quickly," may well be applied to those who are prompt in looking after the support of their pastor. It is far easier to raise so nothing each week or each month than to try to collect the whole assessment just before Conference. To procrastinate means to fall behind. "A stitch in time saves nine."

SUNDAY TRAINS.

A short time since we published an extract from the message of Gov. McLaurin to the Mississippi Legislature in which he recommended restricting the running of Sunday trains. This is a just and wise suggestion. There is no question that much of the present Sunday freight traffic could be dispensed with advantageously both to the employed and to public morals, and with no loss to the railroads. No legal difficulties are in the way. Other States have such legislation. Trains carrying live stock and perishable goods need not be interfered with, but all other trains ought to be prohibited.

That man's physical nature, to say nothing of the moral objects of the Sabbath, requires one day's rest in seven, has been clearly demonstrated in a scientific way; and legislation that secures to men the right to Sabbath rest is demanded not only by humanitarianism, but by the principles of justice. Men should be protected in their right to all the means of physical rest and moral well-being.

In such legislation there is nothing puritanical. There are in the employ of the railroads in the United States alone nearly a million men, the great majority of whom are denied the blessed privileges of the Sabbath. Do they not need the rest and opportunities for worship as much as any other class? And are they not entitled to it on principles of justice and humanity? Is the Sabbath meant only for the rich? The riveting of the shackles of Sunday toil upon the necks of railroad men is but a foreshadowing of what will befall all classes of workmen unless the public conscience be aroused in vigorous protest against it. The fact that the running of Sunday trains is a long-established custom is no reason for its perpetuation. The longer the delay in agitating for reform at this point the harder will be the task and the greater the evil.

No one need be surprised that many of the secular papers are opposed to this movement. Reformatory movements of this character are very rarely initiated by the secular press. In morals the average newspaper makes no attempt to mould, but simply follows public opinion. The church must first sound the alarm and take the lead.

A great deal of the present Sunday railroad traffic is both unjustifiable and preventable, and should be prohibited by the State, not only for the benefit of the employed and their families, but also for the sake of public morals. Such flagrant and extensive desecration of the Sabbath as characterizes the railroad business of our land is certain in the course of time to produce disastrous results socially as well as morally.

If it be deemed unadvisable to stop all Sunday trains, the number should be reduced to a minimum, and legislation providing for this would result in great good. Such legislation should be had in every State.

DELAYED CLIPPINGS.

Filling as we do the double position of publisher and editor, we have not found time for some weeks past, on account of pressure of work growing out of attendance upon three Conference sessions, to give our exchanges a careful reading. Hence the following whose reproduction in our columns would have been more timely at an earlier date were overlooked. But acting on the principle that "it is better late than never," we publish them a little out of time.

At the meeting of the Publishing Committee, Dec. 1, Rev. W. C. Black, D. D., was re elected editor and publisher of the NEW ORLEANS ADVOCATE for three years. Dr. Black is a good writer, discriminates wisely in the selection of matter for his paper, and deserves a liberal support.—Central Methodist.

Thanks, Bro. Meek, for your kind words. We hope the preachers in our territory will act upon your suggestion and give us during the current year a large increase of circulation.

THE SHEIK OF THE SCRIBES.

The NEW ORLEANS CHRISTIAN ADVOCATE has a hero at its helm. Dr. Black has carried it forward to success in the face of difficulties that defeat stout men. His patronizing territory was ravished by drought, by the overflow, by yellow fever, and by palsy of trade. Editor Black is far to the front of his fellows of the inkhorn. We uncover and salute the Knight of the Delta, victorious over the drought, the deluge, and the devil.—Richmond Advocate.

Dr. Lafferty is a little previous in supposing that we have entirely vanquished the devil. He is still rarely a lively corpse in these parts, but we deal him a blow whenever opportunity offers.

LYNCHING.

The public mind is of late being directed to the subject of lynching and lawlessness in a way quite unusual. The study is a calm and dispassionate one. It is no longer vexed and rendered impossible of sober review by complications of sectional and partisan recrimination. The suppression of lynching is the universal desire. It is everywhere recognized as a great unfinished problem of our American civilization and social order. The mob spirit is the plague spot which must be eradicated from our public moral sense. Time was when the lyncher and the whitecapper found a certain security in a public sense blunted by repeated wrongs and outrage. That time is passing, and the latent sense of right and order in the public is awakening to the fact that the mob sows a thousandfold more crime than it avenges or prevents. The point of view from which the problem is now being studied is not of the justice or injustice of the mob's action, but of the inevitable effect on public morals of the rank lawlessness involved and of the often barbarous and inhuman methods employed. To a humanitarian, this is the most important fact of the whole problem. I have given careful study to these effects for a series of years, and in different sections, and always and everywhere with the same results. Public morals, individual conscience and the collective life of separate communities have been affected for evil, and evil only. I have two cases especially in view, but I have studied many others. About thirty years ago, in an interior county of Alabama, a human being, accused of a horrible crime, was, in spite of many and earnest protests, publicly burned alive. Two years ago, from the lips of a gentleman reared to manhood in that county, but who now occupies an honorable official station in another State, I have a detailed account of the effects of that deed of lawlessness, observed during a number of years, on its perpetrators and their children, even unto the third generation. That orgy of barbarism had an immediate and continuously besotting and brutalizing effect on all who lived in guilty remembrance of its awful details. The abettors sowed a harvest of dragon's teeth, which has for a third of a century issued in an army of violent men, whose bloody deeds encumber the criminal records of the county and give it an evil eminence more hurtful than many crimes such as that which was meant to be avenged.

In a public square of a large Western town, and not fifty paces from the door of the county courthouse, for many weeks during an Autumn of this decade, might be seen a great black spot, the charred ashes of a holocaust that had consumed a brutal wretch, the victim of an infuriated mob. The monster richly deserved death. Of that there could be no doubt, and the Autumn rains soon obliterated from the sands the evidence of the mob's pitiless vengeance. But what can remove the plague spot which that awful transaction left on the moral character of the men and youth who participated in it, and on the still younger generations who witnessed it, not by hundreds only, but by thousands? I speak advisedly, having studied the whole affair on the ground. I have also in my possession correspondence and notes, which, after the lapse of years, confirm the most terrible predictions concerning the consequences of that mad deed. Let it not be thought that these cases are exceptional because of the exceptional character of the penalty. The principle is the same—lawlessness. I could present statistics showing how industrial prosperity and commercial solidity have withered and disintegrated under the blight of the mob. It is not only a debaucher of morals, but it is a disorganizing and a demoralizing force in material affairs. The great financial institutions have boycotted and ruined more than one provincial center because of its sympathy with lawlessness and mob rule.

In putting my hand to this protest against the mob, and to this demand for its suppression, I do not act alone. I stand for many thousands of the best people in this and all the States, in my own and other communities. I had the honor to introduce into the late session of the Mississippi Conference a resolution strongly condemning lawlessness and mob violence, which was unanimously adopted. I have also addressed, through the Evening News of this city, a plea to the Executive of this State and to the Legislature, now in session, to calmly and seriously consider a measure for the suppression of lynching. I do not presume to dictate to the makers and administrators of our laws; but this is a question too utterly national and unpartisan to suggest mincing and cavil in reply. Lynching can be prevented. It must be prevented. A sufficiently serious effort in that direction has not yet been made Sentimental and sectional reasons have influenced us long enough. Let us act. We can not afford to see the young men of the present and future debauched and brutalized in an attempt to defend virtue and honor against our criminal neglect of proper legal enactments. Improve the laws and force them into the shape demanded by the urgency of agonizing necessity. The celerity of the mob should be imitated by the State. Prompt arraignment, prompt trial and prompt execution of judgment will meet the mad, but just protest of the mob. I have been bold enough to offer certain suggestions to the law making body, the sum of which is, that our criminal courts should be vested with extraordinary powers for the immediate apprehension and trial of the perpetrators of the crimes of rape, assassination and unqualified murder; or, what would perhaps more thoroughly emphasize the spirit of urgency involved, a special tribunal for this purpose should be erected. The State can learn from the mob the value and significance of prompt action. The law's delay is the lynchers' license. While the sword of justice rusts in its scabbard, the faggot, the six shooter and the lyncher's rope will rule with fitful riot. Are the men of the present brave and progressive enough to apply the remedy to the cure of this evil? A civilization can not be maintained by sentiment. Its true defense and guarantee of perpetuity is law.

HORACE M. DUBOSE.
—The Picayune.

WILL PAY A HUNDREDFOLD.

I believe a good religious paper an invaluable auxiliary to the pastor in all departments of church work. It saves him a world of labor, silently educating his people on all the great interests of the cause of Christ, quickening the latent forces, and preparing the way to make his pulpit exhortations and instructions effective. It makes fifty-two pastoral calls every year. It supplies useful and wholesome religious teaching for every member of the family. It does its work day and night, Summer and Winter, never tiring, never growing impatient. It makes intelligent, fruitful, liberal, helpful souls. It will pay the preacher to spend time and money in putting the religious paper into every home in his congregation—pay a hundredfold.—E. D. Power, in Christian Standard.

TO SUBSCRIBERS.

We dislike exceedingly to lose a single subscriber, but we are instructed by the Publishing Committee to conduct the business of the office as nearly as possible on a cash basis. This being the case, we shall be under the necessity before long of cutting off a number of names, unless payment is made.

NOTES.

The postoffice address of Rev. H. C. Brown is Madisonville, La.

***

The commencement sermon of Millsaps College will be preached by Dr. J. D. Barbee.

***

Our new church at Booneville, Miss.—Rev. T. B. Clifford, pastor—has recently purchased a fine furnace.

***

Rev. R. F. Witt has made a fine beginning on Harriston charge. We are pleased to learn that Sister Witt's health is improving.

***

Under the aggressive leadership of Rev. W. J. Ferguson, Pachuta circuit is making progress along all lines. Bro. Ferguson announces as his motto, "All collections in full and a revival in every home."

***

Without having full statistics on the subject, we give it as our opinion that Parker Memorial Church has a larger Sabbath-school in proportion to church membership than any church of any denomination in this city.

***

On Sunday, March 6, at 4 o'clock P. M., in Carondelet Street Church, all the Methodist Churches of the city will hold a memorial service in honor of Miss Lucinda B. Helm. The meeting will be held under the auspices of the Woman's Parsonage and Home Mission Society. Steps will be taken towards the raising of a memorial fund in honor of Miss Helm. We bespeak for this service a very large attendance.

Our accomplished friend, Miss Pauline Stafford, requests that if any who subscribed for "Our Homes" through her during the recent session of the Mississippi Conference fail to receive the paper, they notify her. Her postoffice is Vossburg, Miss.

***

Rev. R. L. Webb, who at the recent session of the Mississippi Conference was appointed to North Kemper circuit, having decided to go to Millsaps College, Rev. L. F. Alford has been appointed to fill the vacancy. His postoffice is Dekalb, Miss.

***

Bishop Keener enlivened our sanctum a few days since with his genial presence and entertaining and instructive conversation. We are glad to be able to state that he is much more vigorous than he was several weeks since. Sister Keener's health is also considerably improved.

***

Thornton Chapel, a country church five miles from Canton, Miss., is undergoing needed repairs. From a private letter from Rev. T. L. Mellen we quote as follows: "All hauling and all other work is being done, not by church members, but by young men, members of no church, who are residents in that neighborhood."

***

Rev. J. E. Denson is in favor at Dryades Street Church, in this city. A delightful reception was given him on Monday night by the congregation, under the auspices of the P. and H. M. Society of the church. On Thursday night a reception will be given him, at the residence of Mr. H. Haag, by the Dryades Street Epworth League.

***

Our local news columns contain an account of an important discovery by three eminent bacteriologists of this city. The chief value of this to the public is the fact that it will enable physicians to make at once a positive diagnosis of a case of yellow fever. Last year even eminent physicians of large experience in the treatment of yellow fever were often in doubt for a considerable time; and this state of things helped to spread the fever. This discovery will mark an epoch in the history of this form of pestilence.

***

By invitation we attended on Tuesday, the twenty-fifth, a reception given by the various ladies' associations of the First Presbyterian Church, of this city, to the pastor of the said church, Rev. B. M. Palmer, D. D., in commemoration of his eightieth birthday. The reception was a most elegant affair, and was attended by an immense throng of people of all ecclesiastical creeds and all ranks of society. No man in the city of New Orleans is more highly honored or wields a more potent influence than does this distinguished pulpit orator, the Nestor of Southern Presbyterianism.

***

Rev. H. J. Harris, a superannuated member of the Mississippi Conference, and perhaps the oldest man in it, died on Friday, Jan. 13, at the home of his daughter in Tampa, Fla., after an illness of about five weeks. From a private letter from his daughter, Mrs. A. E. Wyatt, we quote as follows: "He was ready and willing to go, and fell asleep in Jesus after being perfectly unconscious for fifty-seven hours. He died without one single struggle. Pray for us in our sad affliction." His remains were brought to Centerville, Miss., for interment. A suitable memoir will doubtless be prepared in due time.

***

The article on Sunday-schools which appears on our third page was written by A. M. Mayo, of Lake Charles, La. It has been in our office for many months. As it bore no signature, and as we had no clue to the authorship, in accordance with a long-established rule of the office, we did not publish it. Within the last two weeks we ascertained the authorship. It was read before the Opelousas District Conference last year, and its publication was requested by the Conference. These facts, however, were unknown to us until now, although we published last Summer a notice giving the title of the article and making inquiry as to its origin. We invite special attention to it.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

THE STEWARDS OF COLUMBUS DISTRICT.

DEAR BRETHREN: As we begin work of this year suffer a word exhortation. First, you are to ke an allowance for the support of ur pastor. Don't suffer some nar- w minded member of the church u represent to control you in this tter, but in the fear of God make best allowance possible, and go work in good faith and with the termination to collect it; and re- mber, the more you collect in the rly part of the year the easier it ll be for you to collect all. If you it until the last of the year, as ny do, you will be sure to come t behind, and thus discourage the urch. In the second place, your stor will be dependent on you for pport for himself and family. If u fail in your duty, you will eatly embarrass him and cause the ork thereby to suffer.

The law of our church contemates that we pay quarterly, and if ch steward would make the proper fort, it could be done without any eat deal of work. Where a mem- r pays five dollars, get him to pay e dollar and twenty-five cents per arter, and it will be much better r him and the pastor; so, whatever e amount assessed each member, t him to agree to pay it in this y.

Remember, when the pastor fails to get his money, he can't meet his obligations, and his influence is weakened; so please, brethren, don't suffer this. I have known some good men who are well able to pay at any time to hold back until the very last. I don't know why, unless they want to make all they can out of the money before they let it go. You will have all these things to meet, and if it is understood that every member of the church is expected to pay quarterly, and at the end of each quarter let the steward read out before the church what each one has paid, all will soon fall into line, and the steward will have but little work to do, and the pastor will not be concerned about his salary. Let each steward provide himself with the steward's book, and he will have very little trouble to keep an accurate account of all money raised for the support of the ministry, and can tell in a moment who paid it. I would suggest to the preachers, if your stewards have not provided themselves with these books, it would be well for you to get them and give them to your stewards. One preacher has been doing this for several years, and he says these little books are worth from fifty to one hundred dollars every year to him.

Now, brethren, let's all begin in good faith to do the best year's work that we have ever done. Much faith, much prayer, much effort, will insure success. R. A. BURROUGHS, P. E.

CENTENARY COLLEGE.

A MISTAKE CORRECTED.

MR. EDITOR: In the notice which I left in your office to be published, your types make me say this absurd thing: "Expenses for the half session or second term need not exceed eight dollars for board, washing and tuition." There is not a college in the world can do that. We do some wonderful things at Centenary, but we can not give a boy board, washing and tuition for four months and a half for eight dollars. If you will correct it by multiplying the eight by ten, you will have it correct.

C. W. CARTER.

Jackson, La.

SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

OFFICIAL NOTICE.

MR. EDITOR: Please announce that Rev. R. W. Burton has been appointed to the charge of Fuller circuit. Thanks to the ADVOCATE for bringing to the front a number of consecrated men who are evidently anxious to work for the Master.

Fraternally,

C. A. POWELL, P. E.

NOTICE.

To the Members of the Louisiana Conference—

DEAR BRETHREN: If you have changed, please send me your new postoffice address, and oblige,

Yours fraternally,

JOHN T. SAWYER.

Jan. 18, 1898.

ATTENTION, PRINTERS.

A BARGAIN.

I have for sale a Prouty foot-power press (inside chase, 6½x10), which I will sell at a bargain. It is second-hand, but in prime condition. I wish to sell it in order to make room for a larger one. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "BROWN'S BRONCHIAL TROCHES." Have them always ready.

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

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Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

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I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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Sold by All Druggists.

NOTICE.

We request that subscribers do not send us checks on their local banks. When they do so we shall hereafter credit them with ten cents less than the amount of the check, as it costs us that and sometimes more to collect. Checks on New Orleans will, of course, be accepted, as will postoffice orders. The form of remittance, however, which we prefer to all others is by express order.

W. C. BLACK, Publisher.

CATECHISMS FOR INFANT CLASSES.

Over 20,000 of my "First Catechism for Infant Classes" have been issued in a little over twelve months. Those who use it say it meets the demand for a manual suited to small children as no other does. It is simple, cheap, and attractive, and is thoroughly Methodistic in its teaching. Three cents each. Order from

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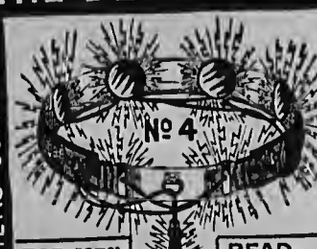

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To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr. Horne's New Improved Regular $20.00 Electric Belt for only $6.66, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the History of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.

Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture; in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $40.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.

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We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.

WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE

and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts CUT OUT COUPON and send to us with your waist measure in inches. Don't delay. Order today if possible, otherwise you may forget it.

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1 $220 Chapel Organ, $140

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1 $150 Parlor Organ, $90
1 $125 " " $85
1 $100 " " $75

KIMBALL.
1 $90 Parlor Organ, $75
1 $80 " " $65
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6 $85 Parlor Organs, at $50

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WHO ARE OUR DEAD?

BY BENNO KIRSCHBAUM.

Who are our dead?
Not those we lay to rest,
With folded hands, beneath the daisies' sod;
Our hearts break not. Returned to God,
We know their fate is best.

Our dead are those
Whom, once knit to the heart,
Some cruel fate, or time, or chance, has reft
Out of our life, and we are left
In silence and apart.

—Philadelphia Ledger.

GOOD BOOKS AND GOOD PEOPLE.

BY J. P. M'CASKEY.

We need to know a few good people living—but very many of the dead. Books! In them we find most of the people we revere, and many for whom we feel a personal affection. Do you know Hannah, in the Old Testament? She is one of the women I want to see in the next life. Do you know Roxana Foote? She is another. Deep-souled mothers both, three thousand years apart in time, but kindred souls, and so three thousand years are nothing. If they have met they have learned long since to know each other, and the later born has doubtless sought her elder sister. Books! What, indeed, were the world of men without books!

Hear Alexander Smith: "Across brawling centuries of blood and war, I hear the bleating of Abraham's flocks, the tinkling of the bells of Rebekah's camels. O men and women so far separated, yet so near, so strange, yet so well known, by what miraculous power do I know you all! Books are the true Elysian fields where the spirits of the dead converse, and into these fields a mortal may venture unappalled."

And John Ruskin: "All the while this eternal court is open to you, the chosen and the mighty of every place and time! Into that you may enter always; in that you may take fellowship and rank according to your wish; from that, once entered into it, you can never be an outcast but by your own fault. No wealth will bribe, no name overawe, no artifice deceive the guardian of those Elysian gates. Do you deserve to enter? Pass. Do you ask to be the companion of nobles? Make yourself noble, and you shall be. Do you long for the conversation of the wise? Learn to understand it, and you shall hear it. But on other terms? No. If you will not rise to us, we can not stoop to you. Bread of flour is good; but there is bread, sweet as honey, if we would eat it, in a good book."

Good books are often good people at their best and so—very good to live with. "Such as are thy thoughts," says Marcus Antoninus, "such also will be the character of thy mind, for the soul is dyed by the thought." How to influence thought wisely is then the grave question. We stand as teachers where it is the one serious business of our lives to give direction to the lives of others. How shall we do this, how can we do it, best? No command of yours or mine will cause boy or girl to abandon any evil habit, profanity, obscenity, dishonesty, idleness, folly of any sort. Such command is from the outside only, and, to be regarded even in appearance, must be supported from the outside by dread of penalty. We must go deeper, and by other means than this, or we fail.

The winsome lady who holds court in her modest school-room, her courtiers seldom forgetting that they are little ladies and gentlemen, does this only because she has their hearts; and their hearts she can have only as she can control their thoughts; and their thoughts she controls only through her own fine personality, and by constantly putting into their receptive minds suggestions pleasing and wholesome. She lives out her own beautiful and earnest life with them. By quiet example, by personal appeal, by song and story she reaches them. She knows the best in literature and in life, and she gives them of her best, and they go out from her with a wealth of treasure in heart and mind that for not a few of her pupils will be cumulative for a lifetime. She holds, with Froebel, that "all education not founded in religion is unproductive;" and, with Warner, that "Good literature is as necessary to the growth of the soul as good air to the growth of the body, and that it is just as bad to put weak thought into the mind of a child as to shut it up in a room that is unventilated." She does not try to teach so much, but she has many an immortal poem and many a good thing in prose, from the Bible and elsewhere, as familiar in her school as is the old multiplication table. Is such a teacher good to live with?

A FRIEND'S ADVICE.

And what it led to.

It is not a common occurence that a friendly word should be the means of giving nearly forty years of happiness and health to the person heeding the advice it carried. This was the case with Mary Lingard. At twenty-five she was dragging out her days in misery. At sixty-one she finds herself so active and strong she can do work that would shame many a younger woman, and looks back on thirty-six happy, healthful years of industry. But let her tell her story:

"Thirty-six years ago I had great trouble with my liver. The doctors allowed that there were tumors growing on it, and they blistered my side in an effort to give me relief. I was at that time earning my living as a tailoress, but for five years, between the pain in my side and the blisters I was in constant misery, and work was a drag to me, with no prospect of relief; fortunately for me, however, a friend advised me to take Dr. Ayer's Sarsaparilla, and finally persuaded me to take a regular course of it. When I first commenced taking the Sarsaparilla my side was so painful that I could not fasten my dress, and for a time I did not get any relief, but my friend advised me to persevere and relief was sure to come, and come it did. This happened, as I say, thirty-six years ago. My liver has never troubled me since, and during these years I have passed through the most critical period of a woman's life without any particular trouble, and to-day, at sixty-one years of age, I am active and strong, and able to do a day's work that would upset many a younger woman. Ever since my recovery I have taken a couple of bottles of Dr. Ayer's Sarsaparilla each spring, and am quite satisfied that I owe my good health to this treatment. I give this testimonial purely in the hope that it may meet the eye of some poor sufferer."—MARY LINGARD, Woodstock, Ont.

Dr. Ayer's Sarsaparilla has won its way to every corner of the world by the praise of its friends; those who have tried it and who know they were cured by the use of the remedy. There is nothing so strong as this personal testimony. It throws all theories and fancies to the winds and stands solidly upon the rock of experience challenging every skeptic with a positive "*I know.*" Ayer's Sarsaparilla with its purifying and vitalizing action on the blood is a radical remedy for every form of disease that begins in tainted or impure blood. Hence tumors, sores, ulcers, boils, eruptions and similar diseases yield promptly to this medicine. Some cases are more stubborn than others, but persistence with Dr. Ayer's Sarsaparilla usually results in a complete cure. Mary Lingard began with a bottle, and went on to a course of Dr. Ayer's Sarsaparilla. When she was cured she realized that a medicine that could cure disease could also prevent it. So she took a couple of bottles each spring and kept in perfect health. There are thousands of similar cases on record. Some of these are gathered into Dr. Ayer's Curebook, a little book of 100 pages which is sent free by the J. C. Ayer Co., Lowell, Mass. Write for it.

"LAYING ASIDE EVERY WEIGHT."

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasure I had given up for Jesus' sake?"—Unidentified.

IN TIME OF NEED.

A venerable friend, past her fourscore years, and serenely looking toward the mile-stones still before her on the road, related this incident to me from her personal knowledge. She had a neighbor, fifty years ago, the widow of an eminent clergyman. This gentlewoman, struggling to bring up her family on very small means, found herself, one wild January day, in a bleak New England town, with a scanty supply of coal in her cellar. Had coal been plenty, it would have been a comfort, and yet just then it would have done her little good, for the furnace was very much out of order. Bundling the children up as warmly as she could, the mother sent them to school, and then went to her room, and knelt by her bed in an agony of prayer. Even as her tear-wet face was bowed on her hands, a knock resounded through the house, and going to the door, the lady met a stranger, who pressed upon her a roll of bills. "I haven't time to explain," he said, "but, madame, it's an old debt I owed your husband, and here it is with interest." The coal-bin was supplied, and the furnace repaired, and around the father's Bible that night mother and children knelt, and acknowledged the goodness of their ever-loving, ever-caring God.

I could multiply such stories, and testify to their truth. Not always stories of relief from pecuniary embarrassment. I know of other cases of help in time of need. Have I not seen the husband, bound in the shackles of intemperance, arise and shake them off, and stand, Christ's freed man? Have I not known the invalid whose days were apparently numbered, at the summons of love, or in a crisis of the domestic life, put on strength enough to live a little longer, and a little longer still, till her dear ones could do without her presence and counsel? The instances are as many as the chain of God's loving kindness is long. It is our faith that fails—not God's willingness, nor his ability.—Margaret E. Sangster.

BOYS WANTED.

The Western Christian Advocate publishes this statement made by an officer of a Liquor League:

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created, our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to that of some other more remunerative.

"The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite."

This means that boys are wanted to become drunkards in order that the liquor business may not fail and the children of liquor dealers "go hungry" when the men who are drunkards now are dead.

How many boys who read these lines want the position? If you do not want it, there is but one way to be sure you will never fill it, and that is never to take the first glass.

A FELLOW FEELING.

The attention of a South Side lady was attracted to a little girl sitting on the front steps, sobbing as if broken-hearted. She said with tears running down her cheeks:

"Oh, me! I does want my mamma so bad!"

Just then a little calf came crying piteously down the street.

"Poor 'ittle calfie," she said. "Is your mamma gone to the card party, too?"—Index.

Hygiene.

MILK.

BY A MEDICAL PRACTITIONER.

Some people err by looking upon milk as a beverage rather than as a food; the result is, they consume large quantities with their meals, thus overloading the stomach with food unconsciously. If one will constantly bear in mind that milk is a food, the stomach will be much less likely to suffer from overwork.

When one comes to deal with the invalid, and orders a milk diet, he is often met with the assurance that the patient can not take milk at all. This is rarely actually true, for, if milk in one form has disagreed, there is no reason why some other preparation of it should not be given a trial.

Some people complain of its constipating effect, while others object to the taste; while yet others object to it simply on general principles.

For such patients it is not always well to start off with pure, rich milk, but to commence giving it in small quantities, well diluted, directing the person at the same time to drink it slowly, rather to sip it than to take it down at one draught. If milk is taken slowly, it can not form those large, hard curds that are so indigestible. A liking for it may be cultivated sometimes by boiling a teaspoonful of black coffee in each cup of milk, and thus one seems to be taking coffee, when in reality he is taking milk. Some people are able to take it if it is just brought to a boil, and then a pinch of salt and a little pepper added; others will take it if it is brought to a boil, and then has a few oysters and their juice poured in—the oysters may be removed before serving. The flavor may be disguised by preparing the milk as tomato soup. Some people will take it in large quantities if it is fed to them in the form of junket. This may be easily prepared by sweetening a pint of milk with sugar; it is then put in a warm place, or very gently heated, after which it should be poured into a shallow dish, and have mixed with it a teaspoonful or two of rennet wine. A slight curd will form, and the dish should then be put in a cool place. The junket should be served cold, with a little cream and sugar, and a little grated nutmeg, if preferred.

Then cornstarch, boiled rice, tapioca, etc., may all be prepared with milk, and thus the invalid may be well nourished without even knowing he is taking milk.

Some people can digest milk better if it is mixed with lime-water, while others relish it very much when mixed with ærated water, and this certainly improves its digestibility. By adding some gelatine and a little flavoring, milk may be served as a delicious jelly.—Guardian.

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CANON FARRAR ON A UNIVERSAL RELIGION.

Canon Farrar has been interviewed by a writer for The Chautauquan (July), and the first question propounded was whether he believed we should ever have a universal religion. He answered:

"I have no doubt of it. Christianity will be the only religion of the far future, and we are fast coming toward a universal religion. Have you ever thought how rapidly the Christian religion is growing? Three centuries after Christ, of all the people in the world, only one in every one hundred and fifty was a Christian. Now one-third of the world's population bows down to the Christian God. Our missionaries to-day are in every part of the globe. They are beginning to make themselves felt in places where for years they have labored under the greatest disadvantages. In Hindustan there is a vast number of Christian churches. The Fiji Islands have become Christian, and a great work is now going on in New Zealand and elsewhere. The opening up of the interior of Africa means that Christianity will follow the explorers, and I can see the time coming when a great corps of Christian workers will be pushing the standard of Christ into the most remote corners of the globe.

"'But how about the spread of infidelity?' I asked. 'We have in America many infidels. England and the other parts of Europe are full of unbelievers, and it is said that the Japanese and the Hindus, when they give up their own religion through missionary teaching, often become agnostics and lose faith in everything.'

"'I don't believe infidelity is increasing,' Canon Farrar replied. 'One unbeliever makes, as a rule, more fuss than a number of believers, and he becomes conspicuous by the fewness of his kind. Why, in England the people believe more and more intelligently every year; and as for the theosophists and Buddhists of this country—you could get them all in this room and have some space to spare about the corners. It is not true that the majority of Hindus or Japanese who are converted become infidels. The most of them who give up their own religion at the teaching of the missionaries become Christians, and many of our best and most faithful workers are found among those of the so-called heathen nations.'"

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Oh, that the age could learn afresh the grandeur, the beauty, the nobleness, the loveliness of purity. This grace includes all others and measures all others. More than all things else the world about us needs to be taught the meaning of Christian knighthood, the beauty of holiness.

Let men learn the old, old truth that a gentleman is always a pure-minded and a pure-hearted man.

Let our maidens learn that of all culture and of all adornment the loveliest and best is heart culture in holiness.

Show me a woman who has this hope, indeed, and I will show you a Madonna soul on which the beatific and beautifying light has shone and is still shining.—Samuel Smith Harris.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

To each of us God gives our life, a section of humanity, big with opportunities. What will you do with yours?—Rev. George A. Paull.

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Just to show you what a large and interesting paper we print, we will send our magazine to you on trial for 10 cents and will send you, free, at once, a very beautiful Zigalla Diamond and Ruby ring. You will be astonished and delighted. Send 10 cents silver or stamps to RURAL HOME PUBLISHING CO., 45 Vesey Street, New York, N. Y.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

LOPER—Mrs. SUSAN ANN LOPER, the subject of this sketch, was born in Perry county, Miss., Aug. 6, 1833. She was the daughter of Hodgen Uriah Millsaps and Sallie Carter, his wife, and was the youngest of their children. She did not remember her mother, who died when the little girl was scarcely two years of age. The family removed at that period to Jasper county, where this youngest of the household grew up surrounded by the fondest love of father and brothers and sisters. Her father died when she was thirteen years of age, and after that period for several years her home was with her brother-in-law, Judge Henry Mounger. Her education was obtained in the schools of the county, which were of an excellent character, and at Summerfield, Ala., then a noted institution presided over by Dr. A. H. Mitchell.

Those who knew her in her beautiful young womanhood will recall that vision of loveliness, that charm of manner and grace of disposition that called forth the admiration of all who saw her. She had the best natural qualities both of person and character, and to these were added many of the gifts of fortune, so that her lot in life seemed a most prosperous and happy one. While yet a girl she gave her heart to God and became a member of the church.

In March, 1853, before she was twenty years of age, she was married to A. F. Dantzler, Esq. To them were born six children, of whom four are yet living—two sons and two daughters. It was a happy home over which she presided until the storm of war broke in 1861. Then followed the sorrow of those days when her husband, a noble gentleman, an apt scholar, a distinguished lawyer, a true Christian, a member of the Mississippi Legislature, and, finally, a gallant soldier, went forth to the defence of his country, and fell in the dreadful attack on Corinth, Oct. 3, 1862, while leading a company in the Thirty-seventh Mississippi Regiment, of which he was captain. Years of sad widowhood passed, but years of usefulness, of activity in the management of affairs; years marked by faith and courage, by devotion to duty, and by the true mother's care for her children.

Many years afterward, in 1875, she was married to Capt. F. B. Loper, of Newton, Miss., a most worthy gentleman, late treasurer of the county, whose death preceded her own about three years.

It can be truthfully said of her that she was a true Christian, a devoted wife, a fond mother, a kind neighbor, and a woman who did well all the work of life. She deeply loved the Savior, expressing that love sometimes in words, but always in act and life.

Here was always a home of hospitality. Young people loved to gather there. She had large sympathy with the poor and suffering. She was charitable in her speech and judgment, and could always make a plea for the erring or the unsuccessful. She went through the world doing good, and growing to an older age with a calmness and dignity and grace of character rarely witnessed.

For the last months of her life she was with her daughter, Mrs. Galbreath, at New Canton, Tenn., intending, however, to spend the present Winter at her home in Mississippi; but ill-health detained her, and at last it was seen that her Lord had called her, and she must go on a farther journey.

In her last sickness, which extended through weeks marked by suffering, grace was given her to bear all, and she was meekly resigned to the will of God. She trusted in the blessed Savior with perfect confidence and love, repeating often, and sometimes trying to sing, the hymn, "Jesus, lover of my soul." The words of the 103d Psalm were precious to her, as also St. Paul in the Epistle to the Hebrews: "And let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." It was under the inspiration of these promises, and in the light of perfect faith, that she was enabled to say, "I feel like I could step right over."

Thus peacefully she passed away on Sunday morning, Nov. 7, 1897, and entered into the blessed home that remains for the people of God. Her body was laid to rest, as she requested, in the cemetery at New Canton, where, beneath the shadow of the great hills, it waits till He shall come and morning break. E. H. MOUNGER.

WILSON—Mrs. KATIE WILSON, youngest child of Henry O'Bairn and Pamelia Brown, was born Nov. 17, 1874, at Athlone, Red River, La., and gradneted at Millwood, Jackson, La., in 1891. She was married to Thos. J. Wilson, Dec. 23, 1896, and died in Jeanerette, La., Sept. 23, 1897. She was a member of the M. E. Church, South; was converted at ten years of age. Her father died before she was of age to lisp his name. Her stepfather, Bro. Porter, preached her one year.

It was this writer's privilege to know her in her childhood, and again during her married life, the whole of which she spent in Jeanerette, and to know her as a devout, humble, true and faithful Christian. Her religious worth was best known to those who knew her best in home life. No one could come in contact with her and not feel the force of her piety. She did not fail to attend upon the church services when at all convenient, and was a constant reader of the Word of God and her church paper, the NEW ORLEANS CHRISTIAN ADVOCATE.

Her death was sudden and unexpected. One day, as the sun was sinking in the west, she remarked to her sister Rosa that it would be beautiful to go home to God at such a grand sunset hour, and sure enough the next evening, as the sun went down, she passed away. Amid a large crowd of weeping friends we laid away to rest this blessed saint, with her sweet babe of few hours' life at her bosom, to await the glorious resurrection morn. She was devotedly nursed by her kind husband and loving sister, besides many friends recently endeared by her beautiful Christian character.

May our dear Lord graciously comfort her loved ones, and bring them to live with her in glory! Her pastor, F. M. BLOCKER.

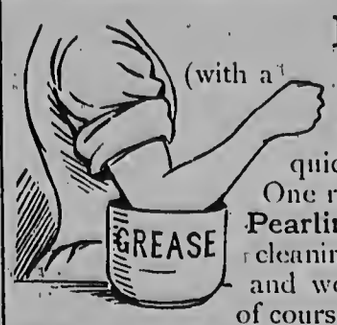
Jeanerette, La.

ARMSTRONG—SUSIE ARMSTRONG, wife of R. R. Armstrong, and daughter of Rev. H. and Mary Farmers, was born in Montgomery county, Miss., and died Nov. 8, 1897, at her home in Attala county, Miss. Her death was caused by being thrown from a buggy as she was returning home from prayer meeting. She never recovered from the shock. She was a consistent member of the M. E. Church, South; a good neighbor, affectionate wife, and kind mother. To know her was to love her. She was a model Christian. In her death Shiloh Church has lost one of its best members, the community one of its best friends, her home one sweet spirit and bright light. While she never left a dying testimony, she left living testimony. She was one of the sweetest-spirited woman I ever knew. She leaves a husband and four children to mourn over her departure. May God's Spirit guide their tender hearts and feet in their mother's footprints! May the grace of God sustain the father and friends in their bereavement!

R. C. GALLAWAY.

The Texas and Pacific are now running the finest chair cars in the South. Seats free.

The Texas and Pacific will run through coaches to the Southeastern States, December 21 and 22.



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(with a little soap) used to be the thing to clean house with. Now-a-days it's Pearline. Pearline is easier and quicker and better than elbow-grease. One reason why millions of women prefer Pearline, rather than anything else, in cleaning house, is that it saves the paint and woodwork. But the principal reason, of course, is that it saves so much work. 548

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back.* JAMES PYLE, New York.

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FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 551 Pearl St., New York.

W. W. CA.

LUMBER.

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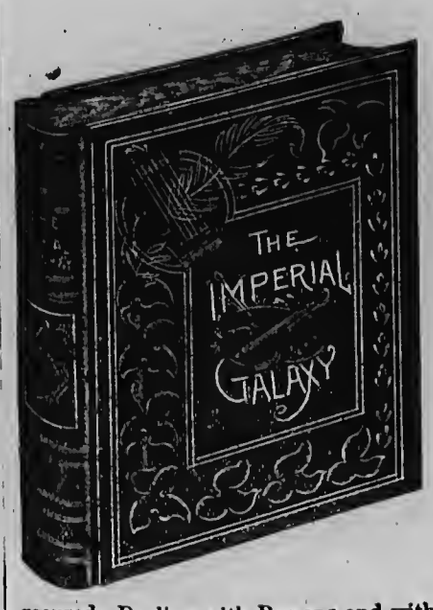
HO! EVERYBODY!



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CHEER THE HEART,
CHARM THE FANCY,
ENRICH THE INTELLECT
AND IMPROVE THE LIFE.

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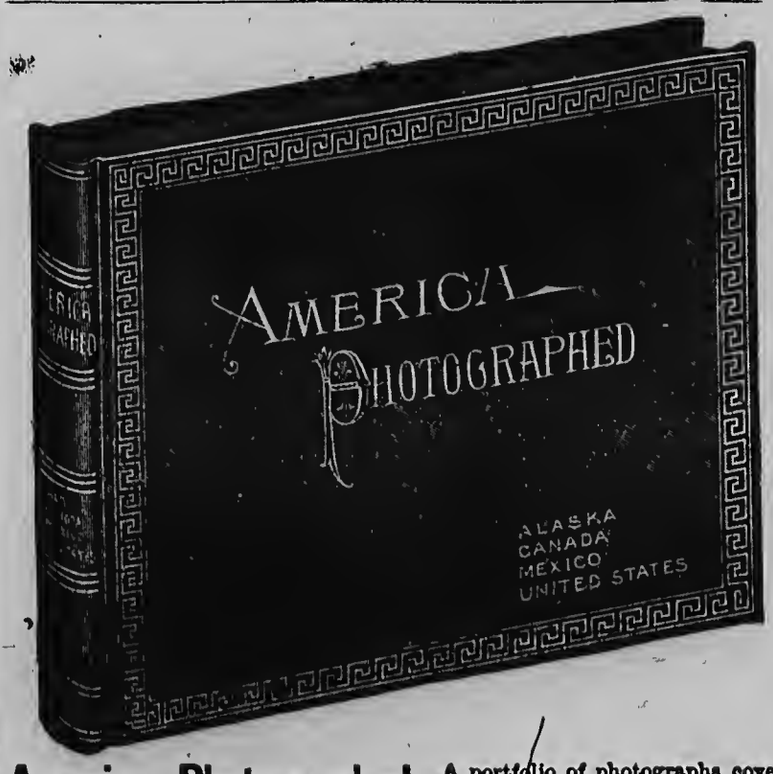

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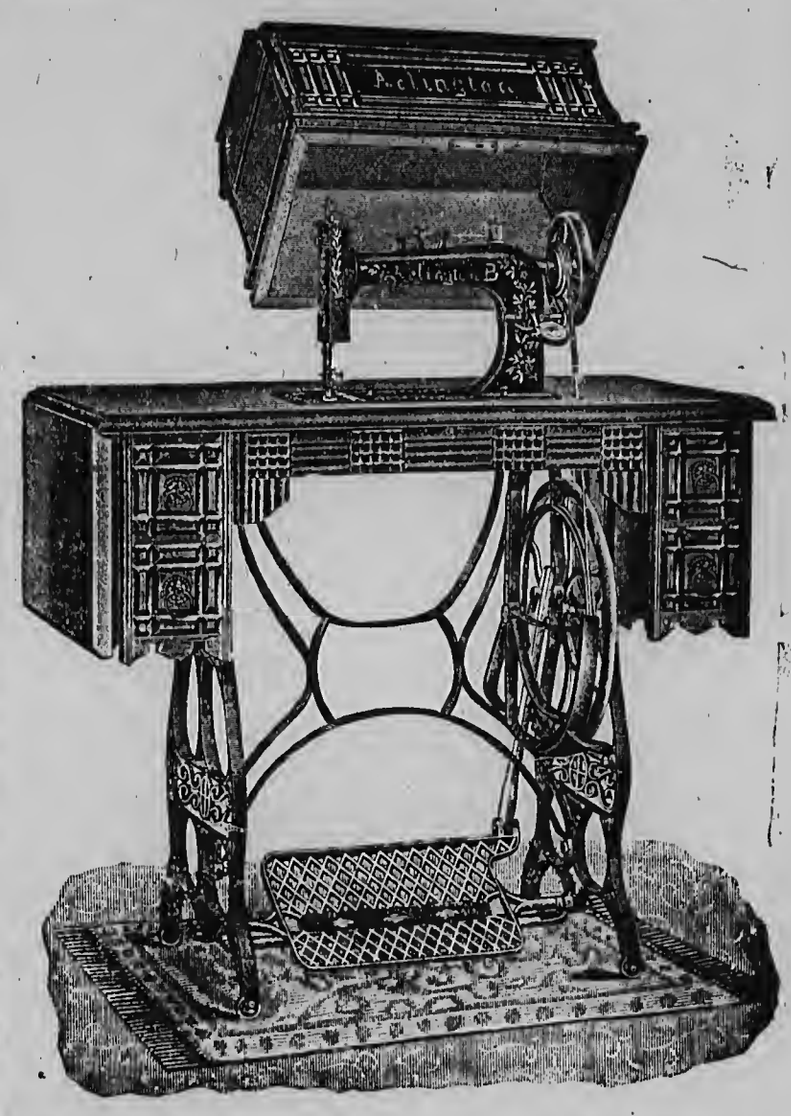
Our Machine Offer-

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.]

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

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The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

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NEWS OF THE WEEK.

The semi-centennial celebration of the discovery of gold in California commenced on Monday, and will continno throughout the week.

President and Mrs. Sanford B. Dole, of Hawaii, arrived in Chicago on Jan. 23. A distinguished party greeted the President of the little island republic on his arrival.

Gold is said to have been discovered near New Bedford, Mass., and the cotton mill operatives on strike are said to be much excited thereat. The ore was struck in digging a well, and is said to have assayed $40 to the ton.

Gov. Foster has announced the appointment of the following gentlemen to constitute the new Louisiana State Board of Health: Drs. Souchon, Sexten, Reynaud, H. S. Lewis and J. J. Castellanos, and Messrs. J. C. Denis, J. W. Castles, S. O. Thomas and J. D. Hill.

The total value of Western grain shipped abroad through the mouth of the Mississippi river last year was $19,926,000, and the total foreign commerce of the port of New Orleans, including imports and exports, was something more than $120,000,000.

A press club has for many years been a pen project with many earnest and public-spirited journalists in this city. Last week the dreams of these earnest workers of the local press were fully realized in the inauguration of a club whose large membership insures it success from the very outset.

The situation regarding the relations between Spain and the United States is at present so strained that an attack upon Americans in Havana, or an attempt to injure the United States minister at Madrid, would compel President McKinley to take such steps as would make war inevitable.

The appellate division of the Supreme Court of New York State has appointed a "committee on character." The committee consists of James C. Carter, Elihu Root and William B. Hornblower, and will look into the character of applicants for admission as attorneys and counselors of the several courts of the State.

For more than a week past the Hawaiian annexation treaty has been debated behind closed doors in the United States Senate, and to all appearances the end of the debate is not yet in sight. While interest in the treaty has been somewhat overshadowed by the recent news from Cuba, it is likely to be revived by the arrival in Washington in a few days of President Dole, the chief executive of the Hawaiian Republic.

Local medical circles are excited over the discovery of a successful manner of ascertaining whether or not a patient has yellow fever. The discovery was made here in New Orleans by local physicians, and a sufficient number of successful experiments have been made to invest the tests in the minds of physicians with an importance second only to the discovery of a yellow fever preventive. Drs. P. E. and J. J. Archinard and R. S. Woodson have for the past three or four months been busily engaged at work in the laboratory of the State Board of Health upon the pathology of yellow fever. The most important part of their work has been the application of the agglutinative test to the germ of yellow fever.

Take advice! Stop coughing at once by the immediate use of Dr. Bull's Cough Syrup. One bottle will cure you.

Under the new Delaware Constitution the qualification to vote is the payment of a registration fee, and not of a poll tax.

For rheumatism and neuralgia use Salvation Oil, the greatest cure on earth for pain. It is an infallible cure. 25 cents.

People of Indiana paid out over $10,000,000 during the past year to insurance companies and drew almost $5,000,000 for losses.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

MARRIAGES.

GRANTHAM—ENOCHS.—At the residence of the bride's father, Capt. J. B. Enochs, Jan. 9, 1898, at 10 o'clock, by Rev. W. M. Williams, Mr. W. S. Grantham and Miss Fannie Enochs, all of Copiah county, Miss.

PERGER—HUTSON.—At the residence of the bride's mother, Dec. 22, 1897, by Rev. W. M. Williams, Mr. Walter Percer and Miss Fennie Hutson, all of Copiah county, Miss.

RAWLS—SONES.—At the residence of the bride, in Columbia, Miss., Jan. 13, 1898, by Rev. H. B. Trevilion, Mr. James B. Rawls to Mrs. J. D. Sones.

PORTER—SHAW.—In the parsonage at Canton, Miss., by Rev. T. L. Mellen, Mr. Frank L. Porter, of Arcola, La., to Miss Effie Shaw, of Palmyra, Neb.

BYRD—JORDAN.—At the residence of Mr. Jno. Jordan, on Yazoo river, by Rev. T. B. Cottrell, Mr. Albert W. Byrd to Miss Nettie Jordan.

WARD—ANDERSON.—At the residence of the bride's mother, near Hickory Ridge Church, in Claiborne county, Miss., Nov. 4, 1897, by Rev. J. N. Ware, Mr. J. W. Ward to Miss Myra Andersen.

GILBERT—NICKOLS.—At the residence of the bride's parents, near Hickory Ridge Church, in Hinds county, Miss., Dec. 28, 1897, by Rev. J. N. Ware, Rev. J. O. Gilbert to Miss Minnie Nickols.

DEEN—BOYD.—At the residence of the bride's parents, near Hickory Ridge Church, in Claiborne county, Miss., Jan. 19, 1898, by Rev. J. N. Ware, Mr. James Deen, Jr., to Miss Ida Bell Boyd.

HOUGHS—COCKRELL.—At the residence of the bride, in Clay county, Miss., by Rev. J. W. Rapor, Mr. A. F. Houghs and Miss Maggie Cockrell.

McCORMICK—KELLER.—At the residence of the bride's brother-in-law, Mr. E. C. Robinette, Jan. 12, 1898, by Rev. T. S. Randle, Mr. Frank McCormick to Miss Maymie Keller, all of Doss, La.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Booneville station—Jan.	2, 3
Kossuth circuit, at Kossuth	8, 9
Iuka station	16, 17
Iuka circuit, at Snowdown—Tues.	18
Ripley circuit, at Dumas	22, 23
Hine Springs cir., at Sherman—Thurs.	27
New Albony circuit, at Bethlehem	29, 30
Ripley and N. A. sta., at New Albany	30, 31
Guotown circuit, at Baldwyn—Feb.	5, 6
Corinth circuit, at Marvin—Thurs.	10
Jonesboro circuit, at Camp G.	12, 13
Saltillo circuit, at Mooresville	19, 20
Booneville circuit, at Carolina, Wed.	26
Belmont circuit, at New Valley	26, 27
Brown's Creek cir., at P. Grove, Tues. Mar.	1
Marietta circuit, at Marietta	5, 6

HESLEP R. TUCKER, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis—Jan.	1, 2
Como	8, 9
Senalobia	15, 16
Coldwater and Hernando	22, 23
Batesville and Wesley	29, 30
Eureka—Friday—Feb.	4
Courtland	5, 6
Pleasant Grove	12, 13
Charleston	19, 20
Cockrum	26, 27
Arkabutla—Mar.	5, 6
Neshit—Tuesday	8
Tyro	12, 13

T. C. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Tunica—Jan.	20, 30
Austin	30, 31
Belen—Feb.	5, 6
Jonestown	6, 7
Hillhouse	12, 13
Friar's Point	13, 14
Gunnison	19, 20
Rosedale	20, 21
Bolivar	26, 27
Lebanon—Mar.	5, 6

J. W. DORMAN, P. E.
303 Theobold Ave., Greenville, Miss.

WINONA DIST.—FIRST ROUND.

Carrollton circuit—Jan.	29, 30
Winona circuit—Feb.	5, 6
West	12, 13
Itta Bena and Sidon	19, 20
Indianola and Faisonia	26, 27
McNutt—Mar.	5, 6
Dublin and Brooklyn	12, 13
Black Hawk	19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Crawford, at Crawford—Jan.	30, 31
Lagrange, at Double Springs—Feb.	4
Sturgeo, at Sturgeo	5, 6
Shuqualak, at Shuqualak	12, 13
Tibbee, at Tibbee	19, 20
Winstonville, at Hickory Grove	20, 27
Hebron, at Hebron—Mar.	5, 6
Cedar Bluff, at Phœbe	12, 13

R. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Pickens, at Pickens—Jan.	29, 30
Beizena, at Hickory Grove—Feb.	5, 6
Salem, at Smyrna	12, 13
Ethel, at Liberty Chapel	17
Chester, at Chester	19, 20
Walthall, at South Union	25
Eupora and Maburn, at Eupora	26, 27
Ebenezer, at Ebenezer—Mar.	5, 6
Rural Hill, at Center Ridge	11
Ackerman, at Solem	12, 13
Louisville, at Louisville	19, 20

J. S. OAKLEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Verona and Nettleton—Jan.	29, 30
Shannon circuit—Feb.	5, 6
Quincy circuit	10
Amory station	12, 13
Buena Vista circuit	17
Houston mission	18
Houston and Wesley	19, 20
Okolona circuit	26, 27
Tremont circuit—Mar.	3
Fulton	5, 6

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Wall Hill circuit, at Wall Hill—Jan.	29, 30
Cornersville circuit, at Union Hill—Feb.	5, 6
Mt. Pleasant circuit, at Mt. Pleasant	12, 13
East Holly Springs cir., at Mt. Hope	19, 20
Pontotoc circuit, at Pontotoc	26, 27
Abbeville circuit, at Abbeville—Mar.	5, 8

J. D. CAMERON, P. E.
Holly Springs, Miss.

GRENADA DIST.—FIRST ROUND.

Toccopola—Jan.	29, 30
Water Valley circuit, at Palestine—Feb.	5, 6
Banner circuit—Friday	11
Paris circuit, at Sarepta	12, 13
Tatum, at Dogwood Flat	19, 20
Minter City	26, 27
Chapel Hill, at Mars Hill—Tuesday—Mar.	1
Slate Springs	5, 6
Elizey, at Old Town—Wednesday	9
Pittsboro, at Pine Ridge	12, 13

H. C. MOREHEAD, P. E.

DON'T RUN ANY RISKS about health. Avoid coughs, colds, fevers, pneumonia, and all other similar ailments by keeping your blood rich and pure with Hood's Sarsaparilla.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

South Bossier, at Allenton—Jan.	29, 30
North Bossier, at Plain Dealing—Feb.	4
Benton, at Aiden	5, 6
Caddo, at Greenwood	8
Many, at Many	12, 13
Pleasant, at Pelican	15
Roheline, at Marthaville	19, 20
Grand Cane, at G. C.	22
Logansport, at Logansport	24
Mooringsport, at Mooringsport	26, 27
Shreveport—First Church—Mar.	6, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Coushatta, at Coushatta	20, 21
Mansfield, at Mansfield	26, 27

The district stewards will meet in pastor's office in First Church, Shreveport, at 10 A. M., Feb. 9, 1898.

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

White Castle—Jan.	30
Felicity Street—11 A. M.—Feb.	0
Louisiana Avenue—7:30 P. M.	0
Slidell	12, 13
Morenu Street—11 A. M.	26
Craps Street—7:30 P. M.	20
Covington	26, 27
Carondelet Street—11 A. M.—Mar.	6
Tchoupitoulas Street—7:30 P. M.	0
Plaquemine	12, 13
Dryades Street—11 A. M.	20
Parker Memorial—7:30 P. M.	20
Rayne Memorial	27
Carrollton Avenue—Apr.	3

S. S. KEENER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Zachary—Jan.	30, 31
Bayou Sara, at Bayou Sara—Feb.	5, 6
Jackson	6, 7
Meacowa and Antioch, at Antioch	11, 12
Baton Rouge Second Church	12, 13, 14
Baton Rouge—First Church	13, 14
Port Vincent, at Huff's Chapel	19, 20
Ponchatoula, at Ponchatonia	22, 23
Franklinton, at Franklinton	25, 26
Amite City, at Amite City	27, 28
St. Helena, at Greensburgh—Mar.	5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	19, 20
Clinton	26, 21

The district stewards will please meet me in Slaughter, at the Methodist Church, 11 A. M., Jan. 28. Let every member be present.

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Plaquemine Brulee, at Plaquemine—Jan.	29, 30
French Mission—11 o'clock—Feb.	2
Morgan City	5, 6
Patterson	6, 7
Jeanerette—7 P. M.	8
New Iberia—7 P. M.	9
Indian Bayou, at Bethel	12, 13
Opelousas—7 P. M.	10
Prudhomme, at Prudhomme	19, 26
Franklin—7 P. M.	23
Abbeville, at Abbeville	20, 27
Lake Arthur, at Locasine—Mar.	2
Lake Charles—First Church	5, 6
West Lake, at West Lake	7
Grand Chenière, at Oak Grove	12, 13

H. O. WHITE, P. E.

DELHI DIST.—FIRST ROUND.

Waterproof, at Waterproof—Jan.	30
Harrisonburg and Sicily Isl'd at S. I.—Feb.	1
Vidalia and Gilbert, at Gilbert	2
Winnsboro, at Winnsboro	3
Oak Ridge, Collinston and Mer Rouge, at Collinston	4
Bastrop, at Bastrop	5, 6
Bonita, at Bonita	7
Desiard, at Desiard	9
Monroe, at Monroe	10
Girard and Colony, at Girard	12

B. F. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Natchitoches—Jan.	29, 30
Montgomery—Feb.	1
Olla	4
Columbia	5, 6
Spring Creek, at Glenmorn	11
Dry Creek, at Spring Hill	12, 13
Alexandria	17
White Chapel	19, 20
Washington	21
Ada and Winfield, at Gray's Creek	24
Jena and Jonesville, at Jena	26, 27

District stewards will meet in Alexandria, Jan. 27, at 11 A. M. Let each pastoral charge be represented in this meeting.

V. D. SKIPPER, P. E.

ARCADIA DIST.—FIRST ROUND.

Lolnesville, at L—Jan.	29, 30
Lisbon and Summerfield, at A—Feb.	5, 6
Homer, at Homer	12, 13
Vernon, at Oak Grove	19, 26
Ruston	26, 21
Farmerville, at F.	26, 27
Downsville, at D.	27, 28
Calhoun, at C—Mar.	5, 6
Bienville at B.	9, 10
Simshoro, at Salem	12, 13
Arcadia, at A.	13, 14
Minden, at M.	16, 20
Valley, at P. V.	26, 27
Haineeville, at H—Apr.	2, 3
Gansville, at Silloam	9, 10
Ouachita mission, at Bethel	16, 17

B. T. CREWS, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

DeKalb, at DeKalb (S. P.M., M. A.M.)—Jan.	30, 31
Binnsville, at B'ville (W. A.M. and P.M.)—Feb.	2
Porterville, at Chapel Hill (Sat., Sun.)	5, 6
Lauderdale, at L. (S. P.M. and M. A.M.)	6, 7
Daleville, at Daleville (Sat. and Sun.)	12, 13
Wayne, at Liberty Hill—(Fri.)	18
Winchester, at Winchester (Sa., Su.)	19, 20
Wayneston and State Line, at Buckatunna (Sun. P. M. and Mon. A. M.)	20, 21
Pachuta, at Solem—(Sat. and Sun.)	20, 27
Enterprise, at Enterprise—(Sun. P. M., and Mon. A. M.)	27, 28
Energy, at Manassas—(Fri.)—Mar.	4
Marbersville, at——(Sat. and Sun.)	5, 6
Shubuta, at Shubuta (Sun. P. M. and Mon. A.M.)	6, 7

C. G. ANDREWS, P. E.

FOREST DIST.—FIRST ROUND.

Lake, at Lake—Jan.	29, 30
Chunkey—Feb.	3
Vossburg, at Vossburg	5, 6
Heidelberg, at Heidelberg	8
Shiloh, at Johns	12, 13
Morton, at Morton	16
Decatur, at Centerville	19, 20
Hillsboro, at Coutrell	23
Trenton, at Gasque Chapel	26, 27
Carthage, at Carthage—Mar.	3
Walnut Grove, at Pine Grove	5, 8
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Mars Hill	19, 20
Indian Mission	21
Forest, at Harperville	26, 27
Clarksburg, at New Providence	30
Raleigh, at Pleasant Hill—April	2, 3

District stewards will please meet in Forest, Feb. 1, at 10 A. M.

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Flora, at Flora—Jan.	29, 30
Mayersville, at Mayersville—Feb.	5, 0
Port Gibson	12, 13
Satartia, at Bentonia	19, 20
Warren, at Bradley's Chapel	26, 27
Utica, at Utica—Mar.	5, 6
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	26, 27
Hermanville, at Burtonton—Apr.	2, 3
Anguilla, at Anguilla	9, 10

The district stewards' meeting will be held at Crawford Street Church, Vicksburg, Wednesday, Feb. 2, 1898, at 12 o'clock.

F. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Benton, at B—Sat., 11 A. M.—Jan.	29
Yazoo cir., at F. Chapel—Sun., 11 A. M.	30
Yazoo City—7 P. M.	36
Terry, at Terry—Feb.	5, 6
Madison, at Madison	12, 13
Capitol Street, Jackson	16
First Church, "	17
Steen's Creek, at S.	19, 20
Brandon—7 P. M.	20
Camden, at C.	26, 27
Lake City and Lodi, at L. City—Mar.	5, 6
Fannin, at F.	12, 13

The district stewards will please all meet me at Capitol Street Church, Jackson, Tuesday, Feb. 1, at 10 A. M. Pastors are urged to be present. All entertained.

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Hopewell—Jan.	29, 30
Percy's Creek—Feb.	5, 0
Woodville	12, 13
Fayette	19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington—Mar.	6, 7
Roxie	13, 14
Rehoboth	20, 21
Centerville	27, 28
Harriston—April	4, 5

The district stewards will meet at the Methodist Church in Gloster at 11 o'clock, Feb. 15.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

(in Part.)

Ellisville and Laurel—Feb.	5, 6
Purvis, at Purvis	12, 13
Biloxi	19, 20
Columbia, at C	26, 27

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

McComb City—Jan.	30, 31
Bogue Chitto, at Norfield—Feb.	5, 6
Weason	12, 13
North Wesson, at North Wesson	12, 13
Martinaville, at Union Chapel	19, 20
Hazlehurst	20, 21
Summit, at Summit—Friday	25
Adams, at Adams	26, 27
Caseyville, at Bethesda—Mar.	5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Blountville—April	2, 3
Westville, at Westville	9, 10

J. M. WREMS, P. E.

The Cuban question monopolized a large share of the attention of the National House of Representatives last week. An effort has been made to secure action on the Senate belligerency resolution, and members desirous of making capital at home have seized the opportunity of making fiery and bellicose speeches in favor of Cuban independence. One ardent sympathizer offered a resolution providing for the sending of a minister to the Cuban republic, and another proposed a treaty of amity and commerce with the Cubans.

"I have been a victim to terrible headaches," writes C. F. Newman, Dug Spur, Va., "and have never found anything to relieve them so quickly as Ayer's Pills. Since I began taking this medicine the attacks have been less frequent, till they have ceased altogether."

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Christian Advocate.

VOL. 45.—NO. 5. NEW ORLEANS, THURSDAY, FEBRUARY 3, 1898. WHOLE NO. 2163

Rev. W. G. Black, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE WHOSOEVER WILL RESCUE MISSION.

A CONTINUOUS REVIVAL FOR TWENTY-ONE MONTHS.

The history of the Whosoever Will Resone Mission is little short of marvelous. It shows what can be accomplished by one man thoroughly consecrated to God and filled with the Holy Spirit.

In March, 1896, Bro. J. Henry Haag started the Whosoever Will Rescue Mission in the slums of the city of New Orleans. Space forbids a detailed account of his wonderful conversion. Suffice it to say that, born of an old and wealthy family of this

MR. J. H. HAAG.

city, he very early in life began sowing his "wild oats," and at the age of twenty-four his habits of life were such as to bring the blush of shame to the cheeks of those who loved him best. Strong drink, the gaming table, and all the other long train of vices that follow in their wake, took a strong hold upon him, and he was utterly unable to shake them off. The tears, the prayers, the remonstrances of a loving mother were unavailing, as were also those of a devoted wife. At times, when he realized to what depths of degradation he was sinking, he summoned to his aid all his resolution, all his force of character, in a determined effort to reform, but after a few days, or possibly weeks, of sobriety he lapsed into still greater indulgence. Coming home one night after a period of unusual excess, the unexpected presence of his father drove him into a frenzy of rage, during which he conducted himself in a manner so violent and abusive as to partially sober him. He fully realized for the first time his awful condition. He walked the floor for hours. As resolutions of amendment formed in his mind, he remembered the many broken vows of the past, and felt that the task was a hopeless one. He was despondent, despairing, desperate, and, with a sudden resolution to end it all in death, he sought the means of self-destruction. His devoted companion interfered and thwarted his purpose. Memory brought to mind his mother's prayers, his mother's God, and in an agony of remorse and wretchedness he laid, in utter abandon, his young life, with all its burdens, all its cares, at the feet of the Son of God. The darkness gave place to light, the burden of his heart rolled away, and there and then there came to him that peace, that rest which cometh alone to the children of God. On the following morning he began "straightway" to "bring forth fruits meet for repentance." His side-board at home was well supplied with liquors and cigars, and numerous packs of playing cards were lying about convenient for use. These he immediately destroyed. He hunted up a Bible which had lain about the house more as an ornament than an article of use, and began poring over its pages. A wonderful change had come over him. Formerly his conversation had been of the race track, the gaming table, and sports of various kinds. It was now of the wonderful love of God to man. Even his wife feared that his mind was unbalanced, and his boon companions made him the subject of scoffs, jeers, and laughter; but he

MRS. J. H. HAAG.

heeded them not. As he looked about him and saw thousands upon thousands of men in this city in even worse condition than that from which he had been saved, with no loving hand outstretched to help them, he became convinced that it was his duty to point them to the Lamb of God, who alone was able to succor them, and so he one day wandered into the heart of the slums of the city, and, selecting the four-story building at 614 Bienville street, he paid a month's rent thereon, and a few days afterwards established the Whosoever Will Rescue Mission. In a few days it was ready for occupancy. Without any experience, with his Bible under his arm, on the night of March 2, 1896, he wended his way, solitary and alone, to the mission building to hold his first religious service. A motley crowd, composed principally of hoodlums, drunkards, and all-around toughs, were on hand to "welcome" him. When he began service a brass band at a notorious beer hall across the way began a medley of discordant sounds. It had been procured for the express purpose of breaking up his meeting, but Bro. Haag expected obstacles, and proceeded with his service of song and prayer. He then read a lesson from the Bible, and told in a plain, simple, but withal powerfully pathetic way, of the wonderful things God had done for him. Many who came to scoff remained to pray, and that night eighteen precious souls were born into the kingdom of God. The devil has planted obstacles numberless in the brother's way. At first nearly all the members of his own family frowned upon him. His then worldly wife besought him with tears to abandon his "crazy freak," and told him often that she would rather he would come home drunk every night than with the offensive odors of the slums upon his person. One of the daily papers lampooned, ridiculed, and held him up to public contempt and ignominy. Printed circulars were scattered broadcast over the city attributing to him all sorts of unholy and impure motives. Petitions were presented to the mayor asking him to suppress the meetings, on the ground that they disturbed the peace and quiet of the neighborhood; but through it all Bro. Haag preserved his equanimity, and kept on in the even tenor of his way, confidently leaning upon the Everlasting Arm. One by one these obstacles have been overcome. His wife was soon converted, and is now his most valued co-laborer. Other friends were raised up to him, some of whom have contributed liberally to help the work along, while other noble Christian men and women have joined hands with him in carrying on the work. There has been a continuous revival in this mission ever since it was opened, during which time, at a very low estimate, nineteen hundred persons have professed conversion, and many hundreds of them are now living honest, sober, industrious Christian lives, and fully 65,000 non-church going people have had the gospel preached to them. Fully three-fourths of the converts have had to be helped in a practical way. Usually they are ragged, dirty, hungry, and shelterless. Before they are fit to work they need plenty of soap and water and respectable clothing, while many of them, just getting over long debauches, have to be taken in and nursed back to strength. As far as practicable, with the limited means at command, all this is done, but the means have been sadly lacking. The work was new to the people of New Orleans and to the State, and they have been slow to appreciate the wonderful work that is being accomplished. The burden has rested very heavily upon Bro. Haag, and both he and his wife have made many sacrifices to carry it on. Many thousands have been fed, other thousands sheltered and lodged, and clothing has been furnished to still others. It is almost needless to say that contributions of any kind, whether of money, groceries, or cast-off clothing for men, women, or children, will be thankfully received.

There have been a great many men converted at this mission who were, or at one time had been of good social standing at their homes, and many others who have in times past occupied positions of high public trust. Among these is C. T. Monroe, who passed from darkness into the glorious light of the gospel in this mission about seven months ago. He had been a mayor, an assistant prosecuting attorney, member of the Legislature, and editor of a newspaper, but strong drink had claimed him as its victim, and he frequently testifies that when he entered the doors of the mission he did not expect to see the dawning of another morning's sun, for he had in his pocket a potion bought with the full determination to be used in destroying his own life. He was certainly a physical, spiritual, and, he sometimes says, a mental wreck. It seems to those familiar with the facts that he was sent of God, for Superintendent Haag had been praying that a suitable man might be sent him to take the place of Mr. Green, who had already resigned his position as assistant superintendent. Immediately after his conversion, without knowing anything of Bro. Haag's needs, Mr. Monroe expressed his intention of engaging in mission work as soon as a favorable opening presented. The superintendent's prayer was answered. The Lord had sent a man to take the place, and now, for seven months, the two have been working together hand in hand, and in that time the Lord has given them more than seven hundred precious souls for their hire. Surely the work is of God.

The time has come when a new mission building is a necessity. Nothing fancy or extravagant is desired. It would be out of place with the class of men to be dealt with. Most of them are poor, homeless, friendless, penniless, and many of them have not changed their clothing or slept in a bed for weeks. What they need more than anything else, and what they usually first ask for, is soap and water and clean clothing. We must have a building large enough for a bath-room and laundry. Our dormitory is too small. Not a night passes but we are compelled to refuse lodging, not only to strangers, but to young converts as well. It seems hard, after telling men of the wonderful love of the Master and his care for his brethren, to turn them out on the street on a bitter cold night, shelterless, penniless, hopeless, perhaps to be arrested by a policeman and sent to jail. Oh, it is hard, and not a day passes that we do not feel how absolutely helpless we are before so much poverty, misery, degradation and wretchedness. Reader, can you not help us to carry this burden? Help us with your prayers and with your means as God has prospered you.

Steps are now being taken to organize a rescue band of Christian workers. Religious services will be held throughout the city, the sick will be nursed, the hungry fed, the naked clothed, and the gospel will be preached to the poor and those in prison.

An earnest invitation is extended to the readers of the CHRISTIAN ADVOCATE to call at the mission building, 608 Bienville street, whenever they are in the city. The assistant superintendent's office is in the building, and it will afford him pleasure to show you through all departments of the work.

DEATH OF MR. ADOLPHUS EVANS.

I learn with a sense of deep personal bereavement that my attached and honored friend, Adolphus Evans, has gone to the grave. Since the first year of my connection with the NEW ORLEANS CHRISTIAN ADVOCATE I have known him intimately, and sincerely loved him for his many radiant virtues. At the age of sixty-three he fell on sleep, having consecrated his entire life to the happiness and welfare of others. He never married, but was never without the care and companionship of those who were dear to him as life. A more dutiful son, or more devoted brother, or more generous friend, I never heard of, read of, or knew. Entirely without selfishness, he found genuine joy in ministering to the comfort or pleasure of family and friends. To him, as the author of "Ecce Homo" has felicitously said, "the verb 'to love' had an imperative mood." And under its sweet constraint he gave his noble, gentle, beautiful life to the enrichment and ennobling of those he knew and loved.

Few men were ever so capable of thoughtful courtesies. There was a delicacy in his kindness that evidenced at once the refined gentleman and the lofty Christian. No one ever discovered a trace of commercialism in his kindness. He never showed a courtesy with the expectation of reward, and no one ever suspected that he was thereby creating an obligation. For absolute purity of motive he ranked among the highest saints of God.

His life was as pure as it was modest and beautiful. Not among the sons of the mighty on this planet will his name appear, but in the realm where character makes coronets and royal robes are woven out of the fine fabrics of the divinest virtues, he will have conspicuous place and angelic acclaim.

He was an humble, devout Christian, with a rich experience and radiant hope. His consistent, consecrated life testified to the depth and power of his Christian faith. He loved the house of God and the fellowship of his people. And no more liberal hand ever dispensed the blessings of Christian charity.

Born in Covington, La., he came to New Orleans in young manhood, and there spent his laborious life. He was an accomplished accountant and a trusted manager of great interests. With one of the leading firms of the city he spent more than a quarter of a century, with never a question of his perfect fidelity or the slightest criticism of his business promptness, accuracy, or sagacity.

The tender care he had for his aged father was an inspired psalm of life. And his devotion to his sister—whom he adored with all the passionate ardor of a lover—is a story worthy to be written in gold and read to the generations of earth.

He died at Osyka, Miss., and was laid to rest beneath the tall pines, whose soft sighing will be a perpetual requiem to one of the purest, gentlest, noblest spirits that ever blessed the earth for awhile and then went home to God.

CHAS. B. GALLOWAY.

Jackson, Miss., Jan. 29, 1898.

LORD TENNYSON'S POETRY.

BY MISS SALLIE WHITE.

(Continued.)

To our mind Tennyson's masterpiece is the "In Memoriam." But this is essentially unpopular; it is not a book for the multitude. It often requires careful and repeated reading to see its drift. To the ordinary careless reader, to any reader who insists upon having all the meaning on the surface, it would be apt to look like a series of riddles. But "In Memoriam" may be noble poetry for all that; poetry that grows upon you, whose meaning becomes fuller and richer with repeated reading, while, dip into it where you will, you find something to instruct and move, to purify and elevate. "The Idyls of the King" are by far the more popular work. But even these have their underlying, parabolic sense. They are not written for the sake of history, or the action merely, but to represent, as Tennyson himself has said, the war of sense against soul. The noble portrait of Arthur, somewhat tame and colorless as it sometimes seems—one other proof among so many of the impossibility of producing by human art a portraiture of perfect virtue that shall be as lovable as it is pure and good—this noble portrait is a sort of exterior representation of the conscience. The blameless knight, the stainless king, seems frigid and cold, because he is raised so far above the range of common passion, and fault, and sin. In spite of himself, Tennyson has made Lancelot, stained and guilty as he is, an object of far greater interest than the "flower of kings." We can not help regarding Lancelot as a magnificent creation, the soul of nobleness and chivalry, the embodiment of all that is brave and generous and truly knightly, as gentle and good, but for his deep stain, as manly and strong, holy even, in aspiration and sympathy—as witness his quest of the Holy Grail—yet, by one sin, all marred and stained, "on great pollution," and eventually, by that one sin, destroyed, too. Guinevere pleases us less as a poetic creation. She is meant to be as woman all that Lancelot is as man.

We do not speak of these poems as a whole, but only of the characters, the individual creations of the poet's fancy. How passing sweet is the story of Elaine, with her love unto the death for one who seemed the very ideal of all manly valor, and worth, and nobleness! How beautiful are the meekness and patience of Enid under such sore and wanton trial! How powerful is the painting in the character of Vivien—wily, lissome, passionate, revengeful—whose heartless love passes over in an instant to the fiercest, deadliest hate; but, with all, her selfish curiosity predominates, her hateful eagerness for a power which she covets only as an instrument of revenge! How fine are the characters of Galahad and the "holy nun" in "The Quest of the Grail"! And Pelleas, too, and Gareth, for unsuspecting truth and knightly nobleness, and manly courage and self-devotion; and, in a different vein, Sir Tristram, in the "Last Tournament."

For true sublimity we would point to the parting between Arthur and Guinevere, where the great sin has been discovered and exposed, and all the realm is thrown into confusion, and the pure, high souled king is setting out to the war against the greatest and noblest of his own knights—the author of this confusion, this dire, voiceless woe. The passage is too long to quote; perhaps its length is its defect. People do not generally make great speeches on such occasions; but, then, Arthur was not as other men. We give a part of the passage, observing only that no mere fragment can give an impression of the sustained force and beauty, the true grandeur of the entire description:

"Yet think not that I am come to urge thy crimes,
I did not come to curse thee, Guinevere,
I, whose vast pity almost makes me die
To see thee, laying there thy golden head,
My pride in happier Summers, at my feet.
The wrath which forced my thoughts on that fierce law,
The doom of treason and the flaming death
(When first I learnt thee hidden here) is past,
The pang—which while I weighed thy heart with one
Too wholly true to dream untruth in thee,
Made my tears burn—also past, in part.
And all is past, the sin is sinn'd, and I,
Lo! I forgive thee, as Eternal God
Forgives. do thou for thine own soul the rest.
But how to take last leave of all I loved?
O golden hair, with which I used to play
Not knowing! O imperial-moulded form,
And beauty such as woman never wore,
Until it came a kingdom's curse with thee—
I can not touch thy lips, they are not mine,
But Lancelot's; nay, they never were the king's.
I can not take thy hand; that too is flesh,
And in the flesh thou hast sinn'd; and mine own flesh
Here looking down on thine polluted, cries
"I loathe thee": yet not less, O Guinevere,
For I was virgin save for thee,
My love through flesh hath wrought into my life
So far, that my doom is, I love thee still.
Let no man dream but that I love thee still.
Perchance, and so thou purify thy soul,
And so thou lean on our fair Father Christ,
Hereafter in that world where all are pure
We two may meet before high God, and thou
Wilt spring to me, and claim me thine, and know
I am thine husband—not a smaller soul,
Nor Lancelot, nor another. Leave me that,
I charge thee, my last hope. Now must I hence.
. . . . . .
Farewell!
And while she grovell'd at his feet,
She felt the king's breath wander o'er her neck,
And in the darkness o'er her fallen head,
Perceived the waving of his hands that blest."

(To be continued.)

GOOD LIFE, LONG LIFE.

BY HORATIUS BONAR.

He liveth long who liveth well;
All else is life but flung away;
He liveth longest who can tell
Of true things truly done each day.

Then fill each hour with what will last
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvest bright;
Sow sunbeams on the rock and moor,
And find a harvest home of light.

Communications.

"WE MUST ENDOW OUR COLLEGES FOR GIRLS."

Dr. Featherstun, I have no doubt, struck a responsive chord in the heart of every daughter of Methodism in Mississippi in his recent article on the above subject. Dr. Hoss rings out a clarion note on the same subject in a pamphlet recently published at the request of the Board of Education of the M. E. Church, South. The latter, however, treats the subject more widely, taking in his range the whole Church, South, while the former brings it nearer home to our hearts and speaks for the Methodist girls of Mississippi. Women of the Methodist Church in Mississippi, are you interested in this matter? If so, let's keep the ball moving. Let's keep at these Methodist brethren until they give our girls an equal showing with our boys. So much partiality to the sons looks too much like China, or Japan, or some other country not basking in the full light of religious liberty as is our own beloved commonwealth, and is especially unworthy of our broad minded, open-armed Methodism, which is doing so much toward sending the light of the gospel to these benighted lands. Millsaps College is an abiding monument of the liberality of Mississippi Methodists in providing for the education of their boys. It may not have all it wants, or even all it needs, but it can at least stand alone, while there are five or six girls' colleges in the Mississippi and North Mississippi Conferences crawling, struggling, scrambling—I might almost say "scratching"—for an existence.

Why should these things be? Is it impossible for us to consolidate, to concentrate upon one, and to make of that one just such a college as our girls need to fit them to become the companions—life companions, I mean—of the Millsaps boys? There are girls in these five or six colleges who are most assuredly to become the future wives of these boys, and I tell you, the boys—for a considerable part Methodist preachers, who are being educated at Millsaps College—will not need wives trained by "Madam Delsarte" and "Prof. Berlin."

I am one of the "ordinary graduates" mentioned by Dr. Featherstun, and I feel the force of his argument when he says, speaking of them as teachers, "These will cost very little." They have to be content with very little to enable our colleges to stress music, art, and elocution, because these branches are the "fad" demanded by the trend of the times, and, consequently, are the paying branches. I am far from depreciating these branches. They have their place to fill in the system of education, but they can not supply the place of the more solid literary branches in expanding the mind and broadening the character. We literary teachers may teach for the love of the work, and not for the money that is in it, and some of us for the love of our "alma mater." Love for the work should be, and is, the chief incentive of every true teacher; but money is a powerful prop, even of love, and it seems to me better pay would give us more encouragement in our work, and an endowment for one of our colleges would place that college in a condition to pay better salaries, and thus to secure better work.

I am in full sympathy with the idea of establishing the same system of education in our colleges for girls as for boys. Education is the work of a life time, and a girl with three or four years at college, and half of that time devoted to the extras, can not even lay a solid foundation for her life work. I have in mind bright girls of our Methodist families of Mississippi who are destined, I believe, from the views they have of life and its responsibilities, to become shining lights in the educational world, if they can have the facilities to fit them for the places they may become capable of filling; and we, as Methodists, ought to furnish them with these facilities. They can not be secured for them by the present scrambling system of support for our girls' colleges. I do not know how long it will be in coming, but I hope the day is not far distant when the Methodist people of Mississippi will decide that one well-equipped college is better than half a dozen barely able to keep up an existence. To bring about this state of affairs an endowment fund is an essential factor. Are not some of our moneyed Methodist men and women sufficiently interested in the future welfare of our church to take this matter under consideration? It has been said that the bulwark of the future prosperity of the church is in its young people. It may be said that this prosperity is mainly in the hands of the future womanhood of the church, for the mother's influence and character is indelibly stamped upon the minds and characters of the children committed to her care. This being the case, the church needs educated girls rather than educated boys. So much the better, however, if we can have both. So long as the world stands there will be girls, and boys as well, who will take only a superficial education; but I believe our girls are awaking to the fact that being educated does not mean "playing at going to school," but that it means really earnest, hard work, and plenty of time at it; and I believe, when the standard of girls' colleges is raised to become equal to that of boys, our girls will throw aside the idea that one or two years at college is sufficient for a girl, and all that she needs to learn in that time is to finger the piano and to pose "a la Delsarte." Indeed, I believe our girls are now more ready to receive a change in the system of their education than our colleges are to give; but an endowment for one of these would place it on such a basis as to enable it to bring about the change, and the matter rests in the hands of Mississippi Methodists as to whether it shall be done.

There are members of our church in both Conferences with sufficient wealth to give ten thousand, twenty five thousand—yea, even fifty thousand—dollars for this object, and these, supplemented by smaller gifts, could be made to swell out a respectable endowment, and thus accomplish an inestimable amount of good for the future welfare of our church.

Recently, in looking over some old papers, I came across a pamphlet written by the late Dr. H. F. Johnson, and entitled, "An Appeal to All Liberal Minded People for Contributions to the Endowment of Whitworth Female College." This appeal, were it circulated now, I have no doubt, would touch a responsive chord in the hearts of many Mississippi Methodists, although almost twelve years have passed since he left us this legacy of brick and mortar—a lasting monument of his energy and zeal for the Christian education of our girls. It was written only a year or two before his death, and the pamphlet bears a cut representing Margaret Hall, the Institute, and the center building, which it was his purpose to construct in the course of time. I can not refrain from quoting some passages of the appeal.

It begins thus: "Recently two young ministers [naming two of the then young ministers of our Conference, not very old yet, however, one of them since transferred to the East Texas Conference] proposed to give one hundred dollars each toward an endowment fund of Whitworth College. The president replied that this might be the beginning of a hundred thousand dollars' endowment. This appeal is sent forth, after much deliberation, to accomplish this object."

And now, I ask, why may we not take up the work where he left it off and accomplish the object?

Again he says: "Is an endowment necessary for a male college or university? For Yale, or Vanderbilt, or Emory, or Centenary [and I add, or Millsaps?]? If so, why not for a college for women? Is their education less important? . . . To secure the permanency of a college, the best teaching talent, the wisest and most approved methods, to pass through financial crises which sometimes occur, to advance a college to a high position and keep abreast with the best school, an endowment is a necessity. No first-class school, or any school, should be dependent upon the life and labors of one man. It is true that a college may succeed for a time through the energy and self-sacrificing spirit of a band of devoted teachers, wise management, favorable surroundings, and other concurring causes, but schools which last through centuries, bless succeeding generations, and give tone and character to a people, must be richly endowed. No well-informed person gainsays this."

After recounting, but not in a boastful spirit, what has been done for Whitworth in the way of buildings erected, he says: "If so much has been done without contributions from the public at large, what can be done by the friends of the college, now numbered by thousands?

"Firm, united, let us be,
Rallying round—

Our Whitworth, and the good work will soon be done. Yes, an endowment is possible. It can be, it must be secured."

Let us take up this refrain, and ring it out loud and clear throughout the bounds of our Mississippi and North Mississippi Conferences, and keep it ringing until its echoes shall reverberate to the tune of dollars by the thousand for the higher education of our Methodist girls in Mississippi.

This appeal is closed by special appeals, first, to the women of the South for their aid toward increasing the educational facilities for their sex; then an appeal to the alumnæ of the college in these words: "You know something of the work done here and the results. If you will give your attention to this matter by seeing your friends and neighbors, and asking for contributions, you can endow the college within twelve months, and thereby bless succeeding generations."

Alumnæ of Whitworth College, will you heed this voice from the dead?

And finally the appeal is "to all." "Let there be one female college in the Southwest [we say in Mississippi] placed upon an enduring basis, not dependent upon the life and labors of one man or set of men, and not liable to fail on account of some common trial or vicissitude. Let Whitworth be like the tree planted by the rivers of water, which bringeth forth its fruit in its season, and whose leaf does not fade."

Oh, that this appeal may stir the hearts of our people to action in this matter!

Our college is at present more prosperous than it has been for years. The buildings are being constantly improved with fresh paint, and the premises are putting on a new, fresh appearance by having neat picket fences placed everywhere needed, so that our former pupils and friends visiting us are scarcely able to recognize the place. Already between six and seven thousand dollars' worth of improvements have been put on the buildings and premises within the past four years, and still the good work goes on. All we need to keep this state of things going on, and to place the improvements on a solid basis, is an endowment fund. Friends of the college, let's say we will have it.

ADDIE V. MARSHALL.

TOO STRICT EXAMINATIONS.

Dr. Geo. G. Smith, in the last Nashville Advocate, in speaking of his visit to the South Carolina Conference, has this to say: "I was busy trying to turn an honest penny, and make a few shekels, but not too busy to peep in and see how Bishop Duncan did his work. When a good brother, studious and useful and gifted, had been turned back by a committee, this old college professor, now Bishop, suggested that perhaps we were overdoing the matter in our demand for a written and entirely satisfactory examination, and, without reflecting on the committee at all, he suggested that a good deal of latitude under certain circumstances might be wisely allowed. In this I need not say I was fully at one with the Bishop. I think our committees have too much power, and are too exacting in many cases, and I wish the Conference, as a body, had a right to reject the report and call for another examination."

Bishop Duncan and Dr. Smith are correct in their views on this important subject. Very worthy young men are in danger of being discouraged by punctilious committees. There is room for the exercise of sound judgment in the preparation of the questions propounded, and of a liberal interpretation of the answers given by the young men. Questions can be so framed as to puzzle and bring failure to one who has faithfully studied the course and has practically made it his own. If the tables were turned, it is possible that the examined, by dexterously framing their questions, might bring discomfiture upon the committee. Our young men who have faithfully studied the books should be given every possible chance, and not be turned back by too great regard for exactness of execution.

JOHN T. SAWYER.

Jan. 20, 1898.

Correspondence.

INDIAN MISSION.

Allow me to make final report for the Indian Mission for the year 1897. The following persons, not already reported, helped as follows:

Mrs. Chas. Hyde	$1 00
Rev. J. N. Tucker	90
Miss Cora Graham	1 00
Miss Mary Cannon	1 00
Rev. W. J. Dawson	2 50
Rev. (Mrs.) J. T. Robinson	2 00
Dr. J. D. Barbee	25
Mrs. S. C. Johnston	1 00
Rev. A. H. Shannon	50
Rev. C. A. Powell	1 00
Rev. E. H. Monnger	1 00
Dr. J. S. Austin	1 00
Rev. A. F. Watkins	5 00
Mr. T. P. Barr	1 00
Cash collection at Conference	28 25

Subscribed and will be paid:

Rev. I. L. Peebles	$5 00
Rev. M. L. Burton	5 00
Mrs. (Bishop) C. B. Galloway	5 00
Prof. L. T. Fitzhugh	2 00
Rev. W. A. Terry	1 00
Rev. G. H. Thompson	1 00
Rev. H. Walter Featherstun	1 00

Now, that pays the Choctaw preacher his salary for 1897, $75, and pays $15 to Bro. J. H. Holland, white missionary, to supplement his salary, and leaves in the treasury for the year 1898, $7; and I have this day received for 1898 from Hon. T. N. Nowell $2 50, which will be $9 50 in the treasury for this year up to date.

Many, many thanks, and an earnest prayer to God for all that helped us.

And now, brethren and sisters, friends of the mission, we are planning and working for greater success this year than we have ever had. We have an active, wide-awake and thoroughly consecrated man on the mission that is to give all his time to the Indian Mission alone. He is to travel and preach to the Indians and also to the whites, taking collections for the mission to buy land and pay expenses generally—to wit, Rev. J. N. Tucker, of the Mississippi Conference. I hope and feel sure you will all receive him gladly and help him in the very important work, and be assured every dollar will be spent for the glory of God and the salvation of the Indians according to our best judgment. We also continue Bro. Jim Johnston (Choctaw preacher) as his assistant. Pray for the work and help us.

The Board continued me as the agent for the mission, to whom you will send money as before, or hand it to Bro. Tucker, or your pastor, who will send it to me.

Brethren and sisters, pay and pray for the work. Send money to me by postoffice order, express order, or registered letter, to Hermanville, Claiborne county, Miss.

I liked to have forgotten to say one of the best parts of this report: Bro. W. A. Gunning presented the Choctaw preacher with a very good overcoat. God bless Bro. Gunning!

A. D. MILLER.

Hermanville, Miss., Jan. 19, 1898.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

TO THE AUXILIARIES OF THE W. P. AND H. M. SOCIETY, LOUISIANA CONFERENCE.

DEAR FRIENDS: Another year has closed its record, and we have again commenced to write our deeds upon the first pages of a new book. As with grateful hearts we return thanks to our heavenly Father for mercies bestowed and dangers averted, we would ask a special blessing upon this part of the Master's vine yard—this branch of the work for Christ. Our hearts are sad because we miss from the roll of membership a name that we, as a society, so much loved and honored. Miss Lucinda B. Helm, the founder of our organization, and for a long time its chief executive officer, has gone to her reward. As editor of Our Homes for the past six years, she has so endeared herself to the women of our church and country, and the holy influence of her consecrated pen has so upheld and strengthened every department of this great work, that each and all feel they have sustained a personal loss. But if we would honor the memory of this true friend and noble woman, we must bear upon our minds and hearts the fulfillment of her last request. In the December number of Our Homes, and the last from her hand, she entreats and urges that ten thousand names be added to the subscription list of the paper before the close of this fiscal year. Shall we not render this tribute to her memory? It will mean "a voice in ten thousand Methodist homes pleading the cause of the needy, the ignorant, and the lost in our land." Let each member of every auxiliary in our Conference feel a sense of personal obligation and responsibility to act as volunteer agents in this cause, and thus help to fulfill this last request of our beloved leader.

February 6 has been set apart as Loan Fund Day, and the contributions on that occasion will be devoted to the "Lucinda B. Helm Loan Fund." Two hundred and fifty dollars of the one thousand necessary for this fund have been paid into the treasury, and all must and will unite to finish this "monument to her labors for Methodism." These loan funds for parsonages are permanent funds, not to be given away by the society, but loaned upon approved security, where they can do most good, to be repaid in easy installments, with interest at six per cent.

Dr. Morrison, speaking of the loan fund, says: "It never wearies in well doing. Ever giving, yet never exhausted; toiling ever, yet never tired; a sort of everlasting benediction; an immortal 'Good Samaritan,' with wine, oil and bandages for the bleeding and helpless parsonages of the land. It is a sort of financial angel flying through mid-heaven, preaching the everlasting gospel. Every dollar that goes into its treasury becomes imperishable. It lives for all time and lives for God. If you would make your money immortal, cast it in here. It will work on and on after you have ceased to work, and will come back to you with exceeding increase in eternity."

At the last executive meeting, held in Carondelet Street Church, the resignation of Mrs. S. King as Conference treasurer was received and accepted with regret. Mrs. S. A. Montgomery, a most efficient and active member of our society, was unanimously elected to fill the vacancy. Her address is 1422 Webster street. The next annual meeting of our Conference society will be held in Lafayette, La., some time in March—the exact date to be decided later.

And now, dear friends, as we stand upon the threshold of a new year, with its unknown duties and trials, let us strive more earnestly, and with greater diligence, to do the Master's work. Let us emulate the zeal and love which prompted Miss Helm to say: "There is no time for speculation on questions that make no essential difference concerning the present or the hereafter. Our religion is a matter of life and death, and the world is perishing for the want of Christian help. Let us reach out hands in blessing; let us lose no time in our service for Christ."

(MRS.) E. R. KENNEDY,
Conf. Rec. Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The Brookhaven, Miss., auxiliary of the Woman's Foreign Missionary Society of the M. E. Church, South, met on Jan. 17 and adopted the following resolutions:

Whereas, It has pleased our Father in heaven to remove by death our esteemed vice-president and beloved sister, Mrs. M. J. Monnger; therefore, be it

Resolved, That in the death of Sister Monnger we have lost a worthy and active member, whose exemplary life was a blessing in our community.

Resolved, That the tenderest sympathies of our society are extended to Bro. Monnger and his children in their bereavement.

Resolved, That our secretary be instructed to send a copy of these resolutions to Bro. Monnger, to the NEW ORLEANS CHRISTIAN ADVOCATE, and to our home papers, and that they be recorded in the Minutes of our society.

MRS. MAY J. BOWEN,
MRS. CARO J. PENN,
MRS. KATIE L. JONES,
Committee.

Selections.

THE OPEN PATH OF DUTY.

"Mary . . . seeth the stone taken away from the sepulcher." This stone had worried the women as they hurried toward the grave. They knew it was there, that it was too heavy for them with their frail hands to roll away, and they wondered how they could get it removed. But now, when they came in sight of the tomb, Mary looked up and saw that the stone was rolled aside.

The incident illustrates many experiences in our common life. We worry about difficulties and obstacles which lie in our path and seem to block our progress. But when we move on obediently and come to the place of the supposed hindrance or obstacle, it is gone, or it was never there save in our imagination. We all know that many of our anxieties prove in the end to be really groundless. We ought to learn here, once for all, the lesson that when God sends us anywhere he intends to make it possible for us to go. Duty's path always opens for us as we go on—not before we start, but as we obey and move forward. Yet we must not expect there will never be difficulties to meet nor obstacles to surmount. God never has promised that. Too easy a path is often a bane in life, not a blessing. The difficulties and obstacles which remain may be made stepping stones by which we shall rise to higher things.—J. R. Miller, D. D.

A GREAT MAN.

I believe that the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, hesitation of speaking his opinions, but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings. All great men not only know their business, but usually know that they know it; they are not only right in their main opinions, but they usually know that they are right in them; only they do not think much of themselves on that account. Amalfi knows that he can build a good dome at Florence; Albert Durer writes calmly to one who has found fault with his work, "It can not be better done;" Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled any body else; only they do not expect their fellowmen, therefore, to fall down and worship them. They have a curious under-sense of powerlessness, feeling that the greatness is not in them, but through them—that they could not do or be anything else than God made them; and they see something divine and God-made in every man they meet, and are endlessly, foolishly, incredibly merciful.—Ruskin.

What an immense lot of overloaded people there are in this world! We can see it in their care-worn faces, and each one thinks his burden is the heaviest. There is a certain kind of care that is wise; a man who has no forethought for the future is a sluggard or a fool. The apostle had no reference to a wise thoughtfulness for the future when he said, "Cast all your care upon him, for he careth for you." That much-perverted verse is accurately translated in the Revised Version—"casting all your anxiety on him because he careth for you." Now, just what our almighty and all-loving Father offers is—to help us carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes, who sent his ravens to feed Elijah by the brook-side, who protected Daniel in the den, and kept Paul calm and cheerful in the hurricane, is the very One who says to us, Roll your anxieties over on me, for I have you on my heart!—Theodore L. Cuyler, D. D.

WALL PAPER.

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FROM THE WORK.

Rev. James M. Martin, Delhi, La., Jan. 22, 1898: "At the late session of the Louisiana Conference Bishop Hendrix saw fit to assign me to this place, where, last year, I served as junior preacher under the Rev. J. B. Cassity. I now have this place and Midway. I have received a hearty welcome back by all denominations, and also the Jews. I am pleased with the outlook. I expect to bring up full collections, and to advance the grand old Methodist Church in all lines, by the help of the Lord. My presiding elder, Bro. B. F. White, has moved here recently. Everyone seems delighted with his making his home here. I shall not neglect the ADVOCATE among my other duties. Every Methodist home should be a regular subscriber to the Conference organ of their church. We should see to this, as pastors, that every Methodist has an opportunity of subscribing for the church organ. Let the side-issue papers, Methodist so called, which tend to confusion and strife alone, and preach loyalty to our people, and our papers, recognized as church organs, will prosper as they should."

Rev. J. N. Tucker, Toles P. O., Kemper county, Miss.: "As the readers of the NEW ORLEANS CHRISTIAN ADVOCATE know, that through the earnest and persistent efforts of Bro. A. D. Miller and others, six years ago the Mississippi Annual Conference undertook to carry the gospel to the Indians who reside in its territorial limits; in pursuance of which Bro. W. W. Cammack was appointed to this work for four years, during which time he succeeded in convincing many of them of the sincerity of our motive, and organized one or more churches, and doing other essential work among them. At the expiration of his pastorate among them the mission was added to an adjoining circuit, and put in the charge of Bro. B. F. Ormond. At the ensuing Conference Bro. J. H. Holland was appointed to the circuit and mission. Under the pastorate of these three brethren some fifty souls from among the Indians were added to the Lord and to our church, several of whom have been called to their reward, dying triumphant Christian deaths. During the last two years, however, it became evident to those intimately related to the work among our Indian friends that, to make it a success, it were essential to appoint to the mission alone a preacher whose entire time shall be given to it and its interests. This course having been recommended by the late session of our Conference, Bishop A. W. Wilson appointed me to this peculiar field of labor, in regard to which I wish to state that it meets with my unqualified approval. In return for what God has done for me, I feel there can no people too humble for me to serve, no self-denial too great to undergo, or no sacrifice too dear for me to offer to him. Thus counting myself happy of an opportunity to render to God a service, however humble it may prove, in trying to bring to God those for whom Christ died, I address myself to the work. The sincere desire of my heart and prayer to God is to make the mission a grand success. But in order to do so, it will be essential that the friends of the enterprise give it their sympathies, prayers, and financial support. It will be well to bear in mind the fact that it is not my enterprise, but that of the Mississippi Conference, and I their representative. As intimated before, I am willing to yield myself and my all a living sacrifice upon this altar, if, by so doing, the people will be brought to God; for surely its progenitors and friends will not withhold from it any good thing.' In conclusion, let me urge all to constantly pray for us, and at any time should you be moved by the Holy Spirit to contribute to its support and development, you need not wait for us to call on you, but send your remittance by registered mail, or money order, to Rev. J. O. Miller, Hermanville, Miss., or to me by registered mail to Toles, Kemper county, Miss.; or, if money order, on Meridian postoffice, Miss. More anon."

SOUTH SIDE AND POPLAR SPRING.

Our new Conference year at this charge began auspiciously. Our League and Sunday-school are improving. Every department of the South Side League is organized, and a junior came into existence last Sabbath, eager to work. The Missionary Society is doing well. The Poplar Spring Church will be seated and, perhaps, ceiled soon. Some of the South Side members have paid the subscriptions on their church-building debt; $125 has been paid in all and about $200 is still due. The most of this is covered by subscriptions. The following amounts have been paid since Conference: $5 by C. C. Easterling; $2.50 by W. D. Hawkins; $5 by C. C. Dunn, and $2.50 by J. B. Ormond. We are to begin a meeting March 20, Rev. Ira F. Hawkins preaching.

HENRY G. HAWKINS.

HOSPITABLE PONTOTOC.

I have just read an article in the ADVOCATE with the caption, "Historic Pontotoc," and, as pastor of the church here, I wish to speak a few words concerning hospitable Pontotoc.

Myself and family arrived here on Tuesday night before Christmas Day. The rain was falling, and it was a dismal, dark night; but we were met at the depot by two of Pontotoc's fine young men—Dr. C. D. Fontaine and Bro. Lee Thomasson, bank clerk, both stewards in the church. They had a closed carriage in readiness for us, and, having entered it, we were swiftly conveyed to one of the most elegant homes in our little city, where we were kindly entertained for the night. Since getting into the parsonage we have had no storm or cyclone, but gentle breezes have been continually blowing, bringing the substantials of life.

We have started out well upon our new work. Held a Church Conference last Sunday night, and the house was crowded to hear our interesting program, which consisted of speeches and papers from different members of the church on live and vital topics, such as temperance, etc. The congregation was entertained and profited for nearly two hours, and all went away well pleased.

Our church needs repairing, and we are trying to raise money for that purpose. We are also in need of spiritual repairs, and expect to begin a revival some time in April, and are praying for a Holy-Ghost baptism at that time. We trust in God, and the baptism of power is coming. Pray for us.

JOHN W. RAMSEY.

Pontotoc, Miss., Jan. 22, 1898.

CARROLLTON, MISS.

Saturday and Sunday last the Quarterly Conference for the Methodist Church, Carrollton, was held. Rev. J. B. Stone, P. E., preached to a good-sized audience Saturday, at 11 o'clock A. M. At 3 P. M. the Conference met. The report of the preacher, Rev. H. T. Cunningham, showed that the Sunday-school and Epworth League were well organized and doing a good work, and the general state of the church was good.

The stewards made a very satisfactory report of the temporal business of the church. All claims for the past year had been paid in full, and some with a good excess. The pastor's salary was advanced one hundred dollars more than it has heretofore been. The preacher, officers and members seem hopeful of a successful year's work.

Sunday was a beautiful day, and the people generally attended worship. There were fifty-five present at Sunday-school, and at 11 o'clock Mr. Stone preached a very comforting sermon to a large congregation. After the sermon the sacrament of the Lord's Supper was administered, almost the entire audience partaking thereof. The love-feast at three o'clock was a very spiritual occasion, and at 7 P. M. Mr. Stone again preached to a large congregation. All these services were attended and greatly enjoyed, not by Methodists alone, but by our people generally. The fellowship existing among the different churches of Carrollton is most delightful, and has been noticed and commended by Bros. Cunningham and Whitfield, our two new pastors this year.—Carrollton, Miss., Conservative.

MILLSAPS COLLEGE.

During the recent session of the Mississippi Annual Conference, which convened at Jackson, Miss., I was pleasantly domiciled on the site of the campus of Millsaps College, at the home of Miss Annie Linfield, a daughter of the sainted Linfield, of the Mississippi Conference, whom it was not my pleasure to have met, but have often heard him kindly spoken of as one of the pioneers and a leading preacher of our beloved Mississippi Methodism.

Miss Annie Linfield has charge of one of the boarding departments for Millsaps boys. Sister Annie has charge of ten boys. Now, I think I know what I speak, for I assure you I don't think you will find a more studious, obedient and quiet set of boys anywhere. Indeed, the boys in her care are not only fed well, but are kindly cared for in every other way necessary. Besides Sister Annie's kind attention, behold Prof. Muckinfuss, who sits at the head of the table, and his beautiful wife by his side. He and wife, with their intellectual looks, pleasant smiles and words, add no little to the benefit and pleasure of the boys, for they are all fond of them. In short, the intellectual and religious surroundings can not, doubtless, be surpassed.

It was my pleasure to be conducted by Prof. Muckinfuss through the various departments of Science Hall, where I saw some things that I knew and some things that I did not know anything about; hence I will not try to tell you what I saw and heard by my guide; even what I know, for four I will try to tell something that I don't know. But I will tell you a few things that I do know. I know that President Murrah and all concerned mean business, and I know that it did me good to see the boys "down to their knitting," and that their opportunities are almost unlimited. I am glad the people are welcoming my return to Energy mission. May God bless us all! Pray for us.

J. C. ELLIS.

INDIAN MISSION.

On last Friday evening I reached my destination (the Indian Mission). Owing to enfeebled health, inclement weather and bad roads, I could not arrive sooner, having traveled in my buggy a distance of one hundred and eighty-two miles. As I did not come at once, some of our Indian brethren supposed the "anompishe chitto eley" (pronounced uh-nom-pish-a-chitto e-ley), which means preacher big dead (as he no come). The local preacher is little, and the preacher in charge big preacher. The peculiarity of their language is said to lie in the fact that most everything is spoken backward. Instead of "big preacher dead," they have "preacher big dead," etc.

Yesterday we held our first public devotional exercise, which was attended by at least twenty-five Indians and four white brethren and friends. Our Indian brethren seemed to be perfectly happy over the arrival of their preacher. They sing well in English and in Choctaw, using our own hymn book and also "New Life."

After holding our prayer meeting, they incidentally (shall I not say, providentially?) selected the song, "He leadeth me," which thrilled my soul as it never did before. The idea that God was then leading me in this my new field of labor! When sung, I read the Scripture lessons in English (of course), and Bro. Jim Johnson, our Indian local preacher, read them in Choctaw. After a second hymn I took for my text, and tried to preach from Heb. xi, 6. I told them as best I could that all men worshiped some God, and the difference between other religions and ours is that our God is a living God, who can do all things; is present everywhere, and is willing to give everybody help, thus rewarding them who diligently seek him. During my efforts to preach, the power of the gospel to reach the human heart was clearly demonstrated in that one good woman, Sister Brokeshoulder, who does not understand English, when the Spirit was consciously present, would be moved to tears as though she understood everything. Having finished my talk I had Bro. Johnson to speak in Choctaw. My white brethren who heard him said he made a splendid talk. After which I asked all who would promise to be my friend and pray for me, and help me to do good, to give me their hand. And to my pleasant surprise nearly everyone, including the children down to five years of age, came and shook my hand. We then bowed down upon our knees, and was led in prayer by a brother Choctaw in English. In the course of his prayer he thanked God that he had heard their prayer, and had sent a preacher to preach to the red man; that he may be saved as well as the white man. Arising from our knees, many of their eyes and cheeks were bathed in tears, and more especially the one who prayed.

Our service having been finished, I organized them into a Church Conference, had their names called, noting those who were present, each one answering to his or her name. On nomination a secretary was elected, and, after the reading and approval of the Minutes, the first Church Conference, I am told, ever held by our Choctaw brethren was closed with the benediction.

One thing which impressed me much was their desire to have me notice their children. And with what joy they would tell me that their children belonged to the church—holding in their simplicity the grand truth of the gospel, that to be baptized is to become a member of the visible church of Christ. And what a rebuke I thought it should be to parents who, through social or ecclesiastical influences, withhold their children from baptism, thereby depriving them of the blessing of this grace. May we yet see the day when our Methodist fraternity, to say nothing of other communions, will joyfully yield up their children a living sacrifice to God, and secure for them in its fullness the blessing of his grace!

Let everyone who reads this pray a special prayer for the success of our mission among the Indians.

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"During the fall and winter of 1894 I was engaged in teaching at Public School No. 31, in Smith Co., near Tyler, Texas," writes Mr. J. F. Sneed, of Omen, Texas. "During this time my wife was badly afflicted with female weakness. We tried three of the best physicians in the county without benefit to my wife's health, but at great expense. My wife grew worse and we gave up in despair. She could not get in and out of doors without help. She was not able to stand on her feet long at a time, and complained of dragging down pains in the abdomen. Nothing but an untimely death seemed awaiting her. I wrote to Dr. Pierce for his advice. My wife took Dr. Pierce's Favorite Prescription and in six months was completly cured, at a cost of less than one month's treatment by the last physician we employed before consulting Dr. Pierce."

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THURSDAY, FEBRUARY 3, 1898.

"Why fret thee, soul.
For things beyond thy small control?
Do but thy part, and then shalt see
Heaven will have charge of these and thee:
Sow thou the seed and wait in peace."

The right time to be a Christian is all the time.

A skeptic is a man who puts out the light and then growls because he has to walk in the dark.

Do not be afraid of enthusiasm. To every one soul that needs the rein of discretion, there are ninety-nine that need the spur of zeal.

The easiest preaching in the world is that which is made up of coarse invective. It requires neither brains, culture, piety, nor study. Selah.

He is rich who hath enough to be charitable, and it is hard to be so poor that a noble mind may not find a way to that piece of goodness.—Sir Thos. Browne.

The lives of many professed Christians prove to the world that they do not believe what the Bible teaches as to the life beyond the grave.—Standard.

Nothing in human life can afford a liberal mind more rational and exquisite satisfaction than the approbation of a wise, a great, and a virtuous man.—Treasury.

The only faith that wears well and holds its color in all weathers is that which is woven of conviction and set with the sharp mordant of experience.—J. R. Lowell.

At twenty he wonders how one small head can carry all he knows; at sixty he marvels that how he could have passed through such a world as this and learned so little.

The best way to get rid of an enemy is to burn him out with kindness. This disposes of the enmity and at the same time benefits instead of injuring the man.—Selected.

The meeting of your obligations in office, store, parlor, or kitchen is as much a part of your religious life as is prayer, or reading the Word, or attendance upon the services of the sanctuary.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—C. H. Spurgeon.

If you prepare a dish of food carelessly, you do not expect Providence to make it palatable; neither if, through years of folly, you misguide your own life, need you expect divine interference to bring round everything at last as if you had done right.—John Ruskin.

MAKE THE CHURCH ATTRACTIVE.

It speaks well for modern Christianity that so much attention is being paid to the comfort and adornment of its houses of worship. Unshapely, uncomfortable and ill constructed churches are fast giving place to handsome and well arranged ones, where the worshiper is not forced to do penance while he worships. And this is as it should be. Congregations that neglect or refuse to erect church-buildings in keeping with their means and with the progress of the age do not deserve either temporal or spiritual success.

While this is an era of church building, and while costly church edifices are being reared in many places over the country, we fear that after the churches are finished far too little attention is paid to keeping them comfortable and attractive. We are not in favor of extravagance in church building or in church furnishings, but we are decidedly of the opinion that money spent in making our houses of worship neat and inviting is money well spent. Visitors and new-comers to a town judge very largely of the zeal and standing of a particular denomination by the form and appearance of its house of worship. No wonder that strangers are ofttimes repelled when they see the sanctuary bearing all the marks of neglect.

The care that is taken of a church, whether new or old, is a partial index to the zeal and spirituality of its membership. To erect a commodious and tasteful building, and then take no pains to keep it in order, is a short-sighted and hurtful policy. Many congregations, however, seem to think that the house of God can take care of itself. Consequently it gets out of repair, leaks go unstopped, the paint nearly all wears off, the benches break down, the stoves wear out, and every proposal for renovation and improvement is met by the hackneyed cry of "Hard times," or the shameful answer: "We must not be extravagant. What we have is good enough."

While the average church is well built, it can not be said that all, or even a majority of the churches, are well kept. There is far too little attention paid to the heating, lighting, ventilation and general comfort of church-buildings. These things are often attended to in a slip-shod, or haphazard way, greatly to the discomfort of the worshipers. The faithful few will attend in spite of such discomfort; but when the average worshiper knows that he will have to endure dirt, smoke, cold and general cheerlessness, he is pretty sure either to remain at home or to go to a more inviting church. If the club houses and theatres were as uncomfortable and unattractive as many of our churches are, they would lose a large share of their patronage. "The children of this world are wiser in their generation than the children of light." Every church ought to compare favorably in neatness, comfort and elegance with the best houses in the community. Looking after cleanliness, heating, attractiveness, etc., may seem like trifles to some; but trifles such as we have mentioned keep a large number of people away from church.

We hope there will be a general and genuine revival this year throughout our boarders in the matter of the care of churches. See to it that the sexton does his duty. If the church needs it, put on a fresh coat of paint.

Beauty of adornment and attractiveness of furnishings, however, will not draw outsiders to a church where the members are unsocial, unfriendly and exclusive.

Good music has a mighty drawing power, but let it not fall into the hands of the frivolous and worldly, else it will hardly be productive of the best spiritual results. True spirituality is a mighty magnet. Wherever God is truly honored and his presence genuinely manifested in an earnest and tender love for humanity, there the children of men are likely to gather in great numbers.

We have made a rule at the Arkansas Methodist office that only the subscribers who are paid up have a right to criticise the paper. If the paper were never so worthless, it would yet be better than is deserved by anybody who takes it and don't pay for it.—Arkansas Methodist.

A PERPETUAL REVIVAL.

At the recent session of the Mississippi Conference one pastor (there may have been more than one) reported a revival on his charge that lasted all the year, there being conversions and accessions to the church each Sunday during the year, with two or three exceptions. Dr. John Mathews, pastor of Centenary Church, St. Louis, reports converts and new members for nearly every service he holds. This is a long way in advance of the state of things in most charges, and is almost the high-water mark of church life. It is undoubtedly an indication of vigorous life, earnest faith, and aggressive effort. Moreover, it exposes the fallacy of the notion that revivals are possible only occasionally, at stated intervals, as the result of special effort.

It will be a glorious day when our people everywhere come to see the folly of depending so largely upon protracted and camp meetings to keep the church revived, and for winning new members to the church and to God's kingdom. The truth is, that for a large part of the time the most of our church members relax their spiritual energies and slacken their efforts, unwisely supposing that nothing can be done in the way of converting people and getting them into the church except at special times and seasons, when an evangelist or some noted preacher is present to bring down fire from heaven. Because of their lack of faith and co-operation, their pastor finds his hands tied, as it were, and so about all he attempts in many instances is to keep the church together.

For obvious reasons it may not be possible for every church to exhibit results such as we mentioned in the outset. So few of the members may be pious that the pastor and the faithful are not able to overcome the indifference and inconsistencies of the others. The community may be peculiarly immoral or indifferent, or, again, there may be little material left to work upon. Making allowances for these and other considerations, it is nevertheless true that most churches are sadly derelict in the matter of keeping up the fight against sin and Satan all the year. What has been done by a few pastors and churches can and ought to be done by multitudes of others, provided there is earnest, persistent, intelligent effort. God is always ready to co-operate with us, and give us the aid of his Spirit, if we are ready to receive him and co-operate with him in the work of redeeming the world.

It believers would be as fervent in prayer and earnest in labor at all times as many of them are during "revival seasons," revivals would be continuous, and not occasional. Since so large a number neither expect nor pray for visible results at each service, it is no wonder that little is accomplished. A church ought to be in good working trim all the time. Who would think much of a manufacturing enterprise that turns out products only during a few days or a few weeks of the year? To leave the settlement of difficulties, the reclamation of backsliders, and the conversion of sinners entirely to a week or more of revival effort, is like attempting to do a whole year's family washing at one time. Better a steady pace during the whole twelve months than unusual methods and high-pitched, but short lasting enthusiasm.

Success in maintaining a revival spirit and movement depends upon several conditions. It is not all the work of the pastor, nor all the work of the people, "for we are all members one of another, and we, being many, are one body in Christ." Unless there is faith, zeal, and unity on the part of the membership, a perpetual revival is out of the question.

Let the aim all along the line be to have a revival that shall know no cessation, no relaxation, no backward tendency. Let the motto in every church be, "All at work, and always at work." God will undoubtedly bless our work and honor our prayers if we labor steadfastly in the way he has appointed. Faith in God, patience in toil, and continuance in prayer, will inevitably produce, not transient, but permanent and far reaching results. With the help of God every charge can be brought up to the high level of spiritual fervor and activity of a perpetual revival. "Be ye steadfast, unmovable, always abounding in the work of the Lord."

VANDERBILT UNIVERSITY AND INTER-COLLEGIATE FOOTBALL.

At the last meeting of the Board of Trust of Vanderbilt University, held during the commencement last Summer, the following resolutions were introduced by Bishop J. C. Keener:

Whereas, Inter collegiate gymnastic contests have come to a plane of influence highly mischievous to the moral, social and educational well-being of the youth of this country; therefore, be it

Resolved, 1, That the Vanderbilt University withdraws from all such fields of contest, and hereby determines that all athletic games of its students shall be brought entirely within its own campus. And that in these games no other persons shall be allowed to take part but those who are connected with the university either as professors or students.

Resolved, 2, That any professor or student who shall directly or indirectly violate the letter or the spirit of this order of the Board of Trust, shall be discontinued from all connection with this institution.

These resolutions were defeated by a majority of one, but were referred to a committee which is expected to report at the next annual meeting of the Board. The personelle of the committee is as follows: Bishop J. C. Granbery, Bishop E. R. Hendrix, Bishop J. S. Key, Hon. W. C. Ratcliffe, and Major R. W. Millsaps.

That the report of this committee will be in line with Bishop Keener's resolutions we do not doubt in the least. But it is passing strange to us that a Board of which all our Bishops are members, together with a number of prominent and influential ministers and laymen, should think it necessary to wait a year before taking such action. Whatever may be said about football itself, inter collegiate football has not one single feature to recommend it. All our church schools from the highest to the lowest ought to taboo it at once.

If Bishop Keener's resolutions had been adopted, the church would have been in the lead on this question. As it is, no matter what action may be taken at the next Vanderbilt commencement, the church will get no credit for it, for the reason that she will be at the rear end of the procession. The heathenish thing has been condemned at the bar of public opinion. Many of the leading secular papers have spoken against it in thunder tones. Some States ahead have prohibited it. The United States government will have none of it in her schools at West Point and Annapolis. The church is put in a pitiable attitude when she follows instead of leading public opinion in a matter of this sort.

If there is one single thing to be said in favor of the perpetuation of these intercollegiate contests, our columns are open to any member of the Vanderbilt Board who wishes to become their champion.

MINISTERIAL SUCCESS.

Now that so many of our readers are entering upon a new Conference year, it seems in place to say, by way of gentle reminder, that ministerial success can not be altogether gauged by the size of the congregation, or the salary, or even by the number of converts reported, or the amount of benevolent money raised. For all these things may be affected by influences quite beyond the control of the toiler. He who seems to human eyes to fail may really succeed, according to the heavenly estimate. To do one's best with utmost conscientiousness, severely faithful, not sparing labor, lavish of self, loyal to all one's light, dead in earnest for the glory of God and the good of men—is not this success, no matter what comes of it? It is something open to all, whether in large stations or small.—Zion's Herald.

Lincoln, Neb., was the first city to adopt the curfew law, about two years ago. Omaha, Denver, Kansas City, Des Moines, Topeka and Evanston, Ill., are among the larger cities which have followed. The testimony in favor of the innovation is strong. The chief of police of St. Joseph, Mo., says that seven-eighths of the people give it their sincere approval. There has been a reduction of 50 per cent. in commitments to the Reform School from that city.—Times-Democrat.

An exchange says that "a Presbyterian Church was about to elect elders, and when a brother was named for the office a lady objected, on the ground that he did not take a church paper. In her view a man who did not take and read a denominational paper had not sufficient intelligence, or had not the interest in denominational affairs to fit him for the service of the eldership." That was a sensible woman, and her view was certainly correct. When men are made office-bearers in the church who do not take sufficient interest in its welfare to take and read their church paper to inform themselves in regard to the work of the church, what can be expected of them, and the society they represent, but failure? If men will not support the institutions of the church, they should not be placed in any official position to manage the affairs of the church.—Methodist Recorder.

Individuals are largely influenced by what they read, and the conversation they hear. It enters into the very life and finds expression. First, in their words; second, in their actions, and, third, in the very expression of the countenance. How careful then should we be in the selection of the literature we read and the company we keep! "Of the abundance of the heart the mouth speaketh."—Rev. J. G. Reed.

Hard times show us what people can do without, and what is really necessary. One by one the luxuries are lopped off. Then, too, when we are usually busy we find ourselves leaving undone what we do not regard as essential. The test of a thing's value in our eyes, or its lack of value, is the ease with which it can be spared.—Young People's Weekly.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—H. B. Stowe.

The man who sung and shouted at the revival meeting and then went home and scolded his wife for letting the fire go out, grumbled the next morning because his coffee did not suit him, and was ready to shout again at the next service, is the sort of a man who is an offense to all good people.—Baltimore Advocate.

NOTES.

We regret to have missed a call recently from Rev. J. Vital, editor of the Ideal American.

***

We regret to have missed a call recently from T. A. Luster, of the Louisiana Conference.

***

Dr. Knickerbocker's congregations at Louisiana Avenue continue to grow with the roll of time.

***

Rev. B. F. Cabel, president of Potter College, Bowling Green, Ky., was a caller at the ADVOCATE office recently during our absence.

***

Rev. C. H. Pittman has made an auspicious beginning on Shelby and Duncan charge. Development along all lines is the present outlook.

***

Bishop W. X.Ninde, of the M. E. Church, made a visit to the Crescent City recently, and let the light of his countenance shine into our sanctum.

***

Do not forget the Helm memorial service at Carondelet Street Church, next Sabbath afternoon, at four o'clock. Come early, if you want a seat.

***

Readers who are literary in their tastes will be delighted with our Tennyson series from the pen of our gifted correspondent, Miss Sallie White.

***

The people of Courtland, Miss., are much pleased with their new pastor, Rev. L. M. Lipscomb. The outlook for the year is decidedly encouraging.

***

Rev. J. W. Chambers, president of Whitworth Female College, made a brief sojourn in the Cresent City recently, and made an appreciated call at the ADVOCATE office.

Rev. J. S. Parker has made a fine beginning on Westville charge. He preaches to large congregations, and the gospel he preaches is proving itself "the power of God unto salvation."

***

We are glad to be able to present in this issue an account of the operations of the "Whosoever Will Mission." This is a work which merits the sympathies, prayers and help of all Christian people.

***

Under the wise and aggressive leadership of Rev. W. M. Williams, Gallman charge is making progress along all lines. His devoted flock are delighted to have him returned, and are showing their appreciation by hearty co operation in his plans of work as well as in other ways.

***

Rev. P. R. Knickerbocker and family (mother and sister) had a royal reception at Crowley. A conveyance met them at the depot, a committee of ladies was in waiting at the parsonage, and a luxurious repast was ready. The larder was well filled, and everything in readiness for home-keeping. Everything points to a prosperous pastorate.

***

We had the pleasure recently of enjoying the hospitalities of Bro. and Sister J. W. Wilkinson, of this city. Bro. Wilkinson is a son of one of the dearest friends of our earlier manhood—Rev. John Wilkinson, of the Louisiana Conference. Bro. Wilkinson is a worthy son of a distinguished sire. He is an ardent Methodist—one of the leading officials of Parker Memorial Church.

***

John Holliday, son of Rev. S. S. Holliday, of the Louisiana Conference, a bright boy of fifteen years old, was accidently shot and instantly killed last Saturday while out hunting. We buried him in the Ft. Jessup graveyard yesterday. A great shock to the family and community. A very large congregation was present at the funeral.

J. S. SANDERS.

Many, La., Jan. 24 1898.

We sympathize deeply with Bro. Holliday in his sore affliction, and pray that he and his may have sustaining grace in this time of sore affliction.

***

The January-February number of our Review lies on our table. We have been so very busy since it came that we have had time to read only one article in it, viz.: "The Apocalypse of Jesus Christ, the King of Glory. The Lord Mighty in Battle. By Bishop J. C. Keener." This production represents the thought and the research of years, and is a real masterpiece. So long as the Review can secure contributions of this calibre it will not lack readers in the cultured circles of Methodism. We may have more to say of this number of the Review later on.

***

Our news columns, in last week's issue, gave the names of the members of the new State Board of Health, recently appointed by Gov. Foster. In this week's issue we produce the Times-Democrat's cut and sketch of one of the appointees, Dr. Luther Sexton, who is known to many of our readers personally, and to all of them through his vigorous pen, which has sometimes graced our columns. We congratulate the State of Louisiana, and especially the people of this city, upon his selection for this responsible position. As for the Doctor himself, congratulations are not in order. So far as dollars and cents are concerned, he will be a loser.

***

By invitation we attended, a few days since, the annual meeting of the New Orleans W. C. T. U. There was quite a good attendance. The president, Mrs. Alice Zabie, was in the chair, and presided with her usual dignity and grace. Reports were read from all the superintendents of departments. These reports show that a considerable amount of work has been done along various lines. The exercises were varied by appropriate music and recitations. Brief impromptu talks were made by Revs. G. D. Parker and R. E. Steele. Captain Winterbottom, of the Salvation Army, also made a few remarks and sang some Army songs. The Countess di Brazza also made a short address in the interest of the Woman's National Council. Mrs. Zabie was re elected president; Mrs. S. S. Bothick, recording secretary; Mrs. M. H. Crouch, corresponding secretary, and Mrs. Bridges, treasurer.

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DR. LUTHER SEXTON.

Dr. Luther Sexton

Dr. Luther Sexton, who is one of the youngest appointees on the Board of Health, is also one of the most successful physicians in the city of New Orleans. Although only a resident of this city for the last seven years, he has risen to the front in the medical profession, and now enjoys a large and inorative practice.

Dr. Sexton is only thirty-eight years of age, and is a native of Crystal Springs, Miss. He is a brother of Hon. J. S. Sexton, one of the most prominent lawyers of Mississippi, who was recently urged to become a candidate for United States Senator to succeed Senator George. Another brother, J. F. Sexton, is a member of the Legislature and a leading planter of that State, and still another, Dr. J. S. Sexton, is a prominent physician of Wesson.

Dr. Sexton is a gradnate of the University of Mississippi at Oxford, where he was the first honor gold medal man. He graduated in 1882 at the Medical Department of the Tulane University, where he also won first honors and was valedictorian of his class. He was for three years in the Charity Hospital, two years as a student, and one as a physician. His first professional services was as inspector of the National Board of Health on the Mississippi river. He was also for six years in service on the Mississippi State Board of Health, and is ex-president of the State Medical Association of Mississippi.

In 1891 Dr. Sexton removed to New Orleans to accept a position under Dr. Logan as lecturer of minor surgery in the Medical Department of the Tulane University. He filled the position with exceptional ability. Afterward he was appointed visiting surgeon of the Charity Hospital. He has kept himself fully posted with the developments of modern medical science, and is to-day regarded as one of the best physicians of the city. He is examiner for five of the largest insurance companies doing business in the South, passing upon several million dollars' worth of business annually, and is surgeon for the Louisville and Nashville railroad.

Dr. Sexton, as a man, represents the rare combination of able physician and successful business man. In his business relations he has demonstrated that he possesses a financiering perception altogether uncommon to a professional man.

He is a gentleman of splendid and handsome physique, of extremely genial disposition, and is very popular in the city.

Dr. Sexton was in Toronto, Canada, last Fall when the yellow fever broke out in this city, and although he had never had it, he came immediately home and assumed his position at his post of duty. He treated about sixty cases of yellow fever, and was remarkably successful, losing only four or five. Dr. Sexton also excels in the literary branch of his profession. He is a contributor to several of the leading medical periodicals of the country, and has written some articles that attracted wide attention.—Times-Democrat.

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MISSISSIPPI CONFERENCE.

A program has been sent every preacher in the Conference, with the request that Sunday, Feb. 6, one service shall be devoted to the interests of the Parsonage and Home Mission Society. There are yet 25,000 Methodist women in our Conference who are not connected with the foreign or home mission departments of work. Let us make it the special effort of that occasion to increase our membership and the number of subscribers to Our Homes. If every woman will secure one new member, how greatly will our efficiency be enlarged!

Many societies were interrupted in the observance of the Week of Prayer. All such are urged to appoint another week for that important service as early as possible in February. Corresponding secretaries and treasurers are especially requested to be prompt, and send full reports of the last quarter's work. ADDIE PURNELL,
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FREE TO OUR READERS.

The eminent physician and scientist, Dr. Kilmer, after years of research and study, has discovered and given to the world a most remarkable remedy, known as Swamp-Root, for the cure of kidney and bladder troubles; the generous offer to send a bottle free that all may test its wonderful merits without expense, is in itself sufficient to give the public confidence and a desire to obtain it. Swamp Root has an established reputation as the most successful remedy, and is receiving the hearty endorsement of all up to date physicians, hospitals and homes. If our men and women readers are in need of a medicine of this kind, no time should be lost in sending their name and address to Dr. Kilmer & Co., Binghamton, N. Y., and receive a sample bottle and pamphlet, both sent absolutely free by mail. The regular sizes may be obtained at the drug stores. When writing please say you read this liberal offer in the NEW ORLEANS CHRISTIAN ADVOCATE.

PROCLAMATION.

Mardi Gras at New Orleans will this year be February 21 and 22, the latter being the most important day with the greatest number of attractions. The Texas and Pacific railway, the only line running through sleepers and coaches to New Orleans, will sell tickets from their Texas stations February 18, 19, 20, and 21; and from Louisiana stations February 19, 20, 21, and 22; all tickets limited to March 5. The rate will be only one fare for the round trip.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

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The first term of the current session of Millsaps College will close February 26, and the work of the Spring term will begin Monday, February 28 Students who are prepared to enter any of our classes half advanced will find this a favorable time to come.

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Jackson, Miss.

Rev. W. B. Van Valkenburgh, Lake Arthur, La., Jan. 28, 1898, writes: "I have returned from my first trip on the evening of the twenty-sixth. We are operating in parts of three parishes, viz.: Calcasieu, Cameron, and Vermilion. My trip just mentioned covered a distance of 125 miles; was gone twelve days and preached seven times at four of our regular appointments, of which there are nine, led one prayer meeting and led family devotion seventeen times. We have verily a small district."

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To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr. Horne's New Improved Regular $20.00 Electric Belt for only $6.66, a price that will make it possible for every person reading this advertisement to get one of our best belts at a nominal price. Never in the History of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.
Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture; in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $60.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.
YOU RUN NO RISK IN DEALING WITH US.
We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.
WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE
and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts CUT OUT COUPON
and send to us with your waist measure in inches. Don't delay. Order today if possible, otherwise you may forget it.
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112-114 DEARBORN ST., CHICAGO, ILL., U.S.A.
P. S.—If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know, who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ those who have used our Belts and can speak of their merits from personal experience.
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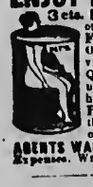

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IF I WERE YOU.

If I were you and had a friend
Who called a pleasant hour to spend,
I'd be polite enough to say,
"Well, you can choose what games we'll play."
That's what I'd do.

If I were you and went to school,
I'd never break the smallest rule;
And it should be my teacher's joy
To say she had no better boy.
And 'twould be true,
If I were you.

If I were you, I'd always tell
The truth, no matter what befell;
For two things only I despise—
A coward heart and telling lies;
And you would, too,
If I were you.

If I were you, I'd try my best
To do the things I here suggest;
Tho' since I am no one but me,
I can not very well, you see,
Know what I'd do
If I were you.

—The Independent.

DR. FRANKLIN AND THE BIBLE.

It is said of Dr. Franklin that during his residence in Paris, being invited to a party of the nobility, he produced a great sensation by one of his bold and ingenious movements. In the course of the evening the company engaged in free conversation. Christianity was then the great topic. The church was always ridiculed, and the Bible treated with unsparing severity.

Growing warmer and warmer in their sarcastic remarks, one nobleman commanded for a moment universal attention by asserting in a loud voice that the Bible was not only a piece of deception, but totally devoid of literary merit.

Although the entire company of Frenchmen nodded assent to the sentence, Franklin gave no signs of approval. As he was at that time a great favorite, his companions could not bear even a silent reproof from him, and they all asked his opinion. Franklin replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a book of rare excellence, which he had just fallen in with at one of the city bookstores; and as they had alluded to the literary character of the Bible, perhaps it might interest them to compare with that old volume the merits of the new prize. All were eager to have the Doctor read a portion of the new book. In a very grave manner he took the book from his pocket, and with propriety of utterance, read to them a poem. The poem made a deep impression. The admiring listeners pronounced it the best they had ever heard.

"It is beautiful," said one. "It is sublime," was the unanimous opinion. They all wished to know the name of the new book, and whether what had been read was a fair specimen of its contents.

"Certainly, gentlemen," said the Doctor, smiling at his triumph; "my book is full of such passages. It is no other than your good-for-nothing Bible, and I have merely read to you the prayer of the prophet Habakkuk." — London Christian Life.

CHILDHOOD.

Another fault in children is lack of appreciation of childhood. Boys and girls spend much time longing to be men and women which ought to be devoted to the business of being boys and girls. It is quite as important a thing in its way to be a boy or a girl as to be a man or a woman. A boy never has but one chance to be a boy; and if he misses that chance by wasting his time wishing he was a man, he never can be a boy at all. Perhaps every man now living can see where he missed his opportunity to be a boy. When he thinks of what he missed, he heartily wishes he had another chance to be a boy. Boyhood has its duties, opportunities, and responsibilities as well as manhood. It is an open question whether one who fails to be a boy will ever succeed in being a man. The chances are that if he wastes his opportunities in boyhood wishing he was a man, he will miss his mark in manhood regretting that he never can be a boy. There are but a few years allotted to boyhood, and during that period every boy should lay himself out for all that is in him to be a boy. The same philosophy applies to girlhood and womanhood. Whenever young people of either sex begin to gaze at the road several years ahead of them, their attention should be directed to the way which lies immediately at their feet. This is a lesson older people should do all they can to impress upon every boy and girl within the circle of their acquaintance and influence.—Youth's Advocate.

HALL'S Vegetable Sicilian HAIR RENEWER

Gray hair warns us of old age. Renew your hair and laugh at the warning. Challenge baldness —it won't come.

HAS A MAN A RIGHT TO DO WHAT HE WILLS WITH HIS MONEY?

That depends on what is meant by right. He may have a legal right, and yet not have a moral right; so that in the first sense we should answer Yes, and in the latter No! When a man has accumulated a fortune by whatever means, good or bad, it is his to hoard or to scatter as he pleases. He can go down the bay, and throw it all into the sea. Men can call him a fool; but he has not committed a crime for which he can be called to answer before the law. The law has no means of stopping a fool. He must act for himself and take the consequences. Nor is throwing away money the worst thing that can be done with it. If he goes to a saloon, and drinks and drinks till he is dead drunk; till he is more like a beast than a man; still, however much we may loathe him, and despise him, we have no power to restrain him. Worse still: a man may lavish his money upon a spendthrift son, who will scatter the thousands it has cost his father so much hard labor to accumulate. In that case the father has only himself to blame, for he has put temptation in the way of his son, and furnished him the means of self-destruction. But though he may not pay any penalty to law or to society, he may yet be made to suffer through the ingratitude of a worthless son, till he finds that it bites like a serpent and stings like an adder, and he cries out in horror and despair, "It had been better both for me and for my son if he had never been born!" There is many a young man in New York to-day, who has inherited a fortune that has been the curse of his life, since it has been a millstone about his neck to drag him down.—Messenger.

GOOD MANNERS.

Archbishop Whately says that "good manners are a part of good morals." We all acknowledge the truth of the trite saying that true politeness comes from the heart, and that it is only the outward and visible sign of the inward grace which makes us give up in small things to the comfort of others. But "assume the virtue if you have it not," for the polite person must always be more popular and give more pleasure to others than the rough and boorish one. A little courtesy costs nothing but a little thought, and it makes the wheels of society move vastly more smooth. We do not mean that the form of good manners should take the place of the reality, but unselfishness can be cultivated, and with its growth naturally comes politeness.—Housewife.

LACK OF IMAGINATION.

Much of the social irritation and many of the misunderstandings and alienations that embitter life do not arise from human perversity, but from lack of imagination. Some people appear to be absolutely destitute of the power of standing outside themselves and seeing how their own words and acts must impress others. They have good intentions, but they have no measures to estimate the impression that their manifestations of good intentions must make upon others. Consequently they go through life misunderstood, put down as cross-grained, inconsiderate or perverse, simply because they think that if they mean well, that is enough. It recently fell to an acquaintance of ours to bring together two of his friends who had long been alienated. Each one thought he had a just grievance against the other. A little explanation cleared up the whole matter in five minutes. There was no unfriendly intention on either side. The trouble was that one at least of the men was absolutely destitute of imagination. He could not imagine how his actions would impress the other. Lack of imagination will bring one into almost as many troubles as lack of sense.—The Watchman.

SYSTEM IN WORK.

If you would make the best use of your time, look after the minutes. Keep a strict account of every hour of time for a single week, setting down the exact manner in which every hour is spent, and see whether, when you come to review the record, you do not find it full of admonition and instruction. In this simple way one can readily understand the secret of her want of time. She will discover that she has given hours to idle talk, to indolence and to inconsiderable trifles which have yielded her neither profit nor pleasure. What is the remedy? Arrange your work in the order of comparative importance. Attend first to the things which are essential to be done, and let the unessentials take their turn afterwards. The difference in the amount of work accomplished will be astonishing, and we shall hear less frequently, "I have no time," as the excuse for any and all demands upon our leisure.—The Lutheran.

HONORING THE LORD.

An Ohio lawyer once came home, and said: "Wife, I have been converted; let us put up the family altar." "Husband," said she, "there are three lawyers in the parlor; perhaps we had better go into the kitchen to have prayer." "Wife," said he, "I have never invited the Lord Jesus into my house before, and I shall not take him into the kitchen." He went into the parlor and there confessed the Lord who had redeemed him. "Them that honor me I will honor," and for many years that lawyer sat in the highest seat of justice in this nation — John McLean, chief justice of the United States Supreme Court. — Pittsburg Advocate.

"I once met a thoughtful scholar," said Bishop Whipple, "who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things: 'First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind. Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream. Third, I have three motherless daughters (and he said it with tears in his eyes). They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel.'"

Beware of a dogmatic manner and overconfident bearing. Young people are often too confident of the correctness of their ideas and conclusions. They have not lived long enough to lose confidence in their own infallibility. They learn many things by painful experience because they will not be taught by older people who have already had the unpleasant experiences. Such boys and girls are so sure they are right that they will not listen to wise counsel. Confidence in themselves makes them overbearing in disposition toward others. All this shows them off in a very unfavorable light to others. It makes them unpleasant companions and unsafe associates. A child that suffers this spirit of willfulness—perhaps it would be better to say stubbornness—to grow upon it will lose friends and make enemies needlessly. It is better to be more gentle in disposition and less confident and aggressive in bearing.—Youth's Advocate.

Judging from my observation, lager beer is quite as likely to generate murder and crime as the stronger liquors. The one drunk on beer is really more dangerous than the one drunk on wine or whisky.—M. L. Holbrook, M. D.

Hygiene.

TO CURE HEADACHES.

SIMPLE REMEDIES THAT WILL BRING SPEEDY RELIEF TO SUFFERERS.

"A hot bath, a stroll in the fresh air, shampooing the head in weak soda water, or a timely nap in a cool, quiet room will sometimes stop a nervous headache," writes Dr. B. F. Herrick in the Ladies' Home Journal. "When overfatigued from shopping or sight-seeing a sponge dipped in very hot water and pressed repeatedly over the back of the neck between the ears will be found exceedingly refreshing, especially if the face and temples are afterward subjected to the same treatment. Neuralgia is caused not only by cold air, but by acidity of the stomach, starved nerves, imperfect teeth, or by indolence combined with a too generous diet. Heat is the best and quickest cure for this distressing pain. A hot flat-iron, passed rapidly and deftly over several folds of flannel laid on the affected spot, will often give relief in less than ten minutes, without the aid of medicine. Hot fomentations are of equal value; though when the skin is very tender it is more advisable to use dry heat, nothing being better for the purpose than bags of heated salt, flour or sand, which retain warmth for a long time. Cold water, applied by the finger tips to the nerves in front of the ear, has been known to dispel neuralgic pains like magic. When caused by acidity a dose of charcoal or soda will usually act as corrective. Sick headache is accompanied by bilious symptoms, and attacks usually come on when the person is overtired or below par physically. This is a disease of the first half of life, and often stops of its own accord after middle age. A careful diet is imperative in every case, sweetmeats and pastry being especially pernicious.

"Eating heartily when very tired, late dinners, eating irregularly, insufficient mastication or too much animal food, especially in the Spring or during the hot weather, are frequent causes of indigestion, causing headaches by reflex action."

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A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

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There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now, the disease advances until the face looks pale and sallow, puffy, or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand twenty four hours. If there is a sediment or settling, it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, Hospitals and Homes endorse it because of its remarkable success in the treatment of kidney and bladder troubles, or disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To Prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention NEW ORLEANS CHRISTIAN ADVOCATE and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.
Index tells.
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THE VALUE OF A CHURCH PAPER.

It is astonishing that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a denominational paper. It is simply impossible for church people to be to the largest degree useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church, for the denomination, and for Christianity, than what is expended in procuring good religious papers. Two cents a week for the year will secure the weekly visits of a great, strong, wholesome, and altogether superior religious paper. The general circulation of such a paper in a church is worth as much to a pastor as is an assistant in pastoral work. Church members can not intelligently give to or work for denominational societies and other objects of benevolence except they be familiar with the scope and manner of their operations, and such familiarity can come only from the weekly visits of a religious newspaper.

In all our churches there are many young members who were brought up outside of our denomination; there is also a considerable proportion of such as are more advanced in years. How can they know what our contemporary enterprises are, and how can they come into touch, either with the living present or with the hopeful future, except they take a weekly denominational paper? Men of wealth could not do better with hundreds, even thousands, of dollars than to aid the pastor in introducing a worthy denominational paper into the churches and missions. A pastor in this city a few weeks ago paid for twenty copies of such a paper to be sent to as many families connected with a mission of the church. Could he have made a better investment of the amount?—Christian Intelligencer.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

WHAT IT HAS DONE.

The best literature of thirty centuries is to be found in the Bible. Warriors have fought for it; martyrs have died for it. The sacred books of the Christian, the Mohammedan and the works of the philosophers have stolen its brightest gems. It fired the eloquence of an Alcuba and a Chrysostom, "upon whose lips the bees settled and left their honey there." It suggested the divine poems of Halevi, Ramon, and Milton. It awoke the intrepid genius of Maimonide, Spinoza, and Mendelssohn. It inspired the pictures of Raphael, the sculptures of Angelo, the music of Mendelssohn, Meyerbeer, Handel. This Book has destroyed Satanism. It was this Book that led the Pilgrim Fathers to found the American republic and it will yet inspire men to strike for Freedom and the recognition of personal rights. It has been the pioneer on the road of civilization. It has kindled a love for right, truth, and pure conduct. It has cheered the masses toiling for bread. It has brought hope and light and comfort into the homes of the afflicted. It inspired Montefiore, Howard and Fry to devote their lives to suffering humanity, and Reese and Cooper and Hirsch and Ward to provide for the wants of the poor. Then Solon and Justinian will be forgotten, Moses and Ezekiel will be influential for good. Even the oratory of Demosthenes and Cicero will fail to touch a sympathetic chord in the human breast, the eloquence of Isaiah and the sublime poetry of Amos will move the heart and subdue it to goodness. When the philosophies of Aristotle and Plato will be no more read the Psalms of David will still be joyous-sung, and the rule of life will be Solomon's wise, "Reverence to God and keep his commandments."—Exchange.

The Texas and Pacific are now running the finest chair cars in the South. Seats free.

President Warfield recently made a happy allusion in regard to literary criticism. Beaumont and Fletcher were two well-known men in England at the beginning of the seventeenth century. Jointly they issued a book of plays. In these last days some of our best critics have not been able to separate the work and say which belong to Fletcher and which to Beaumont, although they had the plays of both written separately by each of them. Are we not following blind leaders when we fall into line with those men who object this word in Genesis was written by Moses but that by some editor?"—The Ocelot.

SHEET MUSIC GIVEN AWAY.

Reader in introduction our magazine, AMERICAN WOMAN, we will give away forty-five pieces of music, full sheet size, songs and instrumental, by popular composers. The list includes numerous new pieces and many of the favorites, such as "Little Dreamer" waltzes, "Bonnie" gavotte, "Village Bells," "Remember Me, My Lady Knight," "My Baby's Grave," "Swinging," "Cuckoo," "Adieu," "For Old Love's Sake," and thirty-one others. If you bought this music at regular prices, it would cost you $16.75; but we will send the entire list absolutely free, if you send us two names, or 20 cents in stamps, to pay for AMERICAN WOMAN MAGAZINE, three months on trial. Address AMERICAN WOMAN CO., 119 Nassau Street, New York, N. Y.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

TERRELL.—JAMES LANDRUM TERRELL was born in Simpson county, Miss., Feb. 10, 1831. His parents were Hiram Terrell and Isabel Glass, and he was the sixth of a family of nine sons and three daughters raised to maturity. In his childhood his parents moved to Pike county, Miss., where he grew to manhood, receiving a home and literary training that fitted him for his calling in life. December 22, 1852, he was united in marriage to Miss Mary M. Sandell, and she, with their three daughters, survives him. In 1847 they moved to Louisiana, and settled near Mansfield, and engaged in farming. He served in the Confederate Army, but on account of ill-health did but little effective service. When the war closed he returned home poor and in bad health, but willing to work for those dependent upon him. He was a born farmer, and delighted in growing crops and caring for domestic animals. With these qualities he naturally succeeded in always having plenty at home, and he could easily have become a rich man had he, as a financier, measured up to his ability as a tiller of the soil. He discharged his duty, as he saw it, to his family, neighborhood, Church and State. The law of kindness was the rule by which he governed as father and master, and his patience with offenders showed whose teachings he followed. He joined the Methodist Church in early life and died a loyal member. His piety was unostensive—more in deed than in word—and he was self-assertive in nothing.

A close observer said, "He bestowed more favors than he asked for," and one with whom he had business dealings for many years said that he never knew a more honest man. He lived long and usefully—outlived all his family—and might have reached a ripe old age but for an accident. October 27, at night, he walked off his front gallery, and though the floor was but twenty-seven inches from the ground, the misstep broke the bone of his thigh, which resulted in blood-poison, that ended his precious life Dec. 2, 1897. There are bereaved ones left who loved him truly, and who can not understand the mystery of God's dealings with them; but they submit to him and believe that hereafter all will be made plain. HIS DAUGHTER.

ABBEY—On the eleventh of July, 1871, there was born to Mr. C. A. Abbey and his wife, Mrs. M. C. Abbey, a son, whom they named MAURICE. He grew up in a Christian home. Devoted to his parents, he had little desire for worldly society; so he developed in that which makes most stirling qualities of heart. When about seventeen years old he experienced religion and joined the M. E. Church, South, under the ministry of Rev. I. W. Cooper, at Edwards, Miss., where the family were then and afterward living. He was of a deeply serious nature. Religion with him meant a great deal—everything, indeed. Ambitious to make his way in the world, and capable of doing so, he yet subordinated this to filial duty. So he continued to aid the home folks with unremitting toil, chiefly on the farm. Early in the year 1897 he, with two younger brothers, opened fresh land of the Big Black swamp, in the edge of Warren county. Here, by diligent work, they produced a marvelous crop of cotton. While trying to harvest this, and cut off from the world by quarantine, he was seized by that direful disease, hematurial fever. In four days it terminated fatally—Oct. 22, 1897. He felt no fear. His father was permitted to cross the quarantine lines to see his loved son pass away. The mother also had the mournful dispensation to see him laid away—the mortal part—to wait the archangel's trump. We shall meet him again in that land of unclouded day.

A bereaved friend, J. P. D.

DENNIS—Mrs. NANCY E. DENNIS, daughter of William and Annie Pulliner, was born Nov. 14, 1861, and died Dec. 26, 1897, being a little more than thirty-three years of age. She was converted and joined the M. E. Church, South, at Short Creek, Yazoo county, Miss., at the age of fourteen. December 16, 1896, she was married to C. H. Dennis, with whom she lived happily for one year and eleven days, and then God took her to himself.

It was not the writer's privilege to know Sister Dennis, but a number of friends witness to the fact that she was a noble Christian woman. Her life was made beautiful by the graces of our holy religion. A devoted daughter, a faithful and loving wife, loved by every one as a friend, she will be sadly missed in the community.

Sister Dennis had frequently expressed the desire that the funeral service be held at the grave, but, to the grief of those to whom she was dearest, no minister could be present at the time. A large number of friends gathered at Short Creek Cemetery, where her body was quietly laid to rest Dec. 28.

Though our sister be dead, yet we know that she shall live again, and we look forward to a sweet reunion in that happy country where there will be no sad parting.

Our deep sympathy and earnest prayers go out for the bereaved husband and friends in this their great sorrow. H. J. MOORE.
Anding, Miss.

WALKER—Resolutions adopted by the Louisiana Avenue Sunday-school:

Whereas, Our heavenly Father, in his infinite mercy and goodness, has seen fit to take from our midst our beloved brother, RUDOLPH WALKER, and has transported him to a home beyond the skies; therefore, be it

Resolved, That we, bowing before the divine will of our Maker, deplore his sudden and untimely end, and heartily sympathize with his grief-stricken parents, and trust that our Master may be with them in their hour of adversity, now that they have lost one who, in every respect, proclaimed himself a godly and Christian young man with every promise of becoming a man after God's own heart.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and to the grief-stricken parents of the deceased.

MRS. H. J. HECK, for Com.

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He who would influence men must not live so severed from them that he ceases to know and understand them.—Van Oosterzee.

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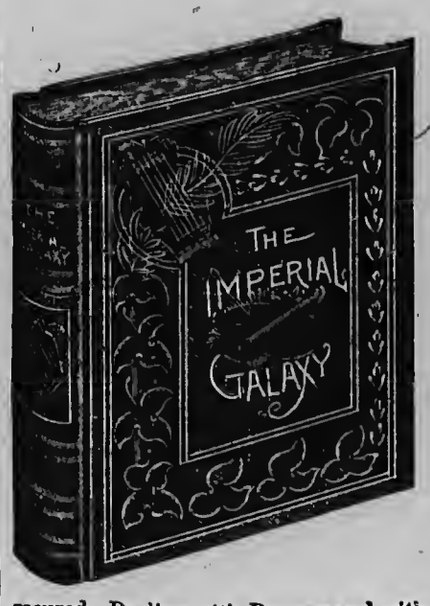
HO! EVERYBODY!



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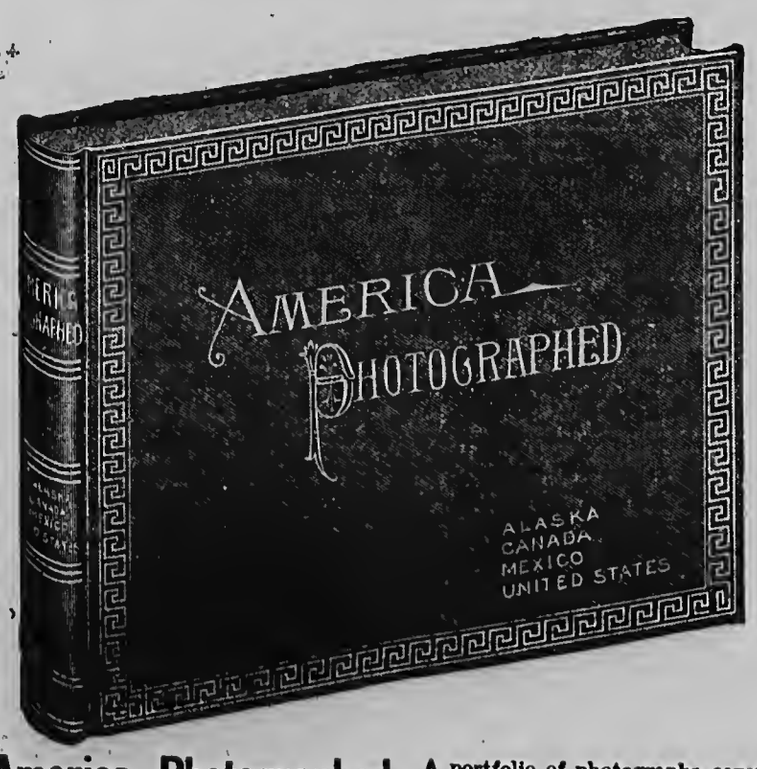

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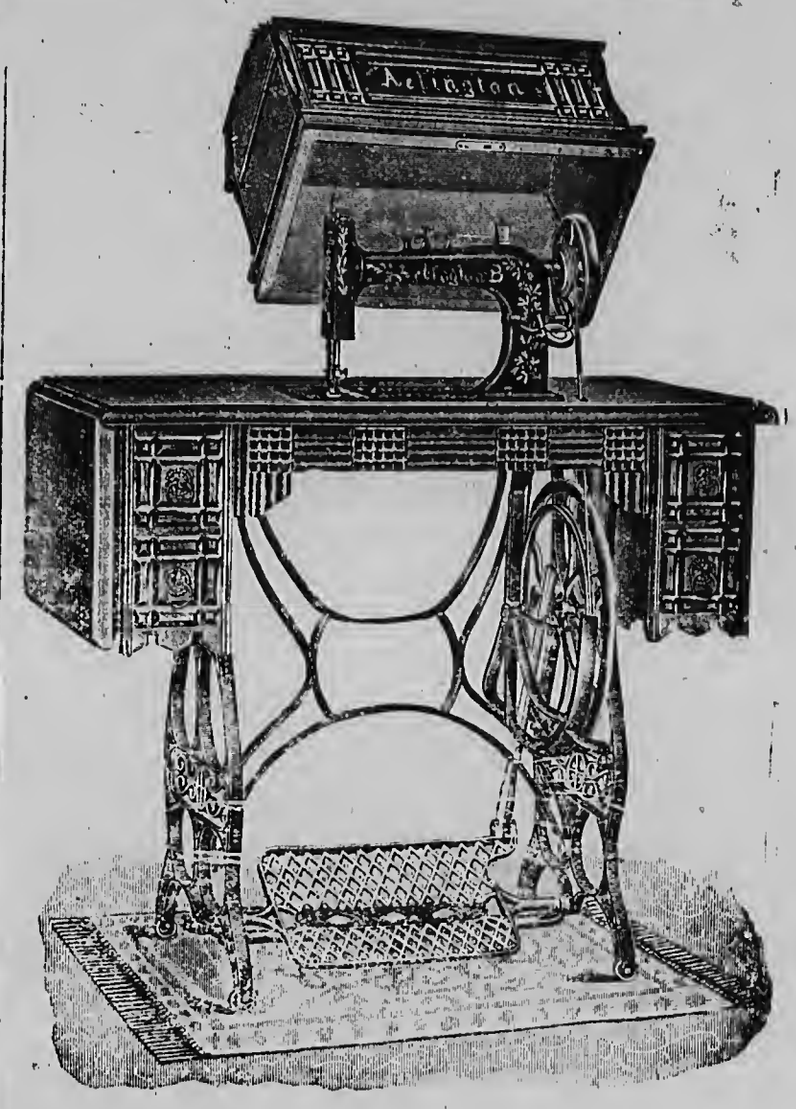

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THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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NEWS OF THE WEEK.

DOMESTIC.

The South Carolina Senate has passed a compulsory school attendance bill, the minimum yearly attendance to be eight weeks.

The new Board of Health of Louisiana organized on Monday evening, and, with Dr. Edmond Souchon as president, declared itself ready to undertake the responsible duties devolving upon it.

A mass meeting was held in this city last week, presided over by Mayor Flower, and an organization was formed to promote and foster the prosperity of the city of New Orleans and State of Louisiana.

President McKinley, at the manufacturers' banquet, on Jan. 23, said the promise of prosperity had been kept, and the morning of good times was on hand. He said that merchants now sought extension of trade instead of notes.

Rev. A. E. Smith, pastor of the Methodist Church at Defiance, Ohio, has announced from his pulpit that the high hat will no longer be tolerated in his church, and warned his congregation to hereafter leave them at home, as they will not be admitted.

According to the testimony of Tin Chin, a Chinese interpreter, who appeared before the Illinois Senate investigating committee at Chicago the other day, certain streets in that city are filled with opium dens, the proprietors of which pay $10 a week to the police for protection.

The golden jubilee of the Redemptorist Order in New Orleans was celebrated with the ringing of bells, the booming of artillery, music and pageantry and with prayers of thanksgiving on last Sunday. This order has built fine churches and established schools and convents in the fourth district of this city.

Miss Margaret Long, the second daughter of the Secretary of the Navy, has just passed a brilliant examination and matriculated in the senior class of the Medical School of Johns Hopkins University, at Baltimore. She intends to continue her studies in this institution until she is prepared to practice medicine at her home, Boston.

After a discussion, which lasted all day, and which was continued from previous days' sessions, the National House passed the bill for the relief of the book agents of the Methodist Episcopal Church, South, making an appropriation of $288,000 in their favor. Few claims have so long occupied the attention of Congress, or excited greater controversy and debate. The Publishing House in Nashville, valued, with its plant, at $700,000, was seized by the Federal authorities in 1862, and occupied until 1865. It is said that no private claim presented to Congress was so extensively supported by memorials and recommendations. As the bill has been favorably reported to the Senate, it may pass that body and become a law.

FOREIGN.

President Diaz, of Mexico, is soon to make a tour of the United States, and will visit a number of the larger cities in this country. He proposes to start on his journey towards the end of this month.

According to the dispatches, matters have assumed a more pacific aspect in China. It now seems certain that China has agreed to the terms upon which Great Britain proposed to guarantee a loan; hence it may be assumed that the British have gained the advantages which they sought to obtain. Germany has been placated with a long lease of the Kiao Chau harbor, which she seized some weeks ago. In the meantime Japan has sent her fleet to Wei-Hai-Wei, and it is very doubtful if China will ever be able to recover control of that important naval station.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—FIRST ROUND.

Guntown circuit, at Baldwyn	Feb. 5, 6
Corinth circuit, at Marvin	Thurs. 10
Jonesboro circuit, at Camp G	12, 13
Saltillo circuit, at Mooresville	16, 20
Booneville circuit, at Carollan, Wed.	23
Belmont circuit, at New Valley	26, 27
Brown's Creek cir., at P. Grove	Tues. Mar. 1
Marietta circuit, at Marietta	5, 6

HESLEP R. TUCKER, P. E.

SARDIS DIST.—FIRST ROUND.

Eureka	Friday.. Feb. 4
Courtland	5, 6
Pleasant Grove	12, 13
Charleston	19, 20
Cockrum	26, 27
Arkabutla	Mar. 5, 6
Nesbit	Tuesday.. 8
Tyro	12, 13

T. C. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Belen	Feb. 5, 6
Jonestown	6, 7
Lillihouse	12, 13
Friar's Point	13, 14
Gunnison	19, 20
Rosedale	20, 21
Bolivar	26, 27
Lehrton	Mar. 5, 8

J. W. DERMAN, P. E.

363 Theobold Ave., Greenville, Miss.

WINONA DIST.—FIRST ROUND.

Winona circuit	Feb. 5, 6
West	12, 13
Itta Bena and Sidon	16, 20
Indianola and Faisonia	28, 27
McNutt	Mar. 5, 8
Dublin and Brooklyn	12, 13
Black Hawk	19, 26

J. B. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Lagrange, at Double Springs	Feb. 4
Sturges, at Sturges	5, 6
Shuqualak, at Shuqualak	12, 13
Tibbee, at Tibbee	19, 20
Winstonville, at Hickory Grove	26, 27
Hebron, at Hebron	Mar. 5, 8
Cedar Bluff, at Phœbe	12, 13

R. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Bolzona, at Hickory Grove	Feb. 5, 6
Salem, at Smyrna	12, 13
Ethol, at Liberty Chapel	17
Chester, at Chester	19, 20
Walthall, at South Union	25
Eupora and Mahurn, at Eupora	26, 27
Ebenezer, at Ebenezer	Mar. 5, 6
Rural Hill, at Center Ridge	11
Ackerman, at Salem	12, 13
Louisville, at Louisville	19, 20

J. S. OAKLEY, P. E.

ABERDEEN DIST.—FIRST ROUND.

Shannon circuit	Feb. 5, 6
Quincy circuit	10
Amory station	12, 13
Buena Vista circuit	17
Houston mission	18
Houston and Wesley	19, 20
Okolona circuit	26, 27
Tremont circuit	Mar. 3
Fulton	5, 6

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Water Valley circuit, at Palestine	Feb. 5, 8
Banner circuit	Friday.. 11
Paris circuit, at Sarepta	12, 13
Tatum, at Dogwood Flat	19, 20
Minter City	26, 27
Chapel Hill, at Mars Hill	Tuesday.. Mar. 1
Slate Springs	5, 8
Bixley, at Old Town	Wednesday.. 9
Pittsboro, at Pine Ridge	12, 13

H. C. MOREHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FIRST ROUND.

Binnsville, at B'ville (W. A.M. and P.M.)	Feb. 2
Porterville, at Chapel Hill (Sat., Sun.)	5, 8
Lauderdale, at L. (S. P.M. and M. A.M.)	6, 7
Daleville, at Daleville (Sat. and Sun.)	12, 13
Wayne, at Liberty Hill	(Fri.) 18
Winchester, at Winchester (Sa., Su.)	16, 20
Waynesboro and State Line, at Buckatunna (Sun. P. M. and Mon. A. M.)	26, 21
Pachuta, at Salem	(Sat. and Sun.) 26, 27
Enterprise, at Enterprise	(Sun. P. M., and Mon. A. M.) 27, 28
Energy, at Manassas	(Fri.) Mar. 4
Matheraville, at Winnifred (S. and S.)	5, 6
Shubuta, at Shubuta (Sun. P. M. and Mon. A.M.)	6, 7

C. G. ANDREWS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Percy's Creek	Feb. 5, 6
Woodville	12, 13
Fayette	19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington	Mar. 5, 6
Roxie	12, 13
Rehoboth	19, 26
Centerville	26, 27
Harriston	April 2, 3

The district stewards will meet at the Methodist Church in Gloster at 11 o'clock, Feb. 15.

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

(In Part.)

Ellisville and Laurel	Feb. 5, 6
Purvis, at Purvis	12, 13
Biloxi	19, 20
Columbia, at C	26, 27

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Bogue Chitto, at Norfield	Feb. 5, 6
Wesson	12, 13
North Wesson, at North Wesson	12, 13
Martinsville, at Union Chapel	19, 20
Hazlehurst	20, 21
Summit, at Summit	Friday.. 25
Adams, at Adams	26, 27
Caseyville, at Bethesda	Mar. 5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Bloomtville	April 2, 3
Westville, at Westville	9, 10

J. M. WEEMS, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

North Bossier, at Plain Dealing	Feb. 4
Benton, at Alden	5, 6
Caddo, at Greenwood	8
Many, at Many	12, 13
Pleasant, at Pelican	15
Robeline, at Marthaville	19, 20
Grand Cane, at G. C.	22
Logansport, at Logansport	24
Mooringsport, at Mooringsport	28, 27
Shreveport—First Church	Mar. 6, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Coushatta, at Coushatta	20, 21
Mansfield, at Mansfield	28, 27

The district stewards will meet in pastor's office in First Church, Shreveport, at 10 A. M., Feb. 9, 1898.

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How to provide the advantages of special treatment, at a nominal price, to the afflicted who have been unable to secure it, has been a problem many have tried to solve. That it is practicable has finally been demonstrated by a man who, during the past twenty years, has done more for suffering humanity than any other human being. This man is Mr. H. H. Warner, the original proprietor and manufacturer of the world-famed Warner's Safe Cure.

Mr. Warner's many years of experience in the special treatment of kidney diseases led him to believe that equally good results could be obtained by offering the public, at a reasonable rate, special treatment for the several classes of disease to which mankind is liable. Since he severed his connection with the Warner Safe Cure Company, some five years ago, he has been working out his present plan of treatment, and has formed the Warner Nazaro Medicine Co., with offices in the St. Paul Building, 220 Broadway, New York.

He has completed arrangements with a number of the leading specialists of Greater New York, by which he has organized a Board of Physicians to give advice and treatment to people who could not otherwise avail themselves of their services.

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REV. W. C. BLACK,
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MARRIAGES.

WILSON—KILLIAN.—At the residence of the bride's brother, Mr. Joe Killian, near Mt. Pelia, La., Jan. 26, 1898, by Rev. F. N. Sweeney, Mr. John M. Wilson to Miss Ella Killian, both of St. Helena parish, La.

[illegible]-BAKER.—At the residence of the bride's father, near Pisgah, Rankin county, Miss., Jan. 26, 1898, by Rev. B. W. Lewis, Mr. C. E. Horne and Miss Maggie Baker, all of Rankin county, Miss.

SPRAGINS—DERRICK.—At the Methodist Church in Shelby, Miss., by Rev. H. S. Spragins, Rev. C. A. Spragins, of Lancaster, Texas, to Miss Florence E. Derrick, of Shelby, Miss.

HULSEY—HANSELL.—At the residence of the bride's father, Nettleton, Miss., Nov. 23, 1897, by Rev. W. A. Bowlin, Mr. John Hulsey, of Carbon Hill, Ala., and Miss Ella Hansell.

PARTLOW—THOMAS.—At the residence of the bride's father, Verona, Miss., Nov. 8, 1897, by Rev. W. A. Bowlin, Mr. Joe Partlow and Miss Lydie Thomas.

MAXWELL—CLEBURN.—At the residence of the bride's parents, Jan. 6, 1898, by Rev. B. A. Beeson, Mr. B. F. Maxwell and Miss Appie Cleburn, all of Copiah county, Miss.

PALMER—BOONE.—At the residence of the bride's father, near Sartinville, Miss., Jan. 17, 1898, by Rev. M. Ferrell, Mr. Walter C. Palmer, of Slate Springs, Miss., and Miss Ida Boone, of Pike county, Miss.

SMITH—BOONE.—At the residence of the bride's father, near Sartinville, Miss., Jan. 18, 1898, by Rev. M. Ferrell, Mr. Nulty Smith, of Wellman, Miss., and Miss Luvine Boone, of Pike county, Miss.

SMITH—BRASWELL.—At the residence of the bride's father, Mr. — — Braswell, Simshoro, La., Jan. 19, 1898, by Rev. J. H. Brown, Mr. N. L. Smith, of Gensville, La., to Miss Mattie Braswell.

LILES—JONES.—At the residence of the bride's mother, Mrs. Jennie Jones, Jan. 27, 1898, by Rev. J. H. Brown, Mr. J. P. Liles to Miss Alma Jones, all of Rochester, La.

HALL—COKER.—In the M. E. Church at Pleasant Hill, Miss., Jan. 26, 1898, by Rev. R. H. Barr, Mr. J. E. Hall, of Florida, to Miss Octavia Coker, of Pleasant Hill, Miss.

HOLLINGER—ANDERSON.—At the home of the bride's parents, Jan. 19, 1898, at 8 P. M., by Rev. E. E. Langford, Mr. J. W. Hollinger to Miss Bertha Anderson, all of Sharkey county, Miss.

STURGIS—LUHM.—At the home of the bride's parents, at Grace, Issaquena county, Miss., Jan. 24, 1898, at 3:30 P. M., by Rev. E. E. Langford, Mr. J. B. Sturgis, of Swiftwater, Miss., to Miss Emma Luhm.

HUFF—WILKINSON.—At White Chapel Church, St. Landry parish, La., Jan. 26, 1898, by Rev. H. S. Johns, Mr. William D. Huff to Miss Laura Wilkinson.

SEALES—WHITE.—At the residence of the parents of the bride, in Avoyelles parish, La., Jan. 26, 1898, by Rev. H. S. Johns, Mr. Walter Seales to Miss May White, daughter of Rev. Fred White.

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Christian Advocate.

VOL. 45.—NO. 6. NEW ORLEANS, THURSDAY, FEBRUARY 10, 1898. WHOLE NO. 2164

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning;
Every morn is a world made new.
You, who are weary of sorrow and sinning,
Here is a beautiful hope for you.
A hope for me, and a hope for you.

All the past things are passed over;
The tasks are done, and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds which smarted and bled,
Are healed with the healing that night has shed.

Yesterday now is a part of forever,
Bound up in a sheaf, which God holds tight,
With glad days and sad days and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine and sorrowful night.

Let them go, since we can not recall them,
Can not find and can not atone.
God, in his mercy, receive, forgive them!
Only the new days are our own.
To-day is ours, and to-day alone.

Here are the skies all burnished brightly;
Here is the spent earth all reborn;
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again!

Communications.

WOMAN'S SUFFRAGE IN THE WEST.

"It is said, that as the West goes, so goes the Union." I find these words in the closing paragraph in a recent communication to the ADVOCATE. Evidently they voice the sentiments of the writer, for she adds: "If that is true, we may expect, in the course of a few short years, to have our entire country going for woman's suffrage. God speed the day!"

Can it be possible? Do I understand aright? Does she really wish the same train of evils—divided homes, godless Sundays, et id—to be hurled, pell mell, on her own land? On Mississippi? If woman's suffrage is such a potent remedy for social evils, why has it not proved effective where they have the franchise? They have had the ballot in Wyoming twenty-five years. Has Wyoming less whisky and crime than Mississippi in proportion to the population? Are the morals better? Has the curfew proved effective there? Why do not the suffragists, where they have it their own way, put down the whisky and perfect legislation on these lines? Why is so little said about this modern Eden, and why are not the modern Adams kept straight? Why is it that all the women suffragists from every part of America are not emigrating to one or the other of this quartette—Colorado, Utah, Idaho, or Wyoming?

"Since the women have been allowed to vote, they have driven the saloon out of a number of towns in the State" (Colorado). I quote the correspondent. Why not out of all the towns in the State? Is there any other place under the sun where saloons have been closed? If so, by whose agency were they closed? Women suffragists? Has nothing ever been done in the interest of temperance save by the woman suffrage element?

Chas. H. Chapman, in his efforts to prove "The Right of Woman to the Ballot" (September Arena), shows very plainly that the ballot should be given to women, if they want it. He also proves that women can and may enter with impunity any business open to men, that of soldiery not being excepted.

In the late election in California there was a slight majority vote in the southern part of the State in favor of woman's suffrage; but, so far as I have been able to ascertain, it failed to carry in every town of any size in the State. In fact, woman's suffrage cut no figure in the election at all. It rarely came up; but when a public speaker did chance upon the subject, he not only granted that it was the right and privilege for them to have the franchise, but rather urged its adoption. It is a mistake, therefore, to attribute its failure to carry in the State to "the combined efforts of the liquor men in San Francisco." Woman's suffrage was a failure at that election simply because California did not want it. The liquor element in San Francisco did not fear the woman suffrage movement. Its influence was not considered a ripple on the political sea, since it had neither numerical strength or extensive influence in the State. The women speakers and writers advocating suffrage during the canvas admitted that the adoption of such a measure would not purge the evils, but they sought it as a natural right. In reality it seemed that they pandered to all parties in order to carry. That "woman's suffrage is a cleansing factor" I deny, for the bad women, and those under the liquor influence in San Francisco alone, will outnumber all those who desire the ballot in the State. That woman's suffrage enhances woman's opportunity to enter the professions I must object to, for are not women all over this land entering whenever or whatever profession she chooses when properly equipped? Outside of the quartette of States are found women pharmacists, physicians, lawyers, doctors, school presidents, ministers, and even book agents, many of whom are true and noble specimens of Christian womanhood. I know of several married couples in which the husband and wife are both physicians or ministers, thus each being complement of the other. I knew one couple, both of whom are ministers. The husband generally preaches, but the wife feels called upon to interrupt him at any time during the delivery of the discourse, whenever she deemed his theology at fault. She would rise and, with uplifted finger, say: "Stop, Fields, stop! It is this way!" Then she will fill in as long a parenthesis as she likes, even if it requires the remainder of the hour.

Seriously, though: Shall our own loved Southland take the West as an example? They are, or were, as a mass, ten years ago, a God-loving, God-fearing, Bible-reading people. An article in the Home Journal (December, 1897), in a glowing tribute to the South, bears a similar testimony. (This from the pen of a Northern writer.) The strongest advocates—nay, originators—of the new—or woman's—Bible come from the ranks of woman suffragists in the West. These women are theosophists, advanced thinkers, Christian scientists, spiritualists. They uphold in many instances divorce, no Sunday, no God, no home, and, in Utah,* where woman's suffrage is so strong, polygamy. Woman's suffrage seems to be a hot-bed for all the above evils. Can anyone wish this Pandora's box of ills opened in the South? I trow not. Woman's suffrage has been characterized as the "Woman's Christian Temperance Union gone to seed." The W. C. T. U., in its original conception, was grand, and had the noblest ends in view. It represents many true and devoted Christian women, as the life of Miss Frances Willard attests. Let us emulate the example of the highest types only, and by so doing preserve our reputation for unblemished Christian womanhood.

ALICE COLEMAN OATES.

*In Utah polygamists are disfranchised, so the women do the law-making and voting. No doubt in time the men there will be seeking suffrage.

LORD TENNYSON'S POETRY.

BY MISS SALLIE WHITE.

(Continued.)

For an example of perfect art we would refer to the unconscious torturing of the conscience of the guilty queen by the simple novice. The scene is wrought with singular power and effect.

But, passing on, we would speak of the varied qualities belonging to the true poet. The poetical quality is no one quality merely, but a combination of qualities, foremost among which we would rank feeling, sympathy, and an insight which is a result of this; a perception which is more of the heart than the brain; a true spiritual perception, by virtue of which the poet may commune with the spirit of nature, feeling the soul that is in all things about him. Burns found inspiration in a common daisy and in the misfortunes of a field mouse as truly as in the noble traditions and the beautiful peasant life of his own Scotland. Wordsworth breathes the spirit of the mountains, and the tempest and thunder-voices enter into him, permitting him to partake of their solemn, mystic life. To this high gift of feeling we must add power of thought, analysis, ability to interpret the sympathy of the mind, to realize and present it intelligently; not profound thought, no merely difficult thought, but inspired thought; thought that comes suddenly, swiftly, springing from a large intuition; thought glad and happy, because inspired, and also beautiful, pure, solemn and true. What is called imagination is, of course, requisite. The true poet needs, further, passion, intensity, glow, fervor. Whatever else he wants, he must have a great heart, capable of much emotion, of many emotions, deep, tender, true, and mighty. Then he must have the gift of expression, or else he were only "a dumb poet." He must have knowledge of words—fitting, true, beautiful, powerful words; and this more as a gift of nature than an acquirement. Together with all these an acute sense of the rhythm and music of speech must be his.

It would require much space to illustrate these several points in detail from Tennyson's writings. Take the first idea of sympathy, especially with nature. Of this Tennyson himself says:

"The poet in a golden clime was born,
With golden stars above;
Dower'd with the hate of hate, the scorn of scorn,
The love of love.
He saw thro' life and death, through good and ill,
He saw thro' his own soul,
The marvel of the Everlasting will,
An open scroll,
Before him lay."

In "Lockesley Hall" we have a description of love, the true poetry of life, with the picture presented in reverse, when the object loved has proven herself unworthy, unfaithful. Here nature and the poet's soul seem in perfect communion. But we must trust to our reader's knowledge of the poet's works to supply these illustrations. Scraps of quotation are always unsatisfactory.

An absence of humor is very noticeable in Tennyson. He very rarely makes you laugh. He does make you smile often, but these smiles are rather grim, not at all like true merriment—not that the writer of the two series of the "Northern Farmer" can possibly be destitute of humor. That "Quaaker feller" deserves to be immortal, if no one else that Tennyson has written about does. The "Day Dream" is a very pretty piece of by-play. And "The Grandmother," exquisitely pathetic as it is, has a vein of quaintness that is almost like fun running through it; but it is a fun that disposes you more to weep than laugh; the queer, marvelous blending in one of all the stages of life; the old woman of ninety seeing her "boys" at once as babies and as elderly men, and mixing up children and grandchildren, and her own long-past experiences—"Seventy years ago, my darling, seventy years ago"—with the wisest sayings and striking, heart-moving reflections upon life and death and the hereafter. But the vein of humor is one that Tennyson uses very sparingly indeed, though there are passages in "Maud" which show some power in this direction. Sarcasm and invective, again, are by no means favorite weapons with him. There is a fine piece of satire in "Sea Dreams," which Tennyson gives as a quotation. He almost apologizes for using it, as if he remembered his poet "dowered with the hate of hate, the scorn of scorn, the love of love," and makes the "gentle wife" in the poem supply the antidote.

"Nay," she said,
"I loathe it: he had never kindly heart,
Nor ever cared to better his own kind,
Who first wrote satire with no pity in it."

This is the passage:

"With all his conscience and one eye askew,
So false, he partly took himself for true;
Whose pious talk, when most his heart was dry,
Made wet the crafty crew's foot round his eye;
Who, never naming God except for gain,
So never took that useful name in vain;
Made Him his catspaw, and the Cross his tool,
And Christ the bait to trap his dupe and fool;
Nor deeds of gift, but gifts of grace he forged,
And snake-like slimed his victim ere he gorged;
And oft at Bible meetings, o'er the rest
Arising, did his holy oily best,
Dropping the too rough H in Hell and Heaven,
To spread the Word by which himself had thriven."

There is a fine scorn expressed in "Lady Clara Vere de Vere," a poem, to our mind, of very great power and beauty. It needs to be read as a whole. A fragment does not well indicate its drift.

It is universally admitted that Lord Tennyson was endowed with a fine lyrical genius, a rare gift in presenting a subject, or a thought, complete in a few lines or verses. The metre of "In Memoriam" is his own, and he has acquired a singular command over it, though it takes most readers a long time to become familiar with it. This remarkable work is, in truth, a collection of lyrics, each separate poem being complete in itself, while the whole is, of course, intended to form a system.

(To be continued.)

Correspondence.

NORTH MISSISSIPPI CONFERENCE NOTES.

Rev. S. B. Cox, P. C., of Jonesboro circuit, is very sick.

Rev. J. H. Shumaker is recovering from a severe attack of rheumatism.

Revs. K. A. Jones and W. A. Bowlin, who were sick during Conference, have both recovered health and are at work in their charges.

Mrs. Dr. Henry, one of the oldest members of our church in Greenwood, died recently.

Bros. Jones at Okolona, Clifford at Booneville, Foust at Guntown, and Woollard at Aberdeen, have been well received in their new charges and are beginning work with zeal and heartiness, as this scribe hath witnessed. Similar reports we hear of others.

Bro. Tucker enters upon his fourth year on Corinth district with unabated zeal and diligence. The district, under his wise administration, has made gratifying advancement on several lines, especially in reference to finances and church building.

Bro. Thames is looking after all the interests of Aberdeen district with his characteristic carefulness. He reports that four charges have advanced their pastors' salaries above previous assessments from fifty to one hundred dollars each—viz., Tupelo, Sparta, Nettleton circuit and Verona and Nettleton.

Dr. Sullivan and family are happy in their much-improved parsonage in Corinth.

Bro. Meek is burdened with desire for a new church in Tupelo. We hope his cherished purpose to build will be consummated in the near future.

Plans are being laid for a new church in Greenwood. It is expected to begin work on it early in the Spring. It is also contemplated to build, during this year, new churches in Winona and Greenville.

There is advancement in our Sunday-school work in several places. The home department work has been recently inaugurated at West Point, Tupelo and Inka, and teachers' libraries have been procured by the schools in Tupelo and Inka.

The school in Aberdeen will soon order at least fifty dollars' worth of books, and others are moving in the same lines. We desire as early as practicable to equip every Sunday-school in the Conference for enlargement and greater efficiency. To this I will gladly give information to all who desire in reference to the home department work and special rates on teachers' and other libraries.

The colporter and Sunday-school agent has recently visited Starkville, West Point, Okolona, Tupelo, Guntown, Booneville, Corinth, Inka and Aberdeen, and a few country churches; he has visited twenty pastoral charges since Conference. He hereby acknowledges indebtedness to the brother preachers and many others for cordial treatment and assistance in the work.

G. W. BACHMAN.

Kosciusko, Miss., Feb. 4, 1898.

THE GENERAL CONFERENCE OF 1898.

TRAVELING EXPENSES AND ENTERTAINMENT OF THE DELEGATES.

FINAL APPEAL.

Of the sum assessed on the Annual Conferences for the General Conference Expense Fund, just a little less than three fifths has been collected to the date of this final appeal—Jan. 31, 1898. The committee having this matter in hand feel constrained, therefore, to submit for the consideration of the church the following facts and figures, which tell their own story with great plainness of speech:

Ann'l Conf.	Assessed.	Collected.	Deficit.
Alabama	$1,100 40	$ 861 03	$ 239 37
Arkansas	393 40	161 55	231 85
Baltimore	1,464 00	.....	1,464 00
Columbia	38 40	38 50	.....
Denver	88 60	1 00	87 60
E. Columbia	49 20	21 60	27 60
E. Texas	549 60	381 25	168 35
Florida	748 00	415 27	332 73
German Mis'n	49 00	41 66	7 40
Holston	967 12	504 68	462 44
Illinois	144 00	64 11	79 89
Indian Mission	279 00	222 14	56 86
Kentucky	817 20	345 27	471 93
Little Rock	564 60	301 81	262 79
Los Angeles	120 00	119 00	1 00
Louisiana	708 00	427 06	280 94
Louisville	843 00	440 04	402 96
Memphis	924 00	630 32	293 68
Mississippi	860 70	590 40	270 30
Mex'n B'r Mis'n	15 80	4 00	11 80
Missouri	1,144 80	.....	1,144 80
New Mexico	54 00	45 15	8 85
N. Alabama	904 20	467 69	436 51
N. Carolina	1,144 20	992 45	151 75
N. Georgia	1,573 40	816 93	756 47
N. Mississippi	817 80	817 80	.....
N. Texas	1,026 00	491 75	534 25
Pacific	477 60	192 40	285 20
S. Carolina	1,333 20	781 94	551 26
S. Georgia	1,174 80	.....	1,174 80
S. W. Missouri	912 00	679 54	232 46
St. Louis	746 10	287 26	458 84
Tennessee	1,106 10	806 10	300 00
Texas	658 80	542 45	146 35
Virginia	2,248 20	1,764 24	483 96
W. Texas	458 40	383 65	74 75
Western	98 40	29 80	68 60
W. N. Carolina	921 60	797 68	123 92
W. Virginia	391 20	195 43	195 77
White River	373 20	265 80	107 40
Montana	63 00	.....	63 00
N. W. Texas	1,434 00	1,266 80	167 20
Total	$29,784 42	$17,164 89	$12,619 53

Thus it appears that of the 42 Conferences, only 2 have paid their assessments in full, 3 have collected two thirds and above, 30 half and above, 3 one-third, 4 are yet to be heard from. The collections are still in progress, and should be pushed to completion by the first of May, when this great representative body of Southern Methodism meets in the city of Baltimore, Md. The money should be promptly forwarded to Messrs. Barbee & Smith, Treasurers, Nashville, Tenn.

ALEX. G. BROWN, Chair'n,
Ashland, Va.

B. M. BURGHER, Sec.,
Dallas, Texas.

Selections.

THE ORIGIN OF THE OCEAN SPRINGS SICKNESS.

The assertion of the Mississippi State joint legislative committee appointed to trace the origin of the yellow fever on the coast last Fall, that it got to Ocean Springs through New Orleans has caused a great deal of surprise, and seems to be so much at variance with the hitherto generally accepted theory of that matter that an interview with some one competent to discuss the matter was sought by the Picayune. The object as to put this community in the right light before the world, and defend it against any such imputations as are made in that report. There is no one in New Orleans more competent to deal with this question than Dr. S. R. Olliphant, the ex-president of the State Board of Health, who was in an official position at that time, and was conversant with all of the facts. Besides he has come into information in regard to this particular matter which serves to throw an entirely different light upon the subject, and to show that the charge is based upon supposition and is made to divert attention from the accusations against the Ship Island quarantine station. Dr. Olliphant, however, since he has relinquished his office, is loath to enter into a newspaper controversy, but upon being pressed by a Picayune man for a statement, and realizing the gravity of the charge, and at the same time that the information in his possession should be made public, he consented to make the following statement:

"It is claimed that two men, residents of Ocean Springs, who had been in Guatemala, boarded the Breakwater at Porto Barrios on April 8, arrived in New Orleans, and proceeded to their home in Ocean Springs, arriving there on April 12. One of these men developed yellow fever on the night of his arrival home. From that one case they are inclined to base the spread of fever. Those men had been presumably working on a railroad in Guatemala. Now the claim is made that at that time yellow fever existed in Guatemala. I have been told that the marine hospital service are the accusers. The United States marine hospital service has no medical representative at Porto Barrios. Of course there is the United States consular agent there, but medical information from a consular agent is not considered medically authentic.

"This Porto Barrios has been under the direct medical supervision of the Louisiana State Board of Health for a number of years during the quarantine season, and our medical representative there, Dr. L. M. Finney, was dispatched there only a short time after the departure of those men from that place, and continued to supervise that section of country all during the Summer up to the close of the quarantine season. His regular reports indicated the entire absence of yellow fever there, and no passenger traffic was uninterrupted, and no suspicious cases presented themselves at the Mississippi river quarantine station during that Summer.

"In addition to that, Dr. Folkes, a gentleman connected with the Mississippi State Board of Health, assured me he had been there in his medical capacity for several months, and had left just a short time previous to the departure of these two men, and if there had been any yellow fever on that coast at all, it is more than probable it would have come under his observation.

"I also understand that when this man was taken sick, no doctor was called in, and, in fact, that all during his sickness he was not attended by any physician. The only evidence that they have on which to base the statement that he had the yellow fever is that of members of the family who say that he had black vomit. That is not sufficient to establish the fact that he had the yellow fever. Again, the man made the statement that he had, at intervals of one and two weeks before, had fever, which goes to show that he had malaria, which may have developed hemorrhagic tendencies when he reached home.

"While the fever may have been in New Orleans in July, or even June, in a mild form, it is highly improbable that had this case been yellow fever, it would have taken so long to become epidemic in Ocean Springs. It was not until Sept. 6 that it was definitely determined that yellow fever existed there—nearly five months after this supposed case appeared at Ocean Springs.

"In view of the facts in my possession, it is highly improbable that this statement is correct. It is improbable that the fever should have appeared and disappeared at Porto Barrios during the interval of Dr. Folkes leaving that place, and the arrival there of Dr. Finney, our inspector—a period of only a few weeks, and particularly so when the period of Dr. Finney's residence there was the most favorable for the development and spread of the disease."—Picayune.

A PETITION.

Lord! 'tis art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord, I offer thee,
Alas! but what I can,
Father Almighty, who hast made me man
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.'

—Southey.

Communications.

SALMAGUNDI.

MR. EDITOR: The January-February number of The Methodist Review has one article that is worth more than the price of the Review for a year. If it is possible for you to do so, I feel sure many of your subscribers would be thankful if you would make a place for it in the columns of the ADVOCATE. From beginning to end it is a gem of the first water. Highly poetic! Radiantly beautiful! Strikingly grand! It has the movement of a conquering hero's march as he goes to triumphant victory. It is a tribute—worthy of its author—to that One who has been said by another to be "the holiest among the mighty, and the mightiest among the holy; who, with his pierced hand, has raised up empires from their foundations, turned the stream of history from its old channels, and still continues to rule and guide the ages." The article is, "The Apocalypse of Jesus Christ," by Bishop John C. Keener.

In the November-December number of the same publication we have an article on "Sergeant S. Prentiss, by George J. Leftwich," that enables us to realize—to some extent—what a gifted son of genius was this marvelous man, who so impressed his fellows with his oratorical powers that even to this day his name can hardly be mentioned among Mississippians without their feeling an irresistible inclination to "lift their hats," or "give a cheer."

If your columns are not too crowded, this extract from pages 246 and 247 will, I feel sure, be a treat to your many readers, as well as "point a moral and adorn a tale:"

"When a child, he was afflicted with a violent fever that left him with a withered leg, and resulted in his permanent lameness. While his father was at sea a little daughter died, but the news reached him that it was Sergeant. He wrote home to the mother expressing thanks that it was the little lame boy rather than his sister; but he had not the ken of prophecy. Prentiss was low of stature, but the upper portion of his body was magnificently developed. His head has been termed a 'three-decker' by an enthusiastic admirer. His face was very handsome, and, judging from the mouth and lower portion, it would be called sensuous, though extremely attractive and intellectual. He wore a heavy suit of dark hair; his complexion was sallow. Nature gave him a withered limb, and compensated him for the defalcation by a most magnificent brain and a boundless imagination. What she lacked here she made up there with usury. It is often thus: the law of compensation amends numerous defects. When the sun is in perihelion, we are given notice that the corresponding aphelion must soon follow; where there is depression there must somewhere be elevation. The law of compensation rules in the moral and intellectual as well as physical world. In the poems of Homer and Milton how much does the human race owe to blindness! The consciousness of a maimed limb, a homely face, an uninteresting ancestry, has more than once made the world richer in great deeds. When the commissioners of the Confederate States went to Hampton Roads to meet Mr. Lincoln to try and end the war, a Union officer remarked of A. H. Stephens: 'The Lord seems to have robbed that man's body of nearly all its flesh and blood to make brains of them.' The facetious remark was not unmixed with wisdom. Prentiss' lame leg was constantly before him. He longed for a manly presence, and he yearned for the admiring gaze of men and women, attracted by perfect form; he pined for the strength and activity of the athlete; but his lame leg vetoed all his aspirations. It is one of the paradoxes of this world that men desire what they can not get, and aspire to be what they are not, nor can be. Prentiss, with all his beauty and all his powers, was displeased with himself; all of his gifts he minimized and depreciated. That he had them, no one could have known better than he; yet in his heart he would have preferred something else. But the maimed hand leaves the other arm with double strength, and very often a heart with redoubled energies and courage. Strange as it may seem, the world owes much to Prentiss' lame leg. But for it we may never have heard of Prentiss. Drawn to school in his little cart, then were formed the brave resolves of his heart to wrench from what was to him a cold world more than pity, to importune from her a grinding concession to a place on fame's eternal camping-ground. The very conversation his condition evoked lacerated his sensitive heart, and thenceforward there were no barriers he did not surmount in winning the applause of men. As Samson's strength was his destruction, so here Mr. Prentiss' overwrought zeal made such drafts on his stores of vitality that he bankrupted them in early manhood. The world sorrows for his overwrought and misspent life, and rejoices that the prodigious good of which his life was capable was left unperformed. He compelled mankind to elevate the standard to which it is possible for human intellect and human eloquence to reach. He shook the world with applause, and vanished."

When I had finished reading this extract, I wrote with my pencil along the margin, "The thorn in his flesh." A greater than Prentiss, fired with zeal for his Lord, and feeling disqualified for effective service because of "infirmities in the flesh," sighed in spirit, and cried to be delivered from such drawbacks as a "weak body" and a "contemptible speech." Some can ridicule natures as sensitive and high strung as those of a Prentiss and a Paul. There are people so stolid that nothing but "an appetite for sin" can move them.

As my opinion that Gal. vi, 11, may—without violence—read, "with what large LETTERS," seems to excite the risibilities of "Rex," I quote from a few authors their views. Canon Farrar—than whom I have seldom found a more careful and painstaking searcher for the truth, or one more fearless in its proclamation when discovered—in his "Messages of the Books"—a masterly production that I would advise all of our young ministers to buy and read—renders it: "Look at the large letters in which I have written to you with my own hand," and in a foot note he adds: "The size of the scrawled, uneven letters was probably due to the painfulness of the effort to write. Many congruent circumstances besides the apostle's habitual use of an amanuensis tend to prove that he suffered from short-sightedness, and probably opthalmia." Ellicott and Hammond both have it, "In what large letters;" Dean Alford has it, 'In what great and apparently unsightly letters," while Meyer says, "But . . . to catch the eyes of the readers, as something so especially important, . . . the apostle wrote it in very large letters," etc. I feel reasonably safe in such company.

Our Baptist brethren of Alexandria have just succeeded in finishing a beautiful house of worship, and, in honor of the event and of the dedi catory services, The Baptist Chronicle came out in a handsomely illustrated special edition. From the editorial columns of this paper I clip the following:

A correspondent in the CHRISTIAN ADVOCATE says that he is "more than willing to join in a memorial to the General Conference asking for such legislation as will restore and keep the hymnology of primitive Methodism to its place in the church and in the course of study. If the Bible is one of the books of the 'course,' our Standard Hymn Book should be right along side of it, as there is not a line or verse, paragraph or chapter, between the first chapter of Acts and the last of Revelations that bears the indubitable evidence of divine inspiration any plainer or clearer than does the great majority of the gospel hymns in that collection." It looks like this writer is a man worshiper, for, however grand may be the sentiment of those hymns, they were not inspired nor written by inspired men. Those hymn writers made no such claims. To claim for any human production the same place and importance with the Holy Scripture is to dishonor the Word of God and to "teach for doctrines the commandments of men." The Bible is the Book of books, and sad is the day when it is brought to the level of human productions. We think the trouble with our Methodist brethren has been along these lines.

From this extract it seems that our "adversaries" charge to a large communion what is but the unsupported opinion of a layman who speaks for himself alone.

F. D. VAN VALKENBURGH.

Pinoville, La., Jan. 28, 1898.

CREATION BY EVOLUTION.

BY REV. H. S. JOHNS.

From time immemorial the creation or the development of the earth has been an interesting study. We are here a people, a race, with intelligence, living upon a revolving ball which has the sun as the center of its orbit. How we came in this position, and, as people, into this higher state of intelligence, are the questions which to-day agitate the thinking public.

There are two theories upon this vitally interesting subject—one of evolution, the other of creation.

The hypothesis of the evolutionist is quite extensive. That theory goes back millions of years; but the greatest difficulty in evolution is to find a starting-point at all, since spontaneous generation can not be established. On the other hand, the Mosaic account in Genesis is thought by some to be full of errors. The supposed errors of Moses may be reduced to two. The first is in time. The geologist contends that the earth is millions of years old, while by the Genesis account six thousand years will extend back to Adam in the Garden of Eden. The second is concerning the creation of the sun. It is contended by the evolutionist that the earth has been thrown off from the sun, and, therefore, the sun was in existence long ages before the earth as occupying its present position, while the "strict constructionist" believes that the earth is the oldest, and that the sun was not in existence till the fourth day of creation. Let us examine these hypotheses.

Evolution has two objections which consign it to oblivion. First, it can find no definite beginning; second, it denies in part and in whole the existence of God.

The biblical account is the safest and surest; but even in that account the old ideas must be made to give place to more reasonable interpretations. When viewed as it is, the old biblical account shines out in full light, giving an easy solution to this puzzled question.

Let the earnest reader open a Bible at Gen. i, 1, "In the beginning God created the heaven and the earth." How far back that "beginning" was no one can tell; perhaps billions of years. If the earth was not here associated with "the heaven," we could conclude that "in the beginning" only referred to a time just five days prior to Adam. But by the heaven "being associated with the earth," it would seem that all material substances were created at one and the same time. A coincidental fact is that all planets seem to be composed of much the same matter as ours, and all suns as our sun. Thus it would appear that all material substances are of the same species; and, if so, why may not all have been created at the same time? "And the earth was without form and void; and darkness was upon the face of the deep." (Gen. i, 2.) Such was the condition of the earth when the Almighty looked upon it and determined to prepare it for man. How long the earth had been in this condition no one can tell. Perhaps prior to this the earth had filled other stations, and had in time undergone a thousand cataclysms. But just then the earth was literally "without form and void"—a floating, chaotic mass, with liquid surface, dense atmosphere, and no axial motion.

WORK OF THE FIRST DAY.

Upon this chaotic mass the Spirit of God moved, and axial motion was imparted, and God said, "Let there be light, and there was light." (Gen. i, 3.) What was this light? It was the light arising from the gathering together of the earth, and a faint light of the sun shining upon the thick bank of fog which had settled around the earth for centuries, now cracking and bursting as the earth turned upon its axis. God divides this light into day and night, which goes to prove that the sun is the source of it, for we can easily conceive that as the earth revolved, day and night would follow each other. Thus we see the first day's work is to give the earth motion and light—day and night follow as natural evolutions.

THE SECOND DAY'S WORK

was purely the evolution of the firmament, or, rather, gathering of the mists and the exposing the sky to view. As yet there was not a man to view it, but it was there to the view of the Creator. (See Gen. i, 6-8.)

THIRD DAY.

The third turn of the earth upon its axis was sufficient to gather the waters together into seas and oceans, and cause the land to appear. How natural!

The waters gathering together into seas, leaving the dry land which was warming under the dim rays of the sun; the grass appeared, and trees grew to perfection in a day under the immediate presence of the great Maker of the heavens and the earth!

WORK OF THE FOURTH DAY.

Upon the fourth day the sun appeared in all his glory. Increasing in light all along till now bursting in splendor through the hitherto impenetrable fogs, they are scattered and dissolved. The earth receives the full light and warmth from this celestial orb. Other suns and bodies receive fruits from this victory of King Sol; the moon and the stars shine upon the re-formed earth for the first time in ages!

By looking at the text in the Mosaic account (Gen. i, 14-19) we see nothing to the contradiction of the above theory. Observe, it is not said the sun was "created" upon the fourth day, but it is said, "Let there be light," "and God made," etc.

This, I think, is an accommodation of speech so frequent in the Scriptures, as, for instance, when Joshua commanded the sun and the moon to stand still (Josh. x, 12-15); again, when the sun went backward ten degrees in the dial of Ahaz. (Isaiah xxxviii.) If we take into consideration the vast magnitude of the sun, being by actual scientific measurement 866,200 miles in diameter, making a volume of matter over one million times greater than our earth, or about eight hundred times greater than all the planets, asteroids, comets and meteors which revolve around it, it seems, and is incredible, that the earth was created before the sun. The Bible does not teach such a glaring absurdity. The Mosaic account is sufficiently clear for all practical purposes. God saw his work that it was good; and the evening and the morning was the fourth day.

FIFTH DAY.

Upon the fifth day God commanded, and the waters brought forth. Great whales were created, and winged fowl. This was a day in which the Creator exercised his creative power.

SIXTH DAY.

The crowning work of all is the creation of man. "So God created man in his own image." (Gen. i, 27.) No evolution here!

Plaquemine, La.

MEMORY OF A SOUTHERN HOME.

There is a considerable difference of opinion among authors whether memory is a pleasurable emotion, at least of joys that are departed. Most of the poets decide against the emotion as agreeable. Byron says:

"Joy's recollection is no longer joy,
And sorrow's memory is a sorrow still."

Tennyson has it quoted from an older poet:

"This is truth the poet sings,
That a sorrow's crown of sorrow
Is remembering happier things."

Here is L. E. Landon's view:

"O tell me not that memory
Sheds gladness o'er the past;
What is recalled by faded flowers
Save that they did not last;
Is it not better to forget
Than to remember and regret?"

Here, however, is a contrary view from equally great authority as any quoted:

"Let fate do her worst,
There are moments of joy,
Bright dreams of the past,
Which she can not destroy;
Which come in the night-time of sorrow and care,
And bring back the features which joy used to wear."

Be the question decided either way, it is still true that memory outlives all hope or joy, as was said by some poet:

"Campbell is dead, great Rogers still survives;
So hope departs, while memory remains."

Often, also, distance of years past brings the same enchantment, mentally, that takes place in the physical sphere, and "robes the mountain in its azure hue." Who, as he descends the autumnal slope of age, remembers aught but its pleasures? Who thinks of broken toys, missed lessons, or punishment of childish errors, or anything that troubled those halcyon days? And who, that has reached mature years but is full of those sweet memories of happy childhood, especially of the "home, sweet home," in which those days were passed? But to cease this prelude, let me describe one of memory's pictures, which, by her magic wand, is brought before me until I "steep myself in elysian reverie a momentary dream," that the gate to childhood's garden is open again.

But come, Memory, to your task; wave the magic wand, and what do I see? A large, squarely built, old-fashioned brick country house away in the extreme southern portion of Mississippi, rising in its spacious proportions among giant forest trees. There was nothing pretentious or specially magnificent in its appearance; in size, perhaps superior to the most of modern dwellings. Here was my childhood's home, as dear as any which poets have ever sung or tourists described. But the natural beauties of its surroundings was as nothing compared to happiness within, "for 'tis home where'er the heart is." Prominent in my recollection are, first, my dear and honored parents, ever ready to minister to the enjoyment and profit of the children, and welcome to the house all their friends with cordial hospitality. As this was 'befo' de wah," here, too, were the shining faces of the happy negroes; yes, happy, in spite of all the commiseration and sympathy of the misinformed. They echo the master's welcome to all who enter, and the children are their especial favorites. "Howdy, young miss; how is young master?" We come round the spacious board, where was always a large company, not only the family, but other guests. Many times the wayfarer, or destitute, who could not bid again, were called to the feast. Here we passed the golden days of childhood. Is not that the real "golden age," where all is bright and happy ere sin and sorrow have dimmed its brightness or marred its joys? We had our amusements, in which our parents joined; but our work, too, our studies, were prominent, and we were much profited by our mother's reading to us. I can see her now in her large arm-chair Sunday evening. I never hear the title of certain books without this association. Pilgrim's Progress, Shepherd of Salisbury Plain, Dairyman's Daughter, and others, bring forcibly to mind these pleasant by-gone hours. But a specially sweet memory is Sunday at the family prayer, where black and white were present; the stalwart African sons of toil, with clean clothes, seated on a bench, with smiling greetings: "Good mornin', massa," etc. A short passage of Scripture was read, perhaps a simple comment, and then the singing, heartily joined in and sonorously sung by these colored brethren; then a short, earnest prayer, and we all, with happy hearts, adjourned to breakfast, enjoying the leisure of Sunday rest. We lived in the country, and sometimes passed the day at home; then we attended the church, built for the negroes in our yard, where a preacher, employed by the neighboring planters, held service. He would be simple and interesting, often giving them incidents in Scripture history, and comment on them. Here, as at prayers in the family, the singing was heartily joined in, and sometimes the most musical raising the tune. The religious education of our negroes was carefully attended to, and the results may seem small; perhaps some fruit may have been brought forth. Sunday afternoons we all taught little Sunday-school classes, even the youngest assisting in the work. Those who could not read were taught orally, or would read the Bible, if they could read. They were encouraged to learn, and often at night would come to us to get a lesson. One of our servants, in answer to those who, after the freedom of the negroes, wished to teach him to read, informed his would-be teachers that his young mistress had taught him—perhaps much to their surprise. One of our Sunday employments was visiting the "quarters," where our negroes lived. We enjoyed walking there with our parents, and our reception was always most cordial, and distinguished gifts of eggs would be made us, which we highly prized. Sometimes we visited the old and sick; read and sung hymns with them. One of our special favorites was "Mammy," a valued friend as well as nurse. A more faithful, devoted friend, a truer heart, never lived. We used to say her soul was white. It was purer, and whiter, too, than many with a fairer skin. She never swerved in her long life from duty to us, and the secrets of our valuables, hidden, and confided to her, were never disclosed amid war's pillage and desolation—a noble type of the by-gone mammy of past generations. After living to the age of ninety, but a few years since, she was laid by the side of our family in our own burying-ground, and, no doubt, has received the award, "Well done, good and faithful servant." No one more faithful ever lived. Though free from her master's death, she remained with us, as devoted to our interests as in past days.

Such was our patriarchal home of the old South; and there is a sadness in remembering it. Where are the beloved inmates in that ideal home, which made it indeed our home? Their sacred dust rests near that spot, and the various residents, their children, are scattered far—some at the bridal and some at the tomb. But the thought is not all sad. Was not this a type of a heavenly home, where we shall be reunited to all that made home happy here?

"Nearer the great white throne,
Nearer the jasper sea,
Where the many mansions be."

There will our home be eternal, for we look for the many mansions with our heavenly Father, and seek a city which hath foundations. Yes, though the earthly house of our tabernacle be dissolved, we have a house, not made with hands, whose builder and maker is God.

MAGGIE C.

Brookaville, Miss.

Selections.

"PETER AND ME."

Jesus Christ keeps open doors for penitent backsliders. To the lukewarm whose spiritual pulse is feeble, as well as to those who have fallen into open, flagrant sin, the inviting voice is, "Remember whence thou hast fallen, and repent, and do thy first works." Thousands in our churches sorely need a reconversion. My friend, if you have grown cold in heart and indolent in duty, if prayer has become a penance and the world has eaten out your love of the Master, don't go hunting amid the rubbish of memory for a lost religion. Give up that old "hope," and seek for a better. A revival within the churches would prepare the way for a mighty converting work outside. If Peter sinned grievously, he repented deeply, and worked grandly, and fought gloriously until his heroic martyrdom brought to him his resplendent crown. Dig down deep, my friend, and lay the foundations of a new and stronger life on Jesus Christ. If Christ once kindly said, "and Peter," you can write your name in the same roll of penitents, and say, "Peter and me."—Doctor Cuyler.

If you are abiding in Christ, you are reproducing yourself in thousands of instances when you are wholly unaware of it. Out of the personal relationship between the soul and Christ come the fruits of holy living. The vine does not bear fruit of itself; it bears its fruit through the branches. Our unconscious influence thus becomes far more fruitful than our conscious influence. In the last great day many will bewail that they have accomplished so little, and, looking at the scanty results, will say, "When saw we thee hungry, and fed thee? or athirst, and gave thee drink?" to find that unconsciously their lives had abounded in fruits well pleasing in the Master's sight. It is from such holy lives as this that is derived our Master's highest joy. It is when the whole body of Christ becomes instinct with his Spirit that the world is made conscious of his divine headship over the church.—Bishop Hendrix.

Let us not forget that there are two side to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in some other land are made glad by them.—M. J. Savage.

WALL PAPER.

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FROM THE WORK.

Rev. J. A. B. Jones, Magnolia, Miss.: "I am delighted to assure you that the contract and bond for building our new church in Magnolia have been signed, and the work has begun. L. W. McDaniel and Louis Lenoir are the contractors. The location secured by our noble women is, of course, the most desirable in this city for the building. When completed, we will have one of the most convenient, comfortable and handsome church edifices in the State. I am now constantly singing in my heart the long-meter Doxology. Through January we have been subjected to an incessant pounding."

Rev. P. H. Fontaine, Hagerman, New Mexico, Jan. 31, 1898: "We have just closed a good meeting here, resulting in thirteen accessions to our church on profession of faith, and a number of conversions, reclamations, and sanctifications, beside several family altars erected and several constrained to stop the tobacco habit. Bro. Lallance gave valuable aid, and preached with power and demonstration of the Spirit. Hagerman is a small village on the Pecos Valley railway. The population is gathered from almost every State in the Union. There is a depressed condition of affairs now on account of the failure of the sugar-beet crop of 1897. The climate is not to be compared with that of my native, sunny Southland. There is no such atmosphere to me as that of the pine woods of Mississippi."

Rev. Percy R. Knickerbocker, Crowley, La., Jan. 31, 1898: "We arrived at Crowley on the Saturday after Conference, and began work at once. On the Friday following my mother and sister came over, and were very graciously received by a delegation of ladies, who had fixed up the parsonage until it fairly beamed a welcome to us. The larder was full, and about $25 was raised by them for putting in some necessary furniture at once. We have raised since about $100 in payment of a debt on parsonage and for putting in a cistern. Our congregations have averaged 275. We suppose curiosity has much to do with this. All the organized forces in the church—the P. and H. M. Society, W. F. M. Society, and the Ladies' Aid—have started out with New Year resolutions. 'The signs of the times' seem to be propitious."

Rev. L. M. Lipscomb: "It is within the reach of the preachers of the three patronizing Conferences to make the NEW ORLEANS CHRISTIAN ADVOCATE a permanent and increasing success. By little effort and diligence and timely and cordial mention they can put it on a well-bottom financial basis, and the present stage of the church and the demands of the times make it an over-whelming and all-important consideration. We have foes to face and battles to fight to-day that we can not postpone till to-morrow. We live in a peculiar and awful time; an age on ages telling. Let the ministry and church of the first-born be in her deadness and lethargy and not on her strength. Let every Christian heart be on fire and every life aflame with earnestness, zeal, energy, and righteousness. There never was a period in the history of the church when she needed more than now to use every organ of life, every power of thought, every energy of soul, every faculty, capability, and resource in her full possession; to give direction to thought, soul to morality, vitality to goodness, potentiality, and point to truth."

Rev. B. W. Lewis, Fannin, Miss., Jan. 1898: "We have reached our new home, and already feel quite at home with these good people, who have given us a warm welcome. The parsonage is like a neat little cottage, and the ladies of the church (in the form of the P. and H. M. S.) deserve considerable credit for being so mindful of their pastor. My predecessor, Bro. King, has done much for these people, and has left the church in splendid condition, the pastor having hearty co-operation of his people in whatever he undertakes. What a blessing the new preacher experiences upon following such a man! May the blessing of God rest upon him, and he speedily restored to health! Owing to the inclemency of the weather, we have not been able to visit other of our churches yet. On account of a series of mistakes, we have not yet been able to get our horse; yet we have been very comfortably domiciled with one of our stewards, Mr. R. Ellis. The people, as well as the depot agents, get the initials of the different Lewises in the Conference mixed, and while we have been waiting for our things to come from Jackson—as we thought—they have visited the Brandon parsonage, as well as taking quite a stay-over at the depot. May this be the most successful year in the history of the ADVOCATE!"

Rev. Robt. H. Barr: "This is my third year on the Vinaville charge, and I believe that the prospects are brighter than at any time during my ministerial experience. Our first Quarterly Conference is over, with the financial report in advance of last year at this time. I have a compact work this year beginning with Marion, east of Meridian, five miles, and extending south of the city six miles, with five appointments. This is a watermelon and fruit country. Some of my people handle as much cash in the Summer as they do in the Fall, raising and selling fruit; so you see that the preachsr is solid so far as a living is concerned. We have one of the best presiding elders in the Mississippi Conference. The people all love him. Bro. Andrews never does get in a hurry to get back home from a Quarterly Conference, but is ready and willing to stay as long as he can do good. He is growing in favor with our good Baptist brethren. At our last Quarterly Conference one gave him a dollar for the sermon that he preached on Sunday, at 11 A. M. I want to tell you the joke. He eulogized them for the beautiful church edifice which they have erected in our little town at Pleasant Hill, and the gentleman that gave the dollar duplicated about one dollar for everyone that the whole church put into it. The Baptists say that he is a whale full grown in the pulpit. So we are moving along. God grant that this may be the grandest year in the history of the Meridian district. Oh, that God may fill all of her preachers and presiding elders with more zeal for the world's conquest than ever before, and may a wave of holiness sweep over the entire district that shall make the angels strike a new note of joy amid the dazzling splendor of God's throne! Pray for us."

THE LITERARY LABORS OF GENIUS.

Scott is said to have written "Waverley" in less than six weeks. He wrote very rapidly, seldom revised, and, as a consequence, his novels are full of blunders, inaccuracies and anachronisms.

Burns committed his poems to memory as he composed them, and when he sat down to write he had before him no labor of composition, but only the task of writing down what he had already finished.

Gibbon devoted over twenty years of his life to the labor of reading for and writing the "Decline and Fall." It is one of the most stupendous literary feats ever accomplished by the labor of one man.

Thomas Moore often wrote a short poem almost impromptu. He consumed over two years in reading and preparing material for "Lallah Rookh," and two years more in writing that inimitable poem.

Irving wrote the first 120 pages of "Bracebridge Hall" in ten days; the "Alhambra" was mostly written during the three months he spent in that palace; his "Life of George Washington" required nearly five years.

Emerson is reported often to have spent from six months to a year in the composition of one or two short essays. His object was the condensation of the greatest possible thought into the fewest number of words.

Froude passed seven years in collecting materials in writing his "History of England." He was very careful in the selection of data, and spent whole days in the effort to verify a single fact or citation.

One of Milton's biographers says that nearly twenty years elapsed between the sketching out of the plan of "Paradise Lost" and the completion of that work. The actual labor of composition was condensed into two or three years.

Dickens says, in the introduction to "David Copperfield," that he spent two years in the composition of that story. He did not usually require so long a time, many of his novels being finished in less than a year, and most of his shorter stories in a few days.

George Eliot is said to have written "Middlemarch" in four months. Some doubt is thrown upon this statement by the fact that she commonly worked slowly, writing with great care and deliberation, and making few erasures after her work was done.

Bancroft devoted nearly thirty years to his "History of the United States," which is not a history of the United States at all, since it ends where the history of the country properly begins. Had the work been continued on the same scale down to the present, seventy-five or eighty volumes would have been required.

Mrs. Clark required sixteen years to prepare the "Concordance to Shakespeare."

Cruden labored nineteen years on his "Concordance to the Bible," and immediately after its publication was sent to a lunatic asylum. He never entirely recovered from the mental disease induced by this gigantic undertaking.

Buckle devoted nearly twenty years to the collection of materials for his "History of Civilization." He wrote only a portion of the introduction, which remains a great monument to his literary and philosophical teachings. If the work had been finished on the same scale as begun, a hundred volumes would not have sufficed—Northwestern Advocate.

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HOW A REPROBATE WAS WON.

Courtesy to strangers may sometimes appear a very unimportant thing, but great issues may depend upon it. Not long ago, in a New England town, a new minister had been called and settled. In that town was a forsaken old reprobate who nobody respected or spoke to who could avoid it. He had never been known to go inside a church. He only worked when driven by necessity to do so, and loafed about the town, a common nuisance.

A few days after the new minister came to the town he met the old sinner on the village street, and bowing, spoke a pleasant "Good morning," and passed on his way. The old man turned and looked after him, and made inquiry of some as to who it might be who showed him such an unaccustomed attention. The same thing happened a day or two afterward, and again during the space of a week or two. Some one told the minister that he had made a friend of old ——, and laughingly told him that he was wasting his politeness on that old reprobate, whose acquaintance was not desirable.

"You don't know him," said this person, "or you wouldn't speak to him at all."

"Never mind," said the minister, "it does not cost much to be polite, and no more to an old reprobate than to the 'squire' of the town." It was not long till old—— was noticed creeping into the corner of the church furthest from the pulpit and nearest to the door. He had come in late and was the first to leave the church. He came again and again, and was finally brought to Christ, and during the rest of his life he lived a consistent and earnest Christian life. He said the minister's bow was what had started him on the upward path.

THE USE OF MANUSCRIPT IN PREACHING

As to the use of a manuscript while preaching, the wisest thing to say is that there can be no uniform practice with all preachers. There are extremists who think that the use of a manuscript is evidence that the minister has no real call to preach. Thomas Chalmers used manuscript, and was closely confined to it, but an audience was as wax before him. Edwards used manuscript. Rev. Dr. Chapin, one of the most effective of pulpit orators and popular lecturers, always used manuscript. Among the preachers from manuscript, popular and powerful to a very great degree, must be placed Phillips Brooks, Dean Farrar, Canon Liddon, Dr. Wm. M. Taylor, and many others. Whether a preacher should use a manuscript depends on the man and also on how he uses it. A man who knows how to use manuscript right will never fail for want of hearers, and he will, on the whole, more instruct and help his hearers than he could as an habitually extemporaneous speaker.—Exchange.

PROCLAMATION.

Mardi Gras at New Orleans will this year be February 21 and 22, the latter being the most important day with the greatest number of attractions. The Texas and Pacific railway, the only line running through sleepers and coaches to New Orleans, will sell tickets from their Texas stations February 18, 19, 20, and 21; and from Louisiana stations February 19, 20, 21, and 22; all tickets limited to March 5. The rate will be only one fare for the round trip.

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THURSDAY, FEBRUARY 10, 1898.

"He liveth long who liveth well,
All else is time but flung away;
He liveth longest who can tell
Of true things, truly done, each day."

All worship is vain, unless it is directed by the Word of God.—Selected.

Only he who lives a life of his own, can help the lives of other men.—Phillips Brooks.

Kindness is a language the dumb can speak, and the deaf hear and understand.—C. N. Bovee.

It is right to be contented with what we have, but never with what we are.—James Mackintosh.

Negligence is the rust of the soul, that corrodes through all her best resolutions.—Owen Feltham.

The great fact is that life is a service; the only question is: Whom will we serve?—F. W. Faber.

It is a great deal easier to make an enemy of a friend than to make a friend of an enemy.—Selected.

God is the Poet; men are but the actors. The great dramas of earth were written in heaven.—Balzac.

You can not dream yourself into a character; you must hammer and forge yourself one.—J. A Fronde.

It is better to be nobody which amounts to something than to be a somebody and accomplish nothing.—Exchange.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—J. R. Lowell.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Muller.

Do good constantly, patiently and wisely, and you will never have cause to say that life was not worth living.—George W. Childs.

I owe my health and vigor through a long and busy life to the Sabbath day with its blessed increase of toil.—William E. Gladstone.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does come to like it—in time.—Selected.

Truths are the roots of duties. A rootless duty, one that has no truth below it out of which it grows, has no life and will have no growth.—Phillips Brooks.

Did you ever read anything like this: "They that preach the gospel should live of the gospel"? This applies to pastors, evangelists and missionaries, alike. Read this text of Scripture again, and then decide for yourself why it is that your church does not prosper.—Baptist Standard.

TAKE THE CHILDREN TO CHURCH.

It seems to us that there is a growing neglect on the part of many Christian parents in the matter of keeping the children at church. In not a few communities but a small per cent. of the Sunday school pupils remain to the preaching services, the young folks being permitted to leave the house of God either to wander at will on the streets, or to run riot at home in the absence of their parents. A class of non-church-goers is thus being trained up in the church; and who can estimate the evil that is sure to result from the continuance of this state of things?

Time was when most Protestants felt it to be their religious duty to take the children to church; but nowadays family life has fallen under the influence of the false and foolish sentiment that constrained attendance upon church and Sabbath school is not good for the child or the young person. As if, forsooth, children were capable of judging what is best for their moral welfare. Said Dr. Talmage recently in the Christian Herald: "Many parents who have no fear of injury to their children by their confinement in the day-schools several hours in the day for five consecutive days, are very much afraid that after a Saturday of recreation the children will be injured by two and a half hours in the Sunday school and sanctuary, and that despite the pleasing and restful variety in the services, and an intermission between the school and church services." Clearly, then, the objection that the children will grow too tired and acquire an aversion to church service, if kept at the sanctuary against their wishes, is of little force.

If pastors always felt sure that they would have a number of children present at church, they would prepare something suitable for them in connection with, or apart from, the regular discourse.

Mr. Moody, whose opinion in such matters is worthy of most serious consideration, totally disagrees with those who speak slightingly of enforced church attendance for young people. Some time ago, at his mother's funeral, in paying a tribute to her memory, he told how this noble Christian woman made her boys go to church regularly. "And it did not turn us against going to church," said Mr Moody. "It seldom does any more than sending boys and girls to school turns them against education, or requiring them to practice on the piano turns them against music." There is tenfold more danger that children will form a distaste for church by not being taken there regularly than by the opposite course. The less grown people attend church, the less inclination they have to attend; and the same is true of young people. Where children are taught from early years that the church and the Sabbath school are the proper place for them on Sabbath morning, they scarcely think either of constraint or of complaint.

The difficulty is, that many parents who are church members are themselves not regular attendants upon divine worship, and hence they are ashamed to be strict with their children in this matter, as well as other things pertaining to religion.

The beneficent influence of regular church attendance upon children is immeasurable. The hush of holy silence, the inspiring songs, the fervent prayers, the bowed heads, the earnest gospel sermon, telling of Jesus and his love—a story that strangely moves the hearts of children—together with the presence and wooings of the Holy Spirit, produce deep and abiding impressions. Where else upon this earth can he found such a combination of holy influences as pervade the sanctuary during the hour of worship? The Scripture has lost none of its truth which says: "Train up a child in the way he should go, and when he is old he will not depart from it."

PRESENT CLEANSING.

Far too many believers are content with that act of faith and consecration by which, through the mercy of God, they received assurance of the removal of guilt for past transgressions and of divine acceptance. They seem to think that having been thoroughly cleansed once from their iniquity, they need no further repentance or cleansing. If salvation were complete at the hour of conversion, if then we were lifted above the region of temptation, and delivered from the possibility of sinning again, there would be no reason for seeking afresh the cleansing power of the blood of Christ. But since conversion is only salvation begun, and since the promise of eternal life is only to those who abide in Christ, and continue in the commandments of God, whenever we in any way yield to the tempter, we must seek anew the pardoning grace of God, a fresh application of the atoning blood of the Savior.

The belief that after having once submitted ourselves to God and received forgiveness, Christ will attend to our purification and cover up our sins and shortcomings whether we repent of them or not, is repugnant to many plain passages in the Word of God. "If a man abide not in me," says Christ, "he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." "And hereby we know that we know him, if we keep his commandments. He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him." (I. John ii, 3, 4)

Though in fact every truly converted man has a gracious ability to do the will of God and walk worthily, nevertheless most, perhaps all, converts fall into transgression and just condemnation, either frequently, or occasionally, because they fail to comply with the conditions essential to remaining in a state of grace and favor with God. If, after having been justified by faith, we would continually lift the eye of faith heavenward and seek divine help, we would have access by faith into grace that would enable us to stand against the wiles of the devil. But because the majority of believers do not continually take heed to their steps, they fall and must do their first works over again. It is by present faith that we live unto God and have our hearts purified from sin and unrighteousness. Many a poor sufferer who a few years or months ago was in robust health is to-day wan and wasted by disease. Likewise many a believer who once enjoyed the favor of God is now a stranger to the grace that bringeth salvation.

With most of us our robes get sadly soiled with sin as we go through the various duties and scenes of daily life, for though the spirit may be willing, the flesh is weak, and the tempter is ever present; but that we may not despair because of our frequent sins and backslidings, the assurance is given us that "if any man sin, we have an Advocate with the Father, even Jesus Christ the Righteous." To use his promise, however, as an excuse for sin is to abuse the Savior's love and forfeit our right to forgiveness through his mercy. It should never be forgotten that the same blood that cleansed us in the hour of conversion from every spot and stain is ever needed for our purification. As the Rev. F. B. Meyer strikingly says: "It is not enough to quote it in the past tense, as having cleansed. We need to quote it in a perpetual present and to say 'it cleanseth.' The blood never loses its virtue, and whenever in our walk in the light we are sensible of the least soil of sin, we may wash and be clean. Thus we learn to walk with God with an uncondemning heart. Not that we are all that we ought to be in his holy sight. Even if we are kept from presumptuous sins, we come short of his glory; but we are constantly sensible of the cleansing grace that frees our conscience from dead works to serve the living God." Only those who thus keep themselves pure are the true heirs of eternal life.

THE HELM MEMORIAL SERVICE.

The memorial service in honor of Miss Lucinda B. Helm was held, according to announcement, last Sabbath afternoon. The programme was as follows: Scripture readings by Miss Mary Young, Ollie Tanbe, and Phœbe Lyons. Prayer by Rev. S. S. Keener. Questions and answers by Miss Nettie Sutcliffe. "Immortal Service," by Mrs. S. A. Montgomery. Tribute of Miss Mary Helm, by Mrs. W. W. Carre. Tribute of Dr. W. R. Lambuth, by Miss Mary Werlein. "Miss Helm's Message," by Rev. J. L. Pierce. "No Tender, Yet Sad Farewell," by Miss Mary Hands. "Lessons from Miss Helm's Life for Young People," by Rev. W. C. Black. The service of song was appropriately conducted by the Carondelet choir. A collection was taken. We are persuaded that this service will be of service to the P. and H. M. cause in this city.

DR. BROWN'S COMMUNICATION.

We invite special attention to the communication of Rev. A. G. Brown, D. D., anent the General Conference Fund. By inspecting Dr. Brown's figures it will be seen that while the North Mississippi Conference has paid its assessment in full, the Mississippi and the Louisiana Conferences are in arrears to the amount of $270 and $280, respectively. Our brethren of those Conferences ought not to need any urging to raise these arrearages. The amount to be raised by any one charge is exceedingly small, while, if the bill has to be footed by the delegates, the expense to each will be considerable. General Conference delegates ought not to be taxed at the rate of $45 per head.

THE HEALTH OF NEW ORLEANS.

We are glad to be able to state that the city of New Orleans is in a remarkably good sanitary condition. Ordinarily the death rate runs high here during the month of January. This year, however, has proved an exception to the rule. The number of deaths during the last week in January was only 96 against 164 last year. For the whole month of January the mortality was about 78 per cent. higher last year than this. The death rate for January, '98, was only 18.21. If there is a single city in the United States of more than 200,000 population that can make a better showing for the same period, we will give a year's subscription to the ADVOCATE and a chromo besides to the person who will produce the evidence.

FOOTBALL BARRED.

Secretary of War Alger and Assistant Secretary of the Navy Roosevelt have issued a joint ukase forbidding the annual game of football between the cadets of West Point and Annapolis. This action has been taken on the representation of the superintendents of the two academies that the contests are demoralizing to the cadets and interfere with their studies. Mr. Roosevelt has wrestled with the unsocial grizzly in the Rockies; he has strapped on his gun and mingled in the cheerful functions of the cowboys of Wyoming; he is one of the best judges of a prize fight in the country, and in international affairs his voice is always for war; but he draws the line somewhere. Our naval and military cadets are trained to the profession of slaughter, but there is humanity even in warfare. Outside of Cuba, war is conducted on Christian principles. Hence Mr. Roosevelt agrees with the Secretary of War and the West Point and Annapolis superintendents that the horrors of collegiate football ought, as far as possible, to be kept out of the nurseries of our army and navy. Our young officers will become sufficiently inured to scenes of carnage in after life. They may as well be preserved from them as long as possible.—New York Journal.

THE CURFEW LAW.

Notwithstanding the fun which has been poked at the advocates of the modern curfew law, which requires children under a certain age to be in their homes as early as nine o'clock P. M. in Summer and eight o'clock in Winter, unless accompanied by parents, it seems that this revival of an ancient custom has given satisfaction in most of the Western cities and towns where it has had a thorough trial. In this connection the Chief of Police of Omaha says:

"We have had no occasion to make any arrests under its provisions since it has been in force. When nine o'clock comes the children make it a point to go home. It is now an easy matter for parents to enforce home rules."

Lincoln, Neb., which is widely known as an attractive city of homes, has for two years had a curfew law; and of its operation Mayor Graham says:

"There has been a decided improvement, socially and morally, of the youth, and a pecuniary saving from the failing off in the number of arrests. This seems to be the strictly proper way of reducing crime among youths of the cities."

Similar testimony is given by those in authority in other places. That the law is sustained by public sentiment is shown by the ease with which it has been enforced; and thus the chief objection raised against it, that it is an improper interference with personal liberty, has been met in a practical way. Not only has crime been lessened, and the work of the police made easier and more effective, but home discipline has improved as a result of the co-operation of municipal with parental authority. Free license to run the streets after dark has marked the beginning of a long course of wayward conduct for uncounted thousands of young people; and any practical and wholesome correction of this evil must be welcomed, even though at first thought, the means used seem to run counter to preconceived notions respecting the rights of the individual.—New York Independent.

EARNESTNESS IN THE PULPIT.

Earnestness is the primal necessity in efficient preaching. This is eloquence. The bodily presence of the preacher may be weak, the manner ungraceful, the speech unadorned, but if his soul is on fire, his words will be mighty with the emotion which fills them; prejudice will be disarmed and opposition conquered. When Jeannie Deans, according to Scottish story, made her appeal in behalf of her unhappy sister before Queen Caroline, bowing low in that royal presence, fearless of the corruption which environed her, pouring forth her intense feelings in words, simple, tremulous and direct, her eyes aflame with holy wrath or melting in tears of tenderness, and every feature, gesture and attitude bespeaking an unswerving conviction of truth and right, the Queen, overcome by responsive emotion, recovering at length her suspended breath, exclaimed, "This is eloquence!"

FOR THE LAYMAN'S EYE.

Not a preacher, nor a pastor, nor a happy combination of the two, but a business manager—that is what many a church is demanding of their minister in these days to be. We are confident this call is not wise. Within the reach of our influence we sound out this honest word: Brothers of the laity, attend to the financial affairs of Zion yourselves. Relieve us of this anxiety. Many of you are doing it. The writer of this note gratefully acknowledges the help of such brothers. More of your number could carry this burden if they would. Let the enterprise of the counting-room show itself in the business of the official board, and the ventures on an uncertain market be at least equaled by faith in the sure promises of God.—Zion's Herald.

If we were out of the church, thinking about becoming a member, and should read what two or three of our exchanges have to say, from week to week, about the Methodist Episcopal Church, South, and believed these things to be true, we would no more think of uniting with such a body of people than we would of jumping into the fire. Moreover, how Christian men, such as we hope these writers are, can maintain their self-respect and remain in connection with such corruption, is more than we can understand. But this world presents some very strange things to the eyes of the close observer.—Central Methodist.

When he was an old man, Rev. John Wesley said: "Nearly fifty years ago a great and good man, Dr. Potter, then Archbishop of Canterbury, gave me an advice for which I have ever since had occasion to bless God: 'If you desire to be extensively useful, do not spend your time and strength in contending for and against such things as are of a disputable nature, but in testifying against open and notorious vice and in promoting real spiritual holiness.'"—Baltimore Advocate.

A song in the heart is better than a grand piano in a gilded parlor. Real riches can not be counted out in coin. We are rich in what we are. People are troubled because they live in back streets, but the alley is as near heaven as the avenue.—Dean Hodges, of Cambridge, Mass.

Every man is a missionary now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence out to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he can not be. There are no moral blanks, there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but, being dead or alive, every man speaks.—Chalmers.

Don't undertake to dine with every man who tells you that the latch-string is always on the outside. There is many a hospitable-looking latch-string that breaks at the first pull.—Richmond Advocate.

NOTES.

Bishop Galloway will deliver a series of lectures at Emory College, beginning March 20.

***

Rev. J. S. Oakley fills the presiding eldership as well as he fits a station, and that is saying a great deal.

***

Kosciusko station, under the aggressive leadership of Rev. J. C. Park, is in a flourishing condition.

***

The Arcadia district, under the wise leadership of Bro. B. F. Crews, gives promise of a very prosperous year.

***

Rev. P. D. Hardin has been cordially received at Shiloh, Miss., and begins his pastorate under most favorable auspices.

***

Rev. A. C. Flowers has been employed to serve Latanache charge, Louisiana Conference. He expects to build a church soon.

***

Rev. H. W. May and family had a most cordial reception from the good people of Homer. The outlook for the year is full of promise.

***

Rev. J. B. Kent has received a royal welcome from the Methodists of Plaquemine and Donaldsonville. The outlook for the year is decidedly encouraging.

***

Methodism is flourishing in Water Valley, Miss. At Main Street, Rev. H. P. Gibbs is succeeding admirably. Bro. Bowen is keeping up his record at Wood Street, and that is saying a great deal.

***

Rev. B. T. Crews, presiding elder of the Arcadia district, has appointed Rev. T. J. Martin as preacher in charge of the Valley circuit. Bro. Martin is a most worthy and efficient local preacher, and will no doubt render efficient service.

***

Bayou Chicot charge, Louisiana Conference, being too large to be efficiently served even by a pastor so diligent as Rev. H. S. Johns, the wide-awake presiding elder, Rev. V. D. Skipper, has engaged Rev. George Jackson to assist Bro. Johns.

***

It is announced through the press that Congress has at last, after a delay of more than thirty years, passed a bill appropriating $588,000 to the Publishing House of the M. E. Church, South, for damages done by the Federal armies during the war. Better late than never.

***

We invite special attention to the communication of Rev. W. B. Lewis with reference to our friend and brother, Rev. H. R. Caldwell. We are persuaded that this case only needs to be stated in order to meet a hearty response from many of the liberal souls who make up the subscription list of the NEW ORLEANS CHRISTIAN ADVOCATE.

***

We are in receipt of the following note from our friend and brother Rev. J. White Davis. We hope his loved one will soon be fully restored.

MR. EDITOR: Last Thursday evening my son Duncan was very severely hurt (we hope not fatally) by being caught in a buggy wheel and carried around about three times. He is at Rev. E. B. Foust's doing as well as can be expected. His right knee is badly injured, if not broken. As soon as he can be moved we will go to the parsonage at Indian Bayou. Preparations were made for our reception last evening, but we could not go there. All disappointed, but not discouraged. We are praying for an abundant year.

Fraternally, J. WHITE DAVIS.

Rayne, La., Feb. 5, 1898.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

THE MISSISSIPPI ORPHANS' HOME.

Mr. Editor: Please grant me space to say a few things about the Orphans' Home.

In another week we hope to have the inside of the house finished in hard oil, three coats. The painters are at work on the ontside of the building. It will take them ten or fifteen days yet to finish, provided the weather is favorable. When the painters are through, then comes the scrubbing and the furnishing; then we will open the doors for the reception of orphans. Towards the furnishing a number of the charges have contributed in the way of quilts, sheets, pillow cases, etc. When we have set things in order, will publish a list of charges contributing; but in the meanwhile will suggest there is ample room for more. When the kind friends of the Home desire to send clothing (pardon the suggestion), but it would be better to send all materials, and the garments will be cut and fitted here.

As has been previously announced, $15 covers the expense of a bed, and when our friends desire, they can contribute the $15, and we will put a memorial plate on the bed, properly inscribed. To this proposition money has been received for twelve beds from the following parties, viz.: Mrs. A. A. Boyd, in memory of Thursa Lamkin Boyd; Mr. Jno. P. Carruth, in memory of Mrs. Mary Elizabeth Carruth; Rev. and Mrs. W. S. Shipman, in memory of Rev. Jas. J. Smylie; Holly Springs Epworth League, in memory of Nannie B. Fant; Roman Thayer, in memory of Rev. Steven Johnson; Roman Thayer, in memory of Mr. S. A. Johnson, of Greenwood; Roman Thayer, in memory of Rev. Geo. D. Wade; Mrs. Stella C. Mimms, in memory of Willie Eads Colbert; M. M. Todd; Fearn Workers (Mayersville), in part; Mrs. J. A. Towns, Lieut. Gov. J. H. Jones.

Dr. J. C. Ballard and a sister-in-law have contributed two beds—one in memory of Dr. Will Ballard. Money for six other beds has been pledged, but not received.

Our good friend, J. W. Griffin, of Moss Point, and the Home's ever-faithful friend, Capt. I. T. Blount, of Water Valley, have each contributed $50 to furnish the two hospital rooms.

We trust that the Holy Spirit will move upon the hearts of our friends until the Home is furnished throughout. We suggest that there is no more appropriate way of perpetuating the memory of some dear one, whose labors on earth are ended, than by the slight contribution of $15 to buy a memorial bed in the Mississippi Orphans' Home.

Applications are coming in from all over the State, and when we are ready to open (which we hope will be within three weeks), will have a number of children, whom we hope to be able to bless with a home, clothing, and food, for both body and soul.

Have been kept quite busy since I came to Water Valley; hence my journeyings have been few. We ask an interest in the prayers of all Christians in behalf of this work.

M. L. Burton.

THINK ABOUT YOUR HEALTH.

THIS IS THE TIME TO GIVE ATTENTION TO YOUR PHYSICAL CONDITION.

The warmer weather which will come with approaching Spring months should find you strong and in robust health, your blood pure and your appetite good. Otherwise you will be in danger of serious illness. Purify and enrich your blood with Hood's Sarsaparilla and thus "prepare for Spring." This medicine makes rich, red blood and gives vigor and vitality. It will guard you against danger from the changes which will soon take place.

WANTED.

An experienced housekeeper for E. M. F. College with tact, executive ability, business sense and religion, who has a daughter to educate.

Apply at once.

J. W. Beeson, Pres.,
Meridian, Miss.

The Texas and Pacific run free chair cars daily to Memphis and St. Louis.

TO SUBSCRIBERS.

Hereafter we will send receipts to subscribers folded in the Advocate. When you have made a remittance, look for a receipt in the next two issues of the paper.

ARE YOU TO LIVE IN ALASKA?

SOME REQUIREMENTS THAT WILL BE FOUND INDISPENSABLE.

The universal article of diet in that country, depended upon and indispensable, is bread or biscuit. And to make the bread and biscuit, either in the camp or upon the trail, yeast can not be used—it must be baking powder; and the powder manufactured by the processes of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experience. Mr. McQuesten, who is called "the father of Alaska," after an experience of years upon the trail, in the camp, and in the use of every kind of supply, says: "We find in Alaska that the importance of a proper kind of baking powder can not be overestimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts, and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further, but, above all things, it is the only powder that will endure the severe climatic changes of the arctic region."

It is for the same reasons that the U. S. Government in its relief expeditions, and Peary, the famous arctic traveler, have carried the Royal Baking Powder exclusively.

REV. R. L. WEBB.

Rev. R. L. Webb, who filled the vacancy of Rev. J. M. Cowan, last year, on Leakesville charge, rendered most efficient service unto the people. He is indeed a man of God, amiable in disposition, talented in manners of refinement, well versed in religion, and worthy to be held in high esteem. May God bless him, and may the people with whom he may be placed most heartily co operate with him in the great work of Christ!

All the elements that nature demands to make the hair abundant and beautiful are supplied by Ayer's Hair Vigor. It keeps the scalp free from dandruff, prevents the hair from becoming dry and harsh, and causes it to be rich, flexible, and glossy.

NOTICE.

Dear Brethren: The following books were left at church and parsonage at Crowley by some of the preachers: One volume of Fletcher's Appeal, first volume of Wesley's Sermons, one volume Manual of the Discipline.

Let the preachers send addresses of these, and also of the District Conference records of New Orleans district, and I will forward same at once. P. R. Knickerbocker.

Crowley, La., Jan. 31, 1898.

For the first time, probably, in the history of Methodism in North Carolina, a Bishop of the Protestant Episcopal Church in America was introduced to a North Carolina Conference when Bishop Cheshire looked our Conference in the face on the first day of the session, says the North Carolina Advocate. "His words were few, but pleasant and brotherly. They were a harbinger of a brighter day in Zion."—Richmond Advocate.

AN APPEAL.

Rev. H. R. Caldwell, a superannuated member of the Mississippi Conference, who wore himself out in the itinerant ministry, has purchased a home in Gallman, Miss., for which he was to pay $450. He has managed to pay $200 of that amount, but the balance, $250, remains to be paid. He proposes to appropriate the small amount he gets from the Conference in that way; but he sorely needs this pittance to live on. He can not support himself and wife by his daily labor; he is physically unable to do manual work, and ought not to be driven to that necessity.

We lay this matter before his brethren in the ministry, and before the churches in our bounds, and propose that we pay this debt on the home of our brother. This will make him comparatively comfortable in his old age. Will our preachers take this matter in hand? The Master says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It should be a labor of love, a privilege as well as a duty.

We refer to Dr. Weems, our presiding elder, and to Dr. Mounger, our former presiding older, to confirm the above statements.

Three ministers have already promised each $5 for this cause. Send money to his pastor, Rev. W. M. Williams, Gallman, Miss., who will acknowledge the receipt of the same through the mails, and when the whole amount has been received will give notice thereof in the Advocate.

This appeal is not made at the suggestion of Bro. Caldwell, but at the instance of those who are near to him, and who know all the facts in the case.

W. M. Williams,
W. B. Lewis.

Gallman, Miss., Feb. 4, 1898.

TO THE LOCAL PREACHERS OF THE SEASHORE DISTRICT.

Brethren: In the by-gone days of Revs. Tommie Owens, superannuate; Geo. H Clinton, of Vicksburg district; R. S. Woodward, of Vicksburg station—all now of sacred memory; and then later in the days of Bros. W. C. Black, pastor of Edwards; C. A. Powell, of Moss Point station; T. B. Holloman, of Crystal Springs station, and many others we might mention, we felt it an honor to be in the local ranks, that we might serve these beloved brethren, assisting in protracted meetings or occupying their pulpits in case of sickness or absence from home visiting loved ones or serving some other brother. But here of late it has come to pass that when met by a brother, and asked to what Conference I belong, and where is my work, we feel like hanging our heads when answering, We are local.

Why is this, bretbren?

Now the object of this article is to beg of you all to meet at our next District Conference, which will convene in the near future in Hattiesburg, and let us hold a convention of local preachers, and inquire into the matter and see if we can answer this question.

Please watch the New Orleans Christian Advocate, and note the time of our District Conference, when notice thereof is given by our presiding elder. W. T. Beall.

TAKE HEED!
And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,
USE
Locock's Cough Elixir.
It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.
LINDEN, ALA.
I. L. LYONS, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. Walston.

Price: 50 cts. and $1 a Bottle.
I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

NEW MULTIFLORA ROSES.
With seed of these new Roses, plants may be had in bloom in 60 days from time of sowing. Plant at any time. They grow quickly and flowers appear in large clusters and in such quantity that a plant looks like a bouquet. Perfectly hardy in the garden, where they bloom all summer. In pots they bloom both summer and winter. From a packet of seed one will get Roses of various colors—white, pink, crimson, etc.—no two alike, and mostly perfectly double and very sweet. Greatest of novelties. Send 20c. per pkt., 3 pkts. for 50c.—or for 40c. we will send
1 pkt. New Multiflora Roses. All colors.
1 " Chinese Lantern Plant. Magnificent.
1 " Cupid Dwarf Sweet Pea. A real gem.
1 " Verbena, Giant White Scented.
1 " Tree Strawberry. Largest, finest berry.
1 bulb Double-flowered Tuberous Begonia
1 " Fancy Gloxinia. Extra fine.
1 " Giant Flowered Gladiolus Childsi.
2 " Spotted Calla Lily, 1 Montbretia.
6 " Fancy Gladiolus. All different colors.
10 " Flowering Oxalis. Mixed colors. Also,
Our Great 160-page Color Plate Catalogue and
THE MAYFLOWER Monthly Magazine for a year; illustrated—colored plate each month—devoted to Flowers and Gardening. Worth $1.50 but for trial
All the above for 40c. postpaid.
Our Great Colored Plate Catalogue of Flower and Vegetable Seeds, Bulbs, Plants, and Rare New Fruits, is the finest ever issued; profusely illustrated. 12 Magnificent Large Colored Plates. 160 pages. Mailed for 10 cts., or FREE to any who expect to send us an order after getting it.
JOHN LEWIS CHILDS, Floral Park, N. Y.

$3 75/100 A $25 WATCH for $3 75/100
That's what you will say when you see this magnificent full engraved hunting case watch, fitted complete with high grade LIMIN 80 jewel movement absolutely guaranteed for 5 years.
Cut this out and send it to us with your name and address and we will send the watch to you by express for examination, you examine it at the express office and if as represented pay the express agent our special introductory price $3.75 and it is yours.
Only one watch to each customer at this price. Mention in your letter whether you want gents or lady's size and order today as we will send out samples at this reduced price for sixty days only. Address
R. E. CHALMERS & CO., 356 Dearborn St., CHICAGO.

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Price List mailed on application.
Mention this paper.

A COTTAGE BY THE SEA
FOR SALE.—The building known as "Montgomery Tent," on the Seashore Camp Ground. It contains the ordinary camp-meeting furniture. The "tent" is located on three lots, and has a frontage of 50 feet on the beach. The tent and contents will be sold to the highest cash bidder
Apply to
E. P. MACKIE, Pres't, New Orleans, La.

OUR NEW BOOK OFFER.
Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

HERE IS MONEY FOR YOU.
A correspondent says: I was awfully hard up and it seemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling Non-alcoholic Flavoring Extracts and have cleared over $26.00 a week; one day I made $8 00. Everybody wants them, as they are in powdered form and lovely for ices, puddings, cakes, candies, etc. They are perfectly pure and far superior to liquid extracts and twice as strong. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you at once, and it's your own fault if you don't make money. It's nice work for ladies. My sister sold as much as I did last week. You can sell over and over to the same families, hotels and restaurants, etc. Why be idle when you can make $26 00 a week?

54 YEARS RECORD
The Mutual Life Insurance Com'y
OF NEW YORK.
Purely Mutual Company. No Capital Stock
IN FIFTY-FOUR YEARS
Has paid for death claims.....over 178 millions of dollars
" " to living members.....over 258 " " "
Holds in trust for living members.....over 222 " " "
Total payments and accumulations.....over 658 " " "
Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.
Post & Bowles. New Orleans, La.,
Managers for Mississippi and Louisiana.

The Pennsylvania Coal Company
WILL DELIVER PROMPTLY, THE BEST
PITTSBURCH & ANTHRACITE COAL
AND GAS COKE
FOR FAMILY USE, AT THE LOWEST MARKET RATES.
OFFICE: ROOM 314, HENNEN BUILDING. Telephones—Office, 82; Yards, 331.
Yards: Foot of Rabin Street, Foot of Desire Street, Cor. Valence and Magazine Sts.
L. S. WIDNEY, Manager.

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Yes! we mean to give each Minister and Sunday-school Superintendent who answers this at once a $2.70 Box of KING'S BEST NORTHERN GROWN SEEDS and we pay carriage to you, and we do this in return for a very slight favor, which any Minister will readily, we think, grant us. Neither directly nor indirectly do we ask for one cent of your money. Investigate this. The cost is only a postal with your name and address and statement that you are either a Minister or Sunday-school Superintendent.
T. J. KING CO., Seedsmen, Richmond, Va.

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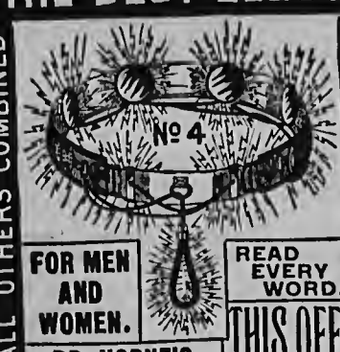
MORE DR. HORNE ELECTRIC BELTS SOLD THAN ALL OTHERS COMBINED
THOUSANDS OF PERSONS CURED ANNUALLY BY OUR BELTS


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THIS COUPON is good for $13.34 if sent with an order for a $20.00 Belt, not later than thirty days from date of this paper.
FOR MEN AND WOMEN.
READ EVERY WORD.
DR. HORNE'S New Improved ELECTRIC BELTS
Warranted to cure without medicines, the following diseases.
Rheumatism
Sciatica
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Neuralgia
Dyspepsia
Constipation
Heart Troubles
Paralysis
Nervousness
Spinal Diseases
Varicocele
Torpid Liver
Throat Troubles
Kidney Complaints
Sleeplessness
Nervous Debility
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Pains in the Back and Limbs
All Weaknesses in Men and Women.
THIS OFFER IS GOOD FOR 30 DAYS ONLY
We make this Special Unprecedented Offer to Quickly Introduce and Obtain Agents in New Localities.
To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr. Horne's New Improved Regular $20.00 Electric Belt for only $6 66, a price that will make it possible for every person reading this advertisement to get one of our best belts at a nominal price. Never in the History of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.
Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture; in fact, the best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $10.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.
YOU RUN NO RISK IN DEALING WITH US.
We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.
WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts CUT OUT COUPON and send to us with your waist measure in inches. Don't delay. Order today if possible, otherwise you may forget it.
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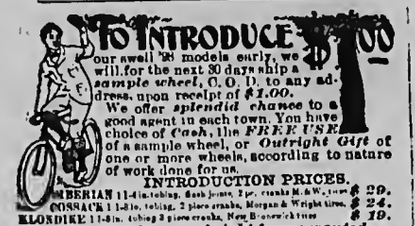
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Home Circle.

BEREAVED.

BY JULIA M. DANA.

[illegible] passing,
fair
My baby lies;
I weave my fingers through his shining hair,
And kiss the eyes
So lately beaming bright and wonderingly,
On earthly things,
Alas! my boy has flown away from me
On cherub wings.

I fold the dainty garments, one by one,
And lay them by;
Sweet angel-mothers claim him now their own
Up in the sky.
Ah, well, his tender feet can never stray
Into the wrong;
My precious darling walks the golden way
The saints among.

My days are full of tears; but when at night
I dream of thee
I see thee in thy little gown of white
At Jesus' knee.
And know thou art my child—my baby still—
All time to some,
And we shall meet again, when God so will,
In thy new home.

"THAT TERROR of MOTHERS."

How it was overcome by a Nova Scotian mother

Who is well known as an author.

Of all the evils that attack children scarcely any other is more dreaded than croup. It so often comes in the night. The danger is so great. The climax is so sudden. It is no wonder that Mrs. W. J. Dickson (better known under her pen name of "Stanford Eveleth,") calls it "the terror of mothers." Nor is it any wonder that she writes in terms of praise and gratitude for the relief which she has found both from her own anxieties, and for her children's ailments, in Dr. J. C. Ayer's Cherry Pectoral.

"Memory does not recall the time when Dr. Ayer's Cherry Pectoral was not used in our family, for throat and lung troubles. That terror of mothers—the startling, croupy cough—never alarmed me, so long as I had a bottle of Ayer's Cherry Pectoral in the house to supplement the hot-water bath. When suffering with whooping cough, in its worst form, and articulation was impossible on account of the choking, my children would point and gesticulate toward the bottle; for experience had taught them that relief was in its contents."—Mrs. W. J. DICKSON ("Stanford Eveleth"), author of "Romance of the Provinces," Truro, N. S.

C. J. Wooldridge, Wortham, Tex., writes: "One of my children had croup. One night I was startled by the child's hard breathing, and on going to it found it strangling. It had nearly ceased to breathe. Having a part of a bottle of Dr. Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously waited results. From the moment the Pectoral was given the child's breathing grew easier, and in a short time it was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved its life."—C. J. WOOLDRIDGE, Wortham, Tex.

These statements make argument in favor of this remedy unnecessary. It is a family medicine that no home should be without. It is just as efficacious in bronchitis, asthma, whooping cough, and all other varieties of coughs, as it is in croup. To put it within everyone's reach, Dr. Ayer's Cherry Pectoral is now put up in half size bottles, at half price—50 cents. Send for Ayer's Curebook (free) and read of other cures effected by Dr. Ayer's Cherry Pectoral. Address the J. C. Ayer Co., Lowell, Mass.

DEAL JUSTLY, MOTHERS.

"Oh, dear, I don't know why I did that," said a mother, as her little one toddled off in a burst of sobs.

The mother had come home very tired from a day's shopping, and the little one had run out in the hall to greet her, and, grabbing the bundles from her hands, had begun to try to untie them. The mother pushed the child away with no gentle hand, and in a cross tone of voice said: "Get out of my way this minute, you naughty girl." Not long before the little one had been very ill, so ill that the doctors had given up all hope. Then it was that the mother prayed fervently to God to spare her child, and promised on her knees to be a tender, patient, faithful mother if it were given back to her, and yet how soon she had forgotten, and in moments of vexation the same impatient cross words had come again, and the little one's sensitive heart had been made unjustly to suffer. The dear, loving child had run with a glad look on her wee face to meet mama, who had been gone all day, so glad to see her, but for want of thought, and following a childish impulse, had reached forth the little hands to take the bundles and find out what was in them. All this came to the mother's mind as she heard the sobs of the little child, who had run back to the room and buried her face in the pillow of her little bed. And then came that work of undoing the wrong, which all mothers know about; but the cruel injustice toward the child would still burden the conscience of the mother long after.

We are often unjust to our children because of our own moods and troubles. Things we pass over sometimes as of no moment, in hours when we feel "out of sorts," we make a great matter of, and hurt our children's sensitive natures when reproof is entirely uncalled for. Children are fretted at and found fault with, oftentimes, because we are in an irritable mood, or things do not go our way, notwithstanding that they are perfectly innocent of having helped to create those unpleasant conditions.

Justice in the treatment of children is something that should be conscientiously practiced. The child may have been full of the wish to help mama in her work, and yet may have made some unfortunate break, or spot, in her efforts. But the motive was right; she meant to do something out of the kindness of her heart. But some mothers would have lost sight of the motive entirely, and scolded the child for the unfortunate results, instead of showing appreciation of the thoughtfulness of the child, and pointing out the difficulties in the way of doing work the little hands were not yet quite able to do. Let us deal justly with our dear children in our homes, and remember that we can make more impression on them by patiently and kindly showing them their faults than by nagging or scolding them.—Evangelist.

CULTIVATE PRESENCE OF MIND.

Very few children in the average family are ever taught steadiness of nerve, presence of mind in time of danger, or ever have practice in what to do if anything happens. In some households there are sets of rules what to do in emergencies pasted in some scrap-book; but this is never at hand when wanted, and even if it were, the moral and physical condition of the members of the family absolutely precludes any understanding of the usually vague and too technical instruction contained therein. Every child should be taught what to do in case of fire. If necessary, all of the motions should be gone through with. It should be told what is best to do first, the reason for doing it, and the results of cool and careful action as compared with the always disastrous consequences of haste, confusion, and terror.

It is a curious fact that children who have received any reasonable amount of training in this direction are much cooler and more composed than adults. Whether it is that the young mind unfamiliar with the actual terrors of the situation is left more free to act, or whether the interested curiosity of the child is stronger than its fears, might furnish ground for debate; certain it is that young persons and children, although unspeakably distracted and unmanageable without training, are of much more value as assistants in times of the greatest peril than many who are of mature years. Danger seems to be something that one must become educated into; naturally one fears nothing, probably because the consequences have never been fully realized. It would be but a small task to train children to habits of steadiness and self-control in times of danger, and it might be a means of saving many lives and much valuable property.—New York Ledger.

CONSECRATED KNOWLEDGE.

In that estimate of Bernard of Clairvaux which has been given us by the eloquent Dr. R. S. Storrs we find the fundamental idea of pure religious service. Dr. Storrs says: "All learning, all eloquence were valued by him only as they might nurture to greater completeness the hidden life of God in the soul, and bring men to more blessed and holy fellowship with things divine. To desire to know for the sake merely of knowing was to him a mean curiosity; to desire to know for the sake of reputation was a mean vanity; to desire to know in order to make gain of the knowledge, in the way of money or of honors, was a base greed; to wish to know in order by knowledge to edify others, was charity; and to wish to know in order to be edified by it in one's self, that was true wisdom and prudence."

Culture, when sanctified to the high ideal of this mediæval saint, is surely legitimate for the Christian. Art, music, languages, social graces, may properly occupy time and thought if the purpose is to "glorify God in the body and spirit which are His." The higher the culture, the greater the influence for good if all is consecrated to His service. But is it always thus consecrated? We often seriously ask this question when we find young persons whose service we greatly covet for the Master, so much engaged in intellectual or artistic pursuits that they "really have no time" for benevolent or spiritual work. And as to the spiritual service, it often is not time so much that is lacking, as the will and the ability to do it. It is rare to find an intellectual, cultivated, socially prominent man or woman. Christian though they may be, who is ready to pray with the sick or to lead a soul to saving faith in Jesus? It is not impossible to find such, but they are rare, and when found their price is above rubies. By all means let our sons and daughters have the best this brilliant age of opportunity affords, but oh, let teachers and parents set before them this high ideal, that it all is to be valued only as it "nurtures to greater completeness the hidden life of God in the soul, and brings men to more blessed and holy fellowship with things divine."—New York Advocate.

COURTESY.

A famous French essayist speaks of courtesy as "the flower of life." He gives a place and value to that neglected grace which all Christians would do well to learn.

* * * * * *

Neither great goodness nor great genius will excuse the absence of courtesy.

"Manners are not idle, but the fruit
Of noble nature, and of loyal mind."

Life is a garden for very few people. For most of us it is a pilgrimage over a rough road and with a burning sun in the sky. Weary and thirsty, we long for the cup of cold water which courtesy supplies. The gracious spirit seeks to seize every opportunity to refresh and strengthen every spirit that needs its help. That help is like charity, twice blessed; it blesses him who gives and him who receives. Wherever it exercises its beneficent ministry, you can easily perceive the presence of the flower of life.—Northern Christian Advocate.

NOT EASILY PROVOKED.

A lady who was somewhat quick-tempered, but was very desirous of becoming a Christian, once said to me, "Mr. Peploe, I assure you there is no fault in my case, because I never lose my temper unless I am provoked!" No, and I do not think the devil does! To lose your temper shows that you are out of communion with your blessed Lord. If the peace of Christ ruled in our hearts, we could never again be provoked. Think of that! Moses was so provoked that he spoke unadvisedly, and yet he was the meekest man that ever lived. But Moses had not the risen Christ to dwell in his heart. Be not discouraged, nor fear lest you may fail to-morrow. You need only live one moment at a time. Can Christ keep you this minute in a good temper? Then he can keep you the next moment, and the next, and so on forever. He can keep you in peace amid the severest trials, even such as he had to bear—in loss of friends, in persecution, in death.—H. W. Webb-Peploe.

THE WOLF AND THE CRANE—AN OLD FABLE.

A wolf once got a bone stuck in his throat, and ran up and down in great pain, hinting that he would give a splendid reward to anyone who would get out this suffocating bone. A crane, who heard him, delighted at the thought of the reward, actually ventured her long neck down the wolf's throat and removed the bone.

"And now for the reward you promised!" she said, triumphantly.

"Reward, indeed!" said the wolf, showing his sharp teeth. "You ought to think yourself uncommonly lucky to have put your head in a wolf's mouth and draw it safe out again. That is quite reward enough for you."

The moral of this is, that if we only do kind things for other people in hopes of what we shall get in return, we must not be surprised if ungrateful folks often merely laugh at us for our pains.—Evangelical Messenger.

Don't deceive your children, no matter how small they are, unless you expect to make liars of them. Most of the lying children had it taught them by their parents.

Every man has a paradise around him till he sins, and the angel of an accusing conscience drives him from his Eden.—Central Methodist.

Hygiene.

HOT WATER.

Hot water has far more medicinal virtues than many believe or know. Because it is so easily procured, thousands think it valueless. The uses of hot water are many. For example, there is nothing that so promptly cuts short congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly. Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck. A towel folded several times and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will sometimes bring relief in ten minutes. Hot water taken freely half an hour before bed-time is helpful in the case of constipation; while it has a most soothing effect upon the stomach and bowels. A glass of hot water taken just after rising, before breakfast, has cured thousands of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics. Very hot water will stop dangerous bleeding.

DO NOT PRESCRIBE ALCOHOL.

Physicians, as an educated and enlightened body of men, should never recommend alcohol unless absolutely necessary. They should endeavor to imbue the masses of mankind with the thorough understanding of the mental havoc and physical destruction wrought by this terrible agent.—Memphis Medical Journal.

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We do not sell more than one Bible on a year's subscription. In order to get a second Bible it is necessary to pay still another year's subscription. In this case, however, you get any one of the Bibles at twenty-five cents less than the above-named prices. Any subscriber who will pay his subscription at the regular rate—$2 per year—three full years in advance—viz., to February, 1901—will receive a copy of the Minion Bible free.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

NOBLIN—E. H. NOBLIN died of yellow fever Sept 26, 1897. He was born in Smith county, Miss., Sept. 30, 1841, to which place his parents, from old Virginia, had moved some years previously. A large number of children came into this Christian home, and were brought up "in the nurture and admonition of the Lord."

Robert became the subject of awakening grace early in life. Before he reached manhood the vows of the Lord were upon him in membership among the people called Methodists. Though not very demonstrative, he was always attentive to religious duty, and ever growing in grace; as faithful and true a friend to God and man as any could ask.

About thirty years ago he was happily married to Miss Sallie Watkins. The mutual devotion of this couple, increasing as the years flew by, with their new cares and responsibilities, was beautiful to behold. By industry, economy and early self-denial they gathered substance enough to make themselves and children very comfortable, and to materially aid the cause of God in the world. Nearly twenty years ago they moved to Edwards, in Hinds county, Miss. Here these daughters and one son were reared to maturity.

As a merchant, a citizen, and a Christian, Bro Noblin soon commanded the esteem of all. In the stewardship, to which he was quickly elected, he showed special adaptation. A constant growth in liberality marked his later years. His pastors found in him a safe counselor and judicious critic. His kindly greetings to the "new preacher"—whether for the first or fourth term—will linger long in the memory of those who had the privilege of such association. He was ever hospitable to pastor, presiding elder, and visiting ministers, not asking, "Why don't you come to see me some time?" but: "Can you not come and dine or sup with me to-day? Remember, we've always got something for the preacher." A minister of God always feels drawn to such homes as Jesus was to Bethany. Without mawkish sensitiveness, he yet showed truest refinement of feeling. His sense of humor, which was keen and conscious, never led him into fun at the expense of other people's feelings. His heart was too kind for that.

September 26, 1897, becomes a sad day in the calendar of many. His pastor was prostrate with the same disease. Thus he and his loved ones were deprived of those consolations so helpful at such a crisis.

May God comfort the stricken hearts, and bring them all to meet before the Father's throne on high! psays

A bereaved brother, J. P. D.

NOBLIN—ORPHAS H. NOBLIN was born Sept. 8, 1837, and died at his home in Edwards, Miss., Sept. 30, 1897, from yellow fever made worse by over-exertion in caring for others previously smitten. He leaves a sorely bereaved widow and a bright son to bear his name and revere his memory. He was the eldest of a large family reared in Smith county. In filial duty to his widowed mother, he has had few equals. In all the relations of life he was faithful to the full measure of opportunity. As husband, as father and stepfather, as eldest brother to younger members of the family, as friend and companion, as citizen, as Christian, as steward in the Methodist Church and trustee of her property, he won the encomium, "Well done!" He began early to seek the Lord in church membership, during during his eighteenth year. As the years went by he grew spiritually, and in. creased in maturity of wisdom and in favor with God and man. A natural hesitancy of speech led him to disconot his own abilities as a talker. So it was many years before he became willing to let his voice be heard in public prayer or testimony for Jesus. A new and divine power came to him in March, 1895. From that time forward he was always ready with a word as well as work for the Master, while the simplicity and earnestness of his prayers and talks touched all who listened. No place was seldom empty when God's house was open for service of any kind. His accounts, as secretary of the Board of Stewards and Trustees, were as carefully and systematically kept as his merchant's ledger. A distinguishing trait of his character was constant and persistent industry. If missed from his store, you knew where to find him—at other useful work. His strong body and tender heart made him specially acceptable at the bedside of the sick. Hither he was always ready to go and to remain, if needed, for forms not for formality's sake, nor for idle gossip, but to help. His sunny nature brightened the sick-room, warmed men's hearts to him everywhere, and filled his home with a grace that made it to its inmates indeed the dearest spot on earth."

Earnest helper of all that was best has passed from labor to refreshment. We all know where to find him now—by the great tree of life.

J. P. D.

HOWIE—WM. T. HOWIE, a son of the present Mrs. M. E. Noblin, and a step-son of Bro. Orphas H. Noblin (lately gone home), was born in Smith county, Miss., Jan. 7, 1860, and died of yellow fever in Edwards, Miss., Sept. 30, 1897. Most of his life was spent under the parental roof, enjoying the wholesome influence of a truly Christian home. The subject of many prayers, the object of solicitous love of a pious mother, step-father, and other near relatives, we hope that he made his peace with God. He had a very kind heart; could not bear to see any creature suffer. When stricken with the fever he realized his danger. God gave him space, which we hope he improved, for looking to Jesus, the mighty to save.

May the greatly bereaved mother, brothers and sisters all find comfort and help in Him who died our hearts to win!

A friend, J. P. D.

NOBLIN—E. K. NOBLIN (best known hr his [illegible] was born in Smith county, Miss., March 11, 1855; joined the M. E. Church, South, in Edwards during 1887, and died Oct. 17, 1897, after a protracted illness with yellow fever and its "collapse." He was the fourth member of the immediate family connection whose mortal part was carried from "Noblin Hill" to the old Liberty Cemetery within less than three weeks. Among the many useful citizens snatched away from that community during its direful calamity few had warmer personal friends than "Bro. Scott." The dutiful son, the kind brother, the tender husband, the affectionate father, has left a great gap in the lives of many.

During the Summer of 1896 an invalid sister came to Edwards for skillful medical treatment of a really incurable disease. Homed with the aged mother and another sister, it was very beautiful to see the devotion of all "the boys" to the sufferer. On account of his almost giant strength and capacity as a nurse, it fell to the lot of this youngest brother to be oftenest at the bedside, ministering aid and comfort. Who that witnessed this battle of nine long months can forget the loving devotion shown in so many ways? No matter how busy in the day (and he was always at work), nor how weary at night, he would quickly respond to each call for help.

The mother of such children may weep much because they are not any longer with her here, but these tears are gilded with a gleam of glory; indeed, they are caught up by beams of the Sun of eternal hope, and arch the heavens with a bow of beauty and promise.

Bereaved ones, look upward and see!

A friend, J. P. D.

WIMBERLY—ISAAC C. WIMBERLY was born Nov. 19, 1861, and died Oct. 5, 1897. He professed religion at a very early age, and became a member of the Methodist Church at Shiloh, in Rankin county. On the tenth of November, 1886, he was married to Miss Mattie A. Krown. For eleven years they trod life's way together, keeping step to the music of a mutual love. This happy wedded life was crowned with the gift of two children—Irvin and Lester—who, at two and six years, are spared to be the solace and support of their widowed mother. A father and two sisters are also left on the bereaved side. When the old home was broken up by the death of the wife and mother, our friend offered the shelter of his roof to his father and unmarried sister.

Bro. Wimberly had lived for several years past in Edwards, Miss., where he had gained the respect of all and the love of that inner circle that knew him best. When yellow fever came, last September, he threw himself, with untiring energy and a heavenunselfishness, into the work of relief. He gave up his business to work at the drug store, and answered every call of duty till stricken down himself. Weary and over-wrought from ministering to others, his strength held out through eight days of suffering, and then his liberated spirit winged its way to God. He bore this suffering with beautiful patience, and the gratitude so characteristic of him expressed itself in frequent thanks to the physician and nurses for their tender ministries. One day he told the loved ones present he saw his dear mother, who had crossed the flood the year before. The next he was with her in heaven.

In business life his energy and integrity had won the respect and confidence of all, while his good judgment and the accommodating spirit of the true gentleman kept his services constantly in demand. He was a public-spirited and conscientious citizen, and his death was a community loss. He was also a faithful citizen of Zion. His pastor will miss his moral support and his sympathetic presence in the sanctuary. The beautiful trait of gratitude was especially prominent in his character. But it was in the holy of holies of the home that his virtues shone the brightest, and over its threshold the shadow of their passing must lie deepest.

Dear stricken friend, follow with the eye of faith, and in the thought of his eternal joy lose some of the anguish of the present parting.

"For death
Has only parted you a little while,
And has not severed e'en the finest strand
In the eternal cable of your love."

CLARA B. DRAKE

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
Notary Public.
{SEAL}
Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

If you know how to spend less than you get, you have the philosopher's stone.—Benjamin Franklin.

FOR OVER FIFTY YEARS
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Considering a duty is often only explaining it away. Deliberation is often only dishonesty.—F. W. Robertson.

EVERY LADY SHOULD READ THIS.
I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

THE OPIUM AND MORPHINE HABIT.
"What We May Do to be Saved" is a little book giving full particulars of a reliable cure. Free Dr. J. L. Stephens, Dept. B., Lebanon, Ohio

"Any old thing"
will do to clean with—some women think. Anything is good enough for them—if they can get a lot of it for little money. This is wasteful economy. Isn't it worth while to find out which will do the most work and do it without harm to paint and woodwork and fine surfaces? Pearline is the best cleaner. Pearline saves rubbing—saves work and wear. Nothing is too good for it.
It will wash and clean everything that water doesn't hurt. 549
MILLIONS NOW USE Pearline

W. W. CARRE,
LUMBER.
NEW ORLEANS, LA.

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Insurance Company.
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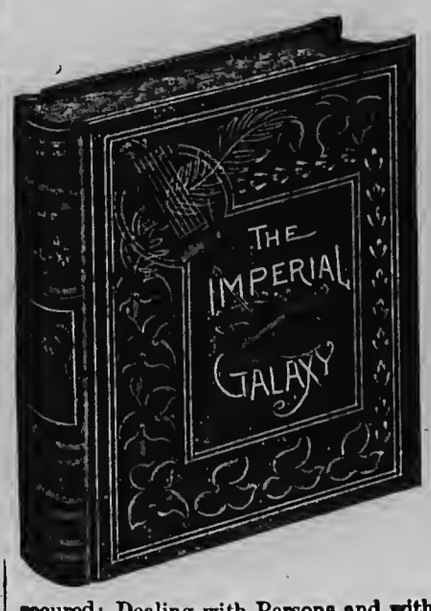
Office in COMPANY'S BUILDING, CORNER CARONDELET AND COMMON STS

SEND YOUR DAUGHTERS TO
MANSFIELD FEMALE COLLEGE,
MANSFIELD, LA.
And if they are in earnest about getting an education, and desire to become more useful as Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.
For further particulars address. T. S. SLOAN, President of Faculty; REV. J. L. P. SHEPPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer

HO! EVERYBODY!



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The Imperial Galaxy of Poetry and Art.

A Peerless Cluster of the Choicest Productions of the World's Masters in Literature and Art.

Prose and Poetic Selections on Home, the Dearest Earthly Haven; on Heaven, the Soul's Unending Rest; on Hope, on Happiness, on Love, on Patriotism, on Piety, on every high and noble theme by which a better, brighter life may be secured; Dealing with Persons and with Places, with Incidents and Illustrations, with Facts and with Fancies, with all indeed that can

CHEER THE HEART,
CHARM THE FANCY,
ENRICH THE INTELLECT
AND IMPROVE THE LIFE.

A Beautiful Quarto Book of over 500 Pages.
Illustrated by the Greatest Artists of the Day, with Biographical Sketches of the Authors. A Book for Every Home.

OVER 250 FULL-PAGE AND OTHER ILLUSTRATIONS.

Bound in Beautiful Stamped Cloth. Title in Gold.

Price, $3. Sent to any address postpaid for this sum. To any subscriber who will pay his subscription one full year in advance—viz.: to Febuary, '99—we will send it for $2. Address

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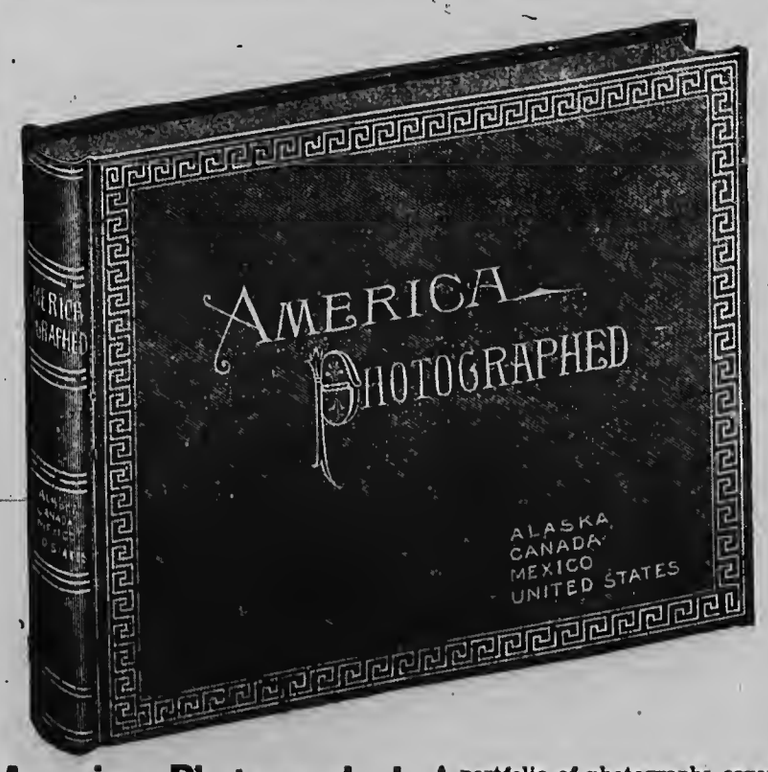

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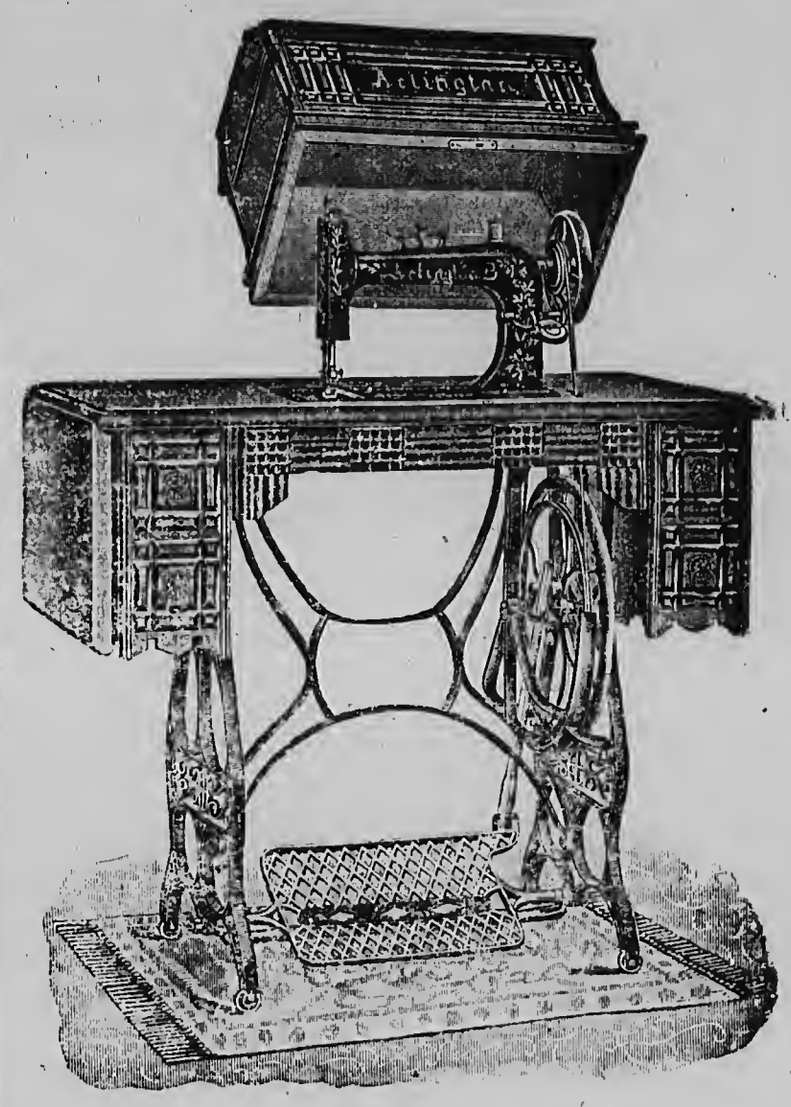
REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Our Machine Offer-

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best stylo furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light, and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL

BAKING POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

The compulsory education bill has been rejected by the Virginia Senate.

It seems Miss Bradley's idea of christening the battle-ship "Kentucky" with water is not meeting with entire approval.

The Woman's Christian Temperance Union is sending literature of various kinds to the lumber camps in Wisconsin, New Hampshire, Massachusetts, Michigan, New York, Minnesota and other States.

Chicago aldermen have adopted an ordinance providing for the appointment of a secretary for each ward, at a salary of $1500, to act as secretary to the aldermen of the ward, and an ordinance fixing the salary of aldermen chosen after April 1.

The Ohio law providing for the collection of $5000 from a county by friends of a person lynched therein has been declared unconstitutional by Judge Duston of the common pleas court at Urbana, who holds that it is an encroachment of the legislative upon the judicial branch of the government.

United States Senator Lindsay, of Kentucky, who, a few days ago, was served with a notice from the Legislature of his State demanding the resignation of his commission, because he had voted against the proposed free-coinage of silver, on Feb. 4, in the Senate at Washington, rose to define his position.

The House of Representatives has passed the bill providing $10,000 out of the unexpended balance of the money appropriated for closing Pass-a-Loutre crevasse for the purpose of making a survey of Southwest Pass, with a view to determining the possibility of securing a 35-foot channel through that pass.

The bonds of all fire and marine insurance companies doing business in California and not incorporated under the laws of that State have been declared invalid by Insurance Commissioner Clunie, of California. This may disturb seriously the business of some eighty-two insurance companies, which have been operating for years in California.

Charles H. J. Taylor, formerly United States minister to Liberia, has started a new movement, by which he hopes to join the negroes of the country in one party, the Afro-American party. Mr. Taylor was born a slave, and has the distinction of being the only negro lawyer ever admitted to the bar of the Supreme Court of the United States.

The annual convention of the South and West Commercial Congress opened in Tampa, Fla., on last Tuesday. This is the same organization which had its beginning about four years ago, at Topeka, Kan., under the name of the South and West Grain and Trade Congress, and was instituted for the purpose of fostering more intimate trade relations between this section and the great West.

THE EVIDENCE in the case proves Hood's Sarsaparilla cures rheumatism, dyspepsia, catarrh, that tired feeling, scrofula, salt rheum, boils, humors, and all blood diseases.

HOOD'S PILLS are prompt, efficient, always reliable, easy to take, easy to operate. 25 cents.

Two gigantic rival milling combines, involving all the mill owners of the Central, Western and Northwestern States, are engaged in a bitter war. The adulteration of flour is the basis of attack and counter-movement. The bill before Congress provides that adulterated bread shall be wiped out by penalty and that a tax for internal revenue shall be placed on blended flour made of wheat and corn. For several days the agents of the newly formed combine between the corn flour millers have been gathering signatures to a petition praying Congress to throttle the bill which was recently introduced in the Senate.

There is no better proof of the excellence of Dr. Bull's Cough Syrup than that it is recommended by leading physicians.

Salvation Oil should always be kept in the kitchen. For the ready cure of scalds and burns it has no equal. 25 cts.

FOREIGN.

Prof. Grunmach, head of the Roentgen laboratory in the Berlin University, has stated that, judging from his own observations, the various reports of the cure of tuberculosis of the lungs by means of Roentgen rays are extremely improbable. He adds, however, that several cases of lupus have improved surprisingly after their application.

Japan has been removed as an element in the opposition to the consummation of the annexation of the Hawaiian Islands by the United States. This result has been attained by the conclusion of an agreement between our government and that of Japan, as represented by Minister Toru-Hosui, which, by practically settling the status of the Japanese in Hawaii, removes the only substantial difference that has existed between the two governments.

The British Parliament will assemble during the present week, and all the cable advices indicate that public men of all shades of political opinion are looking forward with much interest to the developments which are likely to follow closely upon the opening of the debate in reply to the Queen's speech. The various foreign complications into which Great Britain has been drawn will afford excuses for numerous interpellations of the government on the Chinese question, on the subject of the French aggressions in the upper Nile region and the ill success of the campaign against the Afridis in India.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists. 50c. and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and irregular action of the heart take Lemon Elixir.
For sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria, and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Fifty cents and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.
Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

Is the best medicine for the disease you recommend it for on earth. T. R. HEWITT.
Hewitts, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FIRST ROUND.

Many, at Many	Feb. 12, 13
Pleasant, at Pelican	15
Robeline, at Marthaville	19, 20
Grand Cane, at G. C.	22
Logansport, at Logansport	24
Mooringsport, at Mooringsport	26, 27
Shreveport—First Church	Mar. 6, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Coushatta, at Coushatta	20, 21
Mansfield, at Mansfield	26, 27

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Slidell	Feb. 12, 13
Moreau Street	11 A. M. 20
Craps Street	7:30 P. M. 20
Covington	26, 27
Carondelet Street	11 A. M. Mar. 6
Tchoupitoulas Street	7:36 P. M. 0
Plaquemine	12, 13
Dryades Street	11 A. M. 20
Parker Memorial	7:30 P. M. 20
Rayne Memorial	27
Carrollton Avenue	Apr. 3

S. S. KEENER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Meadows and Antioch, at Antioch	Feb. 11, 12
Baton Rouge—Second Church	12, 13, 14
Baton Rouge—First Church	13, 14
Port Vincent, at Huff's Chapel	19, 20
Ponchatoula, at Ponchatoula	22, 23
Frankinton, at Franklinton	25, 20
Amite City, at Amite City	27, 28
St. Helena, at Greensburgh	Mar. 5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	16, 20
Clinton	20, 21

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Indian Bayou, at Bethel	Feb. 12, 13
Opelousas	7 P. M. 10
Prudhomme, at Prudhomme	19, 20
Franklin	7 P. M. 23
Abbeville, at Abbeville	26, 27
Lake Arthur, at Lacasine	Mar. 2
Lake Charles—First Church	5, 6
West Lake, at West Lake	7
Grand Cheniere, at Oak Grove	12, 13

H. O. WHITE, P. E.

DELHI DIST.—FIRST ROUND.

Monroe, at Monroe	Feb. 10
Girard and Colony, at Girard	12

B. F. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Spring Creek, at Glenmora	Feb. 11
Dry Creek, at Spring Hill	12, 13
Alexandria	17
White Chapel	19, 20
Washington	21
Ada and Winfield, at Gray's Creek	24
Jena and Jonesville, at Jena	26, 27

V. D. SKIPPER, P. E.

ARCADIA DIST.—FIRST ROUND.

Homer, at Homer	Feb. 12, 13
Vernon, at Oak Grove	19, 20
Ruston	20, 21
Farmerville, at F.	26, 27
Downsville, at D.	27, 28
Calhoun, at C.	Mar. 5, 6
Blenville at B.	9, 10
Simsboro, at Salem	12, 13
Arcadia, at A.	13, 14
Minden, at M.	19, 20
Valley, at P. V.	26, 27
Hainesville, at H.	Apr. 2, 3
Gansville, at Siloam	9, 10
Ouachita mission, at Bethel	16, 17

B. T. CREWS, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FIRST ROUND.

Shiloh, at Johns	Feb. 12, 13
Morton, at Morton	16
Decatur, at Centerville	19, 20
Hillsboro, at Cantrell	23
Trenton, at Basque Chapel	26, 27
Carthage, at Carthage	Mar. 3
Walnut Grove, at Pine Grove	5, 6
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Mars Hill	19, 20
Indian Mission	21
Forest, at Harperville	26, 27
Clarksburg, at New Providence	30
Raleigh, at Pleasant Hill	April 2, 3

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Port Gibson	Feb. 12, 13
Satartia, at Bentonia	19, 20
Warren, at Bradley's Chapel	26, 27
Utica, at Utica	Mar. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	26, 27
Hermanville, at Bartonton	Apr. 2, 3
Anguilla, at Anguilla	9, 10

F. H. MOUNGER, P. E.

JACKSON DIST.—FIRST ROUND.

Madison, at Madison	Feb. 12, 13
Capitol Street, Jackson	16
First Church,	17
Steen's Creek, at S.	19, 20
Brandon	7 P. M. 20
Camden, at C.	20, 27
Lake City and Lodi, at L. City	Mar. 5, 6
Fannin, at F.	12, 13

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Woodville	Feb. 12, 13
Fayette	19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington	Mar. 5, 6
Roxie	12, 13
Rehoboth	19, 20
Centerville	26, 27
Harriston	April 2, 3

The district stewards will meet at the Methodist Church in Gloster at 11 o'clock, Feb. 15.

W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Mt. Pleasant circuit, at Mt. Pleasant	Feb. 12, 13
East Holly Springs cir., at Mt. Hope	16, 20
Pontotoc circuit, at Pontotoc	26, 27
Abbeville circuit, at Abbeville	Mar. 5, 6

J. D. CAMERON, P. E.

Holly Springs, Miss.

"BROWN'S BRONCHIAL TROCHES" are unrivalled for relieving Coughs, Hoarseness and all Throat Troubles. Sold only in boxes.

Six firemen lost their lives by the collapse of a burning building in Boston last week.

There is no compromise or compounding of differences in the fight being made by the beet sugar growers on the Hawaiian annexation treaty, and, although the cane sugar growers have not come forward as prominently in opposition, their objections to the treaty are none the less strong.

A telegram has been received at the State Department, from Consul General Lee, at Havana, stating that the government consents to the admission of supplies for the destitute and suffering Cubans into any Cuban port free of duty. This privilege was formerly limited to goods entered at Havana.

MARRIAGES.

FOSTER—WHITE. At Deer Ford Church, near Zachary, La., Feb. 2, 1898, by Rev. Thos. J. Upton, Mr. Dwight Foster and Miss Lou K. White, both of East Baton Rouge parish, La.

MAGRUDER—LEWIS.—At the residence of the bride's grandmother, in Woodville, Miss., Jan. 26, 1898, by Rev. W. L. C. Hunnicutt, D. D., Mr. Henderson A. Magruder and Miss Nannie Eunice Lewis, both of Woodville, Miss.

STEELE POTTS.—At the residence of the bride's parents, on DeSiard Island, Ouachita parish, La., Jan. 30, 1898, by Rev. Wm. H. Hatfield, Mr. Willie C. Steele to Miss Frances N. Potts, all of DeSiard Island.

HARRIS—KEARNEY.—At Vernon, four miles from Flora, Jan. 30, by Rev. J. G. Cammack, Mr. B. C. Harris to Miss Florence Kearney.

The groom is a son of Mr. and Mrs. W. E. Harris, and the bride the daughter of Mr. and Mrs. L. L. Kearney.

GAMAGE—BURNETT.—At the residence of the bride's father, Mr. J. B. Burnett, Montrose, Miss., Jan. 27, 1898, by Rev. M. L. White, Mr. Lafayette Gamage to Miss M. L. Burnett.

UPTON—MORRIS.—At Slaughter, La., Jan. 30, 1898, by Rev. Thos. J. Upton, Prof. L. L. Upton and Miss Carrie B. Morris, all of Slaughter, La.

CONLEY—LEE.—At the residence of the bride's father, Mr. Wiley Lee, Feb. 2, at 4 o'clock P. M., by Rev. J. S. Sanders, Mr. J. W. Conley, Jr., to Miss Jennie Lee, both of Sabine parish, La.

GREEN—MORSE.—At the residence of the bride's parents, near Landerdale, Miss., Jan. 9, 1898, by Rev. Hervie Mellard, Mr. A. P. Green, of Lockhart, Miss., to Miss Lillian Morse.

MORROW—BRETT.—At the residence of the bride's parents, at Morrow, Miss., Feb. 2, 1898, at 3 o'clock P. M., by Rev. Hervie Mellard, Mr. J. W. Morrow to Miss Laura Brett.

JOHNSON—SEGARS.—At the residence of the bride's parents, near Ponta, Miss., Feb. 2, 1898, at 7:30 P. M., by Rev. Hervie Mellard, Mr. T. L. Johnson to Miss Lula Segars.

BAKER—RUSSUM.—At the Methodist parsonage at Hays, Miss., Sunday, Jan. 30, by Rev. R. F. Witt, Mr. John E. Baker to Miss Mary E. Russum, both of Claiborne county, Miss.

HERRING—CUPIT.—At the residence of the bride's parents, Franklin county, Miss., Jan. 13, 1898, by Rev. R. S. Gale, Mr. E. D. Herring and Miss S. E. Cupit, all of Franklin county, Miss.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property.
Efficient teachers desiring information should write for circulars.

A failure in the harvest has caused terrible distress among the peasantry of the interior provinces, especially in central and southeastern Russia. In some places they are worse off than during the famine of 1891. The Russian editors have been forbidden to refer to the matter. Private letters from Tamboff, in the province of that name southeast of Moscow, say that the peasants are feeding their half-starved cattle with the thatches of their roofs. The prevailing diseases are making rapid headway among them.

Sewing Machines of the Present

are very different from those of the past. Very few users of sewing machines know the *technical differences*; patents *have* expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores much as a modern railway train surpasses a stage-coach of the last century.

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SILENCES OF GOD.

BY PHEBE A. HOLDER.

How sweet the joy that fills the soul,
When, after silent wailing long
For answer to the pleading prayer,
The sigh becomes triumphant song.

All darkened hours of trial time,
When we had thought our prayers unheard,
Our God was listening to our cry,
And answering still our pleading word.

In his own time, in his own way,
He comes with blessing, sweet, best,
Drawing the soul that on him waits,
In sacred nearness to his rest.

Prayers which we thought unanswered may,
Like incense, still ascend to heaven,
And to the patient, waiting soul
The sweetest blessing may be given.

—The Presbyterian Journal.

Communications.

LORD TENNYSON'S POETRY.

BY MISS SALLIE WHITE.

(Concluded.)

The songs scattered throughout Tennyson's works are more marked by meditative sweetness, by pathos, by common sense, than by anything like strength. They move and melt, and sometimes instruct, but rarely stir the pulse to much quicker action. They will live both in the hearts and the thoughts of the people. The song in "Enid," "Turn, Fortune, turn thy wheel, and lower the proud;" that in "Vivien," "In love, if love be love, if love be ours," with the very fine rendering of the Parable of the Virgins in "Guinevere," deserve remembering, while they illustrate a striking peculiarity of the poet's. There is often too much word-play about them, a trick of words that makes them extremely hard to retain in the memory. Some of the songs in "The Princess" are very charming. "Home they brought her warrior dead" is well known.

Of the incomparable sweetness and pathos of the laureate's poems it would be easy to point to a multitude of illustrations. Such poems as "The Miller's Daughter," "The Gardener's Daughter," "The May Queen," "Dora," will occur to every reader. What a wealth of true, tender feeling is in the "Enoch Arden," mingling with its beautiful pictures of love and sorrow, its vivid descriptions, its solemn holy teaching of self-sacrifice, even to the bitterness of death! In "Aylmer's Field" the passion and pathos approach very near to true sublimity.

The plan of "The Princess" is essentially defective, but there is much beauty in the poem itself. It deals in a pleasant, lively manner with the vexed question of woman's rights. The poet's view of equality is familiar to all.

"Maud" is the most abused of all Tennyson's writings. But we think the careful reader, who is willing to take pains enough to understand this poem, will find it a work of extraordinary beauty and power. It is a story, a love story, and a sad enough tragedy in its way; a tale of noble, passionate love, and then of insult, crime, madness, told in varied and often most powerful verse. It is highly dramatic, but the reader is left to infer the situation from the poetry. The story is told in the first person, the speaker being the lover of Maud. We must refer the reader to the exquisite songs in Maud, numbered XII., XVII., and XXI., which have this in common: that they represent all nature as transfigured and glorified by the power of love. In the last of these three the well-known song, "Come into the garden, Maud," the happiness of the poem culminates. It relates to a stolen interview in the early dawn, after a dinner and ball given by the father, to which Maud's lover is not invited.

One of the most precious treasures that Lord Alfred Tennyson has bequeathed to the lovers of the beautiful is his last poem, entitled "Crossing the Bar." It is an exquisitely tender expression of the sweet religious spirit dwelling within the singer's breast. Entirely worthy of reading and keeping in mind, we give it in full:

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

MRS. E. H. MOUNGER.

BY BISHOP CHAS. B. GALLOWAY.

The death of this cultured and noble woman, the wife of Rev. Dr. E. H. Mounger, and sister of Rev. R. J. Jones, both of the Mississippi Conference, and of Rev. K. A. Jones, of the North Mississippi Conference, occasioned deep and widespread sorrow throughout the State in which her entire life was spent. Suddenly the summons came, and our sainted sister literally "ceased at once to work and live." Seemingly in perfect health, busy with church affairs, the swift paralytic stroke fatally fell, and after some hours of unconscious waiting the loving heart ceased to beat, and the pure spirit left this earthly house for an eternal home.

She was the child of the church, and her whole life was intimately associated with the Methodist itinerancy. Her father, the Rev. R. J. Jones, was a Methodist preacher—an influential member of the Mississippi Conference—and from that pious home went out two of her brothers to become able and faithful ministers of the New Testament. At the age of nineteen she married a young minister, and thus strengthened the ties that bound her to a happy life of itinerant service. She was also the niece of the Rev. Dr. McInnis, of the Presbyterian Church, and the inheritor of some of those decisive qualities that have long distinguished the Puritan faith.

Jasper county, Miss., was her birthplace, and the year was 1841. Her childhood and young maidenhood were spent in that finest school of character—a Southern (Christian) country home of the earlier days. In that model home were developed those pure and radiant virtues that made the fair young girl the almost perfect wife and mother. Discriminating in judgment, cheerful in spirit, and with an admirably poised character, she was the center of a happy home circle—a wise counselor to her husband and a faithful, loving guide to her children.

At the age of fourteen she was happily converted, and formally assumed the vows of church membership. From that time to the hour of her sudden summons home her life was a constant and consistent attestation of the genuineness of her faith and the depth of her consecration. She had intimate acquaintance with the Holy Scriptures, and an unusually clear understanding of theological truth. This made her a model hearer of the Word—appreciative, sympathetic, discriminating, but never hypercritical. She was especially fond of expository preaching—that which enabled her to see most clearly the mind of the Master.

Hers was a modest spirituality. There was in it no spirit of forwardness, no eagerness to be seen or heard. She believed, and properly, that there ought to be some sacred secrets between the soul and God. Hers was the peace that floweth like a river. One who knew her best thus writes: "I never often heard her give public expression to her religious feelings and hopes, but when she did, it was with all the fervor and appropriateness that marked one who deeply loved her Savior. I think I never knew anyone more absolutely truthful and sincere in every word and act. She was very positive in asserting and doing what she believed to be right, though with the utmost gentleness of manner."

Amid all the vicissitudes of an itinerant minister's life she was always hopeful, and faithful to every duty. In many of our Mississippi towns she left warmly attached friends, with whom she took sweet counsel and labored together in the Lord. Bravely standing with her husband at his post of duty in 1878, when the yellow fever raged in Port Gibson, she was a ministering angel to him and many others. When urged to flee before the pestilence, she said to her husband with a manner indicating that the line of duty had been finally settled, "No, you can not go, and I will not." And when near death's door with the prevailing fever, she never regretted her decision, nor complained of the Providence that brought her so near the other world.

Four sons and a daughter, together with their grief-stricken father, by whose side she had walked for five and thirty years, live to mourn her untimely loss and cherish her precious memory. May the vision of that dear one—the very embodiment of quiet dignity, queenly gentleness, serene faith, and unclouded hope—be an abiding comfort and an increasing inspiration to the holiest living!

She died in Brookhaven, Miss., and was there gently laid to rest awaiting the resurrection of the just.

Jackson, Miss.

COL. W. L. NUGENT.

"A distinguished citizen, a great lawyer, and a courtly gentleman." These terms have been employed by unmeaning flattery or by undiscriminating partiality in connection with many men living or dead, and often in their use noble words have been degraded by the insincerity of the spirit with which they have been spoken, or by the extravagance of describing by them the amiable virtues of ordinary men.

This writer has known one man to whom they could be applied in all their fulness of praise without more than adequately measuring the conspicuous virtues that adorned his character, and to them must be added, as more honorable still, the words, "A fervent Christian and a generous man." He was a native of Louisiana, for nearly a life-time a citizen of Mississippi, and a resident of Jackson—Col. William Lewis Nugent.

Those who knew Col. Nugent most intimately will be the first to admit the justice of these words of praise. For many years, in both Church and State, he was one of Mississippi's most distinguished citizens. That he was a great lawyer, his simple, but persuasive eloquence, his strong and logical mind, his remarkable resourcefulness in the management of a difficult case and his extensive practice amply prove, while his stately dignity, his polished manners and his kindly heart declared the courtly gentleman. But it was in the beauty of his Christian character that many found the greatest charm of this great man. He impressed one as having consecrated to God all that he was and all that he possessed, and his habitual spirit was one of filial trust, humble, reverent joy, and fervent love.

Naturally quiet and reserved, he seemed undemonstrative, but there was one theme that always caused the voice to grow tender and the tears to well up into the eyes: his love for God, God's love for him, the joys and comforts of the Christian here, and the ineffable joys of the home "where the wicked cease from troubling and the weary are at rest." To see him with closed eyes and the tears rolling down his cheeks as his pastor spoke of these things, or the congregation, led by his own voice, sung some old familiar hymn, was an inspiration; but what words can describe the impression made when he led in prayer, the intonation of his rich, musical voice declaring the height of his spiritual joy, or its tremulous pathos showing the immeasurable depths of the tenderness of his love and his humility? In their devotional spirit, their chaste and beautiful language, and their apposite scriptural quotations, his prayers were the most impressive that this writer has ever heard. They will never be forgotten by those who heard them.

But Col. Nugent was not less conspicuous for his abounding liberality than for the fervor of his devotion, and by many this may be remembered as his distinguishing characteristic. To give was to him a privilege and a joy, and, indeed, so great was his pleasure in giving that up to his ability, and beyond, his generous hands lavished his benefactions upon those who were in need, and so far was he from the spirit of ostentation that he tried to hide from those nearest him the frequency and largeness of his gifts. His pastor, his friends, his acquaintances, the merest stranger, the young, the old—all found in him a ready sympathy and a liberal response.

That the generosity of the good man was sometimes unworthily received no one can doubt, but the spirit of the giver was like the spirit of his Lord, and to many his abounding and joyful liberality was the crowning glory of his character. If all to whom his bountiful hand dispensed the needed financial help could be numbered, a great host would appear. The spirit of the man is illustrated by the case of a young preacher whose work was hindered by the death of his horse. Meeting him, Col. Nugent said: "I hear you have lost your horse. When you get ready to buy another, draw on me for $25. The King's business demands haste." A distinguished preacher is reported to have said: "I have met many great Methodist laymen, but I have met only one W. L. Nugent."

Selections.

RELATION OF THE EPWORTH LEAGUE TO WORLDLINESS.

(Paper read by Miss Zora Skaggs, of Blossom, Texas, before the Paris District Epworth League Conference, in Paris, Texas, July 28, 1897.)

Worldliness, in Methodist nomenclature, embraces all such pleasures as are not in harmony with the spirit and practice of vital religion. The term is synonymous with that general rule in our Discipline which forbids the "taking of such diversions as can not be used in the name of the Lord Jesus." "The name of the Lord Jesus" is a decisive test, and everything which can not stand such a test is unconditionally surrendered and renounced by everyone who assumes the obligations of membership in our church.

In their address to the church at large on the subject of worldliness, our Bishops specify "the modern dance, card-playing, theater-going, attendance upon race courses, circuses, and the like." These they point out as being especially pernicious and hurtful to spiritual life, and we can see no reason for differing, in the slightest degree, from their godly judgment.

As for the circus and the race course, we do not feel inclined to honor either with anything more than a mere mention in this paper. Of course, they are beneath the dignity and beyond the tolerance of Epworth Leaguers. And while dancing, card-playing and theater-going are but little, if any, better in their effects upon spiritual life, yet they are more popular, and command the patronage of more refined people. With the little time and space at our disposal, then, we will briefly notice each, and see if they, either or all, can stand the crucial test of "the name of our Lord Jesus."

I.—THE DANCE.

There was a dance in progress, we believe, in Belshazzar's house, when a mysterious hand began to write upon the wall, "Thou art weighed in the balance and found wanting." Might not the same thing be appropriately written concerning the head of any other house under similar circumstances? And we also read of a "state ball" in the palace of King Herod, which cost the head and life of John the Baptist, the last and greatest of the prophets. A wicked king, a godless mother and her profligate daughter, all conspired together to bring the prophetic age to a sudden close in the midst of a fashionable dance! Significant fact this—the spirit of prophecy and the spirit of the ball-room—can not live together. The presence of the one means the death of the other, and whenever and wherever the spirit of the ball-room predominates, the head of some faithful minister is apt to be taken off—not with the guillotine's bloody knife, to be sure, but with hatred's slanderous tongue.

The attitude of the Epworth League toward this form of amusement must be that of an enemy. Ask the unfortunate inmates of our rescue homes and reformatories by what route they came to such degradation, and eighty per cent. of them answer back, "By way of the ball-room," for four-fifths of these unfortunate ones, statistics tell us, began their career of shame in the ball-room. This is enough. "By their fruits ye shall know them." "Sow to the flesh, and of the flesh reap corruption."

II.—CARD PLAYING.

We are sometimes told that there is no harm, per se, in this form of amusement, but, as Epworth Leaguers, we must forever repudiate this compromise statement, and hold tenaciously to the only correct and philosophical view, that whatever uniformly leads to bad results is evil in itself. And that card-playing uniformly leads to bad results is a proposition which needs no proof further than unbiased observation. Not all who play the social game become gamblers, but all who become gamblers begin in the social game, and that, too, in many instances, in the parlor at home with mother, father, and loving sisters. And yet there are many mothers who lay the flattering unction to their souls that the same hands which have taught the social game to their children at home shall also sweep the golden harps some day in the New Jerusalem! It seems high time parents were waking up to the fact that they can not send their children to hell while they themselves are going to heaven. As the drunkard begins his career in the first drink, so the gambler begins his in the first social game. Beware, therefore, of the tendency of your actions. When Lot "pitched his tent toward Sodom," the tendency of his course was to evil, and the next we hear of him he was in Sodom and in trouble. The first game, the first drink, the first ball, is the pitching of your tent toward Sodom, and means trouble.

III.—THEATER-GOING.

The theater professes to be a place of innocent amusement. It has had ample time to make good this claim; and yet no minister of the gospel can attend it without losing his influence as such. Why should this be so if attendance upon stage performances is a harmless amusement? Shall the guides and leaders of our society be prohibited by public opinion from participation in that which is altogether harmless? Is society any purer because of the influence of the stage? If the pastors present were asked if their members who attend theaters are the same ones who attend the prayer meetings, Epworth League meetings, and the other regular services of the church, it would not be hard to guess what their answer would be. The history of the stage is an almost unbroken stream of immorality. With here and there a noble exception, the vast majority of theatrical performers have always been men and women of the worst moral character.

But lest you should think us ignorant or prejudiced, we will put a few of the friends of the stage upon the stand, and let them testify.

Some time ago a leading French paper sent out a bunch of queries, asking the opinion of various literary and artistic Parisians on the subject, and nearly all of them agree that innocence on the stage is a real hindrance to art. One answered as follows: "A young woman will express the passionate feelings of her role with the greater perfection, if she has felt them herself. Her art will be made up of the recollections of her experiences, vivified by the emotion that remains to her from her own joys and her own griefs." Another responded thus: "You ask me if innocence is a hindrance to an actress on the stage in rendering roles of passion. Certainly it is. It is necessary," he continued, "to have suffered, wept, cried, despaired, sobbed, loved, etc., to be able, by remembrance, to express it all on the stage." He further said: "All actors have been more or less ambitious, envious, jealous, angry, in love, vindictive, violent, hypocritical; * * * and so with actresses. No innocent girls, then," said he, "or as few as possible, on the stage." But the most significant reply was made by Emile Zola, who said that "a discussion of innocence on the stage is useless, for such a thing does not exist." It is also related that a mother once asked a French master of stage art if it would not be possible for her daughter to go on the stage, and yet remain an innocent girl, to which the master gravely responded, "Madam, I don't see of what use that would be."

Please remember that these admissions come from the leading and most pronounced devotees of the stage, and, coming from such a source, they amount to a most fearful arraignment of theaters. She who plays the role of unfaithful wife on the stage must, according to these men, be such in fact; and he who renders the role of murderer or hypocrite must himself be such. And yet we are told that the performance of such characters afford only innocent amusement!

The attitude of the Epworth League toward this form of worldliness can not be other than one of uncompromising hostility. As young Christians, filled with the Spirit and grace of our Lord, we are called upon to lift up our voices against that which has paralyzed the zeal of so many, and to record our protest against the offer of such characters to furnish our amusements for us. Such institutions must have neither our money, our presence, nor our influence. There is a more excellent way in which, by the grace of God, we will walk, assured that whatever in the way of pleasure we may have to forego, it will be more than compensated for in the last day, when we shall hear it said: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

In conclusion, let us brace what has been said by the word of God, which says: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap." "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "Know ye not that the friendship of the world is enmity with God?" "Love not the world, neither the things that are in the world." If any man love the world, the love of the Father is not in him."

These explicit utterances of inspiration should be the end of controversy to all who sincerely desire to know the will of God in relation to worldliness.

Fellow Leaguers, let us be a "peculiar people" indeed, "zealous of good works." In the world, and yet not of the world, let us "seek those things which are above, where Christ sitteth on the right hand of God," and "set our affections on things above, not on things on the earth."

Oh, that we might be an unearthly people—a royal, holy priesthood!—Texas Advocate.

LONGING.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease.
And flows forever through heaven's green expansions,
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song.
And find at last beneath Thy trees of healing,
The life for which I long.

—Whittier.

Communications.

SUNDAY-SCHOOL—ITS RELATION TO RIGHT LIVING.

It is assumed that those who may read this paper know what is meant by Sunday-school. By right living we simply mean living as "Jesus Christ the Righteous" hath taught us to live both by precept and example. To live right we must think right, speak right, and act right. Now, if we are going to do these things, we must know what is right and what is wrong, so that we may do the one and leave undone the other. But where is the source from which mankind is to learn the right from the wrong? Is it not from the Bible, the Book of books? Evidently it is. It is in the Bible that we find the law and the prophets telling us how to live that we may be right in the sight of God. It is in the Bible that we find the life and works of the only begotten Son of God, setting forth all the beauties and way of right living, and giving us commandments on which he says hang all the law and the prophets. Doubtless, we all agree that without right living no one can enter the home where "there are many mansions" prepared from the foundation of the world. Now, Jesus says: "I am the way, the truth, and the life. No man cometh unto the Father but by me." So, if we expect or desire to enter the heavenly home after this short life shall have ended, we must enter it by the way prepared through Jesus Christ. And it is certain we must learn of the way before we can travel it. The Word says (I. John ii, 3-5): "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected." Now, how are we going to fashion our lives after Christ's life without knowing his life? And how are we going to keep his commandments without knowing his commandments?

The question now is, How are we going to know these things? Let us look at some of the ways in which the Sunday school helps both young and old in learning these things, without which there can be no such thing as right living.

We will begin by noticing its help to the children, for the destiny of each person and of the whole human race is determined very largely by the training of the young. "Train up a child in the way he should go, and when he is old he will not depart from it." And the contrary may be equally true, "Train up a child (or, rather, let him grow up) in the way he should not go, and when he is old he is not likely to depart from it." A child is not a lifeless being, but he is full of life, and he is going to be something most all the time he is not asleep. So, unless there are some means provided that will give him something useful to do on the Sabbath day, there will very probably be fifty-two days in a year unprofitably spent, and very often quite detrimental to the child, and these fifty-two days in a year will amount to one whole year in seven; so, by the time the child reaches the age of manhood, he will have spent as much as three whole years in Sabbath days, two years of which may have been very profitably spent in learning the things that are so essential to right living. Since a child's mind, while young, is not sufficiently developed to enable him to learn of Christ, his works, and his teachings, as he should by himself, it is necessary to provide some means of assisting him in this study. And the Sunday-school—if it is what it ought to be—will supply this need. Here we have lessons taken from the Bible, and usually the most important in the Bible, and simplified and prepared by learned men who both know and love Christ as a personal Savior. Then we have the best and wisest men and women for teachers (or, at least, ought to have), who can explain the more difficult parts, and impress upon the child the more important parts, so that he may remember them: As the memory is very active in childhood, the child can learn the commandments, the most important lessons, the general teachings of the Bible, and the greater events in the life of Christ, and get them so firmly planted in his memory while young that when he becomes older, and the reasoning powers develop, he can meditate on these things and be able to see their value in the process of right living. We, who have reached the age of manhood, know how fresh and clear the truths are to our minds that we learned in the Sunday-school, perhaps in many cases before we could read.

I think it will be admitted that the Sunday-school is just as important in giving a child a knowledge of the Bible and its teachings as the common literary school is in giving a child a knowledge of the subjects taught in such schools. And, as a rule, a child deprived of the Sunday-school will be just as ignorant of the Bible and the laws therein as a child deprived of the common literary school is ignorant of the subjects taught in such schools. This knowledge of the Bible acquired through the Sunday-school in childhood will exert a great influence on the entire subsequent life, for the study of God's Word is like the study of many other books. We have no real desire to study it until we get some knowledge of it and become partially acquainted with it, which partial knowledge begets a desire to know more of him who is the way, the truth, and the life of right living. I think the Sunday-school is sufficient to give this knowledge of and partial acquaintance with the Bible. One great reason why so many older people know so little of the teachings of God's Word is because they failed to have their partial knowledge of and desire for more knowledge imparted to them while young by means of the Sunday-school. If, as was stated in a former issue of the ADVOCATE, it is necessary to create appetite for strong drink among the young in order to support the saloons and fill the jails, penitentiaries, almshouses, and drunkards' graves, it is also necessary to create among the young an appetite for the Book that teaches right living if our country in the future is to be governed by right principles.

We now come to the class of young men and young women; so we must look at the Sunday school as it influences them. (The Epworth League was organized to help this class of young people, but not for the purpose of supplanting the Sunday-school.) This class, a few years ago, was in the "Little People's" class, and it will not be many years before it will constitute the middle-aged class, which class must bear the heat and burden of the day. These young men and young women will then constitute the superintendents and teachers, on whom the destiny of the Sunday-schools depends. Then, how necessary it is for those who make up this class to be properly taught and brought into the condition of right living before they reach the class on which such a tremendous responsibility rests.

We find the class of young men and young women like the class of children in some respects; in others quite different. Both are alike in being full of life, always doing something; but they differ very much in the manner of looking at life and the affairs connected with life. They think differently, for, as the reasoning powers begin to develop, they begin to notice and to enquire into the causes and effects, the purpose and benefits of the things that confront them. New desires, ambitions and association arise in and around them. Now, wherewithal shall a young man—or a young woman, too—keep his or her way clear and life pure amidst these new surroundings? The Psalmist answers that question for us: "By taking heed thereto according to thy word."

Here is work for the Sunday school again, for since it meets one day in each week for the purpose of studying God's Word, it must be of great benefit to the young men in helping them keep their way clear, and life pure and right. Sunday is a day of rest from our regular line of work, but, then, the mind does not cease to act, but turns to something else, whether good or bad; and this change is rest to the mind. Now, it is very necessary that those who have passed over this critical period of life provide some means whereby the minds of the young men and women may be directed to subjects that will bring them into the conditions of right living, for if the conditions be fulfilled, the life can not be other than right. The Sunday-school, if it is what it ought to be, will supply this need to a great extent.

We have the learned men to blaze out the way and open the road for us, and we all know we can make better headway in an open road than through the woods. But, of course, no amount of help will take the place of individual effort. The great benefit of the Sunday-school to this class is in keeping those in the right way that started right in the infant class, and getting others right who have not heretofore gone right, for if we can but succeed in getting them to taste of the Word of Life and see the beauties of the Christian religion, a great victory will be won for the cause of Christ and humanity. To reach this class the Sunday school must not drag, but be a lively, attractive and progressive one. It must be more attractive than any other Sunday gathering in the community, for if it is not, the effect sought will not be produced. Even if some members of this class were to fail to learn the truths of the Bible from lack of individual effort, the association such ones would be in while attending the Sunday-school would have a marked influence for the right; while, negatively, much good would be done by keeping the young men from engaging in pursuits that frequently would be quite injurious to them.

Now, can there be anything derived from the Sunday-school that will help the fathers and mothers to keep their lives right? We think so. If the fathers and mothers have had the benefit of the Sunday school from childhood up, they know many truths that are essential to right living; but now, as they are to be the superintendents and teachers, they need to know not only the letter of these Bible truths, but also the spirit of them, so that they may be able to teach both by precept and example. And in order to impress the lessons upon the minds of the children so they may remember them, these instructors, whom we say are the fathers and mothers, will have to know these truths better than while they were being taught, and this demand for extra and fresh knowledge calls for more study, and in this way is a great benefit to fathers and mothers. The Sunday-school is a great benefit to the older people, inasmuch as it takes their minds from the temporal affairs of this life, and directs them to spiritual things, which are for eternity. And by changing the subject of the thought from the physical and temporal to the spiritual and eternal, the mind is not only rested, but the whole life is ennobled and elevated, and the nearer it is transformed into the ideal life of "the man, Christ Jesus," the more nearly that life will be right.

Would that all mankind could be brought into the condition of right living, either through the Sunday-school or some other means that have been and may be provided. If such a time shall ever come, then we will need no more jails, no more penitentiaries, no more civil courts; then there will be no more saloons, no more drunkards, no more murderers, no more unhappy homes, no more places of vice and corruption, and no more decaying of nations. But be assured that until all mankind is brought into the conditions of right living, these things will be found. Let the fathers and mothers do their part in bringing mankind into the condition of right living by keeping lively and attractive Sunday schools in every community possible, and by taking the little ones to these schools, and instructing them in the way of righteousness.

Let us, as young men and young women, do our part in this great work by going to the Sunday-school and learning the truths that will make our lives right, so that we may be fully prepared for the great work of the next class, for it will be but a few years till one will be in the class on which the destiny of the Sunday-school depends. Let us, as pastors, follow the Discipline in this work.

L. E. ALFORD.

Martinsville, Miss.

The sense of God's nearness charms away a thousand fears.

Correspondence.

KWANSEI GAKUIN.

BY MRS. T. H. HAYDEN.

You may or may not know that the students of Kwansei Gakuin have a society which is known as the "English Language Society," organized for the sake of further improvement in English than can be made in one class room alone. This society meets every Sunday night in the school chapel, and there are speeches, declamations, essays, orations, dialogues, debates and conversation, all in English, and all the proceedings are in English—minutes, report and read in English, etc. One of the foreign teachers is always present and acts as critic for the society. Often we all go—Dr. and Mrs. Wainright, Mr. Hayden and I—and it is really an interesting thing to me to watch their progress, and see their struggle with our noble language. Mr. Nishikawa, so lately returned from America, is now the president of the society, and having used only English for so many years, is a great help to them. About twice a year the society has an open session, to which many friends, both Japanese and foreign, are invited, and for these sessions there is special preparation. Some weeks ago Mr. Nishikawa asked me to assist in the training of the young men who were to take part in the open session to be held in Kobe, Dec. 11. I very gladly consented to do what I could for them, and my work soon began. He had taken the beginning of the training by, very sensibly, translating, to some extent, what they were going to speak and read, and trying to make them fully understand it and enter into the spirit. When I first heard, "Friends, Romans, Countrymen, lend me your ears," from the lips of a young Japanese who knew so little English that I could not talk to him at all except as far as my Japanese would go, I was somewhat alarmed. It was certainly what he would have said of a Japanese oration from my lips, "taihen okashii" (very funny). I felt almost tempted to give up the task I had so gladly (and rashly) undertaken and say, "I can't." But I did not give it up. I said, "I'll try," instead of "I can't," and went to work. You ought to have seen the way I declaimed and emphasized and gesticulated for that young man! Shade of Shakespeare and Mark Anthony, pardon me! I imagine if Prof. Merrill and his elocution class could have looked in on the scene they would have said, "taihen okashii," too, or words to that effect. I sometimes thought of them, but as that rather endangered the gravity of the situation I tried to banish them from my mind. Another young man had a selection from Mark Twain, "The Bad Little Boy Who Didn't Come to Grief" (which we called on the programme "Sinful Jim"), and that from an entirely different standpoint was as difficult as the funeral oration. Then there was a dialogue between Alexander and a Robber, in which the Robber Chief talks back at the great Conqueror, and tells him he is not any better than himself, though as he was born a king, he has been able to be the mightier robber of the two. You can imagine, perhaps, from past experiences, that I had to work. I did have to, whether you can or not, and the results were so surprising and gratifying that I shall never undertake a similar enterprise with a feeling of discouragement or hopelessness. The boys worked hard, improved daily, and did so well the night of the open session that I was proud of them. The house was full, most of young men, all of whom were quiet and attentive, and apparently enjoyed the programme. The foreign friends who were present were interested and delighted and heartily congratulated Mr. Yoshioka as president of the Kwansei Gakuin, and Mr. Nishikawa as president of the society, upon the progress the boys were making in the study of English. An oration on "The Need of New Japan" was a thoughtful, earnest address, showing the need of the country, in all its departments, to be "the religion of Jesus Christ, the Son of the living God." An essay on "The Vanity of Fame" was a good paper, showing the worthless ness of mere fame, reputation, and the value of a true and noble life spent in the work for the uplifting of humanity. This and the oration were by theological students. I corrected for them the actual mistakes, but made no attempt to put them into idiomatic English, so that they had a decidedly foreign flavor. I thought they were really the more impressive that they were not exactly idiomatic. The funeral oration was delivered in a manner that was well worthy of praise, and the young man deserved credit for his faithful work. He was entirely conquered by one word only—"wood." He would make his mouth into a round "O," and then shoot out "ood," in spite of all my efforts to convince him that "wood," while moaning a very different thing, was pronounced exactly the same way as the verb "would," which he said in its proper place without the least difficulty. It was no small undertaking for him to memorize and declaim that famous and difficult selection, and I was surprised that it was so well done. Alexander and the Robber Chief had quite a spirited little talk, and were much commended. A Japanese oration on "Principle" was interpreted, both speaker and interpreter doing well, though the interpreter was a little too quick to understand, and not quite attentive enough to the speaker to keep down a suspicion, even in the minds of the uninitiated, that he had learned the speech pretty thoroughly before hand. Between the speeches we had music on the violin and accordion by a young man who is quite a musical genius. Taken as a whole, the evening was a great success, and the young men of the English Language Society have every reason to be encouraged.

I have written so far, in lighter vein, of this work, but it is by no means a light matter. It means much to these young men to be able to read English intelligently. It opens to them the whole realm of Christian literature, which is a new world to them, and enables them to come in contact with Christian thought as nothing else can. Some of our very best and thoughtful Christians have been led to investigate and embrace Christianity through their study of English. Teaching English without teaching the Bible, I, for one, do not approve of, but in connection with the Bible and the religion of Christ, it is a most valuable means to the end we are working for—the Christianization of Japan. I heartily wish we had a man here who could give his entire time to the teaching of English—a man of piety and culture, whose life, day after day, would tell upon the student-body, as he opens to them the fields of Christian literature.

Kobe, Japan, Dec. 14, 1897.

Mrs. Hayden was a most efficient assistant in the Mission Rooms for a number of years, and this letter shows that her heart is still in the mission work.

WALTER R. LAMAUTH.

Mission Rooms, Nashville, Tenn.

W. F. M. S.

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A SKETCH OF THE W. F. M. S. OF HOLLY SPRINGS, MISS.

"Lull'd in the countless chambers of the brain,
Our thoughts are link'd by many a hidden chain:
Awake but one, and, lo! what myriads rise!
Each stamps its image as the other flies!"

Such would be reflection of one who inspected the little, almost sacred, manuscript volume recording the Minutes of the W. F. M. Society of Holly Springs.

When we take a retrospective view of this work such a long list of worthies appear that were all mentioned, no space would be left in the paper, and, perhaps, but little patience with the reader. The following names are mentioned as the presidents of the society: Mrs. Cameron, Mrs. N. B. Fant, Mrs. Barcroft, Mrs. Inge, Mrs. Randolph, and Mrs. Honnoll. It is worthy of mention that the present president, Mrs. Honnoll; treasurer, Mrs. Clara Fant, and secretary, Mrs. Walker, have held these offices nine years.

The first meeting was called by the order of our present presiding elder, Dr. Cameron, and was organized with 13 members, Feb. 16, 1880. His honored wife became the first president, and the majority of her successors have been the wives of the pastors, still proving the grand work that preachers' wives have done in the upbuilding of the Master's kingdom. How many of these pearls of great price, whose influence seemingly went no farther than the parsonage walls, yet their daily sacrifice, their earnest, faithful, efficient work was the power behind the throne, giving permanence and solidity to that wrought before the public by the pastor.

When attending these meetings, and listening to the reading of the Minutes containing such earnest, hopeful words, the mind of the listener has wandered from the scene of action in speculation as to the inspiration of the zealous work these brave soldiers of the cross were monthly trying to accomplish.

Memory reverted to the first meeting of that enthusiastic missionary worker, Mrs. Annie B. Fant, and the appreciation shown by her co laborers in unanimously electing her their Conference president. How clearly imagination pictured to the mind the great benefit her sweet Christian character would be to the writer, when the expected time came for a close companionship! But, alas! before that time the "death-ax" had cut the full growing sheaf, and the Lord said, "Come up higher." Oh, the grandeur of a consecrated Christian! Strangers may come and take up their abode, but they soon become conscious of the life of one "who, being dead, yet speaketh." How carefully should we weigh our words—yea, our thoughts—that we may be treasured as this devotee of the Master's cause! Her name is mentioned as the first lady who led the society in prayer. It is stated of her in the first Minutes after her death, "that she always came with her head and heart full of plans to advance the work that lay so near her heart."

In the earlier history of the society it is recorded that the pastors assisted, but as the years went by the ladies did the singing and praying, too. The Minutes record various meetings more or less interesting, some at long intervals. No Minutes recorded from August, 1882, to March, 1884. No meeting from December, 1884, until the following August. A few regular meetings from October, 1885, to January, 1888. A bare existence, but some money remitted to the Conference treasurer every year.

A continuous revival in the church in 1888, during the pastorate of the gifted and lamented G. S. Inge, was followed by a corresponding revival in the cause of missions. The Minutes report that he called a meeting on Jan. 4, and gave a most inspiring talk on foreign missions; and only those who have listened to his grand bursts of eloquence can have an idea of that stirring appeal. Later, after a week of prayer, his sermon was in behalf of heathen women, such as was never before heard. His motto was, "Attempt great things for God; expect great things from God."

In 1888 the annual meeting of the W. F. M. Society convened in Holly Springs, and that year the auxiliary remitted $418, reaching a "high-water" mark never attained since.

(To be continued.)

Selections.

Wait upon God for guidance, and God will lead you into new power for his service, into new gladness in his fellowship; he will lead you up into new thoughts about what his church needs, and about what the perishing world needs; he will lead you out into a larger trust in him; he will prepare you to expect new things from him. Let each one of us say: "May my life be to live, and die, and to labor and to pray continually for this one thing, that in me and around me, and in the church, and throughout the world 'God may be all in all.'"

"There is an impression among some people that a man is a better man after having tasted sin, after knowing evil experience, then repenting, being forgiven and restored. This is a mistaken impression. Innocence is far better than penitence. Penitence is infinitely better than despair, but a life is never so beautiful after sin's fires have swept over it as it would have been if it had been kept untarnished and had realized God's first thought for it.

Experience gives power if we use it aright, for experience is simply the practical knowledge of God's ways in life.

WALL PAPER.

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THE JOINT BOARD OF FINANCE.

The Joint Board of Finance is appointed by the president that presides over the Annual Conference, at the close of the session, to hold their office until the close of the next ensuing Annual Conference. One clerical and one layman for each presiding elder's district. The clerical members of the Board are also members of the Conference, and I think the laymen should be members of the Conference during the time they are members of the Joint Board.

My reasons are these: When the District Conference elects delegates to the Annual Conference, it is a mere accident if the appointee of the district is elected. In fact, very few, if any, of the members know who the appointee is; and if they do, they don't seem to see the importance of electing him.

In no District Conference I have ever attended, when the election for delegates was being held, was the question asked, Who is the member of the Joint Board for this district? Now, if the appointee is not one of the delegates elect, as a rule, he will not go to Conference. If he does not go, his place must be filled by the Board, and the object of the appointing power is defeated. If he does go, not being a member of the Conference, he does not take the interest in the work he would take if he was a member. His name does not appear on the roll of applicants for a home at the seat of Conference, and when he applies for a home, he is told that, as his name is not on the roll, there has been no provisions made for him. (But I will do the best I can for you. I will get you in somewhere.)

Just here I will say the good brother does not feel altogether as welcome as he would feel if a home had been provided for him. The work assigned to the Joint Board is of no mean importance, if they do their duty (and I am of the opinion that the term of office should be much longer than one year). Very few men are competent to do the work intelligently and satisfactorily until they are in possession of all of the facts touching each claimant on the Conference funds. It is very human-like for everyone representing claimants to do the very best that can be done for them. With these facts to adjust, the Board has some hard points to discriminate. Self and selfish ends should cut no figure in the doings of the Board, and a new member, even with the reports of preceding Boards before him, is not prepared to do the work as well as members that have been on duty in the past.

I would suggest that Par. 317, Sec. 5, Discipline, 1891, be changed to read: "Said Board shall consist of one clerical member of the Conference, and one layman for each presiding elder's district, who shall also be a member of the next ensuing Annual Conference, provided that each District Conference shall recognize said appointee as one of their delegates."

And change Ans. 1 to Ques. 1, Sec. 2, Par. 44, to read: "All the traveling preachers in full connection with it, and three lay representatives, one of whom may be a local preacher, from each presiding elder's district."

G. E. KELSEY.

FOR OVER FIFTY YEARS

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

FROM THE WORK.

Rev. C. C. Evans: "The new year begins well with us. Satartia circuit is for the upgrade. We hope to do much better this year than last. Our new church-building in Satartia is under good headway. Will not be very long before the Methodists will have a church-house they can call their own, and they will be so proud of it. God bless you and the ADVOCATE."

Rev. R. A. Davis, Waterproof, La., Jan. 7, 1898: "On the nineteenth of January we bid farewell to our dear friends in Oak Ridge, took train for Vidalia, La., arriving about 10 P. M. We sought and found a boarding-house where we remained, of course, until next morning, the twentieth, when, paying our fare, we sought the steamboat landing, where we went aboard of the nice and commodious steamboat, the "Saint Joseph," whose officers treated us with great kindness, and after a seven eight hours' travel the boat landed us about a mile and a half of Waterproof; but the ladies and gentlemen of Waterproof were up to the emergency, sent a large hack, which met us as we went ashore and brought us direct to the parsonage, where—oh! delightful—the brethren and sisters met us and gave us a cordial greeting and reception, and soon invited us to a splendid supper, which was already prepared and in waiting for us. The larder was filled; and more, the storm has not arrived, but the shower continues to fall, and if you could see the nice preserves, pickles, and jellies that come in by the market-basketful, you would certainly feel that it was good and pleasant to be a pastor of such kind and generous people. I have preached at two of the appointments—Waterproof and Wesley—and received a warm welcome. Our prayer meeting is increasing in interest, congregations growing larger, and there is a prospect of a revival in the future. Our first Quarterly Conference came off, but no presiding elder came. The stewards, however, did their duty, and the work was duly apportioned. We are looking forward for good times, as 'all things work together for the good of them that love the Lord.' Truly, this is a noble people, and 'our lines have fallen to us in pleasant places.' Pray for us, that this preacher may do a good work this year for the Lord, and bring many souls to the blessed Christ. We are looking after the interests of the ADVOCATE."

WINONA DISTRICT.

Methodism in the bounds of the Winona district, North Mississippi Conference, is in a highly prosperous condition. Rev. J. B. Stone is serving his fourth year as presiding elder, and is devoting himself to the work with his accustomed zeal and energy. He and his preachers are sanguine of a successful year.

At Winona Rev. Geo. H. Lipscomb is pushing the work with the same hopeful enthusiasm and resolute vigor that have caused him to score a success in every charge he has served. He already has more than one hundred dollars in cash for foreign missions, and doubtless by the time this communication appears in print he will have paid the assessment in full. Preacher and people say the Annual Conference assessments will all be paid in full. There is no room to doubt the building this year of a ten-thousand-dollar church. Capt. J. T. Lay promised four thousand dollars on condition that ten thousand be raised. Already five thousand of the required additional six thousand is in sight, and the canvas has scarcely gone beyond the officials of the church. The Official Board, by a unanimous vote, resolved that the church should be known as the "Moore Memorial Church," in honor of that devoted layman, who was the founder of the town of Winona and a pioneer of Methodism in this section—Col. O. J. Moore. This church will be a worthy monument to his memory, an ornament to the town and a great forward movement for Methodism.

At Greenwood our work is prospering in a like measure. Rev. J. H. Mitchell is demonstrating that four years successful work as presiding elder did not unfit him for active, successful work in the pastorate. Greenwood will also build a ten-thousand-dollar church this year. Sister L. H. Henry, who has nobly stood by and generously supported the church for a generation, has already paid one thousand dollars in cash; and an active, judicious committee is at work, and erelong work will be begun on the building.

Rev. G. W. Gordon is bringing to completion a handsome two-thousand-dollar church begun last year at Itta Bena, one of the most prosperous and rapidly growing towns on the Southern railway.

At Carrollton Rev. H. F. Cunningham is diligently looking after all the interests of the church, which he reports to be in a prosperous condition. The Epworth League is well officered and actively at work in all departments. The assessment for foreign missions has been paid in full, and all others will be if those people do not break their record of several years' standing. Dr. Murrah spent the first Sunday in February there, and preached a great sermon to a large congregation. We learn they are expecting a visit from Bishop Galloway in the near future.

Rev. W. H. Sanders is serving with great acceptability his third year on Carrollton circuit. His young people are helping to raise the collections, and are succeeding. He expects to dedicate a splendid church at McAnerney the first Sunday in March.

Rev. J. F. Evans, true and tried, is serving his third year at Vaiden to the delight of the people on that circuit.

At Indianola, Rev. W. T. Browning, a "Millsaps boy," is working with zeal and hope, and the people are delighted with his ministry. There is a career of usefulness before this choice young man.

Of the other charges your correspondent has no particular information, other than that preachers and people are mutually pleased, and the work moves forward.

STYLES.

LETTER FROM FLORIDA.

Again under the sunny skies of my native Florida, and amid the associations of the large part of my itinerant life! It is sweet to be again in the old field of labor, and with fellow-soldiers, by whose side so many battles were fought for the Lord; yet I do not forget the newer and briefer experiences in old Mississippi, the people among whom some of my most earnest labors were expended, and the brethren beloved in the Lord, both lay and clerical, who honored me with their friendship, and made my life brighter with their love. To these I send a hearty "God bless you." They live in my heart in an undying love. I trust they will still pray for me. I do not regret my Mississippi experience, though glad to return to my Florida home, for God dealt very graciously with my soul while there. Its very trials brought me nearer to God, and I find my faith stronger, my hope brighter, and my love for God and men deeper.

My welcome back has been warm, tender, and sincere, and I shall try to merit the confidence of my brethren by devoted service.

Bartow is a beautiful town of two to three thousand people, with an electric light plant, waterworks, an ice factory, fourteen miles of hard-paved streets, a State Military Institute, and a fine grammar and high school, with nearly four hundred pupils and eleven teachers. Our church here has a good hold, but there is a great field for development, and the prospects very hopeful for a good year. We need a new church-building, which we hope to have within the next two years. The severe freezes of 1895, which, at a blow, paralyzed for awhile the orange industry, was a severe stroke on Florida's prosperity; but in many sections the orange trees have grown out again, and are entering profitable bearing, with fine prices for "the best orange in our markets." To appreciate an orange, one must eat a genuine, well-ripened Florida sweet. Another freeze about the first of January, 1898, scorched the foliage and made the people very blue, but did not seriously affect the branches. We are just now passing the crisis (Feb. 4) of another blast from the north, and the tender young twigs and leaves look fresh and green, with no sign of damage, and the warm sun-rays are driving away the forces of the ice king. Early vegetables are profitable, tobacco is being planted by many; while strawberry culture is largely followed. Soon ripe berries will be going into the markets of the North at seventy-five cents per quart.

The kingdom of Christ is here to stay—freeze or no freeze. Through financial disasters and years of prosperity wonderfully promising, through Summer's heat and Winter's disastrous freezes, the noble band of Florida preachers have toiled on, and will "till Jesus come." Already revival fires are burning among us.

I go next week to assist for a few days an old friend in a meeting already begun. The following week a union service is to begin here, in which Methodist, Presbyterian, Baptist and Christian Churches will join forces against the common foe. This is a prohibition town and county, and I have not seen a drunken man since coming here.

Louisiana and Mississippi both hold a part of our heart, as in the former my dear oldest daughter resides, and we have left our Grace with that splendid educator and Christian gentleman, Prof. Beeson, of the East Mississippi Female College.

I ask a remembrance in the prayers of the brethren. May the Lord bless them abundantly!

HENRY E. PARRIDGE.

Bartow, Fla.

Test your sincerity by the manner in which you control or resist your evil thoughts. Do you suffer your thoughts to tamper with evil, to dally with wrong-doing? If so, you are not sincere. The tyrant Nero tried to degrade some of the great Roman nobles to as low a level as his own by making them appear as actors in the arena on the stage. To disobey was death. Florus was bidden thus to appear, and, doubting whether to obey, consulted the virtuous and resolute Agrippinus. "Go, by all means," answered Agrippinus. "Well, but," replied Florus with astonishment, "you yourself refused to obey." "Yes," answered Agrippinus, "because I did not deliberate about it." The categorical imperative, the naked, absolute prohibition of duty, must be implicitly, unquestioningly, instantly, obeyed. To deliberate about it is to be a secret traitor; and the line which separates the secret traitor from the open rebel is thin as the spider's web.—Canon Farrar.

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THURSDAY, FEBRUARY 17, 1898.

On clouds that strive to dim its light
The sun still pours its glory bright;
So in our treatment of a foe,
A smiling, generous front we'll show!
—George Bancroft Griffith.

The first step towards reforming the world is to reform yourself.

When a man gets too bad to feel mean there is little ground for hope that he will ever repent.—Exchange.

The man that has the deepest sense of his unworthiness is the strongest man.—Rev. George Shaffer, D. D.

Men laugh at a child pursuing a shadow; yet are not a large part of earth's adult population similarly employed?

The admonitions of our friends are much sweeter to the taste than the criticisms of our foes, but they are not always as helpful.

The true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out.—R. W. Emerson.

Beware how you take into your confidence a man whose life shows that he regards the monitions of conscience as a matter of very small import.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.—Selected.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.—F. W. Robertson.

If the devil can get possession of the tongues of a few people in each church, he can accomplish a great deal through them to destroy the good influence of the church.—Selected.

The highest joy that anyone can experience is the realization that he has been used as the agent of the Holy Spirit in the exaltation of a human being from a lost condition to an heirship of immortal life in the realms of light beyond the stars.—Northwestern Advocate.

When a man has emancipated himself from the greatest of all slavery—the slavery of hurry, every day and every season and every year—then he has but one more thing to learn, and that is to consecrate this beauty of the rhythm of life to the worship of God. Thus he finds happiness.—Prof. R. G. Moulton.

REVIVAL OF BIBLE STUDY.

One of the most encouraging signs of the times is the increased and increasing interest in the study of the Bible, both as literature and as the revelation of God to man. No other book is being so much written about, so earnestly read, or so carefully investigated. Books by the million on subjects innumerable are being turned out by the presses of this and other lands, but books anent the Bible exceed all others in number and in carefulness of preparation. Certain novels and books on socialistic and scientific lines have big runs occasionally, but the interest in them is only temporary. It is a fact of momentous significance that the Bible is the most salable book on the market. Said Mr. O. E. Turner recently, who is one of the most well-known book men of the United States, and the representative of one of our mammoth publishing houses: "The one book whose sales go on increasingly year by year, and which leads all other publications by hundreds of thousands of copies, is the Bible. Right now there is no book enjoying a specially heavy run. The 'Heavenly Twins' and 'Trilby' were the last to score big hits with the reading public; but to-day both are a drug on the market."

In addition to the extensive study of God's Word by children and youth in the Sunday-school, Bible classes numbering thousands of attendants have recently been organized in several large American cities for the week-day study of the Word, the movement having started from Mr. Moody's Bible classes in Chicago. That in the rush of modern city life hundreds of business and professional men, laborers, society people and others can be induced to lay aside their cares and pursuits long enough to attend a Bible class one or two nights a week, and read not only several chapters, but whole books in the Scriptures each day, almost passes belief; and yet such is the case at present in several cities.

Listen to what Dr. R. A. Torrey, in a recent number of the Baptist Standard, has to say about the Moody Bible classes in Chicago, which have now been in operation over three months, the average weekly attendance being thirty-seven hundred:

"There are five classes, one being held each week night, with the exception of Wednesday night. Twenty-five denominations are represented, and among the attendants are a number of avowed skeptics and infidels. Every class of society is represented. One of the evening papers had an amusing account of a traveling man who was noticed in the sleeper poring earnestly over some book. One after another retired for the night, but still the man read on far into the night. At last the conductor's curiosity was piqued, and he asked the man what he was reading. 'Exodus for the next week's Bible class.' The meetings are full of life and interest. Many put all their spare time at home, in leisure hours at store and work, and in cars going to and fro, into Bible study. A prominent man in one of Chicago's most prominent business houses said last week that he had been unable to look at a newspaper for a week, he had been so absorbed in the study of the lesson. A laboring man in my own church, who had to get up at six to go to work, has gotten up at five for months so as to study the Bible. The delight with which members of the class talk of the Bible is touching.

"The direct effect of the truth upon the lives of those in the classes has been very noticeable. There have been many definite cases of conviction of sin and confession and abandonment of it. Many have been led to long and seek for a deeper life in Christ. Many have come to know the abounding joyfulness of true Christian living. Many have been led into usefulness in teaching the Word and in personal work, both by spoken word and correspondence."

Such a movement is fraught with deep meaning, and we trust that it will spread from city to city, and from village to village, until the whole country shall feel its mighty impulse and heavenward tendencies.

Pastors can scarcely do a better thing than to enkindle in their people a deep interest in and love for the Word of God. The average Christian knows very little about the Bible, and his reading thereof is both scant and unappreciative. He needs direction, instruction and encouragement in Bible study from those who are familiar with the Scriptures. A sermon or short talk now and then on "How to study the Bible" would be vastly beneficial in most congregations. It is true there are books on the subject by the score, but the average church member does not know their names, and is with great difficulty induced to buy such books. The religious papers also frequently contain very helpful and suggestive articles on Bible study. Multitudes, however, never see them, so if not given such instruction from the pulpit, they go uninstructed. If people can be gotten to read the Bible for themselves, incalculable good will be done. After long and fierce contentions about the evolution of religion, the canon of Scripture, and the antiquity of man, theologians have begun to cry, "Back to Christ." Let the church join in the refrain, and also add the watchword, "Back to the Bible;" for too oft has it been neglected.

AT WHITE CASTLE.

By invitation of the pastor, Rev. C. C. Weir, we lectured at White Castle on Tuesday night, the eighth. Dr. Weir had advertised so extensively and judiciously that we had an audience sufficient to fill the Opera House, the audience comprising not only Methodists and other Protestants, but also a number of Jews and Catholics. Whether interested or not, they seemed so, and gave respectful attention to what we had to say. The proceeds of the lecture will go into a fund which Dr. Weir is raising for the building of a $1,000 parsonage, which he expects to complete within a few months. As he has a habit of succeeding in his enterprises, we do not doubt that he will succeed in this. When he does so he will be entitled to very great honor, since our membership in White Castle is small, and our resources meagre. Bro. Weir is exceedingly popular, not only with his own flock, but with people of all creeds and of no creed. Although only about eight or ten years old, White Castle claims a population of 1 500. It is a live, progressive town, and will doubtless continue to grow.

In accordance with an engagement made by Bro. Weir, we went to the church in the afternoon to officiate in a baptismal service. We also visited with him a member of the Protestant Episcopal Church, who was supposed to be entering the "valley of the shadow of death," and administered to him the sacrament of the Lord's Supper.

During our stay in White Castle we were delightfully entertained in the hospitable home of Mr. and Mrs. Wm. Jefferson, to whom we are indebted for many appreciated courtesies.

We also enjoyed delightful companionship with Bro. and Sister Weir, and with Bro. Kent, of Plaquemine, and Miss Miller, of Calcasieu. But our delightful visit was soon over, and we were back in the treadmill.

AMERICAN INSTITUTE OF SACRED LITERATURE.

The Home Study Department of the Sunday-school is one which is gaining every year a greater importance and acceptance in the Sunday-school world. It contains wonderful possibilities in the way of promoting the side of Sunday-school work, which sometimes suffers amid the multiplicity of exercises and the miscellaneous interests of a well-organized school, namely: the study of the Bible. In most schools a period of thirty minutes is devoted to the study of the lesson. In a one hour session no longer time can easily be given. In the home, however, there are no such limitations. If the subject and material are interesting, the study period can be indefinitely extended, even through all the days of the week.

The essential condition of success in home work is interesting material in an attractive form. This can be found in many directions, but in its selection certain questions should be asked: (a) Is it systematic and continuous? (b) Is it to be studied? (c) Does it require the study of the Bible itself more than outside helps? (d) Does it require the student to think for himself? (e) Does it guide his thinking into right channels? These are important questions in work where there is no teacher to give instruction.

In this connection The American Institute of Sacred Literature has called our attention to its courses in the 'Life of Christ," and we think that all superintendents of Sunday-schools who are interested in the Home Department, or even in the best material for adult Bible classes or teachers' training classes in the main school, should examine these courses. The institute may be addressed at Hyde Park, Chicago, Ills.

THE WORK WELL-NIGH DONE.

It will be a joy to the church to know that the "Missionary Debt," so nobly pledged by our people, is being as promptly paid. It is now reduced to where the entire removal is nigh. The large majority of subscribers have paid, and it only remains for those who have not taken up their pledge to do so, and the debt is no more.

Both the fiscal year and the quadrennium close March 31; and we are aiming for a clear deck on that day. Help us by sending all unpaid subscriptions to the treasurer, G. W. Cain, Nashville, Tenn., before the day above mentioned.

We have sent out letters to the pastors in regard to early collections, and the responses to those letters are full of assurance, and give such financial hope and promise as we have not known.

While we give thanks for blessing and success, let the whole church pray for the continued prosperity and progress of our Zion.

H. C. MORRISON,
WALTER R. LAMBUTH,

Nashville, Tenn., Feb. 13, 1898.

NEW BOOKS.

CHRISTIAN INSTITUTIONS. By Alexander V. G. Allen, D. D., professor of Ecclesiastical History in the Episcopal Theological School in Cambridge. Crown, 8 vo. 577 pages. $2.50 net. New York: Charles Scribner's Sons.

The volume in hand belongs to the International Theological Library Series now being prepared under the editorship of Charles A. Briggs, D. D., of Union Theological Seminary, New York, and Stowart D. F. Salmond, D. D., professor in Free Church College, Aberdeen. As the author remarks in the preface: "This treatise is a summary of the church's history from the point of view of its institutions. The effort has been made to show how organization, creeds, and cultus are related to the spiritual life and to the growth of Christian civilization. The field covered by the title, 'Christian Institutions,' is so large that the selection of the subjects to be treated, and the proportion of space assigned to each, must reflect to some extent the personality of the author, obliging him to tell what connected impressions he has gained from the wide survey."

The work is divided into three parts, Book I. treating of "The Organization of the Church;" Book II., of the "Catholic Creeds and the Development of Doctrine;" Book III., of "Christian Worship." An excellent index is provided.

This is a critical and exhaustive work in its line, embraces the latest results of modern scholarship, and forms a valuable contribution to theological literature. It furnishes in compact compass a vast fund of information upon matters of deep interest to students of theology and church history. The author's style is clear and forceful. Many ancient and modern authorities are quoted from, so that the reader may judge for himself as to the precedent for certain usages and teachings. The work necessarily has to do with many controverted subjects, as, for example, the supposed identity between bishops and presbyters in the early church, the nature of miracles, the significance and modes of baptism, etc. The author displays no small degree of historic skill, philosophic insight, and erudition. While not every reader may be prepared to accept all the conclusions reached by the author, the work must be regarded, on the whole, as an impartial, lucid and able history.

PRIMARY SCHOOL HISTORY OF THE UNITED STATES. By Susan Pendleton Lee, author of Lee's Advanced History of the United States. 246 pages. Richmond, Va.: B. F. Johnson Publishing Co.

This history, designed for pupils between the ages of eight and twelve years, bears all the marks of careful preparation, and is worthy of a place in any school-room. Though written from a Southern standpoint, it is just and reliable, the facts being stated without evasion or misrepresentation. We do not believe that Southern youth will become any the worse citizens for knowing the exact truth concerning the causes for which their fathers fought. Our children ought to be taught to revere the memory of Southern heroes. The author has made this a highly interesting text-book, and one well adapted to its purpose. The advanced history by the same author has met with quite a warm reception. The work is profusely illustrated, as well as beautifully printed. Each chapter is followed by well-selected questions and summaries for review.

An attempt has been made on behalf of some of the railroads in the Central Passenger Association to abolish special Sunday excursions at reduced rates. At the last meeting of the association a resolution was presented to the effect that Sunday excursions are repugnant to a large number of the better class of people, that they seriously affect the week-day business, and that they involve an excessive amount of labor on the part of employees. The resolution, which recommended that no road be allowed to offer special rates for Sunday travel, was laid over until a later meeting. It is not likely to be adopted, because it is opposed by some of the largest railroads, which derive a large profit from those excursions during the Summer. But it is true that, aside from moral considerations, these Sunday excursions, which have grown to be such a nuisance in the neighborhood of large cities, are poor policy in the long run both for the railroads and for the communities which allow them.—Baptist Standard.

Says the Central Advocate of recent date: "One night last week Eli Blake, postmaster at Tongowa, Okla., who had been the leader of a crusade against the saloons in that region, was waylaid while going home from his office and beaten to death by a gang of ruffians, who, it appears, were invited to this cowardly crime by the saloon men. Such exhibitions as this incident embodies of the murderous spirit which the saloon engenders ought to help open the eyes of the people to the malevolent character of that institution, and further the movement for its suppression. A saloon, no matter where it is located, nor how orderly it may be conducted, is a fruitful source of crime and a constant menace to society."

Humility must be the final test. He who talks about his humility, has no humility to talk about. He who laments the want of humility in others, is simply airing his own pride. We are not to claim humility—we are to be in reality humble. Humility is to be an active principle, and to show itself by what it does.—Christian Work.

NOTES.

We were recently honored with a call from Hon. J. M. T. Hancock, of Ruston.

***

We regret to learn that Rev. J. F. Sherlock has been quite sick for two or three days past.

***

Parker Memorial Church will build an additional room soon for the benefit of its large and increasing Sunday-school.

***

Rev. S. B. Beall and family were royally received by the good people of Morgan City. The outlook for the year is encouraging.

***

Rev. and Mrs. J. E. Denson were surprised on Monday last with an immense pound party, tendered them by the Dryades Epworth League.

***

The annual address of Southern University, Greensboro, Ala., will be delivered, June 14, by the editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

***

Rev. Lyman F. Jackson has held a very successful meeting in Ashland, Va., in which there were about twenty-four who professed conversion, and twelve united with the church. The meeting was deep and profound in its impressions, and a great blessing to the membership.—Central Methodist.

In accordance with his previous record, Rev. H. P. Crowe is doing good work in his new field, Arcola, Miss. The church is developing along all lines.

***

Miss Aphra Johnston, superintendent of the Italian Mission work of Chicago, conducted the Epworth League prayer meeting at Carrollton Avenue Church on Sunday, Feb. 6.

***

We suppose many of our readers have not read our last Bible offer, else more of them would have taken advantage of it. Our bourgeois Bible, at $1 75, is a bargain that does not offer itself every day.

***

Rev. W. A. Bowlin has made a fine beginning at Buena Vista, Miss. He has raised funds to put the parsonage in good order and give it a coat of paint. The people are pleased with their new pastor.

***

Hereafter our Epworth League column will be conducted by Bro. H. N. Harrison, of Carondelet Street Church. Bro. Harrison wields a sprightly pen, and is deeply interested in the work of the League.

***

We regret to have missed a call on Monday last from Rev. Sam P. Jones. Bro Jones spent the day in the city en route to Baton Rouge to meet a lecture engagement. He took in the Preachers' Meeting on Monday morning.

***

Bishop Wilson, at the last session of the Mississippi Conference, appointed a committee to form a plan of correlation for our female colleges. The committee consists of J. M. Weems, C. W. Crisler, T. B. Holloman, H. W. Featherston, I. W. Cooper.

***

Rev. J. L. Pierce has undertaken the task of renovating the exterior of Carondelet Street Church. The interior needs no renovation, being in prime condition. He has most of the funds in hand. Work has already commenced, and will be speedily pushed to completion.

***

We are in receipt of a copy of the Minutes of the recent session of the Mississippi Conference, a neatly gotten up pamphlet of fifty pages from the press of the Harmon Publishing Co., Jackson, Miss. It goes without saying that the secretarial work is admirably done. The name of the honored secretary, Dr. C. G. Andrews, is a sufficient guarantee of that.

***

We note with pleasure the appointment of Hon. J. R. Enochs, of Brandon, Miss., to a judgeship. A capital appointment. Mr. Enochs is eminently worthy to don the ermine so long and worthily worn by our distinguished friend, Judge A. G. Mayers. Judge Enochs will be found on the right side of all moral questions. He is a man of ability and of incorruptible integrity.

***

We are in receipt of an invitation to attend the marriage of Miss Evangeline Hendrix, daughter of Bishop and Mrs. Eugene Russell Hendrix, to Mr. George Houston Waring, Jr., on Tuesday evening, Feb. 22. The ceremony will be performed at the Bishop's residence in Kansas City. We extend our heartiest congratulations, and invoke Heaven's richest blessings upon the happy pair.

***

A brother, who is a prominent and influential member of one of our patronizing Conferences, in a private letter, says: "I wish to thank you heartily for your excellent and timely articles on 'Make the Church Attractive' and 'A Perpetual Revival.' He also endorses in strong language our article anent "Vanderbilt University and Intercollegiate Football," speaking of it as "strong, timely, and becoming." The letter above referred to is a sample of many that have reached us.

***

Miss Helen Richardson, of McTyeire School, Shanghai, China, is on a tour through Mississippi in the interest of the Woman's Foreign Missionary Society. She is booked for an address at Crystal Springs, Jackson, Natchez, and Gloster. We are sure her visits to the places will result in increased interest in "Woman's work for woman." Gifted, highly cultured, and possessed of boundless enthusiasm in the cause, she will be vastly serviceable to any pastor who gives his flock an opportunity to hear her.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

HELP FROM CHURCH EXTENSION.

The notice published by Dr. Morson, secretary of the Board of Church Extension, in the church papers, informing all who desire aid from the Parent Board that it will be necessary to have their applications acted upon at a meeting of the Executive Committee of the Conference Board, during the first half of the month of March, has doubtless been read by all who are interested. I would, therefore, say to all interested parties within the bounds of the Louisiana Conference, that if you desire the action of the Conference Board on an application to the General Board, you will please send your application at once to Rev. Jas. Ivy Huffpanir, secretary, Amite City, La.

I hereby call a meeting of the Executive Committee and all the local members of the Board, to meet at the office of NEW ORLEANS CHRISTIAN ADVOCATE, 512 Camp street, New Orleans, La., at 11 A. M., Wednesday, March 9, 1898. And all persons interested can come before the committee at that meeting.

JOHN T. SAWYER,
Pres. La. Conf. Bd. Ch. Ex.

FROM DR. I. W. COOPER.

Moss Point is enjoying a gracious revival, one of deep spirituality. Large audiences and deep interest. The membership of the church has been greatly revived. There have been several accessions and conversions. Rev. D. P. Bradford preached six days very acceptably, and greatly endeared himself to the people of Moss Point. His visit was a source of pleasure and profit. Rev. Wm. P. Hurt, of Mobile, is now doing the preaching. Bro. Hurt is one of the most remarkable preachers in the Methodist Church. Plain, spiritual, powerful, he brings a blessing with every message. Few men combine as many gifts. How Mississippi would love to take this son of thunder from Alabama! Rev. G. H. H. Jackson, of Mobile, is the leader of song, and his coming has also brought joy to many hearts.

Rev. Henry P. Lewis, an honored member of the Mississippi Conference, has leased the Williams Hall, Millsaps College, and will take charge July 1, 1898.

Bro. Lewis has a delightful Christian family, and we predict that Williams Hall will be a model students' home. Bro. Lewis, kind, sympathetic, and thoughtful, and Sister Lewis, with a heart full of motherly love, they will bring a blessing to Millsaps College. There will be found music, religion, and every attention in that college home.

NORTH MISSISSIPPI CONFERENCE NOTES.

The Stuart meeting is progressing with good interest in Greenwood.

Bishop Galloway will dedicate our new church in Lexington the first Sunday in March, and Dr. Hoss will perform a similar service in Booneville the fourth Sunday in March.

Rev. J. B. Stone is recovering from a painful surgical operation, by which he has been hindered for awhile from his work.

Rev. G. H. Lipscomb, the energetic pastor in Winona, has raised almost the amount necessary to build a ten-thousand-dollar church in that enterprising town. With his co-operation, we have just placed in the Sunday-school a teachers' library of twenty-four volumes. Who will be the next on this line? Look out in next week's ADVOCATE for particulars in reference to this and other Sunday-school matter. G. W. BACHMAN.

Feb. 12, 1898.

NOTICE.

Rev. M. J. Miller has been appointed to Heidelberg charge, in place of Rev. J. E. Riddle.

W. W. SIMMONS, P. E.

Forest, Miss., Feb. 10, 1898.

SPRING HUMORS, boils, pimples, sores and all eruptions are promptly cured by Hood's Sarsaparilla, which thoroughly purifies the blood, eradicating every trace of scrofula.

HOOD'S PILLS cure nausea, sick headache, biliousness and all liver ills. Price 25 cents.

SUNDAY TRAINS.

I see reference has been made several times to that portion of Governor McLaurin's message wherein he speaks of the Sunday freight trains. I heartily commend the governor for what he said; am glad to know that we have a governor who realizes the evil of the Sunday train and who has spoken of it in his message.

I am sorry that the Church is behind the State in this matter, when she should be in the lead. Ought the State to lead the Church? Why do we have the Sunday trains? Simply because the public, including some preachers and laymen, demand it—the preacher to travel on, and the layman for the same purpose, and also that he may receive his freight one day earlier.

How will we stop the Sunday trains? By preacher and layman refusing to travel on them under any circumstances. We want the Sunday trains stopped, not simply because humanitarianism demands it, but because God's law demands it. God made no more provision for the Sunday train than he did for the Sunday plow; one is as necessary as the other, and as good an argument can be advanced for the one as for the other.

A few suggestions as to how we can aid in this matter of stopping Sunday trains:

1. Let us obey God's law, and only then can we consistently suggest to the State.

2. Let times for holding all meetings, such as Conferences, conventions, etc., be so arranged as to convene in the middle of the week, and then endeavor to get the State to pass laws to govern courts and all public gatherings, and have them convene in the middle of the week.

3. Let the managers of camp meetings forbid the stopping of trains on Sunday at said places wherever it is in their power to do so.

4. Let preachers arrange their appointments so as not to violate God's law by traveling on the Sabbath trains, and only then are they prepared to successfully urge the assistance of the State.

I will again state that when churches have learned to strictly keep the Sabbath will we have little or no trouble in calling the State to our rescue. S. S. COPE.

Paulding, Miss.

AN AMENDMENT.

MR. EDITOR: Will you allow a young man to suggest an amendment in our Discipline, which I believe to be needful and prudent—namely, paragraphs 165 and 166, page 77, section xi—so as to include the following: "The District Conference shall elect, on nomination of the presiding elder, a committee of five—three clerical and two laymen—who shall have power to examine, license to preach, and recommend to the approaching Annual Conference any man who, in the providence of God, may be called to the itinerancy in the interim of the District and approaching Annual Conference; provided such license shall be signed by the presiding elder and secretary of past District Conference."

P. H. HOWSE.

Trenton, Miss., Feb. 9, 1898.

MISSISSIPPI CONFERENCE MINUTES.

The printers commenced distributing the Minutes of the last session of the Mississippi Conference on Wednesday, Feb. 2. Nearly all of them were sent by express. The printers misunderstood my instruction to send in every instance by postoffice where the express office was different from the postoffice. Brethren will please apply to the nearest express office. As usual, I have received notice of the change of postoffices days after the MSS. were all sent to the printers; hence, if brethren do not receive their Minutes, let them write, and I will try to remedy the matter.

C. G. ANDREWS.

Meridian, Miss., Feb. 11, 1898.

Thousands sink into an early grave for want of a bottle of Dr. Bull's Cough Syrup. This great remedy would have saved them.

A CALL.

The sixth annual convention of the Woman's Parsonage and Home Mission Society, Louisiana Conference, will be held in Lafayette, March 3-6, 1898. Auxiliaries will elect delegates at once, and notify Mrs. I. T. Reames, Lafayette, so that entertainment may be provided.

We fully expect to secure special rates from the railroads. Delegates, in paying full fare going, must secure certificates, to be signed by Conference secretary at the convention.

Rally, dear sisters, to this meeting for encouragement and enlightenment. Come praying that it may be a season of spiritual power, and prove a center of light from which will radiate warmth into the very extremities of our noble work.

MRS. F. A. LYONS, Pres.
MRS. FLORENCE E. RUSS,
Conf. Cor. Sec.

NOTICE.

The Sunday school Board of the Louisiana Annual Conference is now ready to aid all needy Sunday-schools in the bounds of this Conference in furnishing them with the necessary literature. Applications for assistance should come from the superintendent of the school, and said application must be endorsed by the pastor in charge and by the presiding elder of the district. The application should itemize the material wished, and give number of each kind desired.

Brethren, order all that is necessary, but do not over-order, as we shall have many demands.

Applications for aid should be sent to the president of the Board, at his residence, No. 1329 Josephine, corner Coliseum street, New Orleans, La.

I find that some of the brethren failed to turn over the funds raised on Children's Day to our Conference treasurer, Bro. N. S. Cornell, and he wishes me to state that he would be glad if they would send the money to him at Knox Point postoffice, La., sending it by money order on Shreveport, La.

Brethren, please turn over these funds, as we will need them. We know it was an omission on your part, of course, and will be much pleased if you forward them at an early date. JNO. F. FOSTER,
President.

Feb. 9, 1898.

Sciatica and lumbago readily yield to Salvation Oil. A few applications will produce the desired result. Try it. 25 cents.

THANKS.

To the brethren who have so kindly remembered us in our great affliction with their sweet letters of condolence and fervent prayers, I would say to them through the columns of the dear old ADVOCATE that their prayers and sympathy have greatly helped us to be reconciled to the death of our precious boy. The waters are still deep, but the bottom is a solid rock.

S. S. HOLLADAY.

Fort Jessup, La.

ARE YOU HUNGRY?

Go to work for us, and we will fill your mouth with good things and your pockets with money. We want men and women everywhere to sell our Non-alcoholic Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay big wages and give regular employment. Address the U. S. FRUIT CO., St. Louis, Mo., and we will start you to work at once. Don't be hungry; go to work.

EAST MISSISSIPPI FEMALE COLLEGE.

MR. EDITOR: Please say in the columns of the ADVOCATE that we can take only six more boarders this session, and three of these are engaged. If three more want places in the college this session, please apply at once. We have enrolled considerably over 100 boarders and over 300 students in all. Yours truly,

J. W. BARSON.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

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Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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and Chimes. No Common Grades. The Best Only.
CHURCH BELLS

Epworth League

BY H. N. HARRISON.

FEB. 20.—SAVED TO THE UTTERMOST.

(Heb. vii, 25, and Eph. iii, 17, 18, 19.)

1. In Heb. vii. 25, we have a powerful statement of the ability of our great High Priest to save from all sin. If we ever had any doubt as to the strength of his great arm, we ought now to lay them aside forever. His grace, as well as his power, avails for all who come unto God by him, of every grade and station and of every age. (Isa lxiii, 1, and lix, 1.) "His blood avails for me."

2. As we have sinned to the uttermost, so also do we require to be saved to the uttermost. Grace must reach down as far as the roots of sin have struck. Having been thoroughly tainted and polluted with sin, so do we require also a thorough regeneration and a perfect cleansing. Could he offer us less? Have we obtained both? John iii, 7, tells us of this essential and marvelous work of regeneration, and I. Thess. v, 23, gives us Paul's prayer for another and most glorious work. His words are addressed to those who are already saved. (1. Thess. i, 2, 3, 4, 5.)

3. This great salvation is for present needs and exigencies; a practical, every-day experience.

4. In Eph. iii, 17, 18, 19, we are taught the great truth that Christ reproduces himself by faith in the hearts of true believers. He rules and reigns and dwells within.

5. We are taught also that love is not a sentiment, but a mighty force, permeating, regulating, transforming, broadening, deepening, and enlarging human character and intellect until we come to contain more and more of the holy attributes of God up to the fullness of our capacities. These capacities are constantly enlarging, so that we take in more and more of this blessed fullness.

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The Texas and Pacific run free chair cars daily to Memphis and St. Louis.

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OF NEW YORK.

Purely Mutual Company. No Capital Stock.

IN FIFTY FOUR YEARS—
Has paid for death claims.....over 178 millions of dollars
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Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.

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Managers for Mississippi and Louisiana.

The Pennsylvania Coal Company
WILL DELIVER PROMPTLY, THE BEST
PITTSBURGH and ANTHRACITE COAL
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FOR FAMILY USE, AT THE LOWEST MARKET RATES.
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THIS COUPON is good for $13.34 if sent with an order for a $20.00 Belt, not later than thirty days from date of this paper.

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Warranted to cure without medicines, the following diseases.

Rheumatism
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Constipation
Heart Troubles
Paralysis
Nervousness
Spinal Diseases
Varicocele
Torpid Liver
Throat Troubles
Kidney Complaints
Sleeplessness
Nervous Debility
Lost Vigor
Cold Extremities
Female Complaints
Pains in the Back and Limbs
All Weaknesses in Men and Women.

THIS OFFER IS GOOD FOR 30 DAYS ONLY

We make this Special Unprecedented Offer to Quickly Introduce and Obtain Agents in New Localities.

To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr. Horne's New Improved Regular $20.00 Electric Belt for only $6.66, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the History of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.

Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for man or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture; in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $40.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.

YOU RUN NO RISK, IN DEALING WITH US.

We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it, otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.

WE HAVE NOW OFFERED YOU AN OPPORTUNITY OF YOUR LIFE

and if you do not accept it you may be sorry for it, as we shall never again offer this Belt at such a price. It seems needless to say that we are sustaining a loss on every Belt we sell at the above price, but it is cheaper to introduce them in new localities in this way than to send traveling men to do it for us. If you want one of these belts CUT OUT COUPON and send to us with your waist measure in inches. Don't delay. Order today if possible, otherwise you may forget it.

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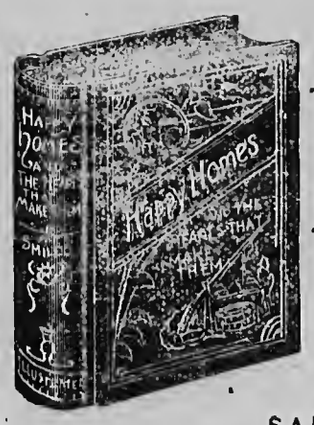

Happy Homes
..AND THE..
Hearts that Make Them;
Or, Thrifty People and Why They Thrive

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Leather Dressing
a medicine for leather, an antidote for wear, a perfect polish for russet shoes or calf. Ask your dealer for it.
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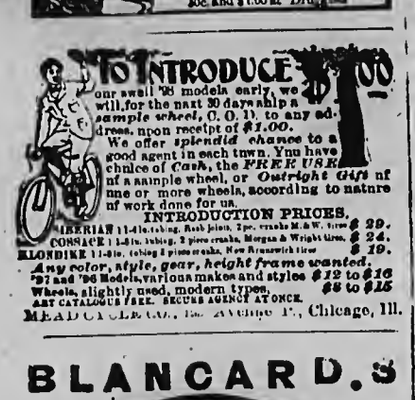
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists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Any color, style, gear, height frame wanted.
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In the end by taking the

and going on a
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EPPS'S
GRATEFUL—COMFORTING.
COCOA
BOILING WATER OR MILK.

Home Circle.

WHERE IS HOME?

Home is where affection binds
Gentle hearts in union;
Where the voices all are kind,
Holding sweet communion.

Home is where the hearts can rest
Safe from darkening sorrow;
Where the friends we love the best
Brighten every sorrow.

Home is where friends thal love
To our hearts are given;
Where the blessing from above
Make the home a heaven.

Yes, 'tis home where smiles of cheer
Wreath the brows that greet us;
And the one of all most dear
Ever comes to meet us.

—Selected.

INSINCERITY.

There are few disappointments so keen as those that come from finding out the depth of insincerity that lies under the pleasant surface of some acquaintance's graceful, polished speech. Not long ago I introdneed an acquaintance of mine to a distinguished lecturer who had just concluded an exceedingly advanced and progressive sort of address to a very conservative audience. As my acquaintance asked for the introdnction I naturally concluded that she was in sympathy with the speaker's views, and this opinion was confirmed when she said in her loveliest manner: "I am so glad to have had the pleasure of hearing you. I enjoyed your lecture so much." And then she sat down by the side of the lecturer and listened with every sign of deep interest and agreement, while Mrs. Livermore discoursed on municipal suffrage for women and kindred topics with which the lecture had dwelt. Next morning I was shocked beyond expression to hear that my friend had gone away from her interview with Mrs. Livermore and told a gentleman that she thought "Mrs. Livermore and the lecture both disgnsting." Yet she is a devout church member and prides herself on her good breeding.

Such conversation can have no charm for honest souls. Disgraceful falsehood like this would neutralize the wit, culture, beauty and learning of Recamier herself; and as sincerity must be the foundation of good conversation, I might amend my words and say that a hostess who encourages conversation is not only a social, but a moral, benefactor, if she has the conrage to exclude from her entertainments all those whose pleasant, witty, agreeable speech is but a mask for vulgar insincerity. Suppose we begin to cultivate the lost art of conversation—to think our own thoughts, and to utter them in our own words, with all the charm of manner and voice that we can naturally command. Suppose we go to the genial Professor at the Breakfast Table, and hear what he has to say of this neglected art; and if we are willing to devote half as much attention to this as we now give so cheerfully to music and painting and dancing, for which we probably have far less talent, we may yet make the intellectual desert of fashionable society blossom, like the rose, with flowers of graceful, sincere, original speech. —Womankind.

WORDS.

Another fault boys and girls sometimes have is a habit of using words without proper regard to their exact meaning. They are not careful enough to weigh and measure the exact force of words. They often speak against facts more from a lack of proper effort to accurately express ideas than from a mean desire or intention to deceive. If this fault is thoughtlessly indulged, it will grow into a very grave offense. Many a man has a general reputation as a common liar because he has a confirmed habit of using words without thinking carefully what meaning they carry to those who hear them. It is no unusual thing for people to gather from words a man uses ideas he never intended to convey at all. This is called a misunderstanding, and when words are carelessly used the speaker must admit that the fault was all in him. When a man comes to look at words he knows he has used, but which can not be made to mean anything else than what he is quite sure he never intended to say, his predicament is very embarrassing. To say he did not mean it is but another way of confessing he lied when he said it. Boys and girls ought to remember that words are signs of ideas. If they use the wrong word, they convey the wrong idea. Young people are somewhat given to exaggeration. They frequently say thousands when hundreds would fully represent the facts. A little attention and a few mild and timely corrections and reproofs from old folks would go far to correct this fault in young people. If it is not corrected, it may and almost certainly will grow into an ugly habit. It would be well for every reader of these lines, young and old, to form a resolution right here and now to abstain from this very common fault of exaggeration.—Youth's Advocate.

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It can't make a single new root. But if the root is there it will give you a thrifty, glossy growth.
No gray hair.
No dandruff.

A POINTER FOR BOYS.

Another thing which led me to make up my mind never to touch liquor was the damage which I saw wrought by it upon some of the finest minds with which it was ever my privilege to come into contact, and I concluded that what had resulted injuriously to others might prove so to me. I have seen, even in my few years of professional life, some of the smartest, yea, brilliant, literary men dethroned from splendid positions, owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars per year, occupying positions which hundreds would strive a life-time to attain, come to beggary from drink. Only recently there applied to me, for any position I could offer him, one of the most brilliant editorial writers in the newspaper profession—a man who, two years ago, easily commanded one hundred dollars for a single editorial in his special field. The man became so unreliable from drink that the editors are now afraid of his articles, and, although he can to-day write as forcibly as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand. - Ladies' Home Journal.

HOW IT WORKS.

A mechanic who had been in the habit of dropping into a beer saloon twice a day, and spending five cents each time for a glass of beer, was captivated one day by a new thought. "I am poor," he said to himself; "my family need every cent I can earn; it is growing more and more expensive every year; soon I shall want to educate my children. Ten cents a day for beer! Let me see; that is sixty cents a week. That is thirty-one dollars and twenty cents a year. And it does me no good; it may do me harm. Let me see—" And here he took a piece of chalk and solved the problem on a board. "I can buy two barrels of flour, one hundred pounds of sugar, five pounds of tea, and six bushels of potatoes for that sum." Pausing for a moment, as if to allow the grand idea to take full possession of himself, he then exclaimed, "I will never waste another cent." He never has, and he is to-day a prosperous man.—Golden Censer.

THE INVINCIBLE PURPOSE.

The invincible purpose masters circumstances; a result which talents can not attain. A one-talent person with a lofty aim will accomplish more than a ten-talent one without it. While the latter scatters and dissipates his physical, mental and moral powers, the former gathers them into a mighty force, and sends them like an arrow to the mark. He hits, and the other misses. An irrepressible resolution has the right of way always, and the great multitudes fall back to let it pass. It scarcely knows the impossible: if Alps on Alps arise, it swears, "There shall be no Alps." Its words become "half-battles," like Luther's. "I will take it or die," answered Wolfe when asked if he could capture Quebec. "Right about, face," cried Sheridan to his retreating army, and hurled them against the foe with victorious power. "I will fight it out on this line if it takes all Summer," exclaimed Grant on his way to Richmond. Here was purpose, irrepressible, defiant, mighty, next to almighty—such purpose as never drifts, but steers straight into port.—Success.

LUCK HAS NEVER HELPED ANY PERSON.

"No man prospers in this world by luck, unless it be the luck of getting up early, working hard, and maintaining honor and integrity." What so often seems, to many young men, on the surface, as being luck in a man's career, is nothing more than hard work done at some special time. The idea that luck is a factor in a man's success has ruined thousands: it has never helped a single person. A fortunate chance comes to a young man sometimes just at the right moment. And that some people call luck. But that chance was given him because he had at some demonstrated the fact that he was the right man for the chance. That is the only luck there is. Work hard, demonstrate your ability, and show to others that if an opportunity comes within your grasp you are able to use it.—Henry Ward Beecher.

Parents can not discharge their obligations vicariously. The Sunday-school teacher does a good work when done in the fear and love of God. But the Sunday-school teacher can not undo the ruins that follow paternal neglect. The preacher may do much for a child neglected at home, but he can not give what has been denied the child by unfaithful parents. Parents only can do parents' duty. We need revival in home government; then we will grow a race of men and women capable of noble deeds. A boy neglected by father and mother, and growing up in willful ways, may, through infinite grace, escape hell, but he will never be what he might have been had his father and mother been faithful to him. Even conversion does not make a boy what he would have been, if taught obedience and drilled in the elementary virtues of childhood. And this not a few will deny, but it is the truth, as both the Bible and experience make plain.—Sunday-School Magazine.

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Men and women doctor their troubles so often without benefit, that they get discouraged and skeptical. In most such cases serious mistakes are made in doctoring and in not knowing what our trouble is or what makes us sick. The unmistakable evidences of kidney trouble are pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting irritation. As kidney disease advances the face looks sallow or pale, puffs or dark circles under the eyes, the feet swell and sometimes the heart acts badly. Should further evidence be needed to find out the cause of sickness, then set urine aside for twenty-four hours; if there is a sediment or settling, it is also convincing proof that our kidneys and bladder need doctoring. A fact often overlooked, is that women suffer as much from kidney and bladder trouble as men do.

Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist and is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism and Bright's Disease, which is the worst form of kidney trouble. It corrects inability to hold urine and smarting in passing it, and promptly overcomes the unpleasant necessity of being compelled to get up many times during the night.

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A DOCTOR'S PRESCRIPTION.

The young woman who takes music lessons and practices scales, had announced to her friends that she was going away. "Isn't it rather a sudden determination?" "Yes: it's the doctor's orders." "Why, you don't look the least bit ill." "Oh, I'm perfectly well. Auntie is the one who is sick."—Exchange.

The measure of a man's success in life is his influence for good, and this influence is in proportion to his spiritual power and attainment. He who denies himself for others, receives the most from the life of others, and from his own life. Influence has harvest in the years that follow life, and these harvests multiply.—Exchange.

Hygiene.

DIGESTION AND HEALTH.

Let not him who abuses his digestive organs expect to live long or happily. When all the body's vitality is needed in the work of digestion, the stomach has absorbed all the power which is needed for accomplishment elsewhere. Voltaire declared that the fate of a nation has often depended on the good or bad digestion of a prime minister; and Motley holds that the gout of Charles V. changed the destinies of the world. Disease is simply the result of wasted power. When one is sick or "run down," or losing flesh and strength, it simply shows that most of the vital force which he ought to get from the food he eats is wasted and lost because the digestive and nutritive functions are only able to extract a very small percentage of the nourishment which the food contains.

The longest, most useful, and happiest life must come from one's extraction from good stock, adequate early training, high ideals, a pure life, simple habits, and the exercise and most perfect adjustment, one to another, of all the organs and faculties of body and brain and spirit.—Success.

HEALTH PRECAUTIONS.

Never lean with the back against anything that is cold. Never begin a journey until the breakfast has been eaten. Keep the back, especially between the shoulder blades, well covered; also the chest well protected. In sleeping in a cold room, establish a habit of breathing through the nose, and never with the open mouth. After exercise of any kind never ride in an open carriage or near the window of a car for a moment. It is dangerous to health or even life. When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be permanently lost, or difficulties of the throat produced. Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has been comfortably warm; to do otherwise is debilitating.—American.

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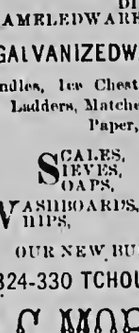
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OBITUARIES.

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ber send one cent per word.

HENRY—Sister LAVINIA HALEN HENRY, ol Dr. J. P. Henry, was born in Amite y, March 8, 1827. While quite young eople moved to Grenada, and there, in she was married to Mr. J. D. Jackson. his union was born two children—a ter and son. After removing to Green- where they lived some years, when Mr. on died in New Orleans of yellow fever, aving lost her only daughter, she and n returned to Grenada, where she lived January, 1852, when she again returned enwood. In 1858, on the twenty-fourth ecember, she and Dr. J. P. Henry were ed, and this has been their home till her , which occurred Jan. 27, 1893.

1875 a great sorrow came into the home. young son, Joseph Jackson, just ceter enhood, with gifts and graces of which were justly proud, was claimed by . There was written on the tablet of other's memory all the beautiful years brilliant young man's life. After this stroke she took up life with a sad but wiser and more tender than before. ing these years Capple Henry—then a irl, now Mrs. A. M. Craig—came into me and hearts of Dr. and Sister Henry, ll abides as a comfort and joy.

r Henry, early in her girlhood days, her heart to God and united with the diet Church, living a consistent life. as faithful in her attendance upon its nces; her home was the home of its ters; she was deeply interested in its nity. Her last bequest of $1,000 to the urch attests her continued devotion. oke earnestly of the need of a new and llious church to meet the growing de- f the times and place.

recent conversation about her eternal 's she said she knew of the approach of m monster; and while she did not fear her nature shrank from the dread ap- , and why she could not tell, as most near relatives and kindred had gone on In her last moments of consciousness d by way of exhortation to those stand- her, "Be faithful, and fill up the full re of a Christian life, and then, when e done all, say we are but unprofitable ts." This long year of suffering and was accepted by her as a blessing. tly waiting and watching, she saw the 's hand, with his fan in it, winnowing chaff, preparing the wheat for the consuming the dross with the fires of pure love, lighting up the soul with beyond the brightness of the sun.

was a splendid keeper of the home, and e of the beautiful was fully exemplified surrounding of her home, where ed wealth of choicest flowers and

orrow at her death; still there are, to d, traces of the quaint candor and del- uches of pathos which reveal to me a er belonging to one whom I place in a mong the truest friendships of the long d of whom I hope to know more when ts are cleared away.

r own quiet home, amid its deity sss, surrounded by loving friends, on ling of Jan. 27, at sunset, her soul was d from its tenement. We say: Fare- ster Henry, here, but hope to meet he bright hereafter.

evening of the twenty-eighth many ded acquaintances attended the fu- rvices, conducted by her pastor, Rev. tchell, in the home; then we laid her the Greenwood Cemetery to await rrection of the just.

HER FRIEND.

ON—Mrs MARY COTTON (maiden name was born in Amite county, Miss., 18, and died at her home on Little ov. 18, 1897, aged sixty-nine years one nd eleven days. She was twice mar- the mother of eight children. She married to Jno. H. Bray, June 13, died April 17, 1852, leaving her a ith two sons. She was happily mar- ond time to E. B. Cotton, April 20, died Nov. 7, 1893. The last marriage er two sons and four daughters.

th was like that of "the perfect man" She was a victim of that most fatal onsumption. The writer visited her es as pastor, hoping to be able to word of hope and consolation, but aver, left without feeling greatly d and strengthened in witnessing faith and entire submission to the d. Her children all survive her ex- laughter, who went on before. The r removal from Mississippi to Lou- ot exactly known to the writer. To nd she lived a faithful wife, to her she was a devoted mother, and for en years (time not exactly known) consistent member of the M. E. uth. It may be said of a truth that er loved ones whose happy lot it end her dying bed and minister to rt during her last sickness, hath ord of faithfulness and devotion. let it was to witness such a signal tri- the cross, yet sad to be bereaved of as she. "The Lord gave and the taken away." H. M. BANKS.

AY—EDDIE MAOKIE CLENNAY WAS , 1876, and died Jan. 25, 1898. a young man loved by all who His cheerful, winning ways went to the hearts of all with whom he came in contact. He had not an enemy. He was ever ready to assist the needy and helpless. The writer has known him to give his last cent to an unfortunate widow.

He was blessed with Christian parents, and joined the M. E. Church, South, when quite young. Though sometimes seemingly thoughtless, he gave the subject of religion much thought. The last time the writer saw him alive—one month before his death—he spoke very thoughtfully and seriously of the future, and expressed his intention to so live in the future as to be prepared for the call of the Master at any time to lay aside his earthly garments.

To the bereaved father, mother, brothers and sisters I will say that Eddie has only fallen asleep to awaken in that bright home into which sorrow never enters, where death is unknown, and that he is now happy in the arms of the One who died for us all. He is now basking in the clear sunlight of God's presence, and is there "waiting and watching for you." May God sanctify this seeming affliction to your good, and fit and prepare you to again meet Eddie in that bright home above! FRIEND.

GOAR—GEORGE R. B. GOAR, son of Rev. R. P. Goar, of the North Mississippi Conference, and S. F. Goar, was born Aug. 23, 1867; was baptized by the Rev. H. S. Featherston in September, 1869; was received into the M. E. Church, South, at seven years old by the Rev. T. J. Lowery; was married to Miss Jadie Shook, of Charleston, Miss., in August, 1888. By this union there were five children born to bless their home—four girls and one boy—but the oldest of these, little Sallie, a beautiful, obedient, sweet little girl, preceded him to the glory world one month and three days, and, no doubt, was at the beautiful gate waiting and watching for him, for Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

Bro. Goar was a man that loved his church and preacher, and was willing to do anything in reason, or make any reasonable sacrifice as a steward to build up his church and take care of his preacher. I was his pastor last year, and I feel that I have lost a true friend.

Bro. Goar stated to his father that he was ready to go and meet loved ones that had gone before, and in referring to little Sallie he said she could not come to him, but, glory to God! he could go to her; so he quietly passed away on Jan. 6, 1898.

We pray God's richest blessings on the widowed mother and the little fatherless children, and that they may all meet in heaven.

A. P. LAACH.

LUMSDEN—RUBY LUMSDEN, oldest child of Mr. Dave and Mrs. Mollie Lumsden, was born Dec. 19, 1883, and died near Cayce, Miss., Dec. 26, 1897.

A great shadow has thus fallen upon this home. Ruby was a precious child—one who readily learned the right way and loved to walk in it. She was regular in her devotional exercise, and loved the services of the church. Her sweet spirit won all hearts, and the large number of people who attended the burial service told how well she was loved. We loved the brightness of this star; the bursting flower shed a fragrance around that promised a sweet life of devotion; but we are sure that God preserves the brightness and sweetness, and we shall, by the grace of God, see her in the fuller life.

May God, in his gentle mercy, soothe and comfort the hearts of her grief-stricken parents, and may they be kept by divine power unto eternal life! HEN P. JAOO, P. C.

Mt. Pleasant, Miss.

MORGAN—Mrs. NANCIE E MORGAN, the daughter of Mr. A. W. and Mrs Frances E. Bishop, was born July 8 1851, and died Jan. 8, 1898. Her age was thirty-six years and six months.

Sister Morgan was converted and joined the Baptist Church in 1879. A few years after she attached herself to the M. E. Church, of which she was a faithful member until death.

I have been acquainted with Sister Morgan for eight or ten years, and I always found her to be a gentle and sweet-spirited Christian. She bore her last illness with patience and in the spirit of meekness, as one who was possessed with sanctifying power. She hath done what she could, and our loss is her eternal gain.

Sister Morgan has left G. W. Morgan, her husband, and her father and mother, with three sisters and four brothers, with a host of friends, to mourn her loss. May the Lord bless and comfort! B. H. K.

NIXON—Whereas, It has pleased Almighty God to remove from our midst to that celestial building not made with hands, eternal in the heavens, Bro. T. C. NIXON, whose kindness of heart and gentle disposition endeared him to all who knew him by the strongest ties of friendship; therefore, be it

Resolved, That in his death our church has lost a faithful and true follower of Christ—one whose place will be hard to fill.

Resolved, That it is due the memory of departed worth to say that in all the relations of life he discharged his duties with affection and fidelity, and that in his death his wife and children have sustained an irreparable loss, and are entitled to our Christian sympathy.

Resolved, That a copy of these resolutions be sent the CHRISTIAN ADVOCATE for publication, and a copy be spread upon the Minutes of the Quarterly Conference.

H. S. FOOTE, for Com.

WRIGHT—Resolutions adopted by the Methodist Sabbath-school, Newton, Miss., on the death of BEULAH WRIGHT:

Whereas, It has pleased God to remove from our midst our sweet little friend and classmate, Beulah Wright; therefore, be it

Resolved, That while we mourn her loss and miss her sweet, smiling face, we bow humbly in submission to the will of him who doeth all things well.

Resolved, That we deeply sympathize with the parents and relatives, and trust that her death will prompt them to strive to meet her on the golden shore, there to form an unbroken family where God's children are gathering home. HER CLASSMATES.

Newton, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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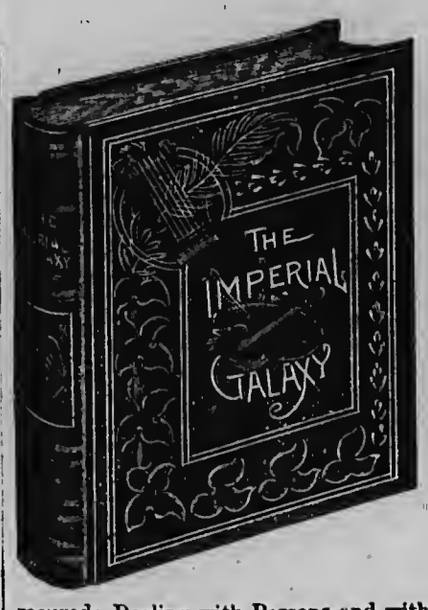

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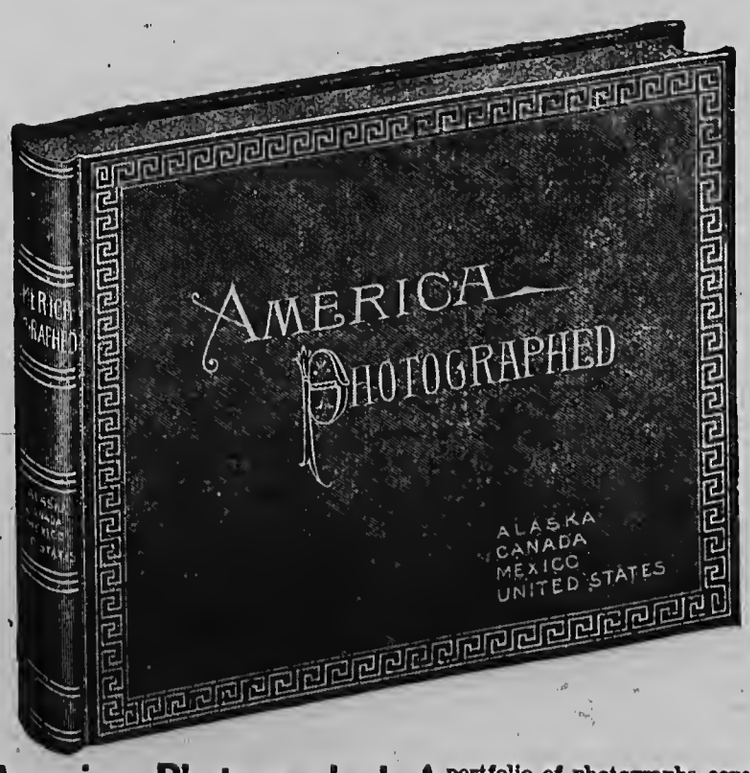

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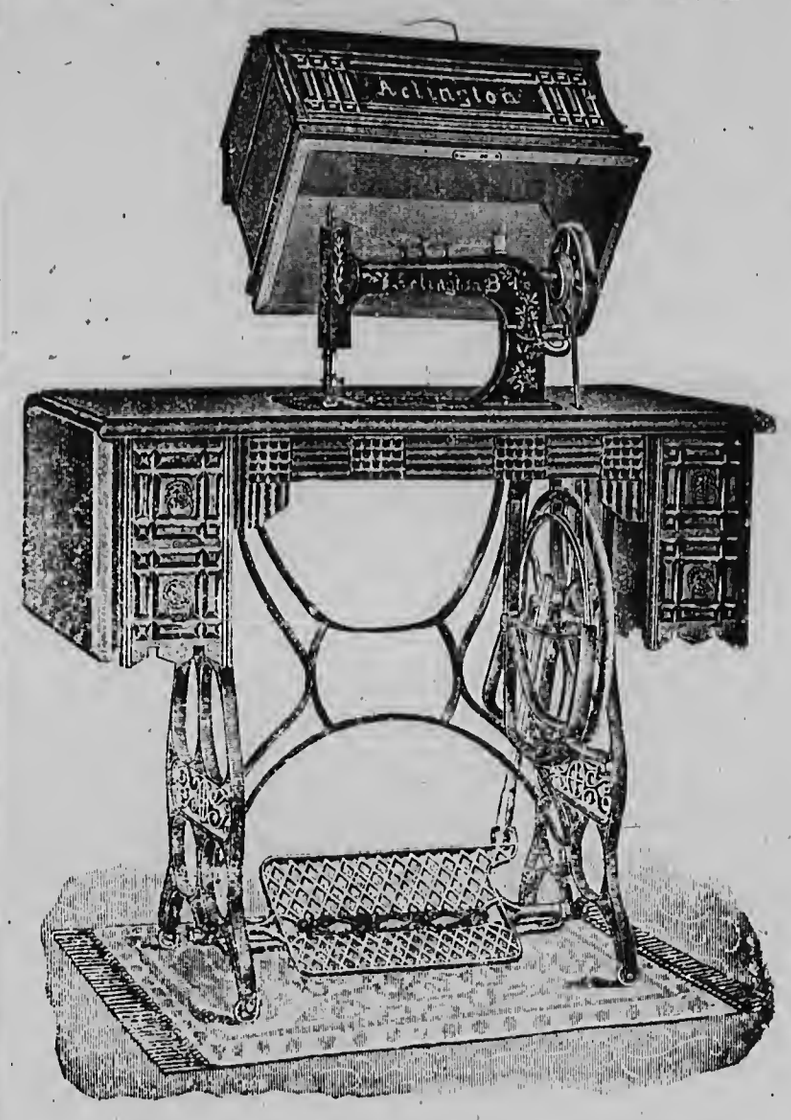
Publisher's price, $4.50. Sent to any address postpaid on receipt of price. To any subscriber who will pay his subscription one year in advance—viz.: to Febuary, '99—we will send it postpaid for $3. Address

REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a sleek dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring no even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL
BAKING
POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

The Constitutional Convention of Louisiana is now in session in this city.

Congress is to be asked for $3,000,000 for a new custom-house for New York.

The South Carolina House has passed a separate coach bill, providing for separate cars or separate sections in the cars for the races.

The formation of another trust is advised from Chicago—the stove trust. The capital of the proposed monopoly is said to be $10,000,000.

It is said that Rev. Sam Jones makes $30,000 a year by his preaching, and says that the secret of his success is the fact that he has something to say and says it.

The Virginia House has passed a bill to reduce the salaries of nearly all the State officials, the cut varying from 10 to 25 per cent., the total saving being $11,180.

Bills have been introduced in the Maryland Legislature to place married women on the same legal standing as their husbands in the matter of holding or transferring property.

The holding in this city, during the present month, of the Convention of the International League of Press Clubs, will assemble in New Orleans newspaper writers from our own and adjacent countries.

The members of the sub-committee of the Commerce Committee of the United States Senate and the gentlemen of the Jetties Conference visited the passes last week and made a thorough inspection.

The Chicago city government has issued an ultimatum to the various electrical companies, notifying them that unless their wires are buried before March 1, they will be cut. About 4000 wires are affected by the order.

The United States Senate has now had the Hawaiian treaty under consideration for a number of weeks, and apparently is no nearer a solution of the problem involved than at the beginning of the session, two months ago.

The Kentucky Senate has passed the bill providing that a railroad company shall be liable in damages to an injured employee, regardless of the fact that such injury may have resulted from the neglect of fellow-employees.

The sugar market has recently taken a very pronounced upward turn, and prices have advanced to a degree that has greatly improved the profits on that portion of the Louisiana crop which has been late in coming to market.

General Lew Wallace has announced that at his death the city of Crawfordsville, Ind., shall come into possession of his handsome study, which has just been completed at a cost of $40,000. It will be used as a public library.

At a meeting in Boston, on Feb. 13, of fifty-five representatives of textile employees in New England, it was unanimously voted to recommend that all unions call out the operatives in every cotton mill in New England.

The action of the German government in the matter of the prohibition of the importation into Germany of American fruit has served to fully arouse the authorities at Washington to the importance of seriously considering the hostile attitude Germany has assumed towards us for some time past.

Last week the Senate passed the bill permitting the use of $10,000 of the unexpended balance remaining from the amount appropriated last year to close Pass-a-Loutre for the purpose of making a survey of Southwest Pass, with a view to its improvement. The measure now goes to the President for his approval.

In spite of the attempts made by the jingoes to distort the De Lome letter incident into a serious quarrel between this country and Spain, there is every prospect that the whole affair will be amicably arranged and blow over without serious consequences. The prompt resignation and retirement of the offending minister has settled the phase of the matter which involved the personal disrespect to the President.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should be constantly supplied with "BROWN'S BRONCHIAL TROCHES." Avoid imitations.

FOREIGN.

The relations between Germany and China are seriously strained over the former's fresh demands.

Senor Dupuy de Lome, the Spanish minister at Washington, is now in private citizen. He expressed himself too freely in a letter regarding McKinley's administration, which was published, and, knowing his position to be untenable, resigned his office.

Japan has notified China that she intends to keep Wei-Hai-Wei permanently. China, in notifying the Chinese ministers abroad to this effect, directs them to notify the powers also that in view of this no foreign loan is required, as the purpose of the loan was solely to pay the Japanese war indemnity.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists. 50c. and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and irregular action of the heart take Lemon Elixir.
For sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria, and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Fifty cents and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.
Lemon Elixir will not fail you in any of the above-named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. MENNICH, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

Is the best medicine for the disease you recommend it for on earth. T. R. HEWITT,
Hewitts, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Rayville, at Union	Feb. 26, 27
Delhi, at Midway	Mar. 5, 6
Tallulah, at Tallulah	12, 13
Lake Providence, at Lake Providence	19, 20
Waterproof, at Waterproof	26, 27
Vidalia, at Vidalia	Apr. 2, 3
Harrisonburg, at Harrisonburg	9, 10
Winnsboro, at Magnolia	16, 17
Girard, at Colony	23, 24
Monroe, at Monroe	24, 25
Deslard, at Deslard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26-29

B. F. WHITE, P. E.

SHREVEPORT DIST.- FIRST ROUND.

Rubeliae, at Marthaville	Feb. 19, 20
Grand Cane, at G. C.	22
Logansport, at Logansport	24
Mooringsport, at Mooringsport	26, 27
Shreveport—First Church	Mar. 6, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Coushatta, at Coushatta	20, 21
Mansfield, at Mansfield	26, 27

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Morean Street, 11 A. M.	Feb. 29
Craps Street, 7:30 P. M.	20
Covington	26, 27
Carondelet Street, 11 A. M.	Mar. 6
Tchoupitoulas Street, 7:30 P. M.	6
Plequemine	12, 13
Dryades Street, 11 A. M.	20
Parker Memorial, 7:30 P. M.	20
Rayne Memorial	27
Carrollton Avenue	Apr. 3

S. S. KEENER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Port Vincent, at Huff's Chapel	Feb. 19, 20
Ponchatoula, at Ponchatoula	22, 23
Franklinton, at Franklinton	25, 26
Amite City, at Amite City	27, 28
St. Helena, at Greensburgh	Mar. 5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	19, 20
Clinton	20, 21

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Prudhomme, at Prudhomme	Feb. 19, 20
Franklin, 7 P. M.	23
Abbeville, at Abbeville	26, 27
Lake Arthur, at Lacasine	Mar. 2
Lake Charles—First Church	5, 6
West Lake, at West Lake	7
Grand Chenière, at Oak Grove	12, 13

H. O. WHITE, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 17
White Chapel	19, 20
Washington	21
Ada and Winfield, at Gray's Creek	24
Jena and Jonesville, at Jena	26, 27

V. D. SKIPPER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at Oak Grove	Feb. 19, 20
Ruston	20, 21
Farmerville, at F.	26, 27
Downsville, at D.	27, 28
Calhoun, at C.	Mar. 5, 6
Bienville at B.	9, 10
Simsboro, at Salem	12, 13
Arcadia, at A.	13, 14
Minden, at M.	19, 20
Valley, at P. V.	26, 27
Haineaville, at H.	Apr. 2, 3
Gansville, at Siloam	9, 10
Ouachita mission, at Bethel	16, 17

B. T. CRews, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Satartia, at Bentonia	Feb. 19, 20
Warren, at Bradley's Chapel	26, 27
Utica, at Utica	Mar. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	26, 27
Hermanville, at Bartonton	Apr. 2, 3
Anguilla, at Anguilla	9, 10

F. H. MOUNCER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Fayette	Feb. 19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington	Mar. 5, 6
Roxie	12, 13
Rebobeth	19, 20
Centerville	26, 27
Harriston	April 2, 3

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Ellisville and Laurel	Feb. 5, 6
Purvis, at Purvis	12, 13
Biloxi	19, 20
Columbia, at C.	26, 27
Escatawpa, at Zion, 11 A. M.	Mar. 6
Moss Point station, 7 P. M.	6
Vancleave, at Pine Grove	Tues. 8
Americus, at Pleasant Hill	Thurs. 10
Ocean Springs and Gautier	12, 13
Bay St. Louis and Long Beach, at B St. L.	Mon. 14
Pearlington and Logtown, at P.	Tu. 15
Whittington, at Colevillo	Thurs. 17
Gulf Port, at St. John	19, 20
Galloway, at McLaurin	26, 27
Williamsburg	Apr. 2, 3
Leaksville	9, 16

C. A. POWELL, P. E.

JACKSON DIST.—FIRST ROUND.

First Church, Jackson	Feb. 17
Steen's Creek, at S.	19, 20
Brandon, 7 P. M.	20
Camden, at C.	26, 27
Lake City and Ledl, at L. City	Mar. 5, 6
Fannin, at F.	12, 13

R. D. NORSWORTHY, P. E.

FOREST DIST.—FIRST ROUND.

Decatur, at Centerville	Feb. 19, 20
Hillsboro, at Cantrell	23
Treaton, at Gasque Chapel	26, 27
Carthage, at Carthage	Mar. 3
Walnut Grove, at Pine Grove	5, 6
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Mare Hill	19, 20
Indian Mission	21
Forest, at Harperville	26, 27
Clerksburg, at New Providence	30
Raleigh, at Pleasant Hill	April 2, 3

W. W. SIMMONS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Wayne, at Liberty Hill	(Fri.) Feb. 18
Winchester, at Winchester	(Sa., Su.) 19, 20
Waynesboro and State Line, at Buckatunna	(Sun. P. M. and Mon. A. M.) 20, 21
Pachuta, at Salem	(Sat. and Sun.) 26, 27
Enterprise, at Enterprise	(Sun. P. M., and Mon. A. M.) 27, 28
Energy, at Manassas	(Fri.) Mar. 4
Matherville, at Winnifred (S. and S.)	5, 6
Shubuta, at Shubuta (Sun. P. M. and Mon. A. M.)	6, 7

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Martinsville, at Union Chapel	Feb. 19, 20
Hazlehurst	20, 21
Summit, at Summit	Friday 25
Adams, at Adams	26, 27
Caseyville, at Bethesda	Mar. 5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Blountsville	April 2, 3
Westville, at Westville	9, 10

J. M. WEEMS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Ita Bena and Sidon	Feb. 19, 20
Indianola and Faleonia	26, 27
McNatt	Mar. 5, 6
Dublin and Brooklyn	12, 13
Black Hawk	19, 20

J. B. STONE, P. E.

COLUMBUS DIST.—FIRST ROUND.

Tibbee, at Tibbee	Feb. 19, 20
Winstonville, at Hickory Grove	26, 27
Hebron, at Hebron	Mar. 5, 6
Cedar Bluff, at Phœbe	12, 13

R. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Ethel, at Liberty Chapel	Feb. 17
Chester, at Chester	19, 20
Walthall, at South Union	25
Eupora and Maburn, at Eupora	26, 27
Ebenezer, at Ebenezer	Mar. 5, 6
Rural Hill, at Conter Ridge	11
Ackerman, at Salem	12, 13
Louisville, at Louisville	19, 20

J. S. OAKLEY, P. E.

CORINTH DIST.—FIRST ROUND.

Saltillo circuit, at Mooresville	Feb 19, 20
Booneville circuit, at Carolina, Wed.	26
Belmont circuit, at New Valley	26, 27
Brown's Creek cir., at P. Grove, Tues.	Mar. 1
Marietta circuit, at Marietta	5, 6

HESLEP R. TUCKER, P. E.

SARDIS DIST.—FIRST ROUND.

Charleston	Feb. 19, 20
Cockrum	26, 27
Arkabutla	Mar. 5, 6
Nesbit	Tuesday 8
Tyro	12, 13

T. C. WIER, P. E.

GREENVILLE DIST.—FIRST ROUND.

Gunnison	Feb. 19, 20
Rosedale	20, 21
Beliver	26, 27
Lehrton	Mar. 5, 6

J. W. DORMAN, P. E.
303 Theobold Ave., Greenville, Miss.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista circuit	Feb. 17
Houston mission	18
Houston and Wesley	19, 20
Okolona circuit	26, 27
Tremont circuit	Mar. 3
Fulton	5, 6

S. M. THAMES, P. E.

GRENADA DIST.—FIRST ROUND.

Tatum, at Dogwood Flat	Feb. 19, 20
Minter City	26, 27
Chapel Hill, at Mare Hill	Tuesday Mar. 1
Slate Springs	5, 6
Bilsey, at Old Town	Wednesday 9
Pittsboro, at Pine Ridge	12, 13

H. C. MOREHEAD, P. E.

The only blood-purifier admitted on exhibition at the Chicago World's Fair was Ayer's Sarsaparilla, all others being excluded as secret preparations and patent medicines. With doctors and pharmacists, it has always been considered a standard remedy.

A STORM.

There was a storm gathered at 1014 Tchoupitoulas street on Saturday evening, Jan. 29, about seven o'clock P. M., and silently made its way up the Annunciation and Tchoupitoulas car lines. It came together on St. Mary street at half-past eight o'clock. My wife and I were sitting quietly in our home, 628 St. Mary street, not dreaming of danger from any source, when the full force of the storm struck our gate, which caused the door bell to ring violently. On going to the door, I found about twenty ladies and gentlemen, who rushed into the house with their arms filled with bundles and commenced to pile them in a corner of the room. When through, the corner was full of the substantial and good things of life to cheer and strengthen the inner man. There was no devastation or sorrow left in the track of this storm.

I assure you, after an hour of singing of hymns and prayer to our God, we all felt that we were drawn closer together and nearer to God. May God's richest blessings rest on these dear people! While they minister to us in temporal things, may he aid us in ministering to them in spiritual.

C. T. MUNHOLLAND.

MARRIAGES.

WILSON—FLOYD.—At the residence of Ed. Tickell, South Vicksburg, Miss., Feb. 6, 1898, by Rev. W. W. Cammack, Mr. Robert Wilson to Miss Mary Floyd.

ARINGER—WOOD.—At the residence of the mother of the bride, near Pearl River Church, Madison county, Miss., on Dec. 22, 1897, by Rev. J. Wilson Brown, Miss Ella Wood and Mr. Rufus Aringer.

FARLOW—RIMES.—At the Methodist Church, in Terry, Miss., at 8 P. M., Jan. 26, 1898, by Rev. J. Wilson Brown, Miss Maggie Derah Rimes and Mr. James Franklin Farlow, both of Terry, Miss.

MURRAY—CAWTHON.—At the residence of the bride's parents, in Rankin county, Miss., Feb. 3, 1898, by Rev. C. C. Griffin, Mr. R. E. Murray to Miss Phenie Cawthon.

HOWELL—SANDALL.—In the parlor of the Snipple House, Woodville, Miss., Feb. 8, 1898, by Rev. John W. Crisler, Mr. George H. Howell and Miss India Sandall.

DAVIS—BUSH.—At the residence of the bride's father, in Hinds county, Miss., Feb. 9, 1898, by Rev. L. Carley, Mr. P. D. Davis and Miss Sallie E. Bush.

FLETCHER—LANCASTER.—At the residence of the bride's father, near Bolton, Miss., Feb. 9, 1898, by Rev. L. Carley, Mr. E. C. Fletcher and Miss Annie Lancaster.

READ THIS, PREACHERS.

I doff my hat to every preacher within the bounds of the Mississippi, North Mississippi and Louisiana Conferences, whether local or traveling, married or single, rich or poor, large or small (in body), weak or strong (intellectually), handsome or ugly, whether or not he ever expects to be a presiding elder, a president of a college or a Bishop, and beg him, for the sake of the cause of Christ along the Mississippi Coast, to send me, in a letter at my own risk, the small sum of 10 cents to aid in building a Methodist Church in the town of Mississippi City, situated on the L. & N. R. R., about seven miles west of Seashore Camp Ground, immediately on the Gulf of Mexico. This is a good point for a church, as every preacher who knows anything about the place will testify. The lot has been donated, the brick for the pillars are on the ground, and about $150 in hand. Here, as in almost every town along this coast, the Catholics are largely in the majority, but there is much good material that can be utilized if we can only build a house in which to worship. At present we have the use of the court-house.

Now, my dear brethren in the ministry, if each one of you will send us only one dime apiece, with what we can do among our own exceedingly small Methodist band, in a very short time we can worship in our own house, and not have to depend upon others. So let the dimes roll in thick and fast. Address me at Wool Market, Harrison county, Miss.

G. R. ELLIS,
Preacher in charge of Whittington circuit, Seashore district, Mississippi Conference.

INDIAN MISSION.

MR. EDITOR: Our Indian Mission is progressing satisfactorily. At our second preaching service we had at least fifty Choctaws present. We have a weekly prayer meeting and Sunday-school; a public school for the children, with eighteen names enrolled, and a night school once per week for the men, with thirteen matriculated, four of whom began in the alphabet, but others are more advanced. All are learning satisfactorily. Some, I think, will make teachers. Their greatest need is books, both in the public and private school. Will the readers of these lines kindly donate such books as they no longer need for these children and men to study? We can use in this and other settlements all the books likely to be sent them. The following are the kind I prefer: Spellers, readers from the first to fourth series; arithmetics—mental, written, and practical; United States History, grammar, physiology, first and second series; History of Mississippi; civil government, geography, first and second series; and, above all, a lot of object-lessons, such as are taught in kindergarten schools, maps, charts, etc.

If it shall be the good pleasure of the donors, the full amount of the postage, express or freight can, with great favor to the mission, be prepaid; but, if not, send them anyway to my address by mail, to Toles P. O., Kemper county; by express or freight to Meridian, Miss.

In my report of the mission, published in the ADVOCATE dated Feb. 3, 1898, one sentence was greatly marred by the misspelling or mispriuting of the word "dier," which, if the reader will substitute for the word "dear," the sense will be clear.

The following are the amounts received by me during the month of January for the support and development of the mission: Monticello, Providence circuit, $6.50; Silver Creek, Mt. Carmel circuit, $2.35; Taylorsville, Rawley circuit, $1.90; total, $10.75. Traveling expenses, $2; net credit to the mission, $8.75.

Soliciting the prayers, sympathies and co-operation of all who may read these lines, I am,

Your servant for Jesus' sake,
J. N. TUCKER.

Feb. 11, 1898.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

CURES PAIN

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Forty-two years renowned as a leader. No false promises made. No charlatanism practiced. Over 100 Gold and Silver Medals, Diplomas, etc., awarded us by American and European Expositions. Commercial Course includes Expert Accounting and Auditing, and is Guaranteed Higher and Superior to any other in the South. We own our college building, and have unequalled facilities and an unexcelled faculty.

Students enter at any time. English, Academic, Shorthand and Business schools All separate faculties.

Graduates hold leading positions all over the country. Instruction all personal. Having numerous business connections, and being universally and reputably known, we have superior advantages in aiding students to secure situations.

SOULÉ COLLEGE

Has the most elaborate Business Practice Courses with Stores, Exchange, Banks and Offices, and is the only School that has an ACTUAL STORE where REAL GOODS are bought and sold, ACTUAL MONEY received and paid, and where students keep their books by the most labor saving forms.

Write for free Specimen Pages of Soulé's Great Work on the Science and Practice of Accounts (716 pp.), Soulé's Philosophic, Practical Mathematics and Business Calculator (100 pp.). These books are the most works of the age on the subjects treated. Address

Geo. Soulé & Sons

OUR NEW BOOK OFFER.

Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property.

Efficient teachers desiring information should write for circulars.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

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W. C. BLACK, Publisher.

PROCLAMATION.

Mardi Gras at New Orleans this year be February 21 and 22, is ter being the most important with the greatest number of attractions. The Texas and Pacific way, the only line running through sleepers and coaches to New Orleans, will sell tickets from their Texas stations February 18, 19, 20, and 21, and from Louisiana stations February 19, 20, 21, and 22; all tickets limited to March 5. The rate will be one fare for the round trip.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

UNSPOKEN WORDS.

BY JOHN BOYLE O'REILLY.

...e kindly words that rise within the heart,
And thrill it with their sympathetic tone,
...t die ere spoken, fail to play their part,
And claim a merit that is not their own.
...e kindly word unspoken is a sin—
A sin that wraps itself in purest guise,
...d tells the heart that, doubting, looks within,
That not in speech, but thought, the virtue lies.

...t 'tis not so; another heart may thirst
For that kind word, as Hagar in the wild—
...r, banished Hagar! prayed a well might burst
From out the sand to save her perishing child.
...d loving eyes that can not see the mind
Will watch the expected movement of the lip;
...h! can ye let its cutting silence wind
Around that heart and scathe it like a whip?

Communications.

IN REPLY.

Nothing is more tedious than to ...ply to fallacious argument and mis...ated facts; but, in the interest of ...nth, one must sometimes consent ...o be rated a bore. With this apol...gy I ask leave to point out some in...consistencies in the article by Alice ...oleman Oates in the ADVOCATE, of ...eb. 10.

Apparently the writer expects only ...er closing paragraph to be consid...red seriously. For so much grace ...hanks are due her. "They (suffra...ists) uphold in many instances di...vorce, no Sunday, no God, no home." ...his is confusion of facts and false ...ccusation—unintentional, of course. ...n the suffrage work there is no ...ibboleth of creed, but its advocates ...re everywhere men and women of ...he highest character. The Boston ...erald said recently, "It would be ...ard to beat the list of vice presi...nts of the Massachusetts W. S. A. ...a point of fame and distinguished ...chievement." Among those officers ...re Senator Hoar and Hon. John D. ...ong, a member of the Cabinet, Sec...retary of the Navy. If space al...lowed, similar facts could be given ...rom other States.

Abraham Lincoln among men, ...rances Willard among women, are ...wo of the low characters who have ...dvocated woman suffrage. Miss ...illard is quoted as a devoted Chris...tian woman. All this she is, and is ...lso a thorough suffragist.

The National Suffrage Association ...s thirty years old, the National ...W. C. T. U. is only twenty four years ...old; hence it is clear that the sar...casm, "Woman suffrage is the W. C. ...T. U. gone to seed," originated with ...a person who knew little of either. ...The woman suffrage movement itself ...is fifty years old. The Woman's ...Bible, so called, is no more nor less ...than a commentary. Since commen...taries have been written by the ...dozen, each denomination giving its ...own interpretation to disputed pas...sages, it is not easy to understand ...why further attempt in that line ...should be considered sacrilege. As ...to the merits of that work, no asser...tion is made, as I have not seen a ...copy. I am conversant with the ...plan, and do assert that its projec...tors do not claim to have received ...any new divine revelation. Doubt...less it is as edifying as some others ...that could be named. The idea and ...plan originated, not in the West, but ...in New York.

In regard to the suffrage campaign ...in California, it is said: "It had nei...ther numerical strength nor exten...sive influence in the State." "Its ...victory can not be attributed to the ...combined efforts of the liquor men ...of San Francisco." People who are ...opposed to woman suffrage seldom ...read suffrage journals, nor do they ...usually inform themselves of the ...facts on that side of the question. ...Being ignorant of the facts, they ...suppose them to be non-existent. ...Miss Kearney did not draw on her ...imagination for the facts she stated ...in regard to the California campaign. ...She doubtless gathered those facts ...from women who had taken an act...ive part in the campaign.

The officers of the California W. S. Association state in official reports that an immense amount of work was done, and done well. Every political party except one endorsed it, forty-six county conventions were held, 250 newspapers in the State gave editorial endorsement, and in all 9,000 newspaper clippings on the subject were preserved. The women distinctly asserted that they were defeated by the Liquor Dealers' Association, and the liquor men claimed the victory as theirs. But while claiming that the organized opposition came from that source, no one has asserted that all the good people in California favored the amendment. It is unfortunately true that in every election many good men vote blindly for party or prejudice without regard to moral issues. If this were not so, the Prohibition party would long since have become dominant in this country. The total vote for the amendment was 110,000 out of a voting population of 270,000. The statement that "bad women and those under liquor influence in San Francisco will outnumber all those who desire the ballot in the State," is the old assertion that good women will not vote, or do not want to vote. Regular petition work was carried on in California, and the results disprove that assertion.

Denial of connection between the suffrage movement and industrial and educational opportunities for women arises from failure to observe the relation between cause and effect. The pioneers in suffrage work were also the pioneers in demanding educational and industrial opportunities. Present conditions are the result of the labors of suffragists. However, it is my painful duty to state that in some States many avocations are still closed to women; also the best educational opportunities. Suffragists are trying to have those disadvantages removed. What are anti-suffragists doing in that direction? "Does she really wish the same train of evils to be hurled pell-mell on her own land?"

Here we have the intimation that woman suffrage is responsible for or inseparable from evil conditions existing in the West. This is not good logic. For instance, has woman suffrage (being non-existent) caused the "no Sunday" and the slave trade in Chinese girls in California?

In Idaho and Colorado woman suffrage has not existed long enough to be conclusive. In Utah, after being denied, it was restored only in 1895. In Wyoming alone has it existed for a long, uninterrupted term of years. Wyoming, then, is the proper battle-ground, though in other States suffragists can hold their ground.

Governor Adams, of Colorado, has received so many inquiries about equal suffrage that he has prepared a circular letter in answer, as follows:

"When the question was submitted in Colorado, I supported and voted for the proposition as a question of abstract right, as every fair man must admit, when the question comes to him, that a woman has the same right of suffrage as a man. In advocating suffrage you need no platform but right and justice. Those who will not accept it upon that ground will not be persuaded though one rose from the dead.

"I will, however, add that not even the most virulent enemy of woman suffrage can prove that any harm has come from the experiment. The test in Colorado is still too new to expect a unanimous verdict; yet all fair-minded observers are justified in predicting a higher standard of moral and of political life as a result of woman suffrage."

In 1897 Hon. H. V. S. Groesbeck, ex-chief justice of Wyoming, wrote: "The influence of women voters has always been on the side of temperance, morality, and good government. Three-fourths of a jury can render a verdict in a civil case. Sparsely settled school districts receive a stipulated sum from the public moneys before they are apportioned pro rata among the pupils. The influence of women upon our legislation and our elections has been marked. Party conventions have abandoned nominating corrupt, dishonest, or immoral men, as they can not obtain the woman vote. Wyoming women have exercised the franchise generally, and there are scarcely any who do not vote. It must always be borne in mind that the women voters constitute only about one-third of our voting strength, and that their influence would be greater were there not such a disparity between the male and female voters. We have fewer divorces and fewer resident criminals in proportion to our population than the male suffrage States. These claims can be easily verified."

Here it seems proper to ask: What is the source of the information that in Utah the women do all the voting and law making? Will the writer give the figures? How many registered women voters and how many men voters are there in Utah? Is the Legislature of that State composed entirely of women?

Neither Miss Kearney nor any other suffragist will claim that all the temperance—or any other good work—has been done by the suffragists. They do claim that woman suffrage, wherever tried, has been "a cleansing factor," and the claim is justified by facts. Judge Groesbeck has said Wyoming has "fewer divorces and fewer resident criminals than man suffrage States;" but were this not so, and were Wyoming worse and not better, that fact would not furnish true evidence as to the value of woman suffrage. The logical line of inquiry and argument would be the comparison of the conditions in Wyoming before woman suffrage was granted with those existing now. "Before and after taking," as the patent medicine advertisements say. If woman suffrage is to be ridiculed for not turning certain States into an Eden in a few years, what might be said of the failure of man suffrage to produce that result in a century?

But our friend, the enemy, is not very far from the kingdom after all, since she admits that woman's right to the ballot has been proved. Here lies the root of the matter. In the domain of morals expediency must never be confounded with pure right. One must do what is right without regard to results. Is woman suffrage right? If so, let us have it, and trust God for the results. The woman suffragists of Mississippi have no apology to make for their existence. The question was introduced into our State by the Constitutional Convention and a two-fifths vote given in favor of it. We follow the example set by a body of the best and wisest men in the State.

In the hurry of preparation for our State convention, to be held in a few weeks, little time can be given to the preparation of this paper. I, therefore, beg the indulgence of the kind readers of the ADVOCATE for offering them anything less than my most painstaking effort.

NELLIE N. SOMERVILLE.

REV. HENRY J. HARRIS.

This remarkable man of God died at the home of his daughter, Mrs. A. E. Wyatt, Tampa, Fla., at 12:30 A. M., Jan. 15, 1898. Had he lived till Feb. 1 he would have been seventy-six years old. His daughter's words, in writing of her father, are so true and appropriate that it seems most befitting to reproduce this tribute of affection: "I scarcely know what to tell you of papa's life, only that he never faltered in his Master's work, nor lost faith in his promises. Up to the very last time in which he was able to attend church, which was the first Sunday in December, he gladly filled his place in the house of prayer. His last act of divine service was to administer the sacrament, and at that time he was so happy in the love of Christ that he spoke of the fullness of his blessing to the pastor of the Methodist Church at Tampa, Fla. He was taken sick with chill and fever on the second Sunday in December. With occasional slight improvements he grew steadily worse, having several violent convulsions. His mind failed, and he was indeed a perfect child in all save age, although physically strong. He never recognized his loved ones for weeks before the end came. The morning of Jan. 12 he would try to sing, but his words could not be distinguished. That afternoon he was taken with another chill, followed by high fever. He turned on his side, closed his eyes and lips, and fell into a profound slumber, from which it was impossible to wake him. On Thursday night his spirit took its flight to a better land. We longed for a parting word of love and blessing from his dear lips, but none came. He was lonely here on earth without our angel mother, who had trod the rough paths of the world by his side for over fifty-eight years, and who went home to heaven just one year and twenty seven days before he did. He commenced preaching at the age of seventeen, gave himself up wholly to the itineracy, and was always happy in the work. Even a few days before he died he expressed a longing to be again engaged in the active work of the Conference. He transferred some years ago to the Texas Conference, and filled fine appointments there for four years. Then, as he expressed it, he became 'homesick for the Mississippi brethren,' and came back to live and die among them. We had his body embalmed and sent to Centerville, Miss., to be laid beside mama's. He died so peacefully, so gently, that we scarcely knew when he left us. He was born at Columbia, Miss. Next to his religion he loved his Masonry, and his memoranda show that at one time he was an Odd Fellow. Of ten children—five sons and five daughters—only three of each are left to mourn and to miss him. The other four went on before to welcome him home."

Bro. Harris was thoroughly identified with the Mississippi Conference. Its history and his labors are bound up together. For very many years he was the secretary of the Conference. Faithfully and efficiently he served in that capacity. He was a ready scribe. He was quick in conceptions, rapid in his movements, thoroughly versed in the law and in the terminology of his church—qualifications that fitted him to become, as he did, a most accomplished secretary. The sessions of the Conference were at several times enlivened by pleasant episodes when his brethren, through a chosen spokesman, testified their appreciation of his secretarial services in kindly words and substantial tokens.

Bro. Harris was a most acceptable preacher, at times filling some of the most important positions in the Conference. He served in all positions—presiding elder, station and circuit preacher, and missionary. In all of these he left behind impressions for good. In his earlier days he was eminently successful as a revivalist. A number of men famous in the professional and political ranks of Mississippi's sons were converted under his ministry, and became ministers or useful workers in the vineyard of the Lord. He possessed a peculiar aptness in moving men to immediate action. It is remembered that a camp meeting, a fine sermon, had been delivered, but it fell without impression upon the people. An earnest and continued effort by the preacher to get persons to indicate a desire for a blessing utterly failed. The occasion seemed to be spiritually lost, and the feeling as cold as an iceberg. Bro. Harris arose and made an exhortation, simple, heartfelt, tearful, and the altar was crowded with weeping penitents. He was especially gifted in bringing poor, perplexed sinners from darkness to light. He was useful in more ways than one. As a boy, he learned the art of printing. He loved his trade, and made it profitable to himself and helpful to others. He had a good, practical knowledge of the laws of his country, and as magistrate and mayor he rendered most valuable service to the neighborhood in which he lived.

He was a most excellent writer. His style was flowing and natural. The reminiscences of early experiences of Methodism, which he contributed at various times to the periodical press, furnished most interesting reading, and were valuable indeed in perpetuating local history. It is a great loss to the church and to secular history that the volume of his life's labors and observations, which he was striving to publish, never saw the light.

Bro. Harris was possessed of a most genial nature and of a most sympathetic heart. He loved his church better than his own life, and his brethren in the ministry were drawn to his heart by most tender and sacred ties. How blessed the thought that these sacred ties, now so ruthlessly torn asunder by death, shall be reunited around our Father's throne, and that the living over again together of our joys and sorrows, of our labors and triumphs, of our sowings and reapings, shall brighten the experiences even of that glorious realm!

C. G. ANDREWS.

"CONFERENCE RIGHTS"—KERLEY.

BY REV. J. A. PARKER, D. D.

"Conference Rights" is the title of a book recently issued by our House at Nashville. The author, Rev. T. A. Kerley, of the Tennessee Conference, in this book traverses a field of literature practically uncultivated in the past. There was need for the work Mr. Kerley has done. The historic facts which he gathers and groups, and which go to show the nature of Methodist polity, are nowhere else to be found as they are presented in "Conference Rights." The conclusions seem to be fairly reached:

1. That in the formative period of our church the control was entirely in the forming hands.

2. That so soon as the church was formed, the control of all matters was transferred from the individual former to the Conferences with deference to the wishes of the originator.

3. That at first this control was vested in the Annual Conferences, but was gradually transferred to the General Conference, till that body became the controlling power, both legislative and judicial.

4. That early in the history of the church it was deemed wise to invest the episcopacy with administrative authority, subject to review by the General Conference.

5. That the episcopacy has never been invested by authoritative enactment with unrestricted judicial power.

6. That the exercise of this power in episcopal decisions is above law, and has had the effect of annulling laws enacted by the General Conference.

7. That the Manual of Discipline is not only not law, but is, in some instances, in direct opposition to the law of the church.

8. That with all the grace and intelligence of our episcopal college, there have been instances in which Conference rights have been infringed and authority exercised without sanction of law.

9. That the tendency is, and ever has been, to centralization of power, resisted and held in check by the General Conference.

Having for many years made ecclesiastical history a special study, I think myself prepared to express an opinion of Mr. Kerley's book as a valuable and much-needed production. What I say of the body of the book, however, I can not say of the last chapters on local preachers and evangelists. To my mind the author does not sustain himself on these questions, and, contrary to his method in treating other great questions, rushes to conclusions not justified by historic facts. It seems the very essence of folly to suppose the General Conference would lay the responsibility on the pastors of calling on the local preachers to know what work they were "able and willing to do" in the charge without laying upon them a corresponding obligation to do the work assigned them.

The book is a fine specimen of mechanical work, well printed on good paper with large, clear type. It is edited by our Book Editor, has 398 pages, and will go down to posterity as a classic in Methodist literature.

Selections.

BLESSINGS IN DISGUISE.

It is difficult sometimes to see the bright side of sorrow, sickness and death. And yet there is distinctly a bright side. No sorrow comes to us without a reason. We never know our friends until sorrow or illness come to us. We never know what loving kindness and thoughtfulness mean until we stand in need of them, and our hearts seem to beat against the walls of a cold, merciless world. We learn something from every grief and from each pain which comes to us. . . . That is why sorrow and trials are given us: not to give pain, but to develop us, to better equip us for something unknown which lies in the future, and which we could not meet nor understand unless we had first gone through certain experiences.

We are far too apt to regard actual blessings as calamities, to look upon the dark side of things. Some sorrow comes to us and we rebel. It never occurs to us that, perhaps, we need the experience which sorrow alone can give. Illness comes and we fret. But we can not always be well. Ailments are very often given to us to make our appreciation of good health the keener. . . . God has an aim, a direct purpose, in everything he does. His blessings come in different forms. Nor are these forms always such as we would choose. Lessons can be more effectively taught in innumerable cases through sorrow than through pleasure. We should never know what a pure, beautiful color white is if we did not have black to bring out the contrast. We want only pleasure in our lives. When sorrow comes we rebel, and refuse to recognize it for what it so often is—a blessing in disguise. We can not always have it June. There must be March. Yet March has its Spring violets.—Edward W. Bok, in Ladies' Home Journal.

You have all heard of Florence Nightingale, who nursed the sick soldiers in the Crimean war. But you may not know this fact relative to her. After the close of the Crimean war a dinner was given to the military and naval officers who had served in the campaign, and it was suggested that each guest write on a slip of paper the name of the person whose services during the Crimea would be longest remembered by posterity. Hundreds of slips were handed in, but only one name mentioned—Florence Nightingale. She is seventy seven years old, and lives at the home of her nephews in England.—Guardian.

Duty does not always wear a pleasant face when it confronts us; but if we meet it in the right spirit, we shall find its countenance gradually shining like that of an angel.

BEFORE I GO.

BY LILLIE WALLS STANSBURY.

I would that I some humble good might do,
Before I go.
That I might speak some little word of cheer,
That I might make some path a little more clear
Before I go.

Where weeds are growing, cultivate some flowers,
Where one may know;
Some dark recess open to the light,
Some lonely garret, or some nightless night,
For those below.

Leaving some footprints on the way,
That I might show
Some trembling, faltering, heartsick soul,
A pathway smoother to heaven's goal,
From earth below.

And give some little child a happier day,
Or drive some woe
From a heart in trouble, or pain, or fear,
And make the dear in life more doubly dear
To those I know.

Only that I may strive each day I live,
Some good to do;
To some burden lighten, some pain relieve,
Some gladness scatter, some wrong retrieve,
Or joy renew.

Yet why need I though humbly seek to share,
This work below?
Hosts of stronger hearts unfailing, unafraid,
Are brave, and wait to give the Master aid
Before they go.

Yet as the child upon the beach at play,
Its pebbles throw,
It fain would finger yet upon the shore,
To gather shells and toss one pebble more,
Ere it may go.

The time is short, and I so little yet have done,
Too well I know;
Though the tide rises and the sea moans by the shore,
Yet I would stay to cast one pebble more
Before I go.

Communications.

A CHRISTMAS JUBILEE UNDER THE ROOF-TREE.

"It shall not be so again," said one of the absent boys too busy to come home for the holidays. For the first time since children had gladdened our hearts and home, Merry Christmas, the one before the last, had come with not a "chick nor child" to help us welcome the day. It was of this Christmas, of the "lone roof-tree," that the words were spoken, "It shall not be so again." The words came true, and the late Christmas tide was a time of jubilee under that same roof tree.

"Lady," a pet name for our youngest born, was at home, while hints and half-promises led us to hope that others far away would return to the old roof-tree. And sure enough, the early days of December brought one who, many moons before, had married and gone to her distant home in the beautiful Indian country. Sunshine and cheer, as always, came with her, and jubilant notes enlivened the home. Christmas week we welcomed her loyal consort, and the jubilee tide kept steadily advancing.

And still we watched the trains; one more, maybap others, would come; but the early evening train of Thursday added no new arrival, and we returned, doubtful, home. The evening, however, passed pleasantly. The home circle had adjourned for the night, and things had assumed their wonted quiet, when the alert, quick ear of the mother caught sound of a footstep on the porch. "Who's that?" she called. "That one of my boys?" And suiting her actions to her thoughts, she promptly opened the front door, and found herself in the strong arms of a young man, or he found himself in hers. Perhaps it was both. More than a year had passed since he had said good-bye on the same threshold for his busy life in the far-away West. A little in the background, dimly shadowed, was another form. "That another one of my boys?" And he, too, responded to the fond welcome of his mother. It all happened so quickly that I had scarcely taken in the situation, when the mother and her boys were ushered into the family room. The other members of the family, who had retired to their rooms, hearing the glad commotion, kept dropping in until all were again present. Nor did we break up the circle again till the midnight hour had passed.

Friday, a red-letter day in our home calendar, passed amid the kindly, tender influences of a glad reunion. One of the sons returned the night before. Though fond of home and loved ones, had not found it in his way to visit the roof-tree since leaving it to make his home in the border city of Arkansas seventeen years before.

Saturday morning the household was astir and enlivened with the gladness of the blessed day first ushered in by the song of the angels. "Christmas gift," and like greetings of the days long agone, were heard again. The beautiful snow, in large flakes, came softly down till the earth was mantled in robe of purest white. It was an ideal Christmas day. Santa Claus had contributed to the cheer. For each one a stocking had been hung up. We gathered round the fireside, these grown up boys and girls, mama, papa and "Jennie Wren" — Aunt M. — some emptying their generous store of fruits, nuts and bonbons upon the hearth-rug, and all participating joyously in a scene of the days lang syne. Another scene of our earlier home life was re-enacted as we assembled around the family altar, read God's precious Word, and bowed with hearts full of gratitude to our heavenly Father. The absent ones were not forgotten at the throne of grace. Committing ourselves and them to his care, we rejoiced in the blessings of the glad day. The tide was on. It was a Christmas jubilee under the old roof tree. The Christmas turkey and other accompaniments invited a lively company about the dinner table. Good cheer, humor and wit, derived from Irish ancestry, graced and gave zest to the board.

Sunday, under varying phases the jubilee went on. We all worshiped together, the mother and children occupying the same pew, and heard a good sermon from the new preacher.

How restful is home to the long-absent ones! Shut in from the outside world, every feeling is abandoned to the warm sympathies and loving ministries of the sacred retreat. Weary with the toil and jostle of life, the quiet nap on mama's couch, or across the foot of her bed, is enjoyed as nowhere else on earth. They will go out again with new inspiration of courage and strength for this touch of home life. So passed the short, but glad days. Monday came, and one went away, Tuesday another, and later still all were gone; but their visit was a benediction to the home, and left a lasting joy in the memories of a Christmas jubilee under the ROOF-TREE.

Feb. —, 1898.

LOCAL PREACHERS.

MR. EDITOR: I would like to say a little on the subject of local preachers, if you will give it space in your valuable paper. I have been pondering the questions in my mind: Is the local preacher of any value to the church? If so, how much? If of any value, why is he not compensated in some way by the church? Is not the laborer worthy of his hire?

Now, if I understand it aright, if he is a faithful laborer in the vineyard of the Lord, he is certainly worthy of his hire. He is expected to visit the sick, bury the dead, preach funerals, and if he can, fill an appointment each Sabbath; and when revival season comes on, he is expected to turn his back on home interests, and assist his own and other pastors. He is also required to carry up a good report to fourth Quarterly Conference of a faithful year's work in the cause, and many times I have noticed that the people he serves in these revivals very often allow him to return to his, maybe, very needy family with little or nothing to show their appreciation of his services. Now, I also notice that if a local preacher does all that he is expected and required to do, that it takes up a good part of his time. We all know he has a support to make, maybe, for a large family, and also go decently dressed and pay his debts at the end of the year, just like other preachers.

Now, I believe local preachers ought to be provided for by the church. We have not got so many of them, but Conference could appropriate something to them for their services. I do not mean dead-heads, but live, wide-awake men of God. Why not some of our brainy, wide-awake ministers bring up this subject, and discuss it pro and con? I am sure the local preacher has friends in the itinerancy that will help him, if in their power; and if his services are not worth something, why, then, not strike him out altogether?

Now, Mr. Editor, I am no local preacher, but I am his well-wisher and sympathizer, as I see so many good men in the local ranks needing help, and do not get it. Will not some one set the ball to rolling in his behalf, and see if he can not get a little help from the church?

Now, don't some of you "pitch into" me, but "pitch into" the subject, as I am anxious to know if there is anyone else that feels as I do on the subject.

Your paper, Mr. Editor, is a welcome visitor in our home. Long may it flourish and bless us with its weekly presence! is the wish of

A METHODIST READER.

THE PEACE OF JERUSALEM.

When Paul, the inspired, wrote, "I beseech Euochias, and beseech Syntyche that they be of the same mind in the Lord," he was, doubtless, deeply concerned for this thorn in the spirit which was rending the church; so deeply, perhaps, as for his own "thorn in the flesh," about which there has been so much speculation. Into this speculation this writer does not propose to enter, believing that had it been a matter of such vital importance as some consider it, the question would not have been left to doubt. Nor does it much matter to us whether Paul wrote in large or small letters, whether his hand-writing was good or bad, any more than to know what writing materials he used, and whether these materials were his own or borrowed. But it does behoove us to inquire whether the hymns of our church are inspired by the Holy Ghost, and to determine this we should go to the hymns themselves, and to the Scriptures with which we Methodists claim that they coincide. The Bible says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

That Wesley's poetic fervor was as surely the gift of God as that of David or Isaiah is indisputable. Therefore, the question to be decided is whether the Holy Spirit does or does not still inspire his people in their worship and good works. In the fourteenth chapter of John, sixteenth and seventeenth verses, the Savior says: "I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you and shall be in you." In the twenty-sixth verse he promises that "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you." If, therefore, the hymns of Wesley, and others, are faithful exponents of the Word, these truths must certainly have been brought to their remembrance by the Holy Spirit—the work be of God! That any Methodist claims, or ever has claimed, verbal inspiration for these hymns, we do not believe; but that "holy men wrote as they were moved by the Holy Ghost," we must believe, since the doctrines taught in them accord with the Word of God.

He has chosen the foolishness of preaching to save the world, but the beauty of the Lord is in the songs of Zion. Let this beauty be upon us, and upon his Israel everywhere, and let us "pray for the peace of Jerusalem," remembering the exhortation, "speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord."

"Jehovah's everlasting days,
They can not numbered be;
Incomprehensible the space
Of thine immensity:
Thy wisdom's depths by reason's line
In vain we strive to sound,
Or stretch our lab'ring thought t' assign
Omnipotence a bound." (C. Wesley.)

FANNIE MINOR MONTGOMERY.

Correspondence.

OAKLAND COLLEGE, MISS.

To the Surviving Friends and Alumni of Oakland College, Miss., or to Any Descendants of Such:

The undersigned is entering upon the loving preparation of a volume bearing some such title as this, "Memories of the Olden Days at Oakland College, Claiborne County, Miss."

Copies of any documents, or material of any kind, printed or written, that would furnish matter usable in such preparation—historical, biographical, social, personal, scholastic, religious—would be gratefully appreciated, carefully preserved, intelligently used and faithfully returned to their owners in the condition received. Parcels or packages may be sent by mail or express, address given below.

We solicit the use of catalogues of the college, sermons, addresses, commencement poems, articles, memoirs, Minutes, letters, and especially copies of the Oakland College Magazine for the years 1857 to '58, '58 to '59, '59 to '60, and '60 to '61. Of those Mr. John F. Dameron, formerly of Wilkinson county, Miss., had at one time a complete set.

We respectfully call the attention to this appeal of Elders Jas. Archer and W. H. Lambdin, and others, of the Natchez vicinity; Hon. Jas. G. Spencer, and others, of Port Gibson, Miss.; Rev. Dr. J. B. Stratton and Rev. Jno. Henderson, and others, of Natchez; Hon. H. H. Ratoliff, and others, of Gloster and Liberty, Miss.; Jno. F. Therrell, M. D., of Woodville, Wilkinson county, Miss.; Dunbar Hunt, Esq., of Rodney, Miss.; Hon. T. P. Street, of Liberty, Amite county, Miss.; elder of Bethany Church, Amite county; Hon. T. J. Wharton and Robt. Dameron, Esq., of Jackson, Miss.; Rev. M. B. Shaw, M. A., of Jackson, La.; Rev. Dr. J. Y. Allison, and others, of Baton Rouge and vicinity, and the Rev. Stevenson Archer, M. A., and others, of Greenville, Washington county, Miss.

Papers interested in this object are respectfully invited to copy.

REV. W. A. HALL, M. A.,
B. D., Alumnus of the Class of 1857.

Address: Library of Y. M. C. A., No. 815 St. Charles St., New Orleans, La., care Rev. W. A. Hall.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

A SKETCH OF THE W. F. M. S OF HOLLY SPRINGS, MISS.

(Concluded.)

The society, since 1884, has forwarded $3,052 30.

In 1889 that sweet-spirited missionary, Miss Viola Blackburn's name, is entered upon the roll. Now, how different must be her life and labors with Mexico's children!

In 1889 the liberality of the organization was made prominent by its noble treasurer, Mrs. Clara Fant, who paid $100 for the establishment of a mission school to be named for her angel daughter, "The Lucy Fant Mission."

The letter from Miss Helm acknowledging this donation closes with this earnest wish: "May God make it the means of bringing many Chinese daughters to know and love Christ!" No doubt in the eight years past many such prayers have been owned and blessed.

The Minutes record a very interesting meeting during the session of the Annual Conference in December, 1889, in which Bros. Lipscomb and Hargrove, also the Conference secretary, Mrs. Stone, took part. One impressive feature was a song by the former, composed by a Hindoo woman, "In the secret of his presence," which he rendered in a touching manner. A talk from the latter gentleman, discussing some of his wife's plans among the children. How much good her earnest work and encouraging words have done only eternity will tell. Mrs. Stone gave a short, interesting talk on the general work, and called upon Mrs. Clara Fant to tell what gave the greatest impetus to the same. Her answer was, "The presence of the members of the Conference society," it having convened in the place the previous year. This fact impresses the old opinion that knowledge creates interest, and interest begets love.

For several years there have been many changes in the roll, but the average has been forty. Now, whence comes the motive power that inspires these untiring labors? We unhesitatingly say it is the home life of this band of workers. It is easy to do for God in a weekly or monthly meeting, when the daily experience becomes radiant by Bible reading, love to fellow-mortals, and communion with the blessed Master. One can always feel, "I was glad when they said unto me, Let us go unto the house of the Lord."

As the fern leaves its modest epitaph in the coal, so will the influence of these godly women sound along the future years, like the roll of a trumpet along the mountain gorges, and be a benediction to those who follow. The record of this auxiliary is a beautiful mosaic, which, if taken separately, seem little insignificant items; but when we remember the universe is composed of atoms, we may be assured that when all these little deeds and words are collected and laid as "trophies at Jesus' feet," he will make of them one entire, perfect chrysolite, and render the welcome plaudit, "Well done, good and faithful servant."

In concluding this little review, we realize that one element of success has been the work of the secretaries, with a consistency of purpose, an abiding sense of duty so appropriate in a lover of the lowly Nazarene. These officers have recorded the proceeding, and now their neat penmanship, bracing their pure and loving thoughts, remains as a testimony of their beautiful lives.

We feel that too much can not be said in praise of this band of workers, and from one who has often admired their constancy. May your zeal be such as can not be quenched by Winter snows, nor injured in its freshness and life by Summer's heat! May your faith, as a body of Christian pilgrims, be such as will build the sublimest shrines under the greatest difficulties, and may it prove a key with which to unlock the mysteries of God's kingdom, in order that you may reach forth and secure treasures with which to adorn your character and fit you for your place in the beautiful beyond, where you will forever bask in the light of God's love, where Jesus will wipe away all tears, and reward every service done "In his name!"

MRS. E. P. COLEMAN.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

P. AND H. M. SOCIETY.

Sisters of the North Mississippi Conference Society: Your Publication Committee is forced to ask your forbearance. In the first place, we did not get the Minutes of our sixth annual meeting until very late, as they were in a trunk that our recording secretary was so unfortunate as to lose temporarily in making the move from one pastoral charge to another. Since their receipt one hindrance after another has prevented the completion of our report, the principal of which is the protracted illness of the most important member of the committee. I am now doing the work alone, and hope to have it ready for the printer in a day or two, and in your hands in a few weeks. In the meantime, please "let patience have her perfect work."

MRS. H. W. FOOTE.

Selections.

A PRECIOUS INHERITANCE.

Gold bequeathed from generation to generation has not always resulted in the highest good. Bitter divisions have often wrought animosity in families on account of inherited wealth. It is not thus with the legacy of noble and virtuous character. Loving companions and devoted children delight to honor it. When the anniversary day comes and the scattered company is permitted to enjoy a renewal of early associations around the old hearth-stone, no theme is so welcome as the recital of manly or womanly virtues, no joy so sweet as that which comes from admiring those who, having faithfully toiled on earth, are now crowned in celestial light.

If this is so, what a lesson of encouragement is taught those who are sometimes weighted down to life's river brink with present responsibilities! We may, like those who have preceded us, transmit to our descendants the bright coin of a holy character. We may live hereafter, in the lives of our successors to the latest generation, by our loyalty to truth, by our charity, by our godly hopefulness, by our deep sympathy for the distressed—above all else, by our union with Jesus Christ, with all its accompanying fruits. If we build right while we live, the superstructure of our character will be made enduring, for we in this way build with "gold, silver, and precious stones," the permanent substances that will forever stand because of their intrinsic value. The apostle said: "Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." This world has been enriched with such wealth during the past ages. Holy character is constantly swelling the stream of sacred influence. At last, with an accumulated force, the current will undermine the hoary citadels of error, and the kingdoms of this world shall become the kingdom of our Lord. Measuring the magnitude of the wide and permanent influence of Christian character through the Holy Spirit, the world will become ready for spiritual victories that the church has not dreamed of hitherto.—New York Advocate.

READING THE BIBLE.

It is discouraging to some good people to find that they can not enjoy reading the Bible at all times and under all circumstances. "I can enjoy reading a newspaper at almost any time," says one, "and if the Bible is as dear to me as my paper, I ought to enjoy reading that at almost any time, too." Plausible as it is, the argument is wrong, both in its premise and in its conclusions. It is not true that one can enjoy reading a newspaper at almost any time. One can not enjoy reading it in the shadow of a great sorrow, for instance. Nor can one enjoy reading it in the middle of a crisis, or when one is at high pressure from any cause. The daily paper is keyed upon the level that a man usually finds himself on when at the breakfast table, or in the store waiting for a customer, or after tea, when the cares of the day are to be put away. But even if one can enjoy the daily paper at any time, and can only enjoy reading the Bible at certain times, it is no evidence that his heart is set upon the world, of which the daily paper is its mirror, rather than upon heaven, of which the Bible is the mirror. The Bible is not keyed to a level with ordinary, every-day life and thought. It is keyed up to a level with the thoughts which men think when they leave the busy street and go out upon some mountain-top and uncover their heads to the cooling breeze, and look up into the blue veil which separates the holy place into which they have entered from the holy of holies. It is just as unreasonable that we should find fault with ourselves for not enjoying the Bible in the midst of the whirl of business as it would be to find fault with ourselves for not being able to enjoy a humorous story while sitting by the bedside of a dying friend.—Bible Reader.

THINGS TO LIVE FOR.

There is no doubt that every hard thing that God permits to come into our life has a blessing wrapped up in it. The things which appear before us as discouragements prove to be helps toward nobler attainments. A Christian physician, whose career has been full of faith and noble ministry, gives this experience: He was a poor boy, and a cripple. One day he was watching some other boys on the ball-field. They were active, strong, and wealthy. As he looked on, his heart grew bitter with envy. A young man who stood beside him noted the discontent on his face, and said to him, "You wish you were in those boys' place, don't you?" "Yes, I do," was the answer. "I reckon God gave them money, education and health," continued the young man, "to help them to be of some account in the world. Did it never strike you," he continued, after a moment's pause, "that he gave you your lame leg for the same reason—to make a man of you?" The boy gave no answer, and turned away. He was angry, but he did not forget the words. His crippled leg God's gift! To teach him patience, courage, perseverance! To make a man of him! He thought of the words till he saw their meaning. They kindled hope and cheer, and he determined to conquer his hindrance. He grew heroic. He soon learned that what was true of his lame leg was true also of all the difficulties, hindrances and hard conditions of his life—they were all God's gifts to him to help him to be of some account in the world—to make a man of him.—J. R. Miller, D. D., in "Things to Live For."

You can serve God on the farm, or in the bank, or pleading before the bar, or practicing medicine, as truly as in the ministry, if the Lord truly calls you to one of these positions. But be sure he calls you in that direction. Do not make the mistake of taking ship for Tarshish if the Lord sends you to Nineveh.

WALL PAPER.
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SUNDAY TRAINS.

MR. EDITOR: Enclosed please find a clipping from the Alabama Christian Advocate, which I wish you would publish with article I sent you yesterday.

S. S. COPE.

Goulding, Miss.

The Jew rides a Sabbath train with impunity. Theatrical troupes ride Sabbath trains with constancy. Sinners ride Sabbath trains with impiety. Some church members ride Sabbath trains thoughtlessly. Business men ride Sabbath trains for money. Pleasure lovers ride Sabbath trains haughtily. But when ministers ride Sabbath trains they do it wickedly and godlessly. I write the last sentence painfully, reluctantly, prayerfully; with pain because I do not know but it may cause pain to some of my best friends; reluctantly because I like so much to charge brethren in any way, and prayerfully that these our brother ministers of mine may quit now and forever their patronage of Sabbath-breaking and Sabbath-destroying trains run by their owners for pecuniary profit and not for the promotion of piety.

A gentleman said to me: "I ride trains on the Sabbath sometimes, but my minister rides them at all times. It may be right, but my Bible and my conscience and my mother's teachings are all on the other side."

Brother preacher, for the sake of Christ who denied himself of heaven for our time for you, will you not scrupulously avoid conduct on the Sabbath which is dubious and odious to many people? "Remember the Sabbath day to keep it holy" is for ministers to teach about and to practice in their personal lives as well. For God's sake and us preserve the Christian Sabbath to the country. Preachers can do it.

L. F. WHITTEN.

Newton, Ala.

EDWARD BOK TO LECTURE.

A POPULAR YOUNG EDITOR TO COME SOUTH TO MEET SOUTHERN PEOPLE.

Edward Bok, the famous young editor of the Ladies' Home Journal, has finally been persuaded to appear on the lecture platform, and he will make his debut as a lecturer in the South next October. He will lecture in twenty of the principal cities and in a few of the neighboring Western States. The title of his lecture will be, "The Keys to Success"—the most interesting subject he could have chosen to talk about. Mr. Bok is, perhaps, the most successful and popular young man in America. Women read him as they do no other writer, and it may be confidently said that around the personality of no other man in America is there a greater interest and curiosity on the part of thousands of women than centres on this successful editor. The women will not be disappointed in him, as, in looks and manner, Mr. Bok possesses all the qualities which they like. He is as popular personally with women as are his writings. Up to this time he has declined the most flattering terms to lecture, but last week the Southern Lyceum Bureau, of Louisville, succeeded in closing a contract with the Philadelphia editor. Mr. Bok has chosen the Southern field entirely because he wishes to acquaint himself with the South and its people, and has stipulated that his lecturing tour shall be so arranged as to allow him time for social engagements and observation. He will not speak more than three times each week, and will spend seven weeks in the South.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

Ours is a sunny religion, born of divine love; and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in his sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in an atmosphere of Arctic midnight. Paul made a dungeon ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a gospel sermon.—Theodore L. Cuyler, D. D.

We often wrong ourselves, but we soon forgive ourselves these wrongs, and they do not at all lessen our love to ourselves; and in like manner we should forgive and love our neighbors.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—H. Clay Trumbull.

FROM THE WORK.

Rev. W. C. Harris, P. C., Friar's Point, Miss., Feb. 14, 1898: "We have just held our first Quarterly Conference. Our presiding elder, Rev. J. W. Dorman, was with us in his usual fine spirit, and did us faithful work, both in the pulpit and as president of the Conference. Financial reports showed considerable advance over corresponding period last year. We have recently hold a meeting of eight days, assisted (except the first day) by Bro. J. E. Thomas, of Greenville station. As yet only four have joined the church as a result of the meeting, but others are expected to join. Besides this, very much good was done, and we hope, under the blessing of God, to nurture and develop the good done, until the church, as a whole, shall have been revived and scores of sinners saved. A great work is needed. I ask that everyone who reads this pray earnestly for a genuine all-pervading, Holy-Ghost revival at this place."

Rev. C. C. Griffin, P. C., Hiram, Miss., Feb. 12, 1898: "I was appointed to the Wilkinson circuit by the Conference at Jackson. We left Pelahatchie, Jan. 27, and arrived in Gloster on the twenty-eighth, and was met by Bro. J. K. Cobb and wife, and others, with conveyance to convey us out to the parsonage, where we found a large crowd awaiting our arrival. We were invited into the house where we found everything set in order, with a good fire burning in the fireplace. After we had warmed we were then invited out to dinner, which had been prepared by the good sisters, that was good enough for a king. After we had eaten our dinner, we then had a good social chat; then some good singing by the young folks; then we were led in prayer by Bro. H. W. Day; then the crowd dispersed and left us in possession of our new home, and the good people make us feel at home by their deeds of kindness and love. We feel that we have made a good beginning. We will try and let you hear from us again when we see more of the work and people. Pray for us."

Rev. W. J. Dawson, Williamsburg, Miss., Feb. 12, 1898: "This is my fourth year on this charge (Williamsburg circuit), and, of course, my last. Hence I shall be prepared for the inevitable next Conference. Last year was the best year of the three already served on this charge, and I intend, by God's grace, that this shall be the best of all. We had good revivals last year, but I want a revival in every home this year. Last year the collections ordered by the Conference were about 22 per cent. in advance of the year before; this year I want 100 per cent. of the whole. I want a revival in every church and home, and every dollar of every collection. I used to dislike to take the collection, but I have learned to love it, and to look upon it as a part of our ministry. Bishop Key says that every preacher is sent out to preach the gospel and to collect the means to advance the work. I hope to have the parsonage repaired and better furnished during the year. This is a pleasant work; compact, kind and appreciating people. There are some as godly, consecrated men and women on Williamsburg circuit as you will find anywhere. But we have far too many who fail to measure up to their ability, and to what a Methodist ought to be—many who have scarcely a name that they live. I shall bring the ADVOCATE before the people as I have always done, but I trust that I shall have better success than heretofore. I have met my first round of appointments, and have had good and appreciative congregations. May God's blessings rest upon you and the ADVOCATE!"

Rev. P. H. Howse, P. C., Trenton, Miss., Feb. 9, 1898: "I left Walnut Grove Tuesday, Jan. 18, with my wife and six children, a young lady friend, three wagons and teams, with brethren to drive those teams. We had a muddy, watary time; the mud began as we left the parsonage door and extended all the way to Forest. We had gone two and a half miles when we reached the famous Tuskalameta, over which Bro. Ben Jones said he would not cross again unless judgment was held on the other side, and the water was one mile wide, and we traveled through it from one to three and a half feet deep. After passing this trouble we move on nicely until we reached Talabogue. (Indian—Translated, 'Terrible Beg.') Then such bumping on causeway and dropping into mud holes! Forest was reached just in time to escape a heavy rain. Wednesday A. M. we left Forest for Trenton with my family, and one of the brethren who was with us the day before, and a brother with his team who came to meet us. The first six miles were awful. Flat-woods prairie; then our road was not so bad from there on. But it rained on us all the way—a distance of eighteen miles. We reached Trenton just before night and found a fire burning brightly, and a number of my good people there to receive and welcome us—among whom were Rev. R. A. Sibley, Dr. Patton and Bro. Summer. When we had warmed and exchanged courtesies, the good ladies invited us out to supper, and the table was richly furnished with provisions; and those who know us best need no further explanation. Since that time there have been but few days that something nice and substantial has not been brought to the parsonage. My little boy, Charlie B. Galloway, took the pneumonia soon after we reached here; but, under the skillful treatment of Dr. Patton, he is again well. I anticipate a good year. Success through Jesus Christ my Lord is my motto. Pray for us."

EBENEZER CIRCUIT.

We arrived here Christmas week from the swamp, and, looking out on the little country village from the great high hill on which the parsonage is located, and seeing beautiful little cottages dotted here and there among the tall oaks, forming a most picturesque scene of loveliness, and feeling that God had sent us here to teach transgressors the way of the Lord, wondered if any preacher could be so happy as I. Not the surroundings, not the scenery, not the pleasant home and comforts of life that made my soul exult for joy, but it was being so honored as to be sent by the hand of God to "tell the old, old story of Jesus and his love." Thank God, it seems, "each time I tell it," that it becomes "more wonderfully sweet," and "those who know it best seem hungering and thirsting to hear it, like the rest." Most all my people are loyal, and we move hand in hand, one solid rank against the mighty foe, calling the truce breakers back to their allegiance with God.

We have six splendid houses of worship on this circuit, and just as soon as the painter is through repainting our church here at Ebenezer, all will be in good repair. Our people at each appointment pride in good houses of worship and attend regularly "the public worship of God." Ebenezer circuit is blessed with loyal, patriot, generous, God-serving people.

We don't see much newadays written by our more eminent divines of the North Mississippi Conference from their work—too busy, I suppose. Brethren, encourage us occasionally by telling what you are doing. We who are the least of all God's servants take pleasure in raising our voice in loudest tones through the medium of our pen and telling you that we, too, are in the fight, although our blows may be feeble. Pray for us.

J. A. WILSON.

REVIVAL AT SHERMAN, MISS.

We closed last Sunday a gracious revival, resulting in much good. Twenty-five were converted, twelve joined the Methodist, seven the Baptist, one the Presbyterians. But the greatest work was in the churches. Yes, all denominations engaged heartily in the work—in fact, we never saw an entire town labor so harmoniously together, and so nearly every man, woman and child blessed. The high school, with its noble Christian faculty, dismissed every day at eleven o'clock, and came and took an active part, and, of course, were greatly blessed. The business houses were closed for services, and nearly everyone in town who were not already members were saved. This glorious work was going on three services a day, during that very cold weather. The work started with our Quarterly Conference on Thursday, when our excellent presiding elder, Bro. Tucker, preached two unusually good and well-timed sermons, which had a gracious effect upon the church and people generally. Then Bro. W. D. Bass came to my assistance, and proved to be the right man in the right place. Bro. Bass is as prudent, safe and loyal Methodist preacher as I ever worked with, and preaches such clear, strong and effectual sermons, just such as are needed everywhere. True as steel to our church, yet so kind and Christ-like as to command the respect and even the admiration of all men. We worked together for ten days as true yoke-fellows, preaching myself every day at 3 P. M., and the last two days I carried on the meeting by myself, closing out on Sunday night with as good service as we had had. Bro. Bass leaves the pastor so well tied on to his people, and, of course, I was encouraged very much to hear him say that he had never left a pastor in better favor with a people than he did the one at Sherman; and I can say gladly that no soul-winner ever left a town in greater favor with all than did Bro. Bass in leaving Sherman. None of our good pastors need destitute to invite him, and stand by him. The Lord is still with us. Praise his name.

H. C. PARROTT, P. C.

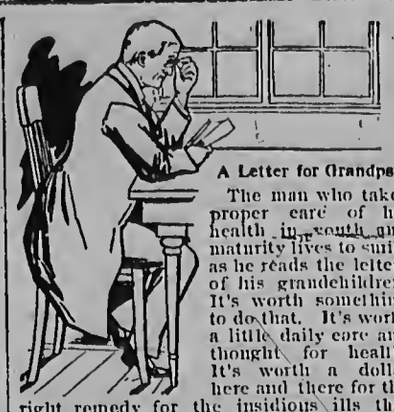
Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. $1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills do not cause pain or gripe. All druggists. 25 cents.



A Letter for Grandpa.

The man who takes proper care of his health in youth and maturity lives to smile as he reads the letters of his grandchildren. It's worth something to do that. It's worth a little daily care and thought for health. It's worth a dollar here and there for the right remedy for the insidious ills that make the big diseases.

When a man's liver is "out of whack" or his digestion is bad, or his appetite "finicky," he should take Dr. Pierce's Golden Medical Discovery. It makes a man "hungry as a horse." It fills the blood with the life-giving elements of the food a man takes. It is the great liver invigorator. It makes the digestion perfect. It is the great blood-maker, flesh-builder and nerve tonic. It drives all impurities from the system. It cures nervous prostration, bilious complaints, malarial troubles and 98 per cent. of all cases of consumption. The medicine dealer who offers a substitute for the sake of a few extra pennies profit, is dishonest.

"Would have written you before now, but thought I would wait until I got entirely well," writes Mrs. Mary Tibbs, of Hitchcock, Galveston Co., Tex. "Now I am pleased to say that I am sound and well. I have been using Dr. Pierce's Golden Medical Discovery, the 'Favorite Prescription' and 'Pleasant Pellets.' We think your medicines the best in the world. I was troubled with female weakness, headaches, cold feet and hands, a disagreeable drain and general weakness; was exceedingly nervous, had poor appetite, constipation, distress in the stomach, too much flow, falling of internal organs, of two years' standing. Three bottles of 'Favorite Prescription' and three of 'Golden Medical Discovery' completely restored my health."

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THURSDAY, FEBRUARY 24, 1898.

"Can life in them deserve the name,
Who only live to prove
For what poor toys they can disclaim
An endless life above?"

There is no stronger power on earth than a loving Christian.

It is impossible to live any higher than we look.—Ram's Horn.

Extraordinary gifts may not be enjoyed without great responsibility.

Every intentional offense against another vitiates one's own soul.—Selected.

Religion pure and undefiled never sells muslin with a short yardstick.—Churchman.

Any pleasure which lasts forever will be found to rest upon conscience and duty.—Churchman.

Many a heroic man with a sore and bleeding heart carries a bright and cheerful face before the world.—Ex.

It is wise to think of God not only as one before whom we shall stand, but as one before whom we do stand continually.

The good man whose mind is made up to wait for his reward till the close of his mortal life has gained a great victory.—Exchange.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.

Be courteous to all, but intimate with few; and let those few be well-tried, before you give them your confidence.—Exchange.

Never to give up, but ever to keep up and to keep at it, is the duty and the test of heroism at times that are hard and in hours that are dark.—H. Clay Trumbull.

Sorrow has done its heaven appointed work if it has made us sweetly submissive to God's will and filled us with a desire to comfort those who are in distress.

The heaviest words in our language are those two briefest ones, yes and no. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Munger.

Religion does not consist so much in doing sacred things as in doing secular things from sacred motives. He was a wise man who said, "An anvil may be consecrated and a pulpit desecrated." Motive gives character to deeds.

Clearness of vision is a great aid to definiteness of action. The man who walks in a mist is uncertain as to the next step, and also lacks readiness and exactness in his work. To work well we must see well.—Selected.

WHEAT OR CHAFF—WHICH?

What men think depends very largely upon what they read. It is as foolish to expect wholesome, vigorous thought of people who feast their minds upon vile or worthless literature as it is to look for sound health in those who eat improper, indigestible food. Our souls are dyed by our thoughts, and our thoughts are dyed by what we give them to feed upon. Hence we owe it to ourselves to choose our reading with the utmost care, remembering that the hasty perusal of a bad book or a filthy newspaper will leave impressions that no power of will can obliterate. Many a youth who reads immoral papers and works of fiction, in after years finds his memory haunted from time to time with evil pictures and suggestions, though he has long repented of his folly and renounced such literature.

Since "of making many books there is no end," good, bad and indifferent being poured out in a huge and steady stream from the presses of this and other lands, there is greater need than ever for wise discrimination in the purchase and perusal of literature. As the author of "Life and Conduct" wisely remarks, "There are people who read books, which if they took to themselves bodily form and became personified, would be kicked out of their houses." . . . "Evil books poison the springs of thought and feeling much more thoroughly than an evil acquaintanceship could do."

It is claimed that one boy has been ruined for every copy of "Peck's Bad Boy" that was ever in circulation. While this statement may be an exaggeration, there is no doubt that the book mentioned has done a vast deal of harm; for in it disrespect to parents and disregard of parental authority are held up as virtues. The newspapers every now and then contain accounts of crimes committed or attempted by boys scarcely in their teens who were led into the paths of vice through reading vile books and papers—reports of robberies, murders and such like. Not many months ago a young criminal in New Hampshire, who at the age of twenty two was condemned to the gallows for a brutal murder, in his confession stated that when a little boy he began reading novels, and that he read anything and everything he could get pertaining to mysterious crimes. Here was the prime cause of his criminal career.

Wise parents are bound to exercise a strict censorship over the reading of their children, taking pains, however, to furnish them with attractive, wholesome literature. It is not enough to prohibit the bad. Good books and papers must be put into their hands, else they will obtain pernicious literature on the sly.

Such multitudes of entertaining and elevating books are now obtainable at marvelously low rates that even the poor can afford a choice library. The neglect of many parents to provide attractive and helpful reading for their children is nothing short of criminal. Many a dollar goes for finery, frivolity, and ought to be spent in the purchase of noble books for the improvement of mind and character. Thousands, however, act as if the body only were worthy of serious attention.

The influence of a good book is inestimable; its value above rubies. The reading of a single volume has sometimes served to mould a whole life. Benjamin Franklin traced his entire career to Cotton Mather's "Essays to Do Good," which he read in boyhood. Homer's Iliad did no little to kindle the fires of military ambition in the bosoms of Alexander, Hannibal, and Cæsar. Cobbett's "birth of intellect," as he considered it, dated from his purchase at the age of eleven of Swift's "Tale of a Tub." John Wesley's life received a profound impress from reading Kempis' "Imitation of Christ," Bishop Taylor's "Rules of Holy Living," and Law's "Serious Call."

While a few great men have been omnivorous readers, a large proportion of them have confined themselves, in the main, to a small number of well-chosen volumes, which they read repeatedly until these were thoroughly mastered. As Bacon sagely says, "Some books are to be tasted, others to be swallowed, some few to be chewed and digested." Not a few books that are healthful in tone are hardly worth more than a mere skimming. Superficial reading of the masterpieces, however, is of little profit.

While books are more numerous than ever before in the world's history, the reading public now passes them by in a large measure for the sake of periodical literature; newspapers and story magazines with their sensationalism and chaff being almost the sole mental pabulum of a large class. (Of course, no one will accuse us of bringing a wholesale charge against the periodical press.) Many of those who read something besides newspapers read simply for amusement, or pastime, seldom taking up anything more solid than the latest novel. Nor are they at all scrupulous about the tone or the authorship of the volumes they read. Literature that is inspiring and helpful the masses do not read or care for.

Parents, teachers and pastors have, in view of this state of things, an important duty to perform in cultivating wholesome literary tastes in those under their care, in guiding the reading of the young, and in encouraging in every possible way the circulation of pure and helpful literature. Many more people would buy and read good books than do so now, if those who are prepared to lead in such matters would direct and encourage the rest. "A literary taste," says Dr. William Matthews, "is at once the most efficient instrument of self education and the purest source of enjoyment the world affords."

Reading circles ought to be formed in every town. Let pastors commend good books by name, lend those they can spare, and do their utmost to foster intelligence along with piety, for the two are mutually helpful. Let the intelligent and the God fearing everywhere awake to the crying necessity of doing something to check the blighting, destructive progress of vile literature.

We commend to our readers the following recent utterance of Dr. Talmage:

"Where one good, honest, healthful book is read now, there is a hundred made up of rhetorical trash consumed with avidity. When the boys on the cars come through with a pile of publications, look over the titles and notice that nine out of ten of the books are injurious. Taste for pure literature is poisoned by this scum of the publishing house. Every book in which sin triumphs over virtue, or in which a glamour is thrown over dissipation, or which leaves you at its last line with less respect for the marriage institution, and less abhorrence for the paramour, is a depression of your own moral character. The bookbindery may be attractive, and the plot dramatic and startling, and the style of writing sweet as the honey that Jonathan took up with his rod, but your best interests forbid it, your moral safety forbids it, your God forbids it."

MISS WILLARD DEAD.

Miss Frances E. Willard is dead. Miss Willard was, perhaps, the most widely known and the most ardently loved woman in the world. She was most extraordinarily endowed by nature, and her gifts had been developed and strengthened by an extensive and varied culture. In the field of oratory, which until very recently has been regarded as the exclusive possession of the sterner sex, she won the brightest of laurels. The following quotation from an editorial which we wrote for the NEW ORLEANS ADVOCATE, a few years since, gives our deliberate estimate of her from the standpoint of oratory:

"Those who have been accustomed to regard a coarse, repulsive mannishness as a necessary accompaniment of feminine oratory have only to hear Miss Willard once in order to have all their ideas on the subject revolutionized. A more perfect specimen of womanliness can not be found. Her voice is sweet and womanly, and yet has sufficient volume to be heard with the utmost distinctness by a large audience. Her diction is absolutely marvelous. She seems to have at her command all the rich resources of the English tongue. She does not belong to the 'write-out-and-commit-to-memory' school of oratory. She simply talks, using the words which come to her at the moment; but such talk who ever heard before? For propriety and elegance of diction she has no superior and scarcely an equal. Her style of speaking is simple and unaffected. She stands in one place with no attitudinizing and with almost no gesticulation. Although at the head of the great temperance reform movement of the century, she has no words of invective against those who are engaged in the liquor traffic. Kindliness beams from her face and breathes through her every utterance. She carries a key with which she can unlock the fountain where tears are kept. At times her pathos is almost irresistible."

The muse of history will certainly record her name among the very ablest orators of the present age. She was almost equally gifted as a writer. Though she gave much less time to writing than to reading and speaking, the products of her pen stamp her as a genius of a high order. She also possessed a rare talent of organization, and this has been no inconsiderable factor in the success of the great temperance movement with which her name will forever be indissolubly connected.

But her intellectual endowments, transcendent as they were, pale into insignificance in comparison with those qualities of heart which made her the best-loved woman of the age, and one of the most potent factors in several of the greatest reformatory movements of the nineteenth century. She was a philanthropist in the highest sense of that noble word. Every movement that looked to the uplifting of humanity from the depths of sin and degradation and misery found in her a friend. All this and much more can be said of her without endorsing her views on woman suffrage and some other sociological questions. We regard it as an honor that we have enjoyed Miss Willard's friendship for a number of years. In spite of her multifarious duties she has found time occasionally to write us an autograph letter.

She was a thoroughly consecrated Christian, living continually in conscious communion with the Father, showing in her daily life the fruits of the indwelling Spirit.

GENEROUS GIFTS TO MILLSAPS COLLEGE.

It gives me pleasure to know that the increasing prosperity of Millsaps College is attracting the wisely directed offerings of our people. Such assurance encourages the hope that our equipment will continue to steadily increase, and our plans constantly enlarge. Not long since a valued friend, whose generosity has greatly blessed the college several times before, sent me a check for one hundred dollars, which has been applied to our growing library fund. And another noble spirit, whose name she insists must be withheld, a few days ago made a subscription of one thousand dollars to endow a scholarship, and intimates that this amount may be increased. All honor is due such sanctified generosity. On what a divine mission and ministry will this prayerfully given money now enter! Long after the fair hands of the givers have been folded in death these sacred gifts will be multiplying and ministering to the enrichment of the church and nation.

CHAS. B. GALLOWAY.

Jackson, Miss., Feb. 17, 1898.

A NEW BOOK.

THE HOME OF THE BIBLE: WHAT I SAW AND HEARD IN PALESTINE. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 446 pages. Historical Publishing Co., Philadelphia.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing, and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

INTERNATIONAL STUDENT VOLUNTEER MOVEMENT AT CLEVELAND.

The International Student Volunteer Movement for Foreign Missions will hold its convention in Cleveland, O., from the 23d to the 27th of this month. It will probably be one of the largest missionary gatherings of the century. Some of the best known men engaged in missionary work, both in the field and at home, and the greatest number of Missionary Boards and organizations ever brought together at one time will be there. Practically every nation of civilization, as well as of heathendom, will send delegates. Students, men and women, and professors, will come from the five great countries of the world and from the islands of the sea.

Five thousand young men and women of education and refinement, many of them the possessors of more than one college or university degree, and hundreds of them pledged to go into the mission field—such is the character of the Student Volunteer Movement, and of such material will the coming convention be composed.

The character of the Student Volunteer Movement, which is interdenominational and not officially connected with any denomination, will be apparent from the statement of one of the officials that "over sixty of the denominational bodies are sure to send their leading representatives to the meeting in Cleveland."

The Student Volunteer Movement has been in existence only twelve years, yet it has accomplished, as claimed by its friends, what other enterprises for the outlet of missionary zeal have failed in doing. The denomination Missionary Boards have been hampered and handicapped in their work by the fact that it was difficult for them to secure an adequate number of men and women, properly educated and equipped who would go as missionaries to foreign lands. The Student Volunteer Movement, in its function as an enlisting and training agency for volunteers among college and university students, has, it is said, changed the condition of affairs. Men and women are no longer lacking, but the means wherewith to send them, 5,000 students, largely of the colleges and universities of North America, being now ready to go. In the last few years a great change is said to have taken place among the students in their attitude toward religious matters, and it is said that the colleges are becoming the centers of religious influence and missionary zeal.

More than sixty of the Missionary Boards will send official delegates.

The students of 1000 colleges of the United States, Canada, Great Britain and other lands have within the last few years united themselves together to plan a religious campaign throughout the entire world. Thousands of the most prominent scholars and athletes in the universities have pledged their lives to foreign missions, either as teachers, preachers or physicians, and they are ready at any time to cross the ocean under the direction of the various denominational Mission Boards as missionaries.

President McCosh, of Princeton University, said of it: "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?"

The object of the movement may be briefly stated in its watchword: "The evangelization of the world in this generation."—New Orleans Picayune.

NOTES.

We were pleased to receive a call a few days since from Dr. C. C. W[illiams] of the Louisiana Conference.

* * *

Bishop John B. Kent, of the diocese of Plaquemine, was a welcome caller at the ADVOCATE office recently.

* * *

Rev. W. J. Burt is putting needed repairs and improvements on his parsonage, which will add largely to its value.

* * *

Our sanctum was honored last week with the presence of Rev. F. N. Parker, who came to the city on a visit to his mother.

* * *

The outlook on the Delhi district is decidedly encouraging. The presiding elder, Rev. B. F. White, is the right man in the right place.

* * *

The commencement sermon of Mansfield Female College will be preached, June 5, by the editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

* * *

Mr. Geo. H. Stein will lecture under the auspices of Dryades Epworth Leagne, at the Dryades Church, Tuesday, March 1, at 7:45 P. M. All are cordially invited to attend.

* * *

"The ADVOCATE is always a welcome visitor. It sheds light and comfort into our home." So writes a bright, intelligent woman, who has the religious welfare of her household at heart.

* * *

We regret to learn that Rev. C. Grisham, of the North Mississippi Conference, is in feeble health. He has been able to preach only twice since Conference. We hope he will soon be entirely restored.

* * *

We were pleased to receive a call a few days since, from Rev. H. Clay Brown, of the Mississippi Conference. Bro. Brown is in vigorous health with the exception of his throat, and that is steadily improving. We hope that by the close of the present year he will be ready for service.

* * *

Under the wise leadership of Rev. A. T. Buck, Sallis circuit is making progress along many lines. The charge has seven schools that do not hibernate. Several members have been received on profession of faith since Conference. The wants of the preacher and his family are carefully looked after.

* * *

Rev. T. K. Faunt LeRoy and family had a royal reception at Opelousas. He has entered upon his work with vigor, and his efforts have thus far been decidedly successful. During the month that has intervened since his pastorate began he has received fifteen persons into the church. The outlook is decidedly encouraging.

* * *

Booneville, Miss., Feb. 16, 1898.

MR. EDITOR: My precious mother, Mrs. L. A. Tucker, died this morning in Memphis, Tenn. She was a good woman, and for many years a Christian. Yours,

HESLEP R. TUCKER.

We deeply sympathize with Bro. Tucker in his bereavement. But he sorrows not as those who have no hope. There will be a blissful reunion by and by.

* * *

At the Annual Convention of the Woman Suffrage Association, held last week in Washington City, a committee was appointed to appear before the Constitutional Convention now in session in this city, in behalf of the woman suffrage cause. The personelle of the committee is as follows: Miss — Clay, of Kentucky; Mrs. Chapman Catt, of New York, and Miss Belle Kearney, of Mississippi.

* * *

Dr. H. W. Featherston, of the Mississippi Conference, spent last Sabbath in the city. He preached in the M. E. Church in the morning and at night delivered an address in Carondelet Street Church in the interest of the Louisiana Society for the Prevention of Cruelty to Children, the occasion being the anniversary of the society. Rev. A. P. Clay submitted his annual report showing a large amount of work done along the lines marked out by the society.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

FROM D. L. MOODY.

East Northfield, Mass., Feb. 12, 1898.

W. C. Black, D. D., Editor New Orleans Christian Advocate—

Dear Friend: I want to ask for the prayers of the readers of your journal on behalf of the eight days mission that will be held in the Grand Central Palace, New York City, from March 13 to 20.

It is our intention to hold meetings morning, noon and night. The building is one of the finest for the purpose that I know on this continent. There is seating capacity in the main auditorium for 7000 people and upwards, with two smaller halls on the same floor that can be used for overflow and inquiry meetings. It is easily accessible from all points, by suburban railroads, and street car lines. It is by location the very heart of a population of over three million people.

All the appointments of that kind are favorable, and now if we can call down blessing from Heaven, great good may be done. If New York catches fire, is it too much to hope that the good work may spread from Maine to California?

Will you not urge your readers to pray for these meetings from now on—that God may endue with power all who shall preach and deal with inquirers, and those who shall lead the singing, and that he may incline the hearts of the people to receive the gospel gladly?

Yours in the work,

D. L. Moody.

"READ THIS, PREACHERS," BY REV. G. R. ELLIS.

The appeal from Bro. Ellis, under the above caption, is timely and deserves the practical endorsement of every preacher in the Mississippi Conference. If possible, I want to strengthen what he has said by adding that there are between 700 and 1000 souls in Mississippi City, many of whom would attend the Methodist Church, and some of whom are already members. The court house of Harrison county is located there, and, as a Conference, we should conserve the interests of the church in that community.

Ordinarily an appeal of this character does not gain the attention and result in the assistance that is anticipated by the writer; but in this case I hope Bro. Ellis will realize his expectations.

An acquaintance with Mississippi City as to its needs of a Methodist Church leads me to follow up Bro. Ellis' appeal through the columns of the Advocate. May many be disposed to contribute to this very worthy enterprise! Robt. Selby.

Hazlehurst, Miss.

INDIAN MISSION.

Mr. Editor: We need some second hand or first-hand books for the Indian Mission. Anyone furnishing them will greatly oblige. Please send postpaid to Rev. J. N. Tucker, Toles P. O., Kemper county, Miss., any of the following: Webster's or McGuffy's spellers, McGuffy's readers, first to fourth; small geographies, first series; first and second series of physiology; also a sphere to explain to them the world, and song books and Bibles. Will some one please furnish any or all of them? If so, you will help us very much in the work. Send money, as before, to me at Hermanville, Claiborne county, Miss. Yours in the work,

A. D. Miller.

Hermanville, Miss., Feb. 15, 1898.

A minister stands between God and the people. He speaks for God, he prays for the people. He must know both if he would minister aright. He must know God in his greatness, righteousness, and love; he must know his people in their sinfulness of nature, in their actual lives, and in their present needs.—United Presbyterian.

When Queen Victoria ascended the throne more than 41 per cent. of the people of the British Islands could not write their names. The proportion in that condition has now been reduced to 7 per cent.

CHURCH BURNED.

Mr. Editor: Our people at Kelley, Miss., met with a great misfortune on last Wednesday night between nine and ten o'clock. Their neat, new and comfortable little church was burned to ashes. It was evidently set on fire. Nothing saved except seats, organ, books, and lamps. We had no insurance. Our people thought they had exhausted themselves on the other, but will try to rebuild. Yours in Christ,

R. I. Allen.

CHURCH DEDICATION.

Sunday, March 13, 1898, has been fixed for the dedication of the new M. E. Church, South, at Gouldsboro, La. The hour for service will be 3:30 p. m., Rev. John T. Sawyer, D. D., preaching the sermon and Mr. T. O. Adams leading the singing. The Methodists and friends on both sides of the river are cordially invited to attend. The Richard street ferry goes direct to Gouldsboro. Those who prefer to go by way of Algiers or Gretna will be carried to the church on the street cars running between those towns.

Chas. T. Munholland, Pastor.

TO THE PASTORS OF THE SEASHORE DISTRICT.

Dear Brethren: Our beloved Bro. Powell is sick, and has been for some time, and will be for some time to come very likely, and, therefore, requests you to hold your Quarterly Conferences at the appointed time, not forgetting or neglecting to elect delegates to the District Conference, which will come off at this place, probably the first of May. Just as soon as he can he will be with you again. We are anxious for him to recover thoroughly before he goes out on the district again. You all know something of his condition, and, too, how much he dislikes to give up. He is now in bed, but we are glad to announce to you that his symptoms to-day are more favorable than for two or three days past. We hope, brethren, that you and your people will pray earnestly for his speedy recovery.

Yours in Christ,

Isaac L. Peebles.

Hattiesburg, Miss., Feb. 19, 1898.

Every man, woman and child who has once tried that specific, Dr. Bull's Cough Syrup, can not say enough in its praise.

A NEW CHURCH.

The completed foundations indicate the form, style, and ample accommodations of the new church the Methodists are building corner of Myrtle and Clark streets, Magnolia, Miss. The cornerstone will be placed in proper position in the northeast corner with due and ancient ceremony Wednesday, March 9. Ex-Gov. John M. Stone, grand master, A. F. and A. M., will perform the functions of the Grand Lodge, escorted by the local and neighboring lodges. Bishop Charles B. Galloway will deliver one of his characteristic and inspiring addresses. The occasion is to be a day of memorable privilege and festivity.

J. A. B. Jones.

Magnolia, Miss.

OAKLAND COLLEGE.

We call the attention of our readers to the request in another column from the Rev. W. A. Hall, of New Orleans, La., addressed to the friends and alumni of this honored institution, so long an efficient factor in the educational and religious interests of the great Southwest Oglethorpe in Georgia and Oakland in Mississippi, both wrecked by the war, did a noble work for the Southern Church while they lived; and though dead they yet speak. Oakland is more fortunate than her sister in having as a lineal successor Chamberlain-Hunt Academy at Port Gibson, Miss. Mr. Hall is an alumnus of Oakland, and both by devotion to his alma mater and scholarship is well qualified to be her historiographer. We hope he will have all the aid he needs and asks in collecting authentic material for a most desirable history. As the postage or freight on each document will be to the sender a trifle, but the aggregate of all considerable to the collector, we respectfully suggest the propriety of prepayment.—Southwestern Presbyterian.

Mississippi Legislature and Anti-Sunday Freight Train Bill.

Until the governor recommended it in his message, it was not expected that the special session of the Mississippi Legislature, which closed last week, would have an opportunity to make a statute against the running of freight trains on Sunday. The champions of the measure in the Legislature had made no preparations for it and its friends outside had not agitated the question.

When Hon. W. M. Cox, of Prentiss county, introduced the bill it was referred to a committee, and this committee reported on it adversely. Mr. Cox had to leave Jackson on account of sickness in his family, but just before leaving he got a hurried hearing for this bill. Mr. Underwood seconded Mr. Cox, and Mr Weems made a short speech in its favor. All the twelve others who took the floor spoke in opposition. Ridicule was resorted to—a very common weapon always with the enemies of reform. Some of the speakers would praise religion one minute, and in the next talk somewhat lightly of men's efforts in that direction.

In the attempt to laugh the measure down several ridiculous and frivolous amendments were offered, such as: "And that each employee be furnished a valise in which to carry his 'Sunday-go-to-meetin' clothes';" "And that each railroad company be relieved of one-seventh the usual tax;" "And that no railroad man be allowed to kiss his wife on Sunday."

Probably the most ingenious objection raised was by Mr. Houston, of Monroe county, viz: "That railroad employees, if allowed the Sabbath, would use their time in shooting craps and in teaching the youth so to do, and that, therefore, it were better for the morals of the State that they be made to work on Sunday."

Mr. Cox's rejoinder of five minutes just before the voting was very forcible, and it is probable that if he had had an hour in which to have answered in detail the different objections raised, the House would have easily passed the bill and sent it to the Senate. For there were made by those who claimed knowledge of railroad matters some arguments which had weight with those who were not familiar with the subject, and which could have been answered, but were not. Several members were paid railroad attorneys, and these with a show of superior knowledge were opponents.

The vote stood 57 yeas, 60 nays. If the friends of the Sabbath will agitate the matter for the next two years, and inject the question into the next canvass, they can get a law probably more stringent than the one now operating in Georgia. But there must be agitation because this law means a departure from the time-honored custom of conceding to railroad corporations the power to demand of their employees that they give up their God-given right to the Sabbath. Because it is a departure there will always be a conservative element in the Legislature which will vote nay, unless they know that their constituents desire the yea.

Some effort is being made in this direction in Alabama, and the Legislature of that State is being urged to give relief. The principal hindrance to the passage of such a statute in a solitary State, is that it seems to discriminate in favor of roads in adjacent States. Let Alabama have it and the battle in Mississippi is half won.

At Birmingham, in April, the Alabama State Sabbath Association, auxiliary to the National Association, convenes for the work of reform.

Henry G. Hawkins.

—Meridian Herald.

Persons afflicted with chilblains, so troublesome to many, will find a pleasant and permanent cure in Salvation Oil. 25 cents.

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Jackson, Miss.

TAKE HEED!

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TESTIMONIAL.

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Sold by All Druggists

The Texas and Pacific run free chair cars daily to Memphis and St. Louis.

Epworth League

By H. N. Harrison.

Feb. 27.—Temperate in All Things.

(I. Cor. ix. 25.)

1. We are in the Christian race striving for an incorruptible crown. If we would win this crown, we must keep our bodies under control of spiritual law. We have appetites and propensities which are perfect, natural and God-given; yet we must take care that they do not get the mastery over us. Thus:

2. "Be ye angry and sin not." Anger is an attribute of the soul. It is God-given; be as God, "slow to anger." In excess it is vengeance, and, therefore, sin. Anger is not in itself sin; the misuse of it is. (See Mark iii, 4, 5; Ps. vii, 11.)

3. Be temperate in eating and drinking. Hunger, with its concomitant, thirst, is a natural appetite; yet in excess it is gluttony. A glutton is as vile in God's sight as a drunkard. (Phil. iii, 18, 19.)

4. Be temperate in dress. You observe, we are to be temperate in all things. We do harm by indecorous dressing. Beware of following the world; we are following the Nazarene. (1. John ii, 6.) Excess in dress is the same as excess in eating—wrong.

5. Be temperate in speech. We must eschew the habit of exaggeration, so common nowadays. Many people tell lies by using the superlative degree when they ought to use the positive. (Ps. xix, 14.)

6. Be temperate in our love and admiration for another. Even love has its other and terrible extreme—lust. It may pass into idolatry. Only one being may be idolized—God. Neither must we idolize anything whatever, unless it be truth in the inward parts, or holiness of heart. (Ps. li, 6.)

7. If we believe that this lesson includes, also, temperance in the sense of total abstinence, or prohibition, then we must, by all means, vote as we pray. As both the great political parties have licensed, and, therefore, endorsed the sale of intoxicating liquors, we ought on going to the polls to ask our consciences this question, Which is God's side of this matter? In the moral realm a thing is either right or wrong.

8. Finally, "Better is he that ruleth his spirit than he that taketh a city."

(1) Spiritual senses to correspond to the physical senses.

(2) Spiritual hunger is just as essential to the spiritual life as physical hunger is to the physical.

We are anxious to build up Western Texas, and commencing at once, and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round-trip tickets to Abilene, Pecos, and stations intermediate, and to Eddy and Roswell, New Mexico, at rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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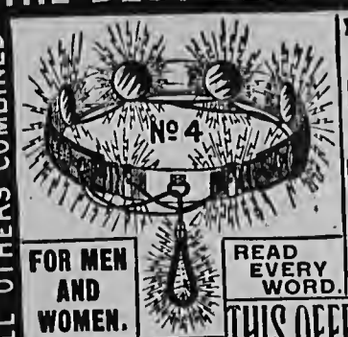

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To quickly introduce and obtain agents in as many new localities as possible for Dr. Horne's New Improved Electric Belts and Appliances, we have decided to sell for 30 days only, our No. 4 Dr. Horne's New Improved Regular $20.00 Electric Belt for only $6.66, a price that will make it possible for every person reading this advertisement to get one of our best Belts at a nominal price. Never in the History of our business have we offered to sell this Belt at such a price, but we want an agent in your locality, and we believe that if you buy a Belt you will be so well pleased with it that you will either act as our agent or help us to get one.

Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture; in fact, the Best on Earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $40.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.

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We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.

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P. S.—If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know, who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ those who have used our Belts and can speak of their merits from personal experience.

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Wheels, slightly used, modern types. $8 to $15
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SWEET STORY OF OLD.

I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold,
I should like to have been with them then.

I wish that his hands had been placed on my head,
That his arm had been thrown around me,
That I might have seen his kind look when he said,
"Let the little ones come unto me."

Yet still to his footstool in prayer I may go,
And ask for a share in his love;
And if I this earnestly seek him below,
I shall see him and hear him above;

In that beautiful place he has gone to prepare
For all who are washed and forgiven;
And many dear children are gathering there,
"For of such is the kingdom of heaven."

LIVING IN THE PAST.

There are many people that insist upon living in the past, no matter how bright and pleasant the present is. They talk constantly about the "good old times," although the passing days are crowned with life's brightest sunshine. They only breathe the fragrance of dead flowers, although the sweet perfume of bright roses and snow-white lilies comes upon every breeze. Even the Autumn time of the silent years are brighter than the sun-bright Spring-time of the present.

Duty calls in vain to these old-time dreamers. It may speak in sweet low tones, but its voice is not heeded. Their ears are deaf to the call of the present, as well as to the holy music all about them. They only hear the melody of days gone by when their feet walked in pleasant ways.

Neither will they bury the past sorrow. The dead face moldering beneath the grass and daisies in the old churchyard evidently possesses more charms than the one flushed with health that smiles up to their own. The feet that tripped into the silence of the grave; the arms which dropped the burden and the eyelids that closed so wearily, are more to these than the bright, glad world, with its myriads of dancing feet, busy hands and love-lit eyes. How strange that the dim past with its shadows and echoes should possess more charms than the glad present, touched with living reality and with heaven's own sunlight resting upon it. Yet it is true and the years go onward—the fair bright years, rich with blessing and promise. Nothing could ever have been more bright and beautiful than what is; along with the beautiful years there walks one who watches over every interest of human life, from whose faithful hand blessings fall as thickly as the Autumn leaves.

O dreamer, living in the past, look up. There is brightness and glory all around you. Never was there a day more radiant than this. Never was there a Spring-time brighter with bloom or a Summer-time with fairer days or more starry nights. Never did the birds sing sweeter in the grey dawn or at dew-fall. Never were the whispered words of love dearer or sweeter. Never did God's angels come nearer to humanity. Never did the bright heaven bend more tenderly above the world.

Live no longer in the silent past, but clasp the warm hand nearest to you and a glad new life shall be yours.—Mrs. M. H. Holt, in New York Observer.

CORRECT SPEAKING.

Correct speaking is a science and art which can not be mastered without much careful study and diligent practice. It involves much more than proper pronunciation of words and grammatical construction of sentences. One of the most important things in it is a clear understanding of the exact meaning of words. What idea does a word properly carry or express? The study of words is a duty everyone owes to himself. Neglect of such study will constantly involve him in embarrassment through life. Young people are more given to the fault of improperly using words than older folks, as a rule, because they have had less time in which to study words and observe their effect in conversation. Love of accuracy in speech is the foundation of a proper study of the meaning of words. When boys and girls begin to study the exact force and carrying power of words in order to know precisely how to accurately express their ideas, they will soon acquire a good and flexible vocabulary. On the other hand, a loose and heedless manner in ordinary conversation will always produce confusion in thought and blunders in speech. It is a very serious fault in anyone to rattle words off at the end of a clattering tongue without taking time and pains to know exactly what the words mean to those who hear them.—Youth's Advocate.

SKILL OF DOCTORS TESTED.

Fifteen Years of Suffering.

"I thought I should surely die."

When the stomach begins to fail in its duties, other organs speedily become affected in sympathy, and life is simply a burden almost unbearable. Indigestion and dyspepsia are so common that only the sufferer from these diseases knows the possibilities of misery that inhere in them. A typical example of the sufferings of the victim of indigestion is furnished in the case of John C. Pritchard. He went on for fifteen years, from bad to worse. In spite of doctors he grew constantly weaker, and thought he would die. He got well, however, and thus relates his experience:

"For fifteen years I was a great sufferer from indigestion in its worst forms. I tested the skill of many doctors, but grew worse and worse, until I became so weak I could not walk fifty yards without having to sit down and rest. My stomach, liver, and heart became affected, and I thought I would surely die. I tried Dr. J. C. Ayer's Pills and they helped me right away. I continued their use and am now entirely well. I don't know of anything that will so quickly relieve and cure the terrible sufferings of dyspepsia as Dr. Ayer's Pills."—JOHN C. PRITCHARD, Brodle, Warren Co., N. C.

This case is not extraordinary, either in the severity of the disease or the prompt and perfect cure performed by Dr. Ayer's Pills. Similar results occur in every case where Dr. Ayer's Pills are used. "They helped me right away" is the common expression of those who have used them. Here is another testimony to the truth of this statement:

"I formerly suffered from indigestion and weakness of the stomach, but since I began the use of Dr. J. C. Ayer's Pills, I have the appetite of the farmer's boy. I am 46 years of age, and recommend all who wish to be free from dyspepsia to take one of Dr. Ayer's Pills after dinner, till their digestive organs are in good order."—WM. STEINKE, Grout, Neb.

Dr. Ayer's Pills offer the surest and swiftest relief from constipation and all its attendant ills. They cure dizziness, nausea, heartburn, palpitation, bad breath, coated tongue, nervousness, sleeplessness, biliousness, and a score of other affections that are, after all, only the signs of a more deep rooted disease. You can find more information about Dr. Ayer's Pills, and the diseases they have cured, in Ayer's Curebook, a story of cures told by the cured. This book of 100 pages is sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

GARFIELD'S STRUGGLE.

Garfield was said to be only one of a very few who kept up their literary studies while in Washington. He never did so well but it seemed he could easily do better. He always gave the impression that he had much more power than he used. As Trevelyan said of his Parliamentary hero, Garfield succeeded because all the world could not have kept him in the back-ground, and because once in the front, he played his part with an intrepidity and a commanding ease that were but the outward symptoms of the immense reserve of energy on which it was in his power to draw.

"When I was a freshman in Williams College," said Garfield, "I looked out one night and saw in the window of my only competitor for first place in mathematics a light twinkling a few minutes longer than I was wont to keep mine burning. I then and there determined to invest a little more time in preparation for the next day's recitation. I did so, and passed above my rival. I smile to-day at the old rivalry, but I am thankful for the way my attention was called to the value of a little margin of time, well employed. I have since learned that it is just such a margin, whether of time, or attention, or earnestness, or power, that wins in every battle, great or small."—Exchange.

A DELIGHTED MOTHER.

A mother who was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found her young twin daughters silent. One spoke modestly of deeds and dispositions, founded on the golden rule: "Do unto others as you would that they should do unto you." Still those little bright faces were bowed down in silence. The question was repeated: "I can remember nothing good all this day, dear mother; only one of my schoolmates was happy because she had gained the head of the class, and I smiled on her and ran to kiss her; so she said I was good. This is all, dear mother." The other spoke still more timidly: "A little girl, who sat by me on the bench at school, had lost a little brother. I saw that while she studied her lesson she hid her face in her book and wept. I felt sorry, and laid my face on the same book and wept with her. Then she looked up and was comforted, and put her arms around my neck, but I do not know why she said I had done her good." "Come to my arms, my darlings!" said the mother; "to rejoice with those that rejoice, and weep with those that weep, is to obey our blessed Redeemer."—The Lark.

A CLEAN RECORD.

The dying words of John B. Gough, the great apostle of temperance, "Young man, keep your record clean," should be urgently commended to the attention of the lads who are soon to be the active men of the new century. In the whole of his long and useful life Mr. Gough never uttered a more urgent or important message. To heed it or to disregard it means success or failure.

A clean record means a pure life. A pure life commands the favor of God and the admiration of men. And when both God and his neighbors unite in approving a young fellow's course we may be sure that he is going to win his way in this world and lay up for himself imperishable treasures in the better country.

The young man who really means to succeed will plan wisely from the start. He will be no milksop, no effeminate creature, but a lover of all the good things that God has put into this beautiful world for the comfort and happiness of his creatures. He will love the open air and enjoy physical exercise, but he will abhor vice and keep passion and appetite in subjection. He knows there can be no clean record without a clean body, and he acts accordingly.

Such a young man is never rash enough to disregard the wise counsels of his mother or to disobey the rational commands of his father. He is willing to accept the warnings of those wiser than himself, and to avoid follies that have wrecked other lives. Above all, at the very start he accepts Jesus Christ as his Savior, shapes his life by the commandments of God and seeks the constant guidance of the Holy Spirit. —Central Advocate.

DISCONTENTED PEOPLE.

As long as there are thoughtless women there will be discontented wives. As long as there are careless men there will be discontented husbands. Because the rich man wears patent-leather shoes and fine clothes, and indulges in expensive habits and luxurious living, the well-to-do laborer of limited means thinks he must do so too. Because the wives of the rich rustle in silk and diamonds, and pay fifteen dollars to have a dress made, the poor man's wife, unless she is possessed of that very uncommon and most desirable thing, common sense, sighs because she can not do likewise. How great the truth expressed by the apostle when he wrote, "Godliness with contentment is great gain." The most perfect image of a saint to be seen in this world is the happy, contented woman of limited means, cheerfully presiding over her home, diligently working with her own hands, ministering comfort and joy to the members of her own household, and turning her eyes and ears away from the extravagant demands of the senseless, wicked fashions of the times. God has a high seat hard by his throne in heaven for all such.—Christian Herald.

Finish every day, and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow will be a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—Emerson.

Wherever the family altar is allowed to fall into decay there is seen a corresponding decay in true Christian hospitality and consecrated Christian conversation about the dinner table. There is a peculiar blessing which rests upon the household where Christ is a familiar guest.—Rev. F. P. Parkin, Germantown, Pa.

Why will you mention obligations? Love never confers. It doth everything for its own sake.

Hygiene.

HYGIENIC HOURS FOR MINISTERS.

Every minister should retire as soon as possible after nine o'clock at night. In cities it will seldom be possible to do so until a much later hour. In that case those nights when it is possible should be utilized religiously. He should arise between six and seven, take light exercise, slow bathing, and a leisurely breakfast; enter the study at eight, and remain there till half-past twelve or one; dine leisurely, and devote two of the afternoon hours to exercise, half to some form of manual labor with ax, saw, hoe, chest of tools, or gymnastic apparatus, and half to vigorous walking, and three hours to the pastoral work. The evenings should be given to devotional, social and business meetings, to receiving or paying calls, domestic conversation, or reading. This is an ideal scheme most favorable to health, cheerfulness, success and longevity. Funerals in the morning and necessary absences will make inroads upon it, but it should be promptly resumed. In cases of undue exhaustion, it is well once a week to go to bed at six o'clock, and stay there until six the next morning; and if not quite refreshed and hungry by that time, one would do well once a month to remain in bed all the next day, taking a walk and a bath in the evening, and going to bed at the usual hour. The wise will hear and understand this. The rest will fritter away the day, burn the midnight oil, and either disappear from the scene or gravitate toward imbecility prematurely, besides annoying physicians with accounts of hypochondriacal symptoms or more serious attacks.—Christian Advocate.

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OME REFLECTIONS ON PASSING TIME.

n article in the New Orleans Christian VOCATE, also one in the Nashville of Jan. 1898, gave rise to a train of thoughts in my nd, which, while I did not follow the line thought pursued by either of the articles, I s led out on the following reflections: hile we enter upon Christmas days, birth- ys, and other anniversaries, marking our ogress in time, with real pleasure, making em a season of joy, as a rule, yet we some- mes pass these memorial way-marks with emn reflections. Perhaps an infant just rn into the world, if it could from this rting-point look forward to what it would ve to bear in life with the distinctness ese things are seen and suffered in after ars, many such a child would rather shrink ck into unconsciousness and so remain for- er.

In starting out upon a new year we know t little of what is to transpire with us. ost of us who have lived through several ecades know things may occur with us arder to be borne than death itself. The ars in which we have buried wives and buried husbands, buried children and other ved ones, know that if it could have saved em to life, we would readily have taken eir place in the grave. Such experiences e so painful we would rather not have lived at year could we thus evade such an ordeal. e who have run the gauntlet lined along ch years know that no earthly hand or wer can deliver us at times from these fast lling strokes. When we have passed into a calm that is wont to lie upon the face of ings beyond we know that we are better for ving borne the infliction in the right way. is clear to us now, as we review the past bore, we had need of grace to sustain us rough; we know that grace did sustain us. e know again, as the mysteries of to-mor- ow unfold, possibly harder trials than any at have yet visited us may burst upon us ith sudden and unwarned force. The ques- on may come up to-day, Have we the grace ow to bear what may come up to-morrow? e may claim now that the vast treasuries of race are open to our access. While we may ink, "Sufficient unto the day is the evil ereof," the fullness of a supply is at our ommand through our Lord Jesus Christ.

Now, beyond my threescore years I have en the seasons of more than half a century ome and go. I know in the course of nature ere will come up but few more new years for me to enter into. Could I go back with my present knowledge and experience, and live my time over again, I would be glad to do so, that I might show to God and to the world a far better life than I am just now about to close. But if I had to begin life and live it over again, repeating the record just as it now stands, with every thought, with every word, and every temper just as they came and went, repeating every action in the same detail as in the original scene, I would not hasten the casket and earth instead.

As I write this one thing comes up in my recollection I would not repeat for any earthly consideration. At the time I felt persuaded I was doing right. As I now recall the incident with my after experience, no power on earth could force me to repeat it; no sort of truth could deter me into an assumed justification of that folly.

We pass these long-fixed finger-boards of life which ever point us onward. There is no return sign-board; we go onward, down hill, whether we will or not. What may transpire before we reach the next great crossing, similar to the one we passed in entering into January, 1898, we have no conception. All that is to make up its history to us is veiled by our want of discernment. As we pass on into these mystic realms the unfolding or uncovering of events brings us to con- tact with new scenes and new experiences. Nothing more fixed than birth now lies be- fore all the living. I know not what I am to enter into, but could I, in some way, read a yet unwritten page of the future that I am to die before the close of 1898, I am sure I should feel none the less cheerful than I do now. I change none of my plans for the future, unless it be some that run into the next year. Rather think I should move on carrying them out just as I am doing at present. J. D. N.

Jan. 24, 1898.

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OBITUARIES.

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JONES—Miss S. Lula Jonas, daughter of Mr. and Mrs. John A. Jonas, died at the home of her father, Utica, Miss., Dec. 29, and was buried in the city cemetery by her pastor, assisted by the ministers of the other churches. The funeral was largely attended.

Miss Lula was a woman of marked character. She was classically educated, having graduated at Whitworth Female College, afterwards taking an A. M. degree at the same institution. Besides a thorough English course, she was proficient in several ancient languages and in music. While a student at Whitworth she was converted and joined the Methodist Church, and, perhaps, from the day of her conversion she never ceased to grow in grace and in the "love and knowledge of God." Her devotion to her God, her church, and her Sunday-school, was perfectly beautiful. This devotion was made real by toil and self-denial. Her faith never wavered. She "knew in whom she had believed, and was persuaded that he was able to keep that which she had committed unto him against that day." Always an inspiration to her pastor, she toiled with him, even beyond her physical strength, to advance the Master's kingdom on earth. In the Sunday-school she was a power. For many years she taught the Bible class, and its members were devoted to her. As a teacher, she had no superior and but few equals. Thoroughly versed in the Bible, intellectual, industrious, willing, painstaking, and, above all, a life of spotless purity, she had power with God and with man. She led souls to Christ. So much was she loved by both the church and the Sunday-school that loving hands beautifully decorated and put into mourning the church on the day of her funeral, while the Sunday-school children covered her bier with flowers. For many years she had been a patient sufferer. Not once during those years of pain and suffering did she murmur.

When she went to the grave a great light went out in earth. Not only can her place never be filled in the church and Sunday-school and her father's home, but in the entire community. She has gone home to God; gone home to rest. Her life so full of trust—one of such pure and perfect confidence—is now in heaven. While the lovely soul is calling us to meet her in the "mansions on high," her good deeds in earth are pointing to them.

JOHN W. CRISLER.

GIEGER—Mrs. Martha L. Gieger, eldest daughter of Richard and Mary Welch, was born in Covington county, Miss., Aug. 9, 1855; was converted and joined the M. E. Church, South, at Bethel, Covington county, Miss., in 1871, and lived near by until death; claimed sanctification in July, 1893, and died Jan. 10, 1898. She was married to M. L. Geiger, Jan 16, 1878. She was the mother of five children—three girls and two boys. One of the boys died in infancy; the other four children are living. She has one grandchild, whom she loved very much. She leaves a father, mother, three brothers and two sisters, a husband and four children, to mourn her loss.

When she was not able to go with the family to prayer meeting, she would go to the selected place of secret prayer and hold sweet communion with the Lord, and would often remark that she had the best prayer meeting at home. She would get so happy she could almost fly away.

On last Christmas, just sixteen days before her death, all of the family but her went to the Christmas tree. She went into a side-room, knelt down, and began thanking God for his goodness and mercies to her, and she got so happy she said she had a perfect camp meeting to herself.

When New Year's Day came round she said to her husband and children, "Let us live nearer to God this year than we ever have before."

She was sick about three months, but not confined to her bed all the time. When she was taken for the last time she only lived six days. She had congestion of the liver. She said she was ready and willing to go.

This writer was acquainted with Sister Geiger for eight years, and was her pastor for four years, and can testify to her godly life. Her house was always a home for the preacher when he was disposed to go there. The church has lost a good member, the husband a good wife, and the children a loving mother. May the relatives of Sister Geiger so live in this life that they may meet her in heaven!

J. H. EVANS.

Williamsburg, Miss.

PARKER—J. A. Parker was born Nov. 18, 1841, and died at his home in Tula, Miss., Nov. 27, 1897. He was married to Miss M. A. Harmon, and he and his young wife joined the M. E. Church, South, the same year that they were married, in which they lived happily together until Bro. Parker was transferred to the church triumphant. He was a good citizen, an honored member of the Board of Supervisors when he died. He was a true Christian and faithful member of the church. He was a steward on the Paris circuit for many years, and was always at his post of duty. At every Quarterly Conference or stewards' meeting during the two years of my stay on this circuit Bro. Parker's face was seen, until the last stewards' meeting, when he was sick. Little did I think then that we were to have Bro. Parker in our councils no more; but so it was to be.

During his illness he was patient and resigned. The end was peaceful. He was a devoted husband, a kind father. May God bless and keep his loved ones, and reunite them in heaven!

E. H. HOOK.

PERRY—Died near Sparta, Miss., little son of J. E. and E. M. Perry, aged one year and five months.

On the morning of Jan. 11, 1898, God called for the sweet little bud to bloom in heaven. The disease, congestion, was laid upon him. His sufferings were so great for a short while. We extend to the bereaved parents our heartfelt sympathy, as I will devotedly pray that God may sustain them by his grace in life and grant them a union in heaven. His AUNT.

LIGHTSEY—Gertrude Lightsey, infant daughter of Bro. and Sister D. M. Lightsey, was born Sept. 10, 1896, and died Nov. 7, 1897. She was buried at Holder Church, in Jasper county, Nov. 8, with appropriate services.

We know not why our Father dealt so with our friends, but we know that Grudy is better off. We would be submissive, and say, Thy will be done, not ours.

M. L. WHITE, Ex-Pastor.

Decatur, Miss.

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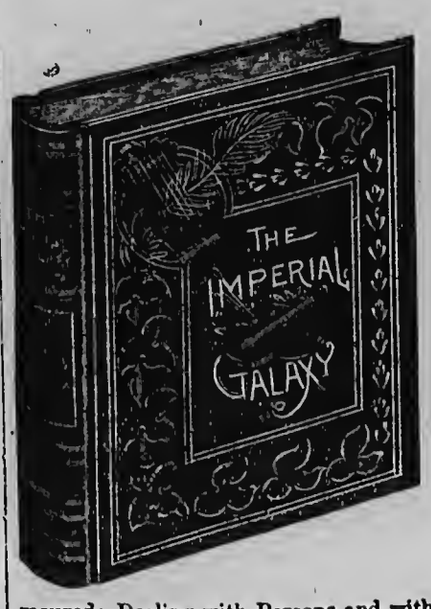

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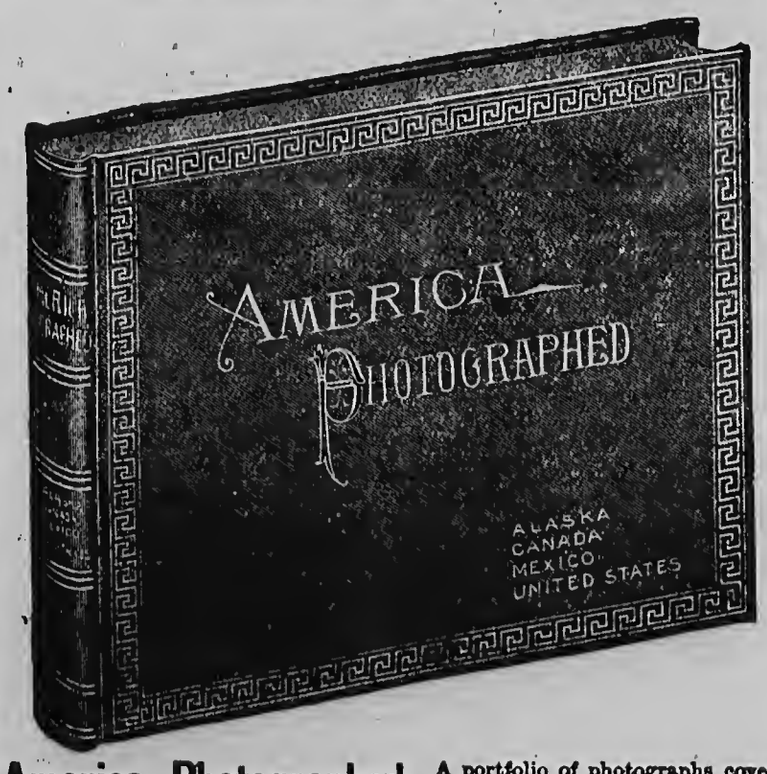

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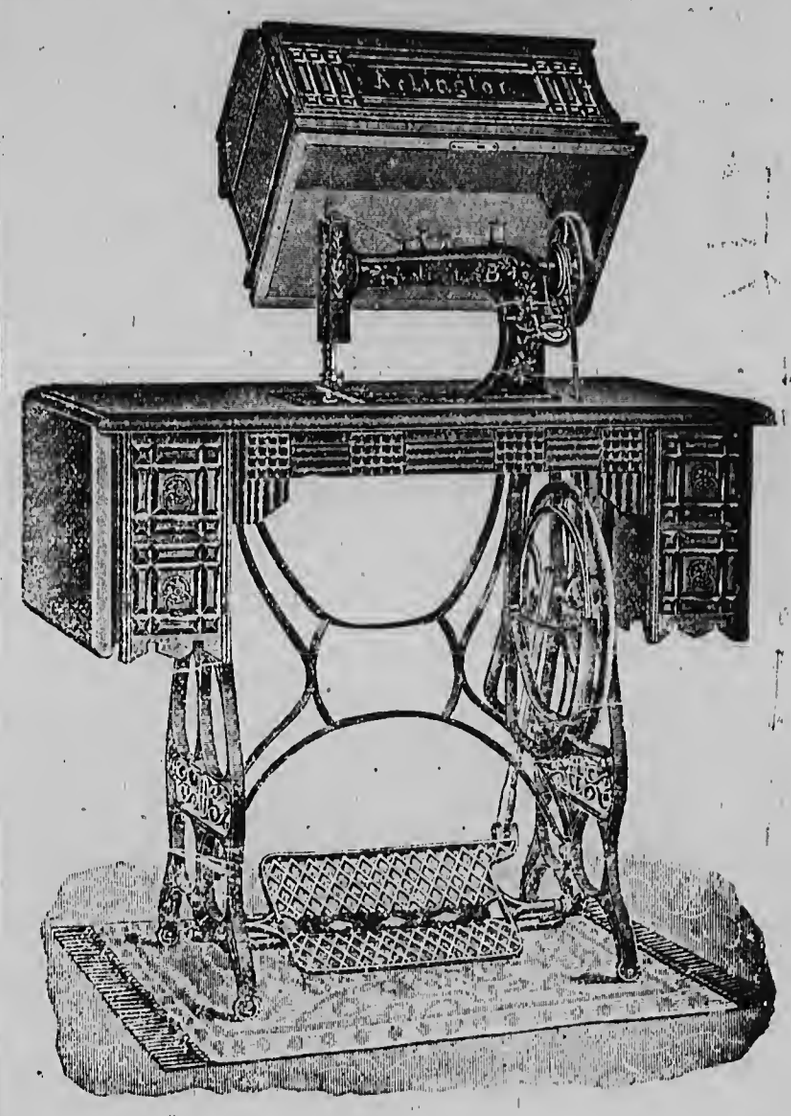

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

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The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

A bill has been introduced in the Maryland Senate to protect the song birds.

A man in Pittsburg was recently sent to jail for thirty days for failing to keep his boy at school.

The third annual session of the Catholic Winter School, in this city, was inaugurated on Feb. 20.

One-half of the fortune of $80,000 of the late William S. Allgaier, of Reading, Pa., is bequeathed to charitable institutions in that city and Philadelphia.

It has been decided that liquors of all kinds are included in the provisions of the Wisconsin statute forbidding adulterations in food and drink products.

The Virginia House has passed a bill to prohibit the adulteration of flour, and the Senate has voted, in concurrence with the House, in favor of permitting women to be notaries public.

It is stated that there are now in the United States 1187 religious newspapers and periodicals with an average circulation of 12,566 copies—the total aggregate amounting to 14,915,921.

There is on foot in Chicago a movement to establish a hospital for the free treatment of women too poor for medical attendance, and a building of fifty-six rooms has been leased for the purpose.

The craze for royal ancestry has become so violent in Baltimore, owing to the establishment of the new Order of the Crown, that the Peabody Library is overrun with persons wishing to consult its fine collection of the histories of English counties, which contain long genealogical lists.

Rev. Mr. Patten, the paster of the Methodist Church at Atkinson, Me., preaches twice on Sunday, attends two evening meetings every week and teaches the high school at Sebec five days out of seven. To reach his school he has to drive eight miles each way, crossing some of the bleakest hills in New England.

At a committee hearing on a bill now pending in the Ohio Legislature to repeal the law granting limited suffrage to women, it was shown that in Cleveland in 1895, the first year that the law became operative, 5700 women registered and 4900 voted. In 1896, 2200 registered and 1600 voted, and in 1897, 480 registered, but 228 voted.

The Baldwin Company, of Philadelphia, has secured an additional order from the Russian government for fourteen locomotives. These are for use on the regular lines in Europe and Russia, and the locomotives formerly used there will be transferred to the trans-Siberian lines. This makes in all thirty-four locomotives now in course of construction at the works for the Russian government.

After many unsuccessful attempts, Congress has at last passed a bankruptcy bill. That is to say, such a bill has passed both Houses of the National Legislature, with certain differences in form which will have to be settled in conference. The bill provides both for voluntary and involuntary bankruptcy. In the first instance, honest insolvents can secure protection from their creditors, and in the other creditors are guaranteed protection from dishonest debtors.

The government has settled back into a waiting attitude in respect to the terrible marine disaster in Havana harbor. The great shock caused by the news has given way to a calmer and more judicial state of mind, realizing from the events of the day that the court of inquiry is the sole dependence in the search of the cause for the "Maine's" loss. The naval officials are now resigned to await the results of that inquiry by a court named by the Navy Department.

The United States cruiser "Maine" was blown up in the harbor of Havana last week, and is a total wreck. The cause of the explosion is unknown. Divers have been employed to examine the wreck. A committee has been appointed by U. S. Navy Department to inquire into the causes of the explosion. The Navy Department has compiled the following summary showing the total results of the disaster: Total officers and men on board the "Maine," 355; total officers, 26; total men, 329; total officers saved, 24; total men saved, 76; total officers lost, 2; total men lost, 246; total officers injured, none; total men injured, 57; doubtful (men), 7.

FOREIGN.

In July next an exhibition of women's work is to be opened in The Hague. There are 400,000 working women in the Netherlands, and the task of collecting exhibits from their several industries is now in progress.

Six thousand bales of cotton, stored in a warehouse in Genoa, Italy, took fire on Sunday by spontaneous combustion. The loss will amount to about £36,000. The burned cotton comprised 4500 bales from New Orleans, and 1500 bales from Savannah.

Ever since the accession of the present Emperor, Germany has constantly sought to extend her domain. Large districts have been annexed in Africa and other parts of the world, and the latest venture has been in the seizure of a portion of the Chinese province of Shantung.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Drink.

Dr. H. Mozley's Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Sold by druggists. 50c. and $1.00 bottles.

For biliousness and constipation.
For indigestion and foul stomach.
For sick and nervous headaches.
For palpitation and irregular action of the heart take Lemon Elixir.
For sleeplessness and nervousness.
For loss of appetite and debility.
For fevers, malaria, and chills, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Fifty cents and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.
Lemon Elixir will not fail you in any of the above named diseases, all of which arise from a torpid or diseased liver, stomach, or kidneys.

At the Capitol.

I have just taken the last of two bottles of Dr. Mozley's Lemon Elixir for nervous headache, indigestion, with diseased liver and kidneys. The Elixir cured me. I found it the greatest medicine I ever used.

J. H. Mennich, Attorney,
1225 F. Street, Washington, D. C.

Mozley's Lemon Elixir

Is the best medicine for the disease you recommend it for on earth. T. R. Hewitt.
Hewitts, N. C.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Rayville, at Ualoa	Feb. 26, 27
Delhi, at Midway	Mar. 5, 6
Tallulah, at Tallulah	12, 13
Lake Providence, at Lake Providence	19, 20
Waterproof, at Waterproof	26, 27
Vidalia, at Vidalia	Apr. 2, 3
Harrisonburg, at Harrisonburg	9, 10
Winnsboro, at Magnolia	16, 17
Girard, at Colony	23, 24
Monroe, at Monroe	24, 25
Deslard, at Deslard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26–29

B. F. White, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Robeline, at Marthaville	Feb. 19, 20
Grand Cane, at G. C.	22
Logansport, at Logansport	24
Mooringsport, at Mooringsport	26, 27
Shreveport—First Church	Mar. 6, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Coushatta, at Coushatta	20, 21
Mansfield, at Mansfield	20, 27

J. L. P. Sheppard, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Morean Street	11 A. M.. Feb. 20
Camp Street	7:30 P. M... 20
Covington	20, 27
Carondelet Street	11 A. M.. Mar. 0
Tchoupitoulas Street	7:30 P. M.. 6
Plaquemine	12, 13
Dryades Street	11 A. M.. 20
Parker Memorial	7:30 P. M.. 20
Rayne Memorial	27
Carrollton Avenue	Apr. 3

S. S. Keener, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Port Vincent, at Huff's Chapel	Feb. 19, 20
Ponchatoula, at Ponchatoula	22, 23
Franklinton, at Franklinton	25, 26
Amite City, at Amite City	27, 28
St. Helena, at Greensburgh	Mar. 5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	19, 20
Clinton	20, 21

R. W. Tucker, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Prudhomme, at Prudhomme	Feb. 19, 20
Franklin	7 P. M.. 23
Abbeville, at Abbeville	26, 27
Lake Arthur, at Lacasine	Mar. 2
Lake Charles—First Church	5, 6
West Lake, at West Lake	7
Grand Cheniere, at Oak Grove	12, 13

H. O. White, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Alexandria	Feb. 17
White Chapel	19, 20
Washington	21
Ada and Winfield, at Gray's Creek	24
Jena and Jonesville, at Jena	26, 27

V. D. Skipper, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at Oak Grove	Feb. 19, 20
Ruston	20, 21
Farmerville, at F.	26, 27
Downsville, at D.	27, 28
Calhoun, at C.	Mar. 5, 0
Bienville at B.	9, 10
Simsboro, at Salem	12, 13
Arcadia, at A.	13, 14
Minden, at M.	19, 20
Valley, at P. V.	26, 27
Haineaville, at H.	Apr. 2, 3
Gansville, at Siloam	9, 10
Ouachita mission, at Bethel	10, 17

B. T. Crews, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Satartia, at Bentonia	Feb. 19, 20
Warren, at Bradley's Chapel	26, 27
Utica, at Utica	Mar. 5, 0
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	26, 27
Hermanville, at Burtoutou	Apr. 2, 3
Anguilla, at Anguilla	9, 10

E. H. Mounger, P. E.

NATCHEZ DIST.—FIRST ROUND.

Fayette	Feb. 19, 20
Jefferson Street	26, 27
Wesley Chapel	27, 28
Washington	Mar. 5, 0
Roxie	12, 13
Rehoboth	19, 20
Centerville	26, 27
Harriston	April 2, 3

W. L. C. Hunnicutt, P. E.

SEASHORE DIST.—FIRST ROUND.

Ellisville and Laurel	Feb. 5, 6
Purvis, at Purvis	12, 13
Biloxi	19, 20
Columbia, at C.	26, 27
Escatawpa, at Zion	11 A. M.. Mar. 6
Moss Point station	7 P. M.. 6
Vancleave, at Pine Grove	Tues.. 8
Americus, at Pleasant Hill	Thurs.. 10
Ocean Springs and Scranton, at S.	12, 13
Bay St. Louis and Long Beach, at B. St. L.	Mon.. 14
Pearlington and Logtown, at P.	Tu. 15
Whitrington, at Cedeville	Thurs.. 17
Gulf Port, at St. John	19, 20
Galloway, at McLaurin	26, 27
Williamsburg	Apr. 2, 3
Leaksville	9, 10

C. A. Powell, P. E.

JACKSON DIST.—FIRST ROUND.

First Church, Jackson	Feb. 17
Steen's Creek, at S.	19, 20
Brandon	7 P. M.. 20
Camden, at C.	26, 27
Lake City and Lodi, at L. City	Mar. 5, 6
Fannin, at F.	12, 13

R. D. Norsworthy, P. E.

FOREST DIST.—FIRST ROUND.

Decatur, at Centerville	Feb. 19, 20
Hillsboro, at Canton	23
Trenton, at Gasque Chapel	20, 27
Carthage, at Carthage	Mar. 3
Walnut Grove, at Pine Grove	5, 0
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Mars Hill	19, 20
Indian Mission	21
Forest, at Harperville	26, 27
Clarksburg, at New Providence	30
Raleigh, at Pleasant Hill	April 2, 3

W. W. Simmons, P. E.

MERIDIAN DIST.—FIRST ROUND.

Wayne, at Liberty Hill	(Fri.). Feb. 18
Winchester, at Winchester	(Sa., Su.). 19, 20
Waynesboro and State Line, at Buckatunna	(Sun. P. M. and Mon. A. M.). 20, 21
Pachuta, at Salem	(Sat. and Sun.). 26, 27
Enterprise, at Enterprise	(Sun. P. M., and Mon. A. M.) 27, 28
Energy, at Manassa	(Fri.). Mar. 4
Mathersville, at Winifred	(S. and S.). 5, 6
Shubuta, at Shubuta	(Sun. P. M. and Mon. A. M.) 6, 7

C. G. Andrews, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Martinsville, at Union Chapel	Feb. 19, 20
Hazlehurst	20, 21
Summit, at Summit	Friday.. 25
Adams, at Adams	26, 27
Caseyville, at Bethesda	Mar. 5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Bloantville	April 2, 3
Westville, at Westville	9, 10

J. M. Weems, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar. 10, 20
Starkville station	26, 27
West Point station	Apr. 2, 3
Brooksville circuit	9, 10
Columbus circuit	16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Starrea circuit	14, 15
Lagrange circuit	21, 22
Shaqualak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. Burroughs, P. E.

WINONA DIST.—FIRST ROUND.

Ita Bena and Sidon	Feb. 19, 20
Indianola and Falsonia	20, 27
McNutt	Mar. 5, 6
Dublin and Brooklyn	12, 13
Black Hawk	19, 20

J. B. Stone, P. E.

DURANT DIST.—FIRST ROUND.

Ethel, at Liberty Chapel	Feb. 17
Chester, at Chester	19, 20
Walthall, at South Union	25
Eupora and Auburn, at Eupora	26, 27
Ebenezer, at Ebenezer	Mar. 5, 6
Rural Hill, at Center Ridge	11
Ackerman, at Salem	12, 13
Louisville, at Louisville	19, 20

J. S. Oakley, P. E.

CORINTH DIST.—FIRST ROUND.

Saltillo circuit, at Mooreville	Feb 19, 20
Booneville circuit, at Carolina	Wed.. 23
Belmont circuit, at New Valley	26, 27
Brown's Creek cir., at P. Grove	Tues. Mar. 1
Marietta circuit, at Marietta	5, 6

Hesler R. Tucker, P. E.

SARDIS DIST.—FIRST ROUND.

Charleston	Feb. 19, 20
Cockrum	26, 27
Arkabutla	Mar. 5, 6
Nesbit	Tuesday.. 8
Tyro	12, 13

T. C. Weir, P. E.

GREENVILLE DIST.—FIRST ROUND.

Gunnison	Feb. 19, 20
Rosedale	20, 21
Bolivar	26, 27
Lehmon	Mar. 5, 6

J. W. Dorman, P. E.
303 Theobald Ave., Greenville, Miss.

ABERDEEN DIST.—FIRST ROUND.

Buena Vista circuit	Feb. 17
Houston mission	18
Houston and Wesley	19, 20
Okolona circuit	26, 27
Tremont circuit	Mar. 3
Fulton	5, 6

S. M. Thames, P. E.

GRENADA DIST.—FIRST ROUND.

Tatum, at Dogwood Flat	Feb. 19, 20
Minter City	26, 27
Chapel Hill, at Mars Hill	Tuesday.. Mar. 1
Slate Springs	5, 6
Bilsey, at Old Town	Wednesday.. 9
Pittsboro, at Pine Ridge	12, 13

H. C. Morehead, P. E.

People who suffer from loss of appetite, indigestion, sour stomach, and flatulence, find prompt relief in the use of Ayer's Pills. As an after-dinner pill, they are unequaled, causing the digestive and excretory organs to perform their functions as nature requires.

PAYMENTS TO FEARN MISSION.

Rev. G. M. Hull, $5; Young People's Missionary Society, Newton, through Rev. D. P. Bradford, $7.50; Yazoo City Sunday-school, $20; Rev. W. W. Moore, $5; Rev. W. W. Simmons, $10.

C. G. Andrews.

Meridian, Miss., Feb. 17, 1898.

HOW WILL YOU TRADE?.

Trade what? Trade work for money. We want men and women everywhere to sell our Non-alcoholic Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and twice as strong as liquid extracts. We pay $3.25 a day and give steady work. If you can't get more than that, write to us at once, and we will start you to work. Address, the U. S. FRUIT CO., St. Louis, Mo.

MARRIAGES.

COMPTON—WYNN.—At the residence of the bride's mother, on Wyna Island, Feb. 10, 1898, by Rev. Jas. M. Martin, Mr. Perry Compton, of Rayville, La., and Miss Lillie Wyna.

GILBERT—JONES.—At the residence of the bride's parents, on Jan. 6, 1898, by Rev. W. M. Stevens, near Gilbert P. O., Mr. O. T. Gilbert and Miss Alberteen Jones, both of Smith county, Miss.

PAYNE—HERRING.—At the residence of the bride's father, near Thornton Chapel, by the Rev. T. L. Mellen, Feb. 15, 1898, Mr. Horace W. Payne and Miss C. Ellen Herring, all of Madison county, Miss.

BENNETT—TILLEY.—At the residence of the bride's mother, near Mt. Pelia, La., Feb. 13, 1898, by Rev. F. N. Sweeney, Mr. Ellis Bennett to Miss Alice Tilley, both of St. Helena parish, La.

PROPST—KIDD.—At the residence of the bride's mother, near Mayhew, Miss., Feb. 8, 1898, by Rev. H. S. Spragins, Mr. W. D. Propst to Miss Dell Kidd.

RICE—BROWN.—At the residence of Mr. E. P. Brown, Lockhart, Miss., Feb. 6, 7:30 P. M., Mr. D. F. Rice to Miss Lizzie Brown; Rev. Hervie Mellard officiating.

DAVIS—BELLINGER.—At the residence of the bride's father, Mr. H. H. Wilcox, on Lake St. John, L'Argent P. O., on Feb. 17, 1898, by Rev. Robt. A. Davis, Dr. Paul L. Bellinger to Miss Mary Lizzie Wilcox, of Concordia parish, La.

WHITTINGTON—FERRELL.—At the residence of Rev. Milton Ferrell, Amite county, Miss., Feb. 10, 1898, by Rev. J. W. Tinnin, Mr. J. E. Whittington to Miss Mattie Alice Ferrell, both of Amite county, Miss.

DRAUGHON—TAYLOR.—At the residence of the bride's brother, Tangipahoa, La., Feb. 19, 1898, by Rev. J. I. Holtpaulr, Mr. R. W. Draughon and Miss Lula Taylor, all of Tangipahoa, La.

For Relieving Throat Diseases, Coughs and Hoarseness, use "Brown's Bronchial Troches." Sold only in boxes. Avoid imitations.

SOUTH SIDE AND POPLAR SPRING.

The different Leagues of Meridian met in a union at the South Side Church last night. The reports showed an increasing interest in this arm of the work in this city. Some announcements were made concerning the State League Conference, which convenes at Central Church, April 14. Our South Side and Poplar Spring people are blessed with health and otherwise, and propose to do better towards the support of the gospel in the future. I preach at Poplar Spring only once per month. The stewards have adopted there the envelope system, and at the first service the envelopes enclosed almost one-twelfth of their assessment for all purposes.

A great hindrance to the South Side work is that many of the male members have to work almost every Sunday, some as switchmen in the railroad yards, some as car repairers, others on the train crews, so that at every service a good portion of those who ought to hear the gospel are absent. Some could, by special efforts, attend services oftener than they do.

Since my last letter the following amounts have been paid upon the South Side Church debt: Mrs. R. J. Wright, $1; Cash, $1; W. B. Hawkins, $2; W. D. Hawkins, $1; T. P. Coker, $5; Mrs. Jeremiah Smith, $1.

Henry G. Hawkins.

Meridian, Miss., Feb. 4, 1898.

NOTICE.

Preachers' and Laymen's Meeting, Arcadia district, will meet in the Methodist Church in Arcadia, Tuesday morning, March 15, 1898, at 8:30 A. M. All the itinerant and local preachers of the district are earnestly entreated to attend this meeting, and as many stewards as can possibly do so. At least, let one steward from every charge attend.

Dear brethren, I have the interest of the church in the district at heart, and want the brethren to come in the spirit of the gospel of Christ, that we may wait and talk together of the things that are so dear to our Lord. Let us come, praying and expecting the presence and power of the Holy Ghost to lead in thoughtful planning for our year's work.

I trust that the pastors will urge the local preachers, and as many stewards as can do so, to attend, as the meeting will be a great blessing to all that come to it for the purpose of being benefited. I appoint Arcadia as the place for the convenience of the brethren, it being in the center of the district, and because Arcadia wants all the good things she can get, and her hospitality can't be surpassed.

B. T. Crews.

TO MISSISSIPPI CONFERENCE SUNDAY-SCHOOL WORKERS.

The First Annual Sunday-school Convention of the Mississippi Conference will be held in Central Church, Meridian, April 12-14. The Sunday-school Board has prepared an interesting program, which will be announced as soon as all the speakers are heard from. On the evening of the thirteenth Dr. H. M. DuBose, of Jackson, will deliver an address on "Jesus, the Model Teacher."

Entertainment will be provided for all the workers who may come, but pastors, superintendents and other workers who expect to attend, are requested to send their names to Rev. F. M. Keen, Meridian, Miss. Henry G. Hawkins,

Sec'y S.-S. Board.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

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Has the most elaborate Business Practice Courses with Stores, Exchanges, Banks and Offices, and is the only School that has an ACTUAL STORE where REAL GOODS are bought and sold, ACTUAL MONEY received and paid, and where students keep the books by the most labor saving forms.

Forty-two years renowned as a leader. No false promises made. No charlatanism practiced. Over 100 Gold and Silver Medals, Diplomas, etc., awarded by American and European Expositions. Commercial Course includes Expert Accounting and Auditing, and is Guaranteed Higher and Superior to any other in the South. We own our college building, and have unequalled facilities and an unexcelled faculty.

Students enter at any time. English, Academic, Shorthand and Business schools. All separate faculties.

Graduates hold leading positions all over the country. Instruction all personal. Having numerous business connections, and being universally and reputably known, we have superior advantages in aiding students to secure situations.

Write for free Specimen Pages of Soule's Great Work on the Science and Practice of Accounts (716 pp) and Soule's Philosophic, Practical Mathematics and Business Calculator (1004 pp.). These books are the master works of the age on the subjects treated. Address

Geo. Soulé & Sons

TO SUBSCRIBERS.

Hereafter we will send receipts to subscribers folded in the Advocate. When you have made a remittance look for a receipt in the next two issues of the paper.

OUR NEW BOOK OFFER.

Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art. We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

The Greater includes the less. Hood's Sarsaparilla cures hip disease and scrofula sores and it may be depended upon to cure boils and pimples and humors of all kinds.

Hood's Pills are the favorite family cathartic. Cure sick headache, break up a cold.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

Rev. W. C. Black,
512 Camp St., New Orleans, La.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottesville and Gordonsville, the route is through the most memorable battle-fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manasses and Bull Run.

For complete description of the C. & O. Route address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

ATTENTION, PRINTERS.

A BARGAIN.

I have for sale a Pronty foot-power press (inside chase, 6¼x10), which I will sell at a bargain. It is second-hand, but in prime condition. I wish to sell it in order to make room for a larger one. Address

Rev. W. C. Black,
512 Camp Street, New Orleans, La.

A RARE OFFER.

UNTIL MARCH 1.

Until March 1, '98, we will sell our Holman Self-Pronouncing Bibles to subscribers who pay their subscription one full year in advance—viz., to February, '99—at the following very low rates: Bourgeois type, $1.75; Minion type, $1.40; Emerald type, 85 cents. Order at once. Delays are dangerous.

We do not sell more than one Bible on a year's subscription. In order to get a second Bible it is necessary to pay still another year's subscription. In this case, however, you get any one of the Bibles at twenty-five cents less than the above-named prices. Any subscriber who will pay his subscription at the regular rate—$2 per year—three full years in advance—viz., to February, 1901—will receive a copy of the Minion Bible free.

We will also send a copy of the Bourgeois type Bible free to any person who will send us three new subscribers with the cash—$6.

Address

Rev. W. C. Black,
512 Camp Street, - New Orleans

NOTICE.

We request that subscribers do not send us checks on their local banks. When they do so we shall hereafter credit them with ten cents less than the amount of the check, as it costs us that and sometimes more to collect. Checks on New Orleans will, of course, be accepted, as will postoffice orders. The form of remittance, however, which we prefer to all others is by express order.

W. C. Black, Publisher.

PROCLAMATION.

Mardi Gras at New Orleans will this year be February 21 and 22, the latter being the most important day with the greatest number of attractions. The Texas and Pacific railway, the only line running through sleepers and coaches to New Orleans, will sell tickets from their Texas stations February 18, 19, 20, and 21, and from Louisiana stations February 19, 20, 21, and 22; all tickets limited to March 5. The rate will be only one fare for the round trip.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger and Ticket Agent, Dallas, Texas.

CATECHISMS FOR INFANT CLASSES.

Over 20,000 of my "First Catechism for Infant Classes" have been issued in a little over twelve months. Those who use it say it meets the demand for a manual suited to small children as no other does. It is simple, cheap, and attractive, and thoroughly Methodistic in its teaching. Three cents each. Order from

Rev. Geo. G. Smith,
Macon, Ga.

Christian Advocate.

VOL. 45.—NO. 9. NEW ORLEANS, THURSDAY, MARCH 3, 1898. WHOLE NO. 2167

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE WONDROUS PLAN.

Perhaps you have heard of the method strange,
Of violin makers in distant lands,
Who, by breaking and mending with skillful hands,
Make instruments having a wider range
Than ever was possible for them, so long
As they were now, unshattered, and strong.

Have you ever thought when the heart was sad,
When the days seem dark and the nights unending,
That the broken heart, by the Father's mending,
Was made through sorrow a helper glad,
Whose service should lighten more and more
The weary one's burdens as never before?

Then take this simple lesson to heart
When sorrows crowd, and you can not sing:
To the truth of the Father's goodness cling;
Believe that the sorrow is only a part
Of the wondrous plan that gives through pain
The power to sing more glad refrain.

—Author Unknown.

Communications.

MISS FRANCES E. WILLARD.

Early Friday, Feb. 19, in Washington, a friend said to me: 'Did you know that Miss Willard is dead? She passed away after midnight this morning." Saturday found me in New York City, where the funeral services were first to be held. I was accompanied by Mrs. S. D. La Tetra, former president of the W. C. T. U. of the District of Columbia. My desire was to see Anna Gordon at once. Our great leader had entered into everlasting life from the Empire Hotel. As soon as possible her remains had been carried to the home of her niece, Mrs. Katherine Willard Baldwin, at 85 Clinton Place.

About dusk, in the face of a driving wind and rain-storm, we found our way to this place. We were invited into a little sitting-room. The door opened gently, and this beautiful woman entered. After a quiet, but cordial greeting, she began to tell us about the going of Miss Willard.

"Her death was very beautiful," she said; "much more beautiful than grandmother's, because she was younger. She looked like a little child—soft and sweet. At the last she was totally unconscious. The departure of her spirit was exceedingly peaceful. Her breath went out in three restful sobs, the last like a strain of music, the most exquisite I ever heard. No one is allowed to see Aunt Frank yet," she continued, "for she is still in the hands of the embalmer. She lies in there," pointing to an adjoining apartment. "Anna Gordon is to sleep in the room with her every night until she is taken away. She goes to the Hotel Empire every day to plan with the general officers of the W. C. T. U."

As we arose to leave her eyes filled with tears, and she exclaimed: "I can't realize that Aunt Frank is dead! It seems so strange!" In the darkness we went to the Empire Hotel to see the W. C. T. U. women who were congregated there. It was a pathetic company of forlorn workers. As they sat or moved about, mournful and helpless, talking in low, awe-stricken tones of the one dearest in all the world to them, who had gone up higher, I thought of that little band of disciples in the long ago who stood desolate, gazing "steadfastly toward heaven" after their departing Lord, and the appearance of the angels in their midst. The Comforter was with us, too, that heart-breaking night, and the same sweet words came sifting into our souls: "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven;" and the blessed promise came with the thought: "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . to the uttermost part of the earth."

As the women talked the leading sentiment to which they gave expression was: "We have a common sorrow and a common joy. It is sweet for her to 'enter into rest,' but pitiful for us who stand in the shadow—waiting." Cassie Smith, a National W. C. T. U. evangelist, who was with the "chieftain" unto the end, said: "Miss Willard's last words were, 'How beautiful it is to be with God!' A day or two before she died she recognized Mrs. Hoffman, who stood near, and, looking up at her, she whispered, 'Clara, dear Clara, I have crept in with mother.'"

Sunday afternoon, at half past two, on one of the dreariest days that ever dawned, a great crowd gathered in Broadway Tabernacle to be present at the funeral services of Miss Willard. The pulpit and chancel were profusely decorated with floral offerings. Numerous palms, tall and stately, formed the background. Grouped in and around these, and bordering the platform, were wreaths of white roses and lilies of the valley, green leaves and bunches of violets, in the hearts of which we found such words as, "Crowned," and "Victory." There were pink carnations and pink roses, bright hyacinths, and everywhere white lilies. A funeral march began, and the audience rose involuntarily to their feet. The clear voice of the officiating minister, Rev. Mr. Tipple, was heard saying, "I am the resurrection and the life," as he walked up the aisle accompanied by a number of other ministers. Then came six men bearing on their shoulders a dainty little casket covered with lavender-colored cloth, and bound around the centre with a wide band of white ribbon tied in a bow. Over one corner was thrown a white silk flag dotted with golden stars—a white ribbon banner. The casket was held high, as in triumph.

Walking behind it—almost under it; so near that her bowed head nearly touched it—was Anna Gordon, the loyal companion of Miss Willard for over twenty years. Behind Miss Gordon came Mr. and Mrs. Baldwin; then followed the general officers of the National W. C. T. U. and other leading representatives. The coffin was placed in the chancel in the midst of the flowers, and Mr. Tipple, going into the pulpit, with other ministers and leaders of the W. C. T. U., opened the services by announcing that the first hymn Miss Willard ever heard would be sung. It was, "A charge to keep I have"—that blessed old song by which her father had often lulled her to sleep in her babyhood. Then came Scripture readings and prayers by Bishop Newman and divines representing different denominations, Cassie Smith and Mrs. L. M. N. Stevens, of Maine, formerly vice-president of the National W. C. T. U., now president. Mrs. Mary T. Burt, president of the New York State W. C. T. U., read the hymn, "Blest be the tie that binds;" afterward, "Lead, kindly light," was sung, and finally the last hymn that Miss Willard ever heard on earth, the hymn sung by Anna Gordon in those dying days, "Gently, Lord, O gently lead us," and the services ended.

Not a speech, not a sermon, not a word of laudation, only the blessed messages from God, and simple little prayers and hymns, forming a frame from which the great white life of the beloved one shone forth. It was announced that the congregation would be allowed to look upon the face of the dead. Over 2,000 people filed by that little coffin and gazed for the last time upon the most wonderful woman that this century has given to the world. She looked like a waxen figure, with the color of life in her hands and face. She was robed in a white silken shroud, folding in tiny plaits from neck to feet, and from throat to waist soft white lace was lying. One hand was at her side, the other lay across her breast, clasping a spray of white roses that Lady Henry Somerset had cabled to be placed over her heart. About her feet were scattered white carnations. That was all—pure and sweet and holy as the days of her life had been.

What pen of men or tongue of angels could summon words sufficiently strong or wise or tender in which to describe the work and the personality of this divinely inspired apostle of our Lord! Miss Willard's leadership was incomparable. She had the faculty of drawing more people toward her, and of keeping them bound by the closest bonds of devotion, than any being that ever lived. The secret of it was that she was thoroughly true; true to herself, true to humanity, to which she gave her best; true to her heavenly calling and purpose, true to God. She was an ardent Methodist, always declaring her church affiliations whenever occasion permitted. Miss Willard was a marvelous orator, organizer, author, statesman, Christian.

O radiant spirit, O sinless soul, thou hast won thy greatest victory! Thou hast conquered death and entered upon the eternal verities! Thou hast stood in the presence of the angels, and seen Christ face to face! "How beautiful it is to be with God!"

To-day, Feb. 23, the body will lie in state at the Temple in Chicago, and to-morrow it will be laid away in Rose Hill Cemetery at Evanston, where the great heart lies that gave to humanity the priceless gift of a woman who has achieved immortality, both in this life and in the life to come. "Clara, dear Clara, I have crept in with mother."

BELLE KEARNEY.

PARABLE OF THE SOWER.

BY W. S. HARRISON.

Capernaum was full of strangers. Men looked from their homes and shops wondering why so many noisy people thronged the streets. What was the cause of the excitement? Jesus had returned. The laborious missionary journey was ended. He had gone on foot with his disciples through the towns and villages of Galilee preaching the gospel of the kingdom. Only one of his discourses has been reported with tolerable fullness—the Sermon on the Mount.

It was in the early days of his ministry. Thoughts and miracles bounded forth with spontaneity like a flow of life from the fountain of being. Sermons of startling freshness, miracles of astounding power! The fountain of the great deep of human feeling had been touched. The longing heart-hunger of thousands leaped forth to feed upon his words!

No wonder they followed him out of every place where he had been. He had healed their sick, instructed their ignorance, borne with their manners. They felt the power of living truth, felt the majesty of his character, felt that he was their friend, and they were drawn to him as to a brother.

Peter's house was the center of excitement. The great Preacher, weary and tired, had returned to this, the only place where he had the semblance of a home. The multitudes swarmed about the place, filling the rooms and courts, and talking over the incidents of the last few weeks.

But the Teacher withdrew, and went down to the sea, and sat on a rock. No man loved more to commune with nature. The breezes cooled his anxious brow, the beautiful sheet of water was restful to the eye, the blue sky was benign with helpful ministry, the nerves grew calm, peace pervaded the soul, the mind was refreshed. Young and vigorous, with unbroken health, recuperation with him was rapid. The mind aglow with grand thoughts, and the soul inspired by genius, were quick to respond to the restful music of nature.

The first parable was taking shape. The truth which was to be the perennial source of all the noblest forms of enlightenment was receiving new form. With keen appreciation of the common scenes of nature and of life, he was now to begin the most natural and comprehensive method of teaching. It was the time and place for the sacred parable to be born.

The people were coming. As the news spread in the city that he was on the shore, the eager multitudes in a continuous stream, swelled at intervals into crowds, poured down to the sea. Hungry for his words, they filled all the space about him. When he saw them lining the shore on either side, and crowding on the cliff above, he went into a boat, as he was wont, to teach.

The scene was impressive, such as men everywhere would go far to see. The little fishing-boat was probably in a recess or inlet of the shore, so that the people were conveniently near on either side, and from the water's edge high on the receding bank in front. He was thus in the proper speaking-place of a natural amphitheater. We think it probable that he frequently addressed the people in this place from this unique pulpit.

As he looked up into the vast number of attentive faces he doubtless saw in all the great throng evidences of a strong under-current of religious fervor. Men in such a presence, at such a time, could not be unmoved.

Thousands of eyes looked down on the perfect Man sitting erect and strong. In his upturned face they saw the expression of love and power. The strong lines of purpose converged about the mouth; the clear, bright eyes revealed the lightning flash of genius; the arching brows and high, smooth forehead were charged with mental power. He raised his hand significantly as the signal for beginning a discourse. "Hearken!" "Akonete." Listen, hear! The startling word denoted the importance of what was to follow. It intensified the desire to hear.

"The sower went forth to sow." The natural scenery which is the basis of this parable is that of a field for the cultivation of grain. Such fields in a high state of improvement lay just back of the audience on the plain of Gennesareth, and must have been familiar to everyone present. No doubt many had that day passed just such lands.

The field is illustrative of the mental and moral ground of the world's humanity into which the seed truths of the gospel are sown. The sower is the minister or teacher, including first and foremost the great Teacher then speaking. The fruit produced is that of good character crowned by good works.

"Some seed fell by the wayside"—on the path which, for convenience, lay along the tilled ground. Many who hear "the word of the kingdom" have minds as little prepared to receive it as this path was to receive the seed sown. As the birds naturally pick up the seeds which lie neglected on the wayside, so Satan, working with man's ever-present evil thoughts and evil propensities, so effectually takes away the truth and good impressions that they are not even remembered. Listless, preoccupied minds can not receive the truth to profit.

"And other fell upon stony ground, where it had not much earth." In that country rocks just beneath the soil were not uncommon. When of no great dimension, the man would sow his seeds regardless of their presence.

"Immediately it sprang up because it had no deepness of earth." The shallow soil, being first warmed by the return of Spring, would first become green with the growing crop.

"But when the sun was up it was scorched, and because it had no root it withered away." As the season advanced, and the sun rose higher each day, these spots which promised so much soon became dry, and the plants withered.

Many who hear the Word are analogous to these rocky places. They are shallow minded, volatile, excitable, ready for any new thing. Such people are easily captured by the gospel. They receive it with joy, and without a moment's calculation as to what it should involve of self-denial. The shallow profession utterly fails of fruition. Such souls feed on novelty and try to live on the froth of excitement. They are driven by every wind and drift with every current. The Savior indicated such characters by contrast when asserting the sterling qualities of John the Baptist. He was not "a reed shaken by the wind."

Christian character must be made of the best materials. It is constantly put to the severest tests. Difficulties internal and external must be overcome. Progress must be made, often against the strongest current. The drift of public opinion is by no means reliable for a follower of Christ. He needs all the furnishing of a noble purpose; a self-respecting determination, coupled with a genuine humility. His whole life needs the motive power of a real living faith. Any ship can float with the Gulf Stream, or drive before the trade winds; but for a safe passage across the Atlantic we want the approved "greyhound" of the ocean, with all the modern appliances for speed and safety. Preparation for the Christian life can not be too complete, nor constant watchfulness too vigilant. For a safe voyage across life's tempestuous sea of evil passions, with its hidden currents of sin, we need, most of all, the quickening energies of a new life in the constant presence of the life-giving Spirit. We need the consecrating purpose which, if need be, would rise to the altitude of the martyr's crown.

"Some fell among thorns." In places where the "akanthai" had not been sufficiently cleared away. The roots were still there, and when the seeds sprung up the thorns grew with the crop; grew faster and choked it, and it yielded no fruit. In each case the failure was for want of preparation in the soil. This denotes a lack of preparation in the hearer for which he is himself mainly responsible. If he hears the Word with a preoccupied and listless mind, it is largely to blame. Having received the Word, if he suffers the cares of the world and the deceitfulness of riches to choke the spiritual life, he is himself responsible for the ruin.

"And others fell into good ground." Soil well prepared and full of plant food. "And yielded fruit." This was the purpose of its existence, and constituted its value. So of spiritual life. All appearances, all professions, go for naught, unless there is fruit bearing.

What is the proper fruit of a Christian life? Character. Everything worth counting will be expressed in character. Character is the result of life, and stands for all faith, all benevolence, all experience. What is better than the production of good character? What is the design of faith, of love, of the service of good works, but the production of best character? What is the result of services both to God and man but the making of noblest character? Character is the only thing that will pass the scrutiny of the judgment day. The tuition of faith, the discipline of sorrow, the ennobling power of love, are all expressed at last in the one resultant quality—character. Such character is described in I. Cor. xiii. It is indicated in the beatitudes. It results from obedience to the supreme law of the gospel: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

"Growing up and increasing." This is the normal condition of plant life, and also of Christian life. Good fruit can be produced only by "growing and increasing." No attainment in grace, no ecstatic experience, no flight of time, can put us beyond the necessity of "growing and increasing." Even in age or wasting disease, "though our outward man is decaying, yet our inward man is renewed day by day."

"And brought forth, some thirtyfold, some sixtyfold, and some a hundredfold." It is interesting to note this indication of productiveness of the soil in the home-land of the Jews. It also affords a lesson of encouragement. The earnest preacher does not labor in vain. Though three classes of hearers are fruitless, and only one comes to perfection, yet that one occupies nearly all the ground. The wastes are incidental and small.

Finally, the manifest duty of the sower, the husbandman, to reduce these wastes to the minimum illustrates the responsibility of every worker in God's heritage. Woe to the trifling servant who abandons his field to stones and briars!

Selections.

PRESUMPTION.

The very essence of presumption is the supposition that God will make an exception in our individual case, and interrupt the measured and unchangeable march of things in our behalf. In our self-conceit we deem God justifiable in wrenching asunder the economy of the universe to please our whims or to avert the consequences of our rashness. We must co-operate with nature and not break with her. We must walk the beaten paths and not try to fly through the air. To fast through an unnecessarily long period for the sake of some supposed religious good is a presumptuous violation of the laws of health. To travel a score of miles against a freezing norther to fill an appointment when nobody will be there, and just to keep up one's reputation for punctuality, is a foolhardy enterprise. To break the ice and immerse a candidate in the very depth of Winter is to tempt God and take a tremendous risk. To pray for a child sick with typhoid fever, and refuse to utilize the knowledge and the skill of experts, is to play the fool under the guise of religion. To do two men's work instead of one's, to study or toil far into the morning hours instead of sleeping, to make constantly an unnatural draught upon one's vital resources under the plea of a noble enthusiasm, is to wreck the body and plunge prematurely into the grave. To expect knowledge without study is the same offense in the sphere of the intellectual. To parley with the devil and to dally with sin is wicked presumption along another line. Christ refused to leap from the pinnacle of the temple, and defy God and the laws of God; but we, hearkening to the voice of the subtle charmer, unwarrantably intrude into imminent peril and the gaping jaws of the grave. We must swim with and not against the tide of natural law.—Texas Advocate.

The curfew tolls the knell of passing hoodlumism. Over three hundred towns and cities, chiefly in the Middle West, have passed the curfew ordinance, requiring children under fifteen, without leave of absence, to be at home by eight o'clock in Winter and nine o'clock in Summer. This restoration of an old time custom has diminished youthful arrests seventy-five per cent. in some cities, and fully fifty per cent. in others.—Christian Register.

GOD'S WAYS.

BY T. T. LYNCH.

Oft when of God we ask
For fuller, happier life,
He sets us some new task
Involving care and strife;
Is this the boon for which we sought?
Has prayer new trouble on us brought?

This is indeed the boon,
Tho strange to us it seems;
We pierce the rock, and soon
The blessing on us streams;
For when we are the most athirst
From the clear waters on us burst.

We toil as in a field,
Wherein, to us unknown
A treasure lies concealed,
Which may be all our own:
And shall we of the toil complain
That speedily will bring such gain?

We dig the wells of life,
And God the water gives;
We win our way by strife,
Then he within us lives;
And only war could make us meet
For peace so sacred and so sweet.

Communications.

LETTER FROM "GILDEROY."

The Minutes of the last session of the North Mississippi Conference at hand. My eye fell first on the Conference roll, and I fell to musing. The ante-bellum preachers are getting to be few and far between. The war will soon be a long ways behind us. In the course of time it will be a memory, thought of only as a matter of history. The men and women who lived before and during the war will all soon be gone.

Rev. S. B. Carson entered the itinerancy in 1840. I was then only about eighteen months old. He was my pastor when I was twelve or fourteen years of age. He walked with me all over the field once a month, and advised me what work to do and how to do it. I was then head man on mother's little farm.

Rev. J. W. Bates—"Uncle Jim"—entered in 1842. He is a rare man. God never made but one by that pattern. He has been pastor, missionary, railroad conductor, farmer, and stock claim adjuster for the railroad.

Rev. Joseph Johnson, faithful, true man of God, entered in 1846; Rev. J. M. Hampton in 1847. He is well known in all the central portion of this Conference.

Rev. J. D. Newsom came in in 1848. He has been as faithful as men ever get to be in this life. By request of the Conference he is to preach a semi-centennial sermon at our next session.

Rev. A. P. Sago began in 1853. He has done good work, and has been a builder of churches. He is yet vigorous and efficient.

Rev. T. C. Wier, A. M. and M. D., started to make a doctor of himself, but God called him to preach, and he began in 1854. His father, Rev. Wm. Wier, baptized my wife when she was an infant. If Dr. Wier had been a physician, he would have been loved like St. Luke.

Revs. W. S. Harrison, K A Jones, A. Kendall and J. B. Harris began in 1855. Bro. Kendall, perhaps, had been a preacher in England seven years before this. This was the year he entered the itinerancy in our church.

Revs. W. T. J. Sullivan, D. D.; J. D. Cameron, D. D., and J. B. Stone began in 1856. In 1860 W. T. J. Sullivan offered himself for missionary work in Japan, and was getting ready to go, but the war came on and stopped everything.

Rev. T. L. Foster came in in 1857. After the war he went to Illinois and spent some years there. This scribe began in November, 1858—forty years ago next November.

Revs. S. M. Thames and J. W. Boswell, D. D., entered on trial in 1859. My, my, how time flies!

Revs. G. W. Bachman and J. W. Poston began in 1860.

This is the list of the before-the-war preachers now in our Conference—nineteen in all. This list will grow shorter and shorter as the years go by, and pretty soon the last one will be gone. I don't know exactly why, but I lingered on this roll till bed-time, and made me out a list of those who began before the war, and lingered long on each name. I have known all these men since 1870, and some of them since along in the fifties. I have been on terms of the tenderest intimacy with some of them—Sage, Newsom, Foster, Sullivan, Wier, Harrison, Kendall, Stone, Thames, Boswell, and Bachman. I have never been thrown much in company with the others of this list. Kendall, Thames, Sullivan, Stone, have been my presiding elders. We are thinning out. Some day only two will be left, and then one of them will go. We will all come together in the city of our God. The last war will be over then. The victory will be won, and then we will have a palm and a crown.

I have not gotten beyond the Conference roll in our Minutes yet.

GILDEROY.

OUR DOMESTIC MISSIONS.

I am constrained to write upon this topic because of its growing importance. What I shall say shall refer to this work within the bounds of the North Mississippi Conference, and is not designed to reflect upon anyone—neither the Board of Missions, nor the men who are serving in these uninviting fields.

FIRST—THE FIELD.

There are vast stretches of territory in what is known as the interior of our Conference that are not as strong to-day, morally, as they were some years ago. The exodus to the West, and the constant moving from the country to the towns and villages, have taken away some of the best men and women, and in some localities schools and churches are suffering for lack of support. The United States revenue collector informs me that in a great many communities there are lawless men who run wild-cat stills and peddle out whisky to those who drink, and the good people seem to be powerless to stop the evil. He says that after an experience of nearly four years in this service, he is convinced that this particular form of lawlessness is largely on the increase. Many of our best people who live in these sin-cursed communities do not want to raise their children under such influences, and they sell their homes at a great sacrifice and move to town or to Texas, and thus the country is robbed of its moral strength. In a few communities there may be some religious progress, but I fear, from all the information I can gather, that the cause of an ascended Lord is weaker there than it was some years ago.

May it not also be true that in some communities there has been no exodus to town or to Texas, and yet the cause of education and the church has made no substantial improvement for years? The school-houses have no comforts, and the children barely make any progress from one short session to another. The churches, as a rule, have but little comfort in the Winter—an old stove, broken windows, no ceiling overhead, benches and floor dusty, and everything dreary and desolate as a deserted village. There are many noble people in those localities, but they are lacking in opportunity and breadth of view necessary to develop good citizens and intelligent Christians. But it should be remembered as an encouragement to every Methodist, that these sections have given us some of the best preachers and truest laymen and women we have. For this very reason, therefore, we must cultivate this territory, and save it to the church.

SECOND—THE POLICY.

I shall not discuss the policy of our present Board respecting its management of this home mission field further than to say two things: First, I sympathize with its desire to supplement the very meagre allowances which these brethren who serve these difficult fields receive; and, second, that I believe the time has come to adopt another policy. I do not pretend to say that my suggestions are more valuable than the combined wisdom of the members of our Conference Board of Missions, but I do believe that a different policy should be adopted. The present policy of sending certain brethren—in many instances brethren who can not be sent to stronger works—to these hard fields, and supplementing their meagre salaries with a donation of from $50 to $150, has not brought us satisfactory results; hence I urge, for the sake of securing that variety which is said to be the spice of life, if nothing more, that we pursue some other plan for a few years. Let us double our assessment for domestic missions, and send some of our strongest men to these fields, and maintain them for a period of years, and let the presiding elders give Saturday and Sunday to these weak places when he holds their quarterly meetings, and Sunday nights or week-day nights to the towns, and we will see a change in a few years. Doubtless the brethren who are now serving these hard missions are doing the best they can. If they had the means to purchase and circulate a cheap religious literature over their charges, and could equip a good school at some suitable point in each charge, the problem would begin to solve itself.

We have already been charged with caring for the towns and neglecting the country, and there is some truth in the charge. I know that we feel that the towns are the centers of influence and power, but we must never forget that our God has a watchful care over the country boy and girl who have not learned all the refined arts of modern society. There is something morally healthful in country air, and in the soil on a country farm, and we must help the parents of the country to train up and save their boys, and make men of them. When they become men and should want to move to town, they will become the salt to save it. The fact is, the salvation of our towns depends upon the stream of pure blood from the country. In North Mississippi we have no great cities whose crowded tenement houses and troughs of the "unemployed" present vexing questions to us, but we have a large country area whose people demand better service at our hands.

T. W. LEWIS.

A PLEA.

An idea has been suggested which will now be presented to the public. This idea is the establishment of a home for superannuated preachers and the widows and orphans of deceased ministers. The orphans of the State at large have an orphanage already well established under the control of the Methodist Conferences, and under the management of our brother, M. L. Burton. The grounds attached to the institution are spacious, and admit of enlargement of the present building to increased capacity; or there is ample room for the erection of a separate domicile, where there will be "rest for the weary."

It is suggested that a home be established in connection with and under the control of the managers of the Mississippi Orphans' Home, for those noble old veterans who bore the heat and burden of the pioneer days of Methodism, and who, now incapacitated through the hardships of the lives thus led for further active service in the rank and file, are like ancient war-worn steeds, turned out on the commons of public charity to eke out a miserable subsistence for the few remaining years that may be allotted to them.

If this asylum of rest is prepared for them, surrounded by childhood and youth, by refinement and culture, by ease and comfort, they may contemplate with serenity the approaching end of a long and profitable existence spent in the service of the Divine Master. Imagine then, these kindly, genial gentlemen of the old school, who were reared in the halcyon days of Southern chivalry, and under the "old regime" of love, many of them fathers and grandfathers. Their dormant affection will be aroused, and delight in expending itself on the lonely and loving little ones, providentially bereft of their parents. There is a kindred touch between youth and age, and in the society of these little ones, whom Jesus blessed, "their youth will be renewed like the eagle's."

There is but a meagre pittance allowed by the already overtasked Conference Board for the support of the widows and orphans of those preachers who have already been called to their reward. The proceeds of the Methodist Publishing House constitute the bulk of this fund, altogether insufficient for the needs of the recipients, leaving out of the question those luxuries which are so grateful to the declining years of all womanhood, particularly so, it may be imagined, to the bereft companion of an itinerant. Few have been her comforts. Ever in her pathway stood the huge phantom of unrest, whose unwelcome shibboleth, always sounding in her ears, precluded the possibility of a permanent abode. Many olive branches crowned her brow, infantile prattle, the chorus of weeping and laughter, resounding even through her slumbers, caused her ofttimes to start in her dreams. The "curse of the wandering foot," which fell upon her when she united her destiny to that of an itinerant preacher, constantly drove her "from pillar to post," until death released him and left her to maintain her numerous progeny and bear her sorrows alone. Too often destitution has followed on the heels of bereavement, and the wail of hunger, the cry for "bread" has been the iron that pierced her soul.

Too many times she would have gladly resigned "this pleasing, anxious being" had not the sustaining faith, the Christian fortitude, learned from him who followed in the footsteps of "the Man of Sorrows," sustained her under affliction, and through the darkest hours of her trial.

O Methodists of Mississippi, does not the sound of their weeping smite your ears? Does not the voice of Rachel, weeping for the sorrows of her children, penetrate to your hearts, through the comfort and luxury by which you are surrounded? Shall the descendants of these noble pioneers of Methodism, who blazed its pathway through the trackless forests of the South, fording her swollen streams and pillowing his head at night on the bosom of Mother Earth, with no covering other than the star-studded canopy of heaven: shall his children and grandchildren be allowed to grow up in penury and ignorance?

Vast sums are annually spent in self-indulgence by those who profess to follow in the "footsteps of Jesus," while a scant charity doles out a miserable pittance which serves to prolong the sufferings, but does not alleviate the condition of these widows and orphans.

Provide for these widows a home where, secure from the consideration of ways and means, their declining years may be spent in contemplation of that better land which is "across the river, under the shadow of the trees." Open wide the doors of a house of refuge for these children of worthy sires; give them advantages of Christian education and example; provide for all their temporal wants, so that they may realize the fruition of David's jubilant cry: "I have been young, but now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

To do this it is proposed to open up a subscription list in the columns of the NEW ORLEANS CHRISTIAN ADVOCATE (with the kind editor's permission, of course), and it is hoped with his concurrence. When a sufficient sum has been subscribed to undertake the work, then call for the money.

Other greater works than this have been helped on in this way; notably the payment of the missionary debt of the Parent Board.

When the object is well presented to the people, when the enterprise is fairly launched, but needs further help, perhaps some of our noble philanthropic men, whose hearts and purses are ever open to every good cause (such men as Peter James and Major Millsaps, of whom Mississippi and all true Methodists may justly be proud), will come forward, and out of the abundance with which God has blessed their honest efforts give enough to establish it.

An appeal is like a nail; it is necessary to clinch it in order to make it more effective. To do this the writer's name and amount subscribed will be forthcoming whenever the list is opened, headed by some responsible name, recognized as a leader in good works.

A. C. Y.

A VALUABLE BOOK.

CONFERENCE RIGHTS; or, Governing Principles of the M. E. Church, South, as Found in the History, Legislation and Administration of the Church. With Suggestions as to Hurtful Tendencies, Inherent Defects, and Needed Changes. By T. A. Kerley. Edited by Jno. J. Tigert, LL.D., Book Editor, M. E. Church, South. Nashville, Tenn.: Publishing House M. E. Church, South. Barbee & Smith, agents. 1898. Price, $1.50.

This book is an invaluable contribution to Methodist literature, and fills a gap in our ecclesiastical-legal writings which has long needed filling. It is a timely production. The various questions are ably and fairly presented and discussed, and while everyone may not agree with Bro. Kerley either in his line of argument or in his conclusions, the book may be read with profit by every itinerant and by every intelligent layman. One may not agree with all the changes suggested by Bro. Kerley, yet there are some changes in our economy or polity which ought to be made as suggested by him and from time to time suggested by others. Our church has grown beyond the anticipations of "the fathers," and some bands need just a little loosening, and some things need to be lengthened, and others to be more broadly defined or clearly defined.

Many of us have begun to think that all rights are centered in the General Conference or in the Board of Bishops, and the Annual Conferences are possessed of only certain or uncertain privileges or favors, as they may from time to time be conferred by those in authority. Bro. Kerley clears away errors not a few, and exposes some abuses which ought to be abolished. His excerpts from the proceedings in the Kelley-Hargrove case confirms the opinion heretofore expressed that all the proceedings in that case before the Committee on Episcopacy of the General Conference of 1894 ought to be published in book form, and the church at large be put in possession of all the facts preceding and accompanying that noted Report No. 5 of said committee. The excerpts showed me why a certain connectional officer only "read at" Bro. Kerley's book, and also why the protest against Report No. 5 was never published in the daily or the weekly Nashville Christian Advocate. A full report would doubtless reveal how a certain member of that Committee on Episcopacy "worked the rabbit foot," as a prominent delegate (clerical) from one of the Arkansas Conferences described the tactics resorted to in order to bring forth that Report No. 5. A general understanding of the facts in that case might prevent the election of some very undesirable aspirants for episcopal honors.

Every delegate to the next General Conference ought to have a copy of Bro. Kerley's book, and every true friend of our church ought to possess and to read this helpful volume. Its tendency is wholesome, and, if widely circulated, it will check some growing evils in our Zion.

T. L. MELLEN.

Canton, Miss., Feb. 16, 1898.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carthage, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

THE COST OF BEING A MEMBER OF THE W. F. M. S.: AND DOES IT PAY?

People naturally want to know results from their investments. Would that they were as careful to count the cost of worldly pleasures and needless luxuries as they are the gifts pertaining to the church and establishment of Christ's kingdom upon earth. Some say it costs too much to be a member of the Woman's Foreign Missionary Society. Let's see. Ten cents per month constitutes a member; not one dollar as formerly, as only the better class could afford the dollar in advance, while the poor paid $1.20. Those who are only able to pay dues should not feel that this is not worth while. The dues are the "bone and sinew" of our work, and is most important. This money goes into the general treasury, and it is used for the expense of our schools and salaries of our missionaries. You have but to look over the statistics to see what has been accomplished up to this, the twentieth anniversary of our work; then decide if the investments pay. Then we ask (do not demand) twenty five cents per member for the contingent fund. This money goes into our Conference treasury. The greater part is used to pay our own Conference officers. Our district secretaries' expenses are from $2.50 to $6 and $8 per month. Not many of them, if any, could afford this expense. They gladly give their time. This is only for correspondence and traveling expenses. All officers are required to attend the annual meetings. No provision is made by auxiliaries, except for delegates; hence the need for the contingent fund, and we trust it will be more promptly paid, as it doesn't always meet demands. Then five cents per member is asked for publication. Last year it cost $50 to print 1,000 copies of our Minutes. This fund has been so neglected that generally a supplement is taken from the contingent fund and advertisements solicited to defray the expense. Fifty cents per year is asked for the Woman's Missionary Advocate. You are not a full member without taking it. We can not become interested in that which we know little or nothing about. The motto on the January number is indeed true, "Know and you will feel, you will pray, you will give."

For several years special pledges have been made by the auxiliaries, because so many members didn't pay full amount of dues. This fund didn't by any means meet the necessities of our work. Doubtless half of our missionaries would have been called home (though the number is far too small now) had not this idea originated in the heart of some earnest, anxious worker. Still these extra pledges did not enable our Board to equip our hospital, employ Bible women and extend the work, so the plan of "Specials" was adopted, and has wrought wonders. In '95-'96 our Conference paid $2,890.15; in '96-'97, $4,411.88, largely due to specials. So many perpetuate the memory of precious children God has taken to heaven by adopting a heathen child and have it educated, and the majority who remain one year or longer in our schools become Christians and go out as witnesses for Christ among their own people. Only $40 per year is required to keep them in school. Our hospital at Sonchow is now supplied with iron bedsteads, by special gifts of $16. North Mississippi has a number of scholarships, day schools, and Bible women. These women are only paid $60 per year, and give their entire time to house-to-house visiting, reading, and teaching God's Word. They are being wonderfully blessed in their work, both in China and Mexico.

Again, as to the cost. We would have you know that it does not take a dollar to send a dollar to China. A dollar is worth more than a dollar when it gets there. They use Mexican currency: the silver standard. Exchange varies. A gold dollar often brings $1.50; silver generally brings a premium, often eighteen cents on the dollar.

MRS. W. M. MCINTOSH.

(To be continued.)

Selections.

I do not know of any single Christian to-day doing any work—any real work—who is not a diligent student of his Bible, who does not read the Bible as some of these business men read the fluctuations of the market. I do not know one of them who does not make the personal culture of the spirit as great a business in life as yonder athlete makes the training of the body in preparation for the race. I do not know one of them that does not cultivate an eager, earnest interest in the Christian fellowship, Christian testimony, and Christian service, bestowing upon them as much toil, and time, and thought as the world bestows upon its society engagements and its constant round of pleasures. The great difference between the Christian and the worldling is, not that one works and the other does not, but that the worldling toils and moils and dies, and the Christian toils and moils and lives for evermore.—Rev. R. F. Horton.

He lives longest who lives noblest. Life is not measured by heart-beats, but by good deeds. We do not doubt that many persons of less than threescore and ten have really had a richer and fuller existence than even Methuselah ever enjoyed. It is possible to crowd an age into a lifetime. Among the early dead there are multitudes who fulfilled their mission on the earth as truly as if they lingered on to wrinkles and gray hairs. Let us be mindful that the night cometh when no man can work, and diligently strive to do our duty while it is called to day.—Christian Advocate (Nashville).

It is said that John Wesley was once walking with a brother, who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow, over which a cow was looking. "Do you know," asked Wesley, "why the cow looks over that wall?" "No," replied the one in trouble. "I will tell you," said Wesley; "because she can not look through it. And that is what you must do with your troubles—look over and above them."—Churchman.

To have the advantage of an enemy, and yet abstain from using it, is to display true Christian magnanimity.

The loads that crush men to earth are not the ones that God places on their backs.

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YOUR MOTIVES.

Don't be too sure about your motives. They are very agile, cunning, deceptive. You hide, protect, defend, and shelter them. You seek alliances for them. You dress them up in pretty clothes. Your blood is interested for them. It is an old story how blind parents are to the fault of their own children. Sometimes when everybody else can see that your child is a mean little scamp, you are sure he is a lovely little angel. Just so it is with your motives. Don't be too sure about them.

Don't talk too much about your motives. It's a delicate business, this matter of your motives, and the fact is people are a great deal better satisfied with the judgment they form by watching your motives in action, than with anything you may say about them, or claim for them. It does no good at all for you to proclaim: "Now, my motive in this is perfectly noble and high. I am sticking this knife into my brother from pure love to him and the cause of Christ." Before God, I am actuated by pure love, and my wounds are the faithful wounds of a friend. My anger is indignation for the Lord of hosts. I call God to witness that I am upright, true, fair, loving, brotherly, acting in the spirit of Christ." You might as well save your breath. No wise man will pay the slightest attention to all these declarations. In fact, this kind of thing is disgusting to all right-minded men. It makes, and rightly makes, a bad impression. Intense zeal in a declaration of a good motive raises suspicion of a bad one. The fact that you feel a necessity of professing a high and good motive is indication that you perceive a bad or doubtful look about the act it produces. Do what you do in demonstration of the spirit of Christ. That will go a great deal farther than any loud professions.—Christian Guide.

HOW TO GET TEACHERS.
Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

Christ, laid hold of faith in to-day, will sustain us in the overflowing of the waters to-morrow. Though now, in the full flush of youth and health and strength, every nerve instinct with intense vitality, we can not look at death without pain and shuddering, let us not fear. Dying grace will come with dying. God, who hath so loved us, will not leave us then. A father does not caress his child through the long Summer day to abandon him at nightfall. Darkness may veil him from the little one's sight, or slumber lull him to temporary forgetfulness, but his loving-kindness wraps his child about, in the still hours, and a fatherly presence is in the house for good.—Gail Hamilton.

On a certain occasion George Fox, the founder of the Society of Friends, said: "Wherefore, I let the thing rest, and went on with my work." There is the secret of usefulness and happiness. Many things in regard to which we are troubled are purely speculative. If we knew them, they would only gratify our curiosity. Let these problems rest. Life is work—service. Life is pre-eminently a practical affair. Devotion to God's duty and mission brings success. Work is the best cure for "the blues." Cheerful activity drains off melancholy as a pure stream flowing through a marsh floats off the ooze and scum. Let it rest, and go on with your work.—Texas Advocate.

Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool out of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—Beecher.

Lord Jesus, who came from heaven to earth to call us, wean us from earth that we may ascend to Thee in heaven. Thou hast left heaven for love of us; forbid it that we should not leave anything or everything for love of Thee. Thou sinnest earnest into contact with sin for us; enable us for love of Thee to repent and sin no more. Amen.—Phillips Brooks.

PREAMBLE.

Realizing that in the opinion of many, we need a change in church polity, and fearing that changes radical and more far-reaching than would be mutually beneficial might be inaugurated, and perhaps even effected; therefore, considering the usefulness of the layman to our system in working out its success, and believing that since the layman has had equal rights and privileges in the law-making body of the church, he should also have part in the most vital of all its interests; the most vital to himself, as well as to the ministry; and believing that the layman has not proven himself unequal to the task that has been committed to him; neither that we fear that they will fail the church in years to come, nor that they—the men who have given to support the institutions and labored to further the cause of Methodism are either disqualified or incapacitated for the positions of honor and trust which the church has to bestow—and considering the fact that the episcopacy is always willing to receive all possible light on so delicate a subject as the arranging and stationing of his men; and that we have laymen in each presiding elder's district whose intercourse with the Bishop and council would be mutually helpful; and, whereas, the theory of admitting laymen into the cabinet meetings of an Annual Conference is in perfect harmony with our present itinerant system; therefore, be it

Resolved, That we, the Louisiana Annual Conference, memorialize the General Conference, at its next session, in May, 1898, to take measures for the introduction of one layman from each presiding elder's district, who, with each presiding elder, shall constitute an advisory board to meet with the episcopacy, in that capacity, in his deliberations, when arranging the works, and stationing the ministry of the Annual Conference.

Resolved, That the delegates from this Conference be requested to urge the matter before that body.

(Signed) WM. B. VAN VALKENBURGH,
J. S. SANDERS.

Crowley, La., Jan. 8, 1898.

"These delegates are supposed to be elected, one from each district, by the District Conference, to represent, each the needs of his own district, at the Annual Conference next preceding his election, he thus having the time to thoroughly acquaint himself with the needs of the district by the time the Annual Conference convenes, besides giving to the membership a more direct representation before the appointing power of the church, he—this delegate—in his official capacity being also expected to receive petitions, protests, or other such papers as the membership of the church may wish to present before the Bishop's cabinet."

Gather off your beech trees, in the budding Spring days, a little brown shell, in which lies tender green leafage, and if you will carefully strip it, you will find, packed in a compass that might almost go through the eye of a needle, the whole of that which afterwards in the sunshine is to spread and grow is the yellow-green foliage which delights and freshens the eye. So in Christ—to be unfolded through slow generations, in accordance with human experience and wants, is all that men can know or need know concerning God and themselves, and the relations of both—their duties, their hopes, their fears, and their love.—A. Maclaren.

FROM THE WORK.

SHAW, MISS.

From all I can learn more than usual prosperity is attending the labors of the preachers in the Delta. Our indefatigable presiding elder, J. W. Dorman, is winding up his first round quite satisfactorily. The district is more hopeful than it was four weeks ago. Another overflow seemed inevitable, but that has passed, and both preachers and people seem to have a new lease on life.

Cleveland is faring well under the administration of Dorsey. Pittman and Shelby are mutually pleased. Murrah at Clarksdale is getting material together for the new church. Cunningham is working like a Trojan to build a church at Leland. It is the only town of any size in the Greenville district where we have no church. Crowe is renewing his youth at Arcola and Hollandale. Bro. Thomas is keeping up the fine record made last year. As to the other brethren, this deponent knoweth not.

The [illegible] is in fairly good shape. In a few weeks we will put in new pews; some new lights have already been added, and the parsonage has been made a thing of beauty. A little paper and paint will bring about a great change in the appearance of a home. Our Sunday-school has recently purchased a library of fifty volumes. This is a small beginning, but it is a beginning.

We are well into our third year at this place. God has given us assurance of his favor, and we are looking forward to the day of harvesting with joyous hearts.

Before I close allow me to say a word in reference to the work of Bro. Bachman, who has recently made a visit to the southern part of our district. He is doing a fine work, and is now emphasizing the Sunday-school library. It will be to the interest of all Sunday-schools which have no libraries to correspond with Bro. Bachman on this matter. The Sunday-school Board offers to pay one-third of the cost of libraries up to the amount of $15, as an inducement to those schools which have no library. So by getting the library now, the books can be had for less than thirty per cent. of their retail price. So now a good library of fifty volumes, consisting of books selected by competent judges and suited to all classes, is within the reach of our smallest schools. If you have not the money on hand to pay for them, get several young people to advance a dollar each, which they will gladly do, and refund the money as it is raised by the school. A plan like this will work most anywhere. Let us go at this work in earnest, and God only knows how far-reaching it may be!

E. S. LEWIS.

Rev. C. F. Emery, Biloxi, Miss., Feb. 22, 1898: "The pastor, on his return to this charge, was most kindly received by his people. Recently a large number of friends visited the parsonage, bringing with them all sorts of good things, cash included, and from 3 to 10 P. M. the pastor and his wife held an informal levee. Everybody had a merry time, and the occasion was such an enjoyable one that the recipients sincerely wish for 'many happy returns.' Notwithstanding the fact that there are fewer visitors to Biloxi than last year at this season, our congregations have been usually large. Recently there were counted over fifty communicants at the Lord's Supper. The Sunday-school, under the zealous and efficient management of Rev. D. L. Mitchel, has taken on new life within the past few weeks, and the attendance has increased nearly fifty per cent. We have had four accessions on profession of faith, and six by certificate. On page 31 of the Conference Minutes, Biloxi Church is charged with a decrease of 47 members. This is misleading. The loss of 77 members, as reported by me at Conference, was accompanied by a note explaining that this was due to making Biloxi a station, the said 77 members belonging to the Ocean Springs Church. As a matter of fact, last year we reported 30 accessions, the same being a net increase in the membership of about thirty per cent. In spite of Sunday excursions, Sabbath desecration, and the general demoralization that characterizes everywhere communities that are under the domination of Roman Catholicism, Protestantism is gaining ground here, and the work of the Master is prospering. It is with profound regret that we chronicle the absence from our first Quarterly Conference, held on Feb. 20, of our beloved presiding elder, Rev. C. A. Powell, who is sick. He has been in bad health for some time, and the prayers of his brethren and of all good people everywhere are for his speedy restoration to health. I feel safe in saying that the preachers of the Seashore district will gladly do all in their power to relieve him, as far as possible, from the duties of his office, in order that he may have opportunity for complete rest and recovery."

Rev. Robt. L. Phillips, P. C., Waynesboro, Miss., Feb. 21, 1898: "On Saturday, Feb. 19, Dr. C. G. Andrews, our new presiding elder, held the first Quarterly Conference of Winchester circuit. It being a rainy day, some of the stewards were absent, but reports were encouraging. The spiritual life of many of our people was manifested by daily Bible reading, family altars, mid-Winter prayer meetings, Sunday-schools, etc. Epworth Leagues, Sunday-schools and missionary societies are being organized. We had an old-fashioned quarterly meeting, preceded by prayer and fasting, Friday. Results: Our presiding elder preached four moving sermons for us, the altar being crowded with penitents several times. It was a genuine revival. Saints were edified and made stronger for the Master's work. God grant us a continual revival that will move our hearts, hands, feet and pocket-books and reservedly to his service. Our people loved life. Carley; they are learning to love Bro. Andrews. Pray for us."

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THURSDAY, MARCH 3, 1898.

The seed of a single word
Fell among the furrows deep,
And the sower never an echo heard;
But the blessed Spirit's quickening rain
Made a golden sheaf of precious grain
For the Harvest Home above.
—F. R. Havergal.

Entire self-control is never attained at one leap or by a few spasmodic efforts.

We miss many an opportunity to do good by waiting for chances to do some great thing.—Selected.

The grace of the Spirit comes only from heaven and lights up the whole bodily presence.—Spurgeon.

It is ever my thought that the most God-fearing man should be the most blithe man.—Thomas Carlyle.

A person may be rich, and great and learned, and honored, and still not be happy. The way to be happy is to be good.—Exchange.

I have read the Bible morning, noon and night, and have ever since been the happier and better man for such reading.—Edward Burke.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

You will never understand the true significance of life otherwise than by considering it as a training-school for the university of the skies.

To enter into the world, and there live firmly and fearlessly according to your own conscience, that is Christian greatness.—F. W. Robertson.

The gloom of disappointment may be transformed into the torch of hope, but it takes the grace of God co-operating with a submissive will to do it.

It is hard for a man who spends a hundred dollars a year for cigars to understand why it should take so much money to keep a woman in gloves.—Exchange.

Our fellow-creatures can only judge of what we are from what we do; but, in the eyes of our Maker, what we do is of no worth except as it flows from what we are.—Samuel T. Coleridge.

However much charity you may bestow through the medium of an organization, you miss much of the blessedness of giving if you never come into sympathetic contact with the suffering and the sorrowing.

When Epictetus was told that some one had said certain evil things of him, his reply was, "He was ignorant of my other faults, else he would not have spoken of these alone." Some Christians would be vastly improved by cultivating the spirit of that heathen.

SOUL-WINNING.

Ministers are supposed to be, and ought all to be, successful "fishers of men," having gifts differing according to the grace of God; but he who would lay all the responsibility of soul saving upon the shoulders and consciences of preachers has grossly misinterpreted the Scriptures. Everyone who names the name of Christ ought in some measure to participate in this glorious, heaven-appointed work. Christ's design is that each and all his followers shall be witnesses for him. He declares plainly, "He that gathereth not with me scattereth abroad."

The fact is, every man or woman who enjoys the favor of God ought to manifest deep concern over the condition of sinners, and to feel moved to do something for their rescue from the paths of destruction. Almost a sure sign of spiritual deadness is indifference to the spiritual needs of our companions and neighbors, and disinclination to soul winning.

One of the surest ways to keep from backsliding is to work with might and main for the conversion and reclamation of our fellow men. "He that waters shall be watered also himself." It is doubtful whether a believer who rarely prays for or concerns himself about the salvation of others has enough religion to save him, for he who loves Christ must love his fellow-men.

The mission of the church is not merely to save those already in it, but also to convert the world. But how can this be accomplished, how can extensive conquest be made, unless each contributes some share of effort and influence towards the mighty end? Generals can not do all the fighting. It is their business to give wise direction to the energies of the armies under their command. Similarly a pastor in an ideal—that is to say, in a perfect—state of ecclesiastical life is a general in charge of an enthusiastic and well trained army bent upon conquest.

It is a lamentable fact that in many—might we not say, most?—churches, leaving out the preacher and his wife, the soul winners can be counted on the fingers of one hand, or at best of two hands. The rest of the membership (at least a part of them) help to support the church, and attend service with some regularity, but do absolutely nothing to win new converts. No wonder, then, that progress is in many instances exceedingly slow.

Some who might be enlisted in this blessed work remain idle because of the false notion that this is exclusively the preacher's business. Others desire to do something for the Lord in this way, but hold back through self distrust and self-depreciation. The Lord can use every man who is willing to be used. Christians ought to make it a rule to pray statedly and constantly, not only for their fellow-men in general, but for certain sinners and backsliders in whom they are interested, remembering that the fervent, effectual prayer of the righteous man availeth much. Such prayer ought to be followed up occasionally by an earnest talk on personal religion with each person we are concerned about. Mr. Moody has long made it a rule to speak to some one every day on the subject of personal salvation, and many have been turned to God thereby. Those who maintain a vital relation to Christ are sure to have some impulse to tell others of what great things God hath done for them.

Little is said in Scripture of the Apostle Andrew, but in almost every instance where he is mentioned he brings some one to Christ. As the paralytic was borne of the four to the Master, so ought Christians to unite in bringing the sin sick to the Lord on the wings of prayer and faith and personal effort.

If we be true disciples, we must say by our lives and in word to those who know not Christ, "Come thou with us, and we will do thee good, for the Lord has spoken good concerning Israel."

The grandest work any man can do is to rescue a soul from the power of Satan. It is work that angels might covet. Before we can win men to Christ, however, our lives must be pure, and our love an abounding stream. No man can teach until he has been taught. Here we can not use force, or guile, but love which conquers all things.

"The only way of gaining souls," says Dr. Joseph Parker, "is by winning them. He that is wise in everything but soul gaining in not wise. A man can not healthily affect the souls of others until his own soul is in the right mood and in the right relation to God."

Let us remember that "they that turn many to righteousness shall shine as the stars forever and ever."

FRANCES WILLARD MEMORIAL SERVICE.

Last Sunday afternoon, at Rayne Memorial Church, a memorial service was held for Miss Willard. Notwithstanding the inclement weather a very large congregation was present. The sombre drapery of the ordinary funeral was conspicuous by its absence. Evergreens and white flowers were abundant about the pulpit and inside the chancel, while a huge white ribbon extended clear across the chancel with the following words in gilt letters emblazoned upon it: "For God and Home and Every Land." The devotional exercises were conducted by Dr. J. T. Sawyer. Mrs. Mary Reed Goodale, president of the Louisiana W. C. T. U., presided, and made appropriate remarks. Addresses were made by Mrs. Caroline E. Merrick, Mrs. Alice M. Zable, Miss Frances Griffin, of Alabama; Mrs. Wheatley, of Chicago; Mrs. F. A. Lyons, Dr. J. T. Sawyer; Rev. R. E. Steele, of the Presbyterian Church; Rev. R. S. Hawkins, of the Christian Church; Rev. A. G. Bakewell, of the Episcopal Church, and by the editor of the NEW ORLEANS ADVOCATE. An appropriate service of song was well rendered by a choir composed of representatives of different churches.

THE SUNDAY LAW IN DANGER.

We desire to call attention to the fact that the Sunday law is in danger at the hands of the Constitutional Convention, now in session in this city. The proposition is to embody in the new Constitution a clause prohibiting the Legislature from passing a Sunday law except for localities which by a majority vote petition for such legislation. If we do not mistake the signs of the times, there is strong probability that this measure will be adopted. We, therefore, call upon the friends of the Sunday law throughout the State to rally at once and marshall their forces. Let mass meetings be held; let petitions be gotten up; let letters and telegrams by thousands pour in upon members of the Convention. And there is no time for delay. Whatever is done must be done quickly. We do not deem it necessary to go into any process of argumentation on this subject. Methodist people do not need any argument on the subject, and no words of ours would have any weight with those who are bent upon the destruction of this bulwark of American civilization. Let no one wait for another. Let everyone consider himself a committee of one to do whatever in his power lies to avert the impending danger. If this measure is not defeated, this city and a large part of South Louisiana will be cursed with all the evils of a continental Sabbath for generations to come.

A NEW BOOK.

CONFERENCE RIGHTS; or, Governing Principles of the M. E. Church, South, as Found in the History, Legislation and Administration of the Church, with Suggestions as to Hurtful Tendencies, Inherent Defects, and Needed Changes. By Rev. T. A. Kerley. 12 mo. 398 pages. Price, $1.50. Nashville, Tenn.: Southern Methodist Publishing House.

The subject of this book, as the author remarks in the preface, "lies in the region of ecclesiastical controversy," and he assumes in the outset that "the most prolific source of disagreement and contention among us is the relative rights and powers of the episcopacy, on the one hand, and the General and Annual Conferences on the other."

The opening chapter discusses the origin of the episcopacy and church government, animadverts upon apostolic succession and papal pretensions, proof being adduced to show that at first bishops and presbyters were identical, a bishop being simply "primus inter pares;" and also mentions four elements of changes in the episcopal form of church government, high praise, however, being bestowed upon its efficiency and possibilities for usefulness. The author rejects the belief that there are three orders in the ministry, as well as the view that the episcopacy is a co-ordinate branch with the General Conference. He manifests, we think, undue alarm as to episcopal claims and tendencies in our church, and favors such limitations of episcopal authority and prerogative as would, in our humble judgment, greatly injure the usefulness and destroy the superiority of our form of church government. If bishops were unprincipled politicians, desirous merely of fame and fortune; if they made the extravagant claims of the Roman hierarchy, then there would be good cause for holding them to more rigid account.

In Chapter I. the author graphically traces the origin and development of the government of English Methodism, showing that, as the founder and father of Methodism, Mr. Wesley held a unique place, and that he exercised extraordinary powers in consequence.

The origin and adoption of Conference government in American Methodism is next discussed at considerable length, the position being taken that Episcopal Methodism in America was organized as a distinct and separate body from English Methodism in accordance with the plans and wishes of Mr. Wesley, Bishop Asbury being acquitted by the writer of the charge of hardheadedness and over reaching ambition in the part he took in establishing a church independent of Mr. Wesley. Here the author takes issue squarely with Dr. Tigert in his constitutional history, as he does also respecting the designation and authority of the Christmas Conference of 1784.

Among other subjects treated are the veto powers of the Bishops, the rights and powers of the ministry, the duties and rights of local preachers—the last two mentioned being burning questions just now—and the relation of laymen to the government of the church. The author favors permitting laymen to participate in the passage of ministerial character, and thinks they ought to be represented in the Bishops' cabinet.

Over sixty pages are devoted to a discussion of the legal questions involved in the famous Kelley-Hargrove case.

The volume in hand evinces much thought, painstaking investigation, and thorough acquaintance with ecclesiastical history. The author has decided convictions upon the matters treated of, and does not hesitate to express them, the positions of those who differ with him, however, being stated with decided fairness. Though we dissent emphatically from some of the author's conclusions, we commend the book for its candor, its clear statement of facts and issues, its suggestiveness, and for the admirable spirit it breathes. It contains much that is worthy of attention, and will not fail to interest wide-awake laymen as well as preachers.

Did you ever think of roses for the living? Many heap roses upon a coffin when the form within is lifeless and knows nothing about it. Do you do this? If so, you doubtless think of the opportunities to show love and appreciation before death took your friend away. Pray do not again keep roses for the dead, when it is best to give them to the living. Give roses to beautify homes, to beautify minds, to beautify hearts; roses of all colors, roses of knowledge, roses of sympathy, and roses of love. They gladden hearts. They lessen trials, increase happiness, and sweeten life in every way. They help those who receive them to grow purer, nobler, and more heavenly minded. They benefit you more than words can tell. Blessed is the cheerful giver—he who gives time, money, instruction, kind words of sympathy, or anything else for the good and ennobling of others. Yes, strew roses of knowledge, roses of peace, roses of happiness, and roses of love.—The Baptist Helper.

The Lutheran Observer tells of a pastor who was informed by one of his members that all she knew of infidelity she had learned from his sermons. This was a revelation to him, and started searching inquiry, and led him to preach with more positiveness and directness. The minister's business is to inculcate faith, not doubt. He is to set forth the positive, rather than the negative, side of truth.—Presbyterian.

POSSESSIONS.

In counting up our wealth we leave out the most important items. Bonds and stocks and notes and cash, lands and mines and fleets—these do not constitute riches. Far higher in rank are the riches of thought and feeling and imagination; and higher yet the riches of character, to which all these things may be made tributary, but to which they rarely are. When they are not, how little they really avail! They count for the moment, they sparkle on the surface. But depth and permanency are not with them. There is wealth in love that often makes a millionaire. There is wealth often in sorrow and failure rightly used. They may be forced to yield a revenue such as joy and success are wholly powerless to produce. Earth is crowded with the possessions of the good man, for he draws enjoyment from all the works of God, and heaven itself flings down into this life golden anticipations. There is no need, then, that anyone should count himself poor. Everyone has an estate the right administration of which will task his powers to the utmost, and only as he gets help divine can he discharge his heavy responsibility.—Zion's Herald.

A BITTER WORD.

A bitter word dropped from our lips against a brother is like a pistol flred among mountains. The sharp report is caught up and intensified, and echoed by rocks and caves till it is like thunder. So an unkind word, in passing from month to month, receives progressive exaggerations, and, snowball like, increases as it rolls. Scandal mongers are the persons who tear the bandages from social wounds and prevent their healing. A whisper word of slander is like that fox with a firebrand tied to its tail, that Samson sent among the standing corn of the Philistines; it brings destruction into wide areas of peace and love; evil speaking is like a freezing wind: it seals up the sparkling waters and tender juices of flowers and binds up the hearts of men in uncharitableness and bitterness of spirit, as the earth is bound up in the grip of Winter.—Catholic Review.

PECULIARITIES.

Some people pride themselves almost unconsciously upon various peculiarities or idiosyncrasies of disposition or temperament. They are theirs, therefore let the earth keep silence. If these same peculiarities or idiosyncrasies were manifested by others, however, they would probably be the first to frown upon them, so easy is it to measure oneself with one yardstick and others by quite another. We should ever remember that there can be no right, natural or acquired, which gives us the prerogative to indulge in that which we would not tolerate in our neighbor.—Our Young People.

The religious press is becoming more than ever a power for good. It has made rapid progress during the past twenty-five years. It has improved in every department, and for the most part discusses problems, social and religious, with ability, tact and judgment. It deserves greater support than it is receiving. No church can afford to dispense with its journals at this time. They may not be perfect, but they are an agency necessary for the maintenance, development and extension of denominational life, polity and doctrine, as well as for the building of Christian character in the individual membership and in the home.—Presbyterian.

George Muller, the founder of the Ashley Down Orphan Homes, now in his ninety-third year, bears remarkable testimony to the power of prayer. He has never, he declares, asked a human being for a penny, but he laid the necessities of the work before God, and the answer came. He has received in all, for his orphanages and for schools and missions, more than £1,400,000 during the sixty-two years in which he has been engaged in this work.—Central Methodist.

Keep your conscience clean toward yourself, your neighbor, your God, and no weapon that is formed against you shall prosper. Clouds, darkness, persecution, death, may come, but God will bring forth your righteousness as the light and your judgment as the noonday.—Exchange.

We have repeatedly stated in these columns that the consumption of alcoholic liquors in this country, bad as it is, is not increasing per capita. Our statement is confirmed in a recent able editorial upon the subject which appeared in the Boston Herald, of this city. We learn therefrom, according to Mr. Bateman, the head of the commercial department of the Board of Trade of the United Kingdom, that the United States is the most temperate of the civilized countries. The production and consumption of spirits with us have been for some years decreasing; in fact, it may be said generally of the three alcoholic beverages—wine, beer and spirits—that the consumption of wine and spirits is distinctly decreasing, while the consumption of beer, having regard to the increase in population, has not perceptibly increased.—Zion's Herald.

Whatever thou wouldst have ask God for it. Whatever thou hast already ascribe it to God. He is not worthy of new blessings who is not grateful for those already given. The streams of heavenly blessing cease to flow down to us when there are no returning streams of gratitude and praise to God. Lovingly lift up thy heart to God and cling to him.—Gerhard.

NOTES.

Carondelet Street Church looks bright and cheery with her new dress on.

***

Col. A. L. Holt, of Yazoo City, made an appreciated call at our office recently.

***

The Countess di Brazza attended the Willard memorial service last Sunday afternoon.

***

We had the pleasure of a call recently from Rev. J. Wesley Chambers, of Whitworth College.

***

Rev. W. M. Stevens has made a good beginning on his new charge at Lake. The outlook for the year is bright.

***

Rev. R. M. Blocker spent a part of last week in the city, and let the light of his countenance shine into our den.

***

Rev. C. T. Munholland has made a fine beginning on his charge. He has very much endeared himself to his flock, and has in proportion to membership one of the best prayer meetings in the city.

***

We learn that Central Church, Meridian, is enjoying great prosperity under the pastorate of Dr. Henry W. Featherstun. Congregations are large, and the church is moving steadily forward along all lines.

***

The Jackson district, under the wise leadership of Rev. R. D. Noreworthy, is in a prosperous condition. The preachers are all at their post and doing faithful work. In several instances there has been a voluntary increase of salary.

***

Rev. R. S. Isbell writes: "I was warmly received on my work and am much encouraged; large congregations at every point, and increasing. My Sunday-schools have doubled in numbers. Have received several into the church."

***

Mrs. Mary Reed Goodale, Louisiana State president of the W. C. T. U., made a gospel temperance talk at Parker Memorial Church last Sunday night. It was highly appreciated, and we hope will be productive of lasting good. Mrs. Alice M. Zable also made a brief and timely talk.

***

Bishop Charles B. Galloway preached a magnificent sermon last Sunday to a congregation that filled the pews and aisles, and overflowed into the vestibule; and at night delivered a masterly address on Methodism. The Bishop is truly a master of assemblies. His sermon was full of great thoughts simply and elegantly expressed. The lecture was as fine and finished an oration as one could wish to hear. Great as a Bishop and preacher, he is greater as a man. Too broad for a bigot, and too great to be a partisan, he is to day one of the foremost citizens of Mississippi and of the entire South. Charming in the pulpit and on the platform, he is no less so in social intercourse. Mrs. Galloway accompanied the Bishop on this visit and fascinated all who met her.—Carrollton (Miss.) Conservative.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

GRENADA COLLEGIATE INSTITUTE.

I have never had so fine a student body in our college at Grenada as now. The most praiseworthy ambition for excellence prevails in every department throughout the college. Our teachers are experienced and in every way capable. We have no "Prof. Berlin," or "Madam Delsarte," or "sweet girl graduate" in our faculty, and will not have so long as I am the president. I have studiously and purposely avoided such teachers. Every member of the faculty is a Christian and a Methodist, and the directress of the Conservatory is the leader in the religious work of the college. The elocution and physical culture teacher was taught by Prof. Merrill, of Vanderbilt, and in New England Conservatories, and is sensible, and practical, and truly religious. Pupils who enter, if they continue in school at all, return again to us because they know what to expect. Nearly every member of my advanced classes are pupils of other years. If I could be accused of having a hobby, my hobby is English—our mother tongue—the greatest language ever spoken by man. To show what a Conservatory of Music can be made without "Prof. Berlin," it is only necessary to state that in this department alone we have 105 pupils, and employ five teachers.

What the college needs is enlargment and endowment. When I took charge, four years ago, I announced that it was my purpose to make the school for the girls of North Mississippi what Millsaps College was for the boys. I have steadily adhered to this purpose. Each year we have steadily advanced in grade, in attendance, and in improvements and appliances for teaching. It goes without saying that a Conference so large as ours needs at least one female college, and that we are well able to equip and endow it. The time was when the boarding department and the "extras" in female colleges paid well, and thus maintained the literary, but this time has now passed. Present methods, facilities and teachers are none too good, but they will be much worse in the next few years unless the strong arm of the church extends the too-long delayed help in a positive and substantial way. It is no little thing to establish and run a first-class college. When the State undertakes to establish and run a college, male or female, it must needs set aside annually an appropriation of from $20,000 to $40,000. Is the church to be guilty of proposing to furnish equal advantages without funds at all, or with only such a pittance as a low rate of tuition can furnish? Such a thing is worse than child's play, and yet this very thing is proposed all over the country. The matter resolves itself into this: we must either do something for our girls that is worthy of our great church, or turn their higher education over to the State, as we have their primary and intermediate education to the public schools.

No greater question than this confronts the church to day. Indeed, the question is a vital and far reaching one. All that has ever been said about woman's power and influence does not tell the whole truth. Shall we continue to do indifferently, or entirely turn over to the State this vital work of fitting our daughters to become the home-keepers and mothers of future generations? Endowment is imperative from another standpoint, namely, the permanency of our female colleges. Year by year competition is increasing from the State and from inferior and independent enterprises, of large pretensions, but of shoddy work, and in the near future will make fair and honest college work an impossibility outside of an endowed institution. Many of our people are now being deceived, and only wake up to the truth when it is too late to correct their mistakes.

Methodism and the church is here to stay, for the Christ himself said: "The gates of hell (death) shall not prevail against it." Our female colleges ought to be and are a part of the church, but as they are now they can but be ephemoral. Every college should be founded and built for the centuries, as enduring as the church itself. This can not be without endowment. We had just as well open our eyes to the situation and begin the work of meeting the emergency. We need not expect large gifts from the men of means till the need is made fully apparent, and the church gets this matter on its heart and conscience. The Grenada Collegiate Institute is the only school interest that the North Mississippi Conference has of its own. We have an excellent plant, well located, and with no indebtedness on the property. The Methodists of North Mississippi can endow this college if they will. Who will be the first to give $50,000, $25,000, $10,000, $5,000, $1,000, or even less, to start the ball to rolling? J. W. MALONE.

DEPARTED.

Rev. Frederic Alexander Ross, L. E., of Tuscumbia, Ala., died at the residence of his son, Mr. Frederic W. Ross, Canton, Miss., February 25, 1898, in the eightieth year of his age. Several strokes of an apoplectic nature had prepared the household for his sudden death. He walked from his room to the breakfast table, where he was stricken. His daughter helped him back to his room and bed. Before the physician came the good man was gone. For months he had been longing to go and be at rest. His end was peace and everlasting salvation.

T. L. MELLEN.

People who live in the country should keep Salvation Oil, the infallible antidote for the poisonous stings of bees and wasps.

GONE HOME.

Dr. W. D. White, brother of Revs. B. F., T. B. and H. O. White, of the Louisiana Conference, died in peace at his home here last Thursday, Feb. 24, at 2:45 p. m. By his death the M. E. Church, South, and Vermilion parish sustain a great loss, for he loved the church and was faithful to its interests, and no man living has done more good in this parish.

The funeral services were conducted at his late residence and the church by Rev. Jno. A. Miller and myself; Bro. Miller delivering the address. The body was laid to rest with Masonic honors in the Masonic Cemetery in the presence of a large company of friends and relatives who mourn his loss. He leaves a wife and eight children. Truly a good and much-loved man has gone to his reward. A. S. J. NEILL.

Abbeville, La., Feb. 28, 1898.

The Texas and Pacific run free chair cars daily to Memphis and St. Louis.

NOTICE TO PHYSICIANS.

We are very much in need of a good physician at Rocky Springs, Miss. We have had two here for a number of years; one of them has made his fortune and saw a good opening on the railroad and left us. Dr. Davis, who is still with us, can not do all the practice, and I have been requested by some of our best paying people to see if I could assist in getting a good, reliable man. We want a man of experience and one who don't drink, gamble, or use any bad language. We have a M. E. Church, South, in the place, a high school, postoffice, with mail every day. We are eight miles from the railroad, and in a good community. Physicians will do well to write me at once. J. N. WARE, P. C.

Rocky Springs, Miss.

CHURCH DEDICATION.

Sunday, March 13, 1898, has been fixed for the dedication of the new M. E. Church, South, at Gouldsboro, La. The hour for service will be 3:30 P. M., Rev. John T. Sawyer, D. D., preaching the sermon and Mr. T. O. Adams leading the singing. The Methodists and friends on both sides of the river are cordially invited to attend. The Richard street ferry goes direct to Gouldsboro. Those who prefer to go by way of Algiers or Gretna will be carried to the church on the street cars running between those towns.

CHAS. T. MUNHOLLAND, Pastor.

TO THE PREACHERS OF FOREST DISTRICT.

As district secretary of the Leagues, it is my duty to send in a report to the State secretary. To do this I wish every preacher in the district would please send me, first, the number of Leagues in his work; second, the number of members; third, the amount contributed for benevolent purposes.

Our State Conference is to be held in Meridian this year, and it is expected of each League that they raise five cents per capita towards defraying expenses of said Conference. Please attend to this at once and report to me, that I may send in my report in time.

D. P. BRADFORD, Dist. Sec.

Newton, Miss.

MISSISSIPPI STATE LEAGUE CONFERENCE.

This body will meet in Central Church, Meridian, April 14. The Committee on Entertainment must have the names of all who expect to attend, that suitable homes may be provided. Let pastors and League presidents everywhere see to it at once that this is carefully attended to. Please do not overlook this. Let delegates themselves see that the committee knows of their coming. You are more than welcome; but we want to know of your coming, that we may have a good home ready for you. If you intend to be present at the Mississippi Sunday school Conference also, which meets on April 13, please so state.

We must have this information before the first day of April.

In behalf of the Committee on Entertainment.

SALLIE SMYLIE, Chair'n.
RENA STUART, Sec.

Opera singers and public speakers can keep their voices clear and strong with the family remedy, Dr. Bull's Cough Syrup.

LEAGUE CONFERENCE.

The District League Conference for the Aberdeen district will be held in Tupelo, Miss., March 18-20. The preachers and young people of the district are earnestly solicited to attend. Ample provision will be made for the entertainment of all who come. We will be delighted to have the editor of the ADVOCATE with us. Please come, Doctor.

S. M. THAMES.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

NOTICE.

The Durant District Preachers' Meeting will be held at Durant, Miss., March 23 and 24.

J. S. OAKLEY, P. E.

NOTICE.

Mrs. H. A. Moore, of Morton, Miss., has been elected district secretary of the Brandon District Woman's Foreign Missionary Society. All societies on Brandon district will please report to her.

ADDIE V. MARSHALL, Pres.
SALLIE SMYLIE, Cor. Sec.
W. F. M. S., Miss. Conf.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

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TESTIMONIAL.

LINDEN, ALA.

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JOHN LEWIS CHILDS, Floral Park, N. Y.

Epworth League

BY H. N. HARRISON.

March 6.—PERSONAL WORK.

(Acts viii. 26-40.)

1. The Holy Spirit gives us true leading and directs us to personal work. If we are wholly given up to him as was Philip, he will direct us unerringly to some anxious, seeking soul. The Ethiopian eunuch was in the dusty desert reading and revolving the words of Isaiah the prophet. God's eye was on him. He was coming to his assistance with the true light. Presently a person makes his appearance on the scene. It is Philip, the evangelist. He had left a great revival in the city of Samaria, sixty miles away, in order to talk to this man about the King's business. Here we have faith and unquestioning obedience. Philip must leave a successful revival and go and talk to just one man. God knows best. When he saw him in the desert, he ran—ran and joined himself to him.

"Take my feet, and let them be
Swift and beautiful for thee."

Then the Scripture was made clear to him, for "the entrance of thy words giveth light." The Ethiopian eunuch was converted, became a child of God, was baptized, and became the first Christian missionary to the Dark Continent, A. D. 34.

2. This is personal work. We can all do this. Will you do this? Then give your hands, your feet, your tongue, your all, to Jesus, as did Philip. Be wholly consecrated, and the Holy Spirit will wholly cleanse and fill and empower you. (Rom. xii, 1, 2.) Mr. Moody, we believe, speaks to some soul every day about eternal things. If the reader will pardon a personal allusion, the writer every day reminds from one to ten people about Jesus and his dying love.

3. We really do not quite understand the way some Leagues act toward the Lord Jesus. In a recent social gathering of one of the Leagues there were present one presiding elder, three preachers, two stewards, one Sunday-school superintendent, and many Methodists, and yet this assemblage of leaguers did not, as a League, invoke or acknowledge the presence of the Lord Jesus. There were nice refreshments, pleasant conversation, and amusing games, but not a song of praise to him, not a prayer, not a syllable from his Word in acknowledgement of his supervising presence. Who among these good brethren was to blame? As our lesson is on personal effort, we will ask some personal questions: Can our Leagues take Jesus into their social gatherings? Would it be out of place for us to remember him specifically in some simple way on these occasions? These questions may not be entirely pertinent, but they come within the domain of personal work. (I. Cor. x, 31.)

The Union Epworth League will meet at Carrollton Avenue M. E. Church, South, Tuesday, March 8, 1898, at 7:45 P. M. Epworth leaguers and all are cordially invited to be present.

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Torpid Liver
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Remember, the Belt we are offering you for only $6.66 is our No. 4 Dr. Horne's New Improved Regular $20.00 Combination Belt for men or women. It is adjustable and can be worn by any member of the family. Suspensory free with every male Belt. It is the best Belt we manufacture, in fact, the best on earth, and we make no exception to this statement. We have sold hundreds, yes, thousands of them, up to $40.00. There is not a family but what should have one of these Belts, as it is the best and cheapest doctor, and you do not have to go out of the house to get it. It will last you for years with proper care, and will save itself in doctor bills ten times over. These Electric Belts have cured thousands and will cure you if you will only give it a trial, as the many testimonials which we publish in our catalogue will prove.

YOU RUN NO RISK IN DEALING WITH US.

We do not ask you to send any money in advance. If you want one of these belts we are perfectly willing to send it to your nearest express office, C. O. D., so that you can see and examine it free of any cost, just the same as if you came into our office or go into any store, and if you are perfectly satisfied with it, pay the express agent the price of the Belt and express charges and take it; otherwise it will be returned to us. Can any fairer offer be made you than this? We are the only manufacturers of Electric Belts who send Belts C. O. D., without asking one cent in advance. If you wish to send cash with order we will prepay all express charges and guarantee the Belt to be exactly as represented, or forfeit $100.00.

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DR. HORNE ELECTRIC BELT & TRUSS CO.
112-114 DEARBORN ST., CHICAGO, ILL., U.S.A.

P. S.—If you have no use for an Electric Belt please hand or mail this advertisement to some one that you know, who is not enjoying good health. By doing this you will favor them and us. We want a good agent in every locality to whom we can give steady employment. We only employ those who have used our Belts and can speak of their merits from personal experience.

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Fill this out and send it to us at once with name and address and we will send the watch to you by express for examination, and if you think it the greatest bargain you ever saw, pay the express agent our special introductory price $3.75 and it is yours. Only one watch to each customer at this price. We must have your letter whether you want gent's or lady's size and order before 30 days or we will send out samples at this reduced price for sixty days only. Address

R. E. CHAMBERS & CO., 356 Dearborn St., CHICAGO.

Happy Homes

..AND THE..

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SAMUEL SMILES;
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COCOA
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Home Circle.

A GOLDEN WEDDING.

BY M. H. STOKES.

Dearest one, we both remember
Fifty years ago to-day,
How the sky was bright with splendor
As we wove our marriage lay.
Fifty years of holy union
Call for gratitude divine;
Fifty years of sweet communion
Now awaken joys sublime!

Thou didst help me kindly, dearest,
When earth's sorrows bowed me low;
Strengthened often, when severest
Trials had their darkest flow.
When my life seemed only losses,
When my heart bled at each pore,
Thou didst help me bear my crosses
And each day thou helped me more.

So our joys have been the brighter,
So our bitterer more sweet,
So our cares have been the lighter,
As our love grew more complete.
Lighter! There were two to bear them,
In their passing to and fro;
Sweeter! There were two to share them
Since the "Fifty years ago."

Praises then for years of gladness,
More than those our spirits bowed;
More of cheerfulness than sadness,
More of sunshine than of cloud.
Less of autumn, more of vernal,
More of health and less of pain;
Blessed hopes of Life Eternal,
Every loss a greater gain.

—Ocean Grove, N. J.

SMALL COURTESIES.

One evening last week I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat. The little action was automatic; the habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women. They always rise whenever a lady, their mother, sister, friend, or the guest of the house, comes into the room where they are at work; they place chairs gallantly and gracefully for ladies at the dinner table, they take off their hats when they meet their mother on the street, and they never kiss her with a hat on; in saying good-morning or good-evening to her, it is with hat in hand. Her bundles are carried, her way is made easy; a beautiful politeness waits for her word in the domestic discussions, and refrains from interrupting her even in the most heated argument. Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired—which they wear with an unconscious grace.

Equally charming are the manners of the girls in the home I speak of; gentle, soft-spoken, appreciative, considerate, and reverential. To old people they are tender; to children, kind; to each other, lovely.

One can not too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of a household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.—Margaret E. Sangster, in Interior.

THE WIFE.

Only let a woman be sure she is precious to her husband, not useful, not valuable, not simply convenient, but lovely and beloved; let her be the recipient of his polite and hearty attentions; let her feel that her cares and love are noticed, appreciated and returned; let her opinion be asked her approval be sought, and her judgment respected in matters of which she is cognizant; in short, let her be beloved, honored and cherished, in fulfillment of her marriage covenant, and she will be to her husband, her children and society, a wellspring of happiness. She will bear pain and toil and anxiety, for her husband's love is a tower and a fortress. Shielded and sheltered therein, adversity will have lost its sting.

HALL'S
Vegetable Sicilian
HAIR RENEWER
does for the hair just what its name says it does—it renews it. Fading, falling, thin locks are stimulated to look fresh and new by its use; nature does the rest.

She may suffer, but sympathy will dull the edge of sorrow. A house with love in it—and by love I mean love expressed in words and deeds, for I have not one spark of faith in love that never crops out—is to a house as a person to a machine; one is life, the other mechanism; the unloved woman may have bread just as light, a house just as tidy as the other, but the latter has a spring of beauty about her, a joyousness, a penetrating and pervading brightness to which the former is an entire stranger. The deep happiness of her heart shines out in her face. It gleams over. It is airy, graceful and warm, welcoming with her presence. She is full of devices, and plots, and sweet surprises for her husband and family. She is never done with the romance and poetry of life. She herself is a lyric poem setting herself to all pure and gracious melodies. Humble household ways and duties have for her a golden significance. The prize makes her calling high, and the end sanctifies the means.—Exchange.

EFFORT THE BEST SCHOOL.

Business becomes the best of schools to a young man with a well-formed purpose. The experience of each day disciplines his three-fold nature beyond the curriculum of academy or college. Abraham Lincoln was better educated for the service he rendered to his country than half the graduates of Yale or Harvard would have been. He cherished an exalted purpose, to the accomplishment of which every item of daily life contributed. Our highest university could not have done what business did for him. So of all self-made men, they were well made because what business does for a man is surprisingly practical. There is no theory about it. It is matter-of-fact education. Patrick Henry and Roger Sherman were self-made men, and none were ever better made. Moody and Edison are self-made men; and no two people in all the world are more thorough and successful in their respective departments than they. It is the outcome of a purpose that does not waver or flag.

Mark Twain, W. D. Howells and Charles Dudley Warner enjoyed but a common-school education. Academy and college were beyond their reach. But a mighty purpose commanded their souls, and has won for them world-wide fame. They blazed their own way through the tangled forest of obscurity, and emerged into the light of God's mid-day. "So numerous have been our self-made men that there is almost a prejudice against those who are made in any other way."—Success.

TOO HASTY IN SPEECH.

The danger of hasty speech is well illustrated in the following story. Let us be admonished by it to "think twice before we speak once," "for we know not one another."

"One night, in a crowded sleeping car, a baby cried most piteously. At length a harsh voice called out from a neighboring berth: 'Won't that child's mother stop its noise, so that the people in this car can get some sleep?'

"The baby ceased for a moment, and then a man's voice answered: 'The baby's mother is in her coffin in the baggage car, and I have been awake with the little one three nights. I will do my best to keep her quiet.'

"There was a sudden rush from the other berth, and a rough voice, broken and tender, said: 'I didn't understand, sir; I'm so sorry. I wouldn't have said it for the world if I had understood. Let me take the baby, and you get some rest.' And up and down the car paced the strong man, softly hushing the tired baby until it fell asleep, when he laid it down in his own berth and watched over it till morning. As he carried the little one to its father, he again apologized in the same words: 'I hope you'll excuse what I said; I didn't understand how it was.'"—Exchange.

A MESSAGE TO YOUNG MEN.

The nobility of life is work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My father worketh hitherto, and I work." Let that text be enough. Let your daily wisdom of life be in making a good use of the opportunities given you. We live in a real and solid and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham and hollow superficiality of all kinds, which is at best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and strong soil of reality. Never forget Paul's sentence: "Love is the fulfilling of the law." That is the steam of the social machine. Do one thing well, "be a whole man," as Chancellor Thurlow said, "do one thing at a time." "Make clean work and leave no tags." Allow no delays while you are at a thing. Do it and be done with it. Avoid miscellaneous reading. Read nothing that you do not care to remember, and remember nothing that you do not mean to use. Never desire to appear clever and make a parade of your talents before men. Be honest, loving, kindly, and sympathetic in all you say and do. Cleverness will flow from you naturally if you have it; and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned. —John Stuart Blackie.

DUTY OF HAVING TACT.

Tact in speech and in action is a potent factor in personal influence. "Tact" means "touch;" it is commonly used as meaning skillful and delicate touch. He who would touch others without paining or repelling them must touch tenderly and wisely. An oculist must have a care, while removing a speck of dust from the eye, to reach the speck without harming the eye; that requires tact. A man who would correct another for a fault, needs to indicate the fault without disturbing the temper; that requires tact. Touch that does what is needful without doing what is not necessary, is tact. Tact is something that we may lack to begin with, but we have no right to live without it. Christina Rossetti says: "Tact is a gift: it is likewise a grace. As a gift, it may, or may not have fallen to our share: as a grace, we are bound either to possess or to acquire it." —Sunday-School Times.

MEMORIES OF CHILDHOOD.

Childhood reminiscence makes us young when we are old, and helps to keep us pure and fresh with the spring-time that was in us a score of a generation of years ago. A boy can never become utterly bad so long as there remains with him a memory of his father and mother in the act of prayer. The time may come with the hardening and chilling process of the years when he will himself cease to pray, but, from the canvas long ago painted, there will never fade the figures of those, now asleep, whose heads were seen day by day bent in worship, and who in inspired priestliness laid the morning sacrifice upon the family altar; and the memory helps, at any rate, to keep alive in us our own possibilities of prayer.

The most natural years of our lives we live while we are children, and there are always rest and purification in getting back into touch with them. When the burdens press a little heavily and the future is thick with uncertainties, the wish will sometimes shape itself that we might be back again among our free, fresh, childish days. We do not understand it very well, but there is something gone that we would dearly love to have back. Those may seem to have been rather unproductive afternoons that we used to spend up in the garret, listening in the pauses of our merrymaking to the rain pattering on the roof, and we so dry and sheltered underneath, but our life means more even to-day because of them and because of our memory of them.—Rev. Chas. L. Parkhurst.

Hygiene.

DANGEROUS DRUGS.

At frequent intervals the warning is needed against various forms of the drug habit. Multitudes are led into the practice of tampering with morphine, cocaine, anti-pyrine and other new substances, without knowing the perils which await them in the use of these noxious and seductive narcotics. For the relief of insomnia, headache, neuralgia, and as a palliative for an overtaxed brain, too many deluded people rush to the drug stores and dose themselves with poisonous stuff, sometimes with, but often without the prescription of a physician. The manifold sorts of bitters—all of which have whisky as their chief ingredient—are sold and swallowed by unsuspecting victims in enormous quantities, as tonics, invigorators and appetizers. In a little while the regular dose becomes a necessity, and the habit of taking it at intervals throughout the day becomes inveterate. These dosers of themselves with poison need pity, instruction and warning. By their folly they incur frightful risks, culminating at last in many cases in death from narcotic poisoning.—Selected.

WALKING FOR HEALTH.

When there is no organic weakness which is aggravated by the exertion, it is the easiest and pleasantest thing to walk right into health. Of course there is no virtue in a dawdling walk. The slow and languid dragging of one foot after the other, which some people call walking, would tire an athlete; it utterly exhausts a weak person, and that is the reason why many delicate people think they can not walk. To derive any benefit from the exercise, it is necessary to walk with a light, elastic step, which swings the weight of the body so easily from one leg to the other that its weight is not felt, and which produces a healthy glow, showing that the sluggish blood is stirred to action in the most remote veins. This sort of walking exhilarates the whole body, gives tone to the nerves, and produces just that sort of healthful fatigue which encourages sound, restful sleep.—Demorest's Magazine.

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CREAM
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A Pure Grape Cream of Tartar Powder.
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Ask the dealer for them. Send for
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and get all that's good and new—the latest and the best.
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13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.
3 Specialists in Piano, 1 Specialist in Piano and Voice.
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ON'T GET OUT OF TOUCH WITH THE PEOPLE.

Sometimes it occurs that a pastor becomes enamored with a certain line of study, or with special problems in ecclesiastical discussions, that he overlooks the special needs of his people, prepares sermons on subjects that are more in accordance with his own literary tastes than with the temporal or spiritual necessities of those who have been particularly committed to him. We think it is possible for a pastor to give his people all needed instruction in the living issues of the day, whether secular, social, or ecclesiastical, without spending whole sermons in their discussions. A passing remark, or short paragraph, stating his own views clearly as grounded on the principles of God's Word, will often be more effective, and generally more satisfactory to his people, as a whole, than if he devoted hours in the services of many Sabbaths to the ventilation of his views on such topics. To keep in touch with his people the pastor must preach the gospel in its fullness, with a steadfastness to the wants of those who form his charge, in all their varied experiences of pains, sorrows, temptations, trials, tribulations, coming very near to them as their friend, and brother, and pastor, as the one set over them by the Shepherd and Bishop of souls.—Treasury.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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We are overwhelmed, submerged, and almost drowned out by a great flood-tide of European riff-raff, the refuse of every nation of the continent; paupers, criminals, beggars, the muddy residuum of foreign civilization. We don't wonder that they want to come to this country, but the country is not being run as a philanthropic institution or asylum for the crippled and depraved of the earth. The question is a purely practical one, namely: Shall Europe keep her best for herself and dump her worst on our shores for us to take care of? We have endured that sort of business long enough, and the sooner we take a decided stand, and shut down the gates, the better. It is a great privilege for any man to avail himself of the opportunities which this republic affords, and he ought to be willing to pay for it. Charge every immigrant $100—a very cheap price—and two things will instantly follow: Those who do come will be worth something to us, and those who are worth nothing either to this or to any other government will stay away. There is no reason why immigration should not be conducted on business principles.—New York World.

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When a man has the courage to admit that he has been wrong it shows that he is not only growing better, but wiser. To do an injury, and to be too cowardly to make a proper acknowledgment, is to add to the misery of the wrong done.—Methodist Protestant.

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We will send free a positive cure for all female weakness, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE with valuable advice.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

CAPT. A. M. MOORE

Sunday, Nov. 7, 1897, at his home in Jackson, Miss., one of the purest, best men it has been my privilege to number among my friends, was translated to his heavenly home. On Friday preceding his death he said to the writer, "Not a cloud betwixt me and my God; all is bright." There was a peace and joy within that it illumined his face with an unearthly brightness. He continued in this happy frame of mind, as I learned from others, to the time of his death. The happy termination of the earthly existence had been preceded by a life of devotion to God and usefulness to his fellow-beings. A peaceful exit was expected by those who knew of his consistent Christian life. Our brother filled a place of so much importance in the church and community that his death will be almost like a public calamity. The church may supply his place, but as yet we do not know who will fill it.

For particulars of his life, furnished by one of his family and other friends, we go upon record. He was born in Marengo county, Ala., Aug. 19, 1830. His father, Thomas Moore, died when he was five years old. The family moved to Sumpter county, Ala., where our brother was converted at the age of thirteen and joined the church, but afterwards backslid and remained some years in this condition, but was reclaimed in 1852 and brought back into the church, proving ever after true and faithful. He had poor school facilities, but such as he had were used to advantage. At the age of sixteen, by his mother's consent, he began business for himself. In two years he saved some money and went to school again, but did not continue in school long enough to become thoroughly educated. He was first married in May, 1851, to Miss Martha A. Elliott. Four children were the fruit of this marriage, of whom two—Revs. M. H. and W. W. Moore—are members of the Mississippi Conference. His first wife died in 1862, and soon after he responded to the call of his country; was elected captain of his company, which formed part of the Fortieth Regiment, Alabama Volunteers, commanded by Col. Coleman, who says he was brave and true as a soldier, and faithful as a Christian, often conducting prayer meeting in his company. He was captured near Atlanta in 1864, and remained in prison at Johnson's Island till the close of the war. He was married the second time, in September, 1865, to Miss Mary McCaskill, of Kemper county, Miss., where he soon afterwards moved and continued to live till death. He was elected to the Mississippi Legislature in 1882. Rev. T. L. Mellen, who was a member of the Mississippi Legislature at the same time, says of him: "His influence was felt in the committee, and through the committee impressed the House. He was prompt in attendance and faithful in the discharge of his duties. He was conscientious and without the traits of the demagogue. In 1890 he greeted me as his presiding elder, and gave me a warm place in his heart and home. He was a thorough Methodist, and familiar with the history, doctrines and polity of his church. He was a man of prayer and an efficient helper in a protracted meeting. He was a prudent, safe, sound counselor of his pastor and presiding elder. He was a man of moral and physical courage that always dared to do right. He was sincere in his friendship, and without guile or malice."

Dr. C. G. Andrews says of him: "My visits to his home and my association with him proved always a benediction to me. When in his presence I realized: Here is a man true and tried, a citizen loyal and unimpeachable, a Christian partaking of the elements of his Divine Master."

It was devolved upon the writer, assisted by his pastor, Rev. C. M. Crossley, to conduct the burial service. The large congregation gathered on that sad occasion at Binnville Church attested more eloquently than words could do the high place our brother occupied in public esteem. D. G. W. ELLIS.

MOORE—Mrs. SUSAN MATILDA MOORE was born Dec. 8, 1850. She was married to Howell Parks Moore, Dec. 5, 1877, and died Sept. 16, 1897.

She was a consistent member of the M. E. Church, South, and her life testified to her perfect consecration. She was the mother of eight children, six of whom are left to mourn her death and to comfort the bereaved father, who must go his lonely way without the sunshine of "the sweet presence" he has known so long by his side.

This good woman was a bright and shining light, whose cheering influence reached outward to a large circle of relatives and friends. She was an exemplary wife and mother, the center of one of the happiest homes in the community; ever gentle, sweet spirited, hospitable and generous, with the beautiful refinement of true Christianity. Words fail to express how much she was beloved and how much she will be missed, for her heart and home were open to all with a warm welcome.

In mercy a kind Father spared the mother of this household until her impress had been stamped on the hearts of the children, and then he said, "It is enough; come up higher." With her all is well, and the lonely husband and motherless children can only find comfort in the promises of Him who is "too wise to err and too good to be unkind." He alone is able to bind up the broken hearts. Those who have laid down their travel-stained garments and crossed the river can never return, but the way to them is always open to us who follow on. The Savior, clothed with light brighter than the sun, reflected life and immortality into the dark tomb, and with clear vision looking upward from the body with folded hands, the eye of faith can view the "redeemed soul snatched from the gates of death." "She is not dead, but sleepeth."

Mrs. Moore was the sister of the late Mr. Littleton Walker, of precious memory, and niece of Hon. Benjamin Edwards, of Bienville parish, and Mr. Daniel Edwards, of Selma, Ala., and Mrs. Ella Whitman, of Auburn, Ala. Besides these she left nephews and nieces in Texas and Louisiana; among the latter Mrs. Wm. J. Fullilove, of Bossier parish, who mourns as for a mother.

Mrs. Moore was ready when the summons came, and was laid to rest in the family cemetery near Mrs. E. T. Ogilvie's residence in Caddo parish, in blessed hope of the glad resurrection when those that sleep in Christ shall be caught up in the clouds with glorified body, soul, and spirit.

Dear sister in Christ, you were a true, restful friend here. May your rest be sweet, and the reunion with your loved ones, still pressing forward, be joyful!

"Blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." A RELATIVE

FORMAN—HATTIE PICOLA FORMAN, daughter of Bro. R. M. and Sister Ara Forman, was born Sept. 30, 1892, and died Aug. 22 1897.

DOLLIE GERTRUDE FORMAN, daughter of Bro. R. M. and Sister Ara Forman, was born Oct. 23, 1888, and died Sept. 10, 1897.

Thus the home of our dear brother and sister was robbed of two bright jewels in less than a month. God saw fit to take the little angels to himself to wait for papa and mama, and brothers and sisters.

Little Picola—or Colla, as she was called—being so young, did not talk much; but Trudie talked about little Colla, who had died a few days before. Said she wanted to go where Colla was. One time, after sleeping awhile, she said she had been where Colla was, and that it was the prettiest place she ever saw. Said she drank the pretty water where Colla was, and her father told me that she did not seem thirsty any more, although she had been very thirsty before that time.

May God bless the bereaved ones, and may they all meet the dear little girls in the bright beyond! M. J. MILLER.

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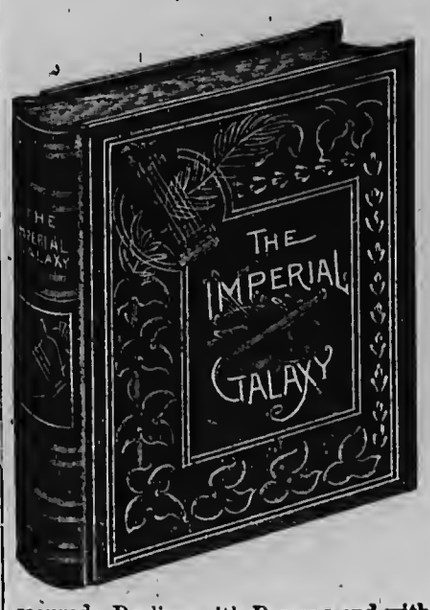
HO! EVERYBODY!



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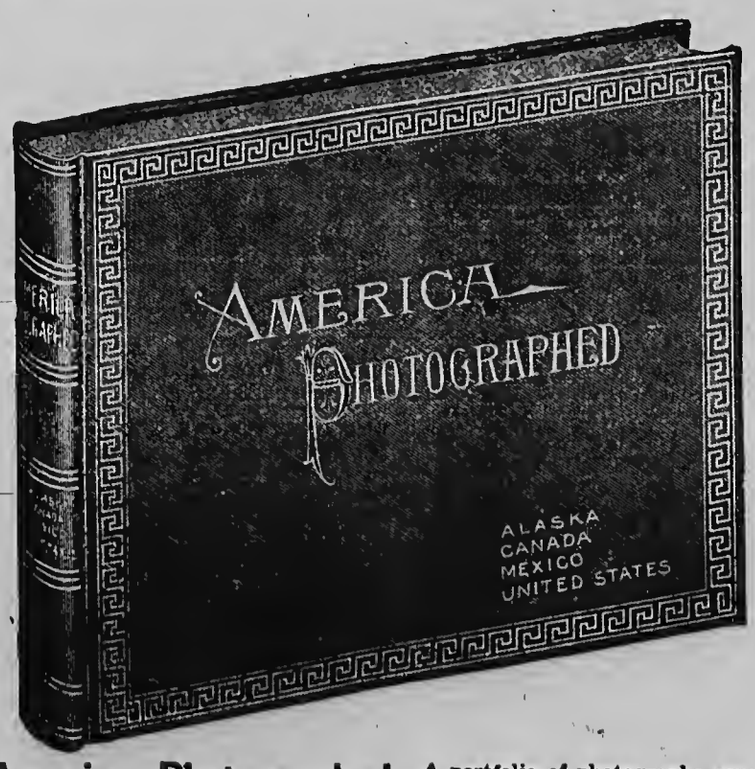

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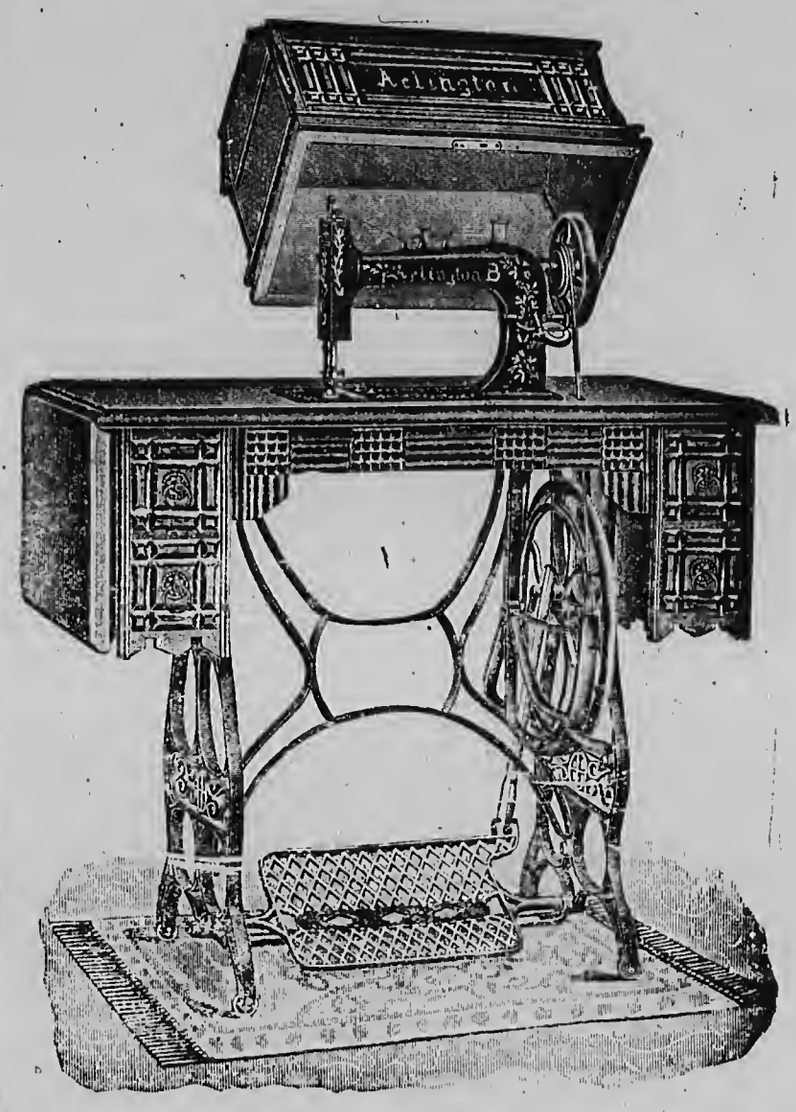
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

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NEWS OF THE WEEK.

DOMESTIC.

The Boston School of Theology (Methodist) has sent fifty of its students into the foreign mission field.

The session of the South Carolina Legislature has ended without action on the liquor question, which was the most important matter brought to its attention.

The libraries in New York that lend books have a total of 400,624 volumes, and the circulation of these last year aggregated 2,010,541, an increase of 1,030,000 in four years.

If the present war scare has done damage to business interests by unsettling confidence in Wall street, and giving speculators a chance to depress prices, it has at least afforded the advocates of improved national defenses an opportunity of successfully impressing their views upon Congress.

General Fitzhugh Lee has written a letter to the Christian Herald, of New York, pointing out the great need at this time of founding an orphan asylum in Cuba to care for the poor, homeless children that there abound. The Herald has offered to pay the rent of the building and the cost of maintaining it for a year.

A million-dollar law suit and one of great public importance as affecting land titles in the Yazoo Delta, was argued in chancery court, Bolivar county, on Feb. 24. The Levee Board brought suit against the Yazoo and Mississippi Valley Railroad Company to recover about 15,000 acres of fine land in this county worth over a million dollars.

For many weeks past the bank clearings at this point have shown a good gain over the same week the previous year, so that the total bank clearings to date since Sept. 1 are now well ahead of last season, and that, too, notwithstanding the almost complete stoppage of business during fully eight weeks last Fall, and the complete stagnation in cotton speculation which has prevailed during the present Winter.

The citizens of Philadelphia seem to be already reaping the advantages of the transferrence of the gas works from municipal control to a private company. In less than two months the candle power of the gas has been notably improved, and further improvement is promised just as soon as the new machinery gets into working order. There has been no increase in the price of the gas, neither has there been any decrease.

The conservatism and prudence of the President and his advisors are now being put to a severe test. The war fever in the capital is at its height. The city is flooded daily with sensational newspapers, filled with inflammatory articles and wild reports. In the face of all the pressure that is being brought to bear on the President he remains self-possessed and calm, and will await the results of the investigation into the cause of the Maine disaster. So far no facts officially ascertained relating to that cause have been given to the public.

FOREIGN.

Bolivia's standing army numbers hardly 4,000 men, yet it takes 1,064 officers to command it.

A recent number of Le Journal affirms that Emile Zola received 15,000 francs for his letter published in L'Aurore, for which he has just been sentenced to one year's imprisonment.

There was a great patriotic outburst throughout Greece over the escape of King George from assassination on Feb. 26, with thanksgiving services everywhere and demonstrations of every kind.

It has been decided to construct an underground railway in Berlin, and the city will take charge of the work. The funds, necessary, 100,000,000 marks (about $24,000,000), will be raised by a loan.

THAT TIRED FEELING is due to impoverished blood. Hood's Sarsaparilla enriches and vitalizes the blood and gives strength, energy and vigor. Be sure to get Hood's.

HOOD'S PILLS are purely vegetable and do not purge, pain or gripe. All druggists. 25 cents.

IMPORTANT NOTICE.

To the Pastors and Sunday-school Workers of the North Mississippi Conference:

Your attention is respectfully called to the following item in the report of our Sunday-school Board, as found on page 22 in the Conference Minutes:

"The Board finds itself in possession of a small fund not needed for other purposes, which it has resolved to use in replenishing Sunday-school libraries. It offers to every Sunday-school in the Conference one dollar for every two dollars raised for such purpose, the maximum amount to be furnished any one school being $15, and the treasurer is authorized to appropriate the fund to this purpose when demanded by the superintendent and pastor, and when the demand shall be accompanied by a certificate that any sum of money is in hand for the purpose."

Now, there ought certainly to be a great number of responses to this very liberal proposition, and that right soon. What an opportunity to put into circulation thousands of the very best books for our children and youth! We have these books singly and in sets of various grades and prices adapted to all needs and pecuniary conditions. Let us avail ourselves of the opportunity to put them into use.

It has been demonstrated that with a little earnest effort made by the pastor and superintendent a library can be put into almost any Sunday-school. Think of it! Fifty volumes of select books for $12.50, that at retail would cost $18 or $20, and then one-third of that amount paid by the Sunday-school Board. Other size and price libraries in proportion. This getting choice books at less than half price.

In addition to libraries for general use, each school should provide a special teachers' library. There are a number of books that are of great value and helpfulness to those who would be successful Sunday-school workers. There is evident need in many places of more intelligence in this Christian service. In order to proper appreciation of the work and interest in it, there needs to be more knowledge of the Bible and of Sunday-school history and successful methods, a requisite amount of which may be obtained by a small outlay of money and a little time devoted regularly to reading. Let the schools procure some or all of the books for officers and teachers mentioned on pages 74 and 75 of our "Sunday-school Catalogue, 1897," and there will soon be apparent improvement in many respects. There is as great necessity for up-to-date teaching and teachers in the Sunday-schools as in the secular, and we must have it so or lose ground in this all-important field of our church work.

It is hoped that our pastors and superintendents will at an early day, if not already done, read this generous offer of our Sunday-school Board to their schools, and so present the matter that the children and parents can see what is in store for them. Let every school have a fair chance. Many have already accepted the proposition, and we are sending a number of the libraries.

For these books and libraries, either for teachers or general use, I will gladly send catalogues and any information desired and fill orders promptly. In ordering these libraries on these conditions, the order must be accompanied by a certificate addressed to the treasurer of the Sunday-school Board, stating the amount of money invested by the school, signed by the pastor and superintendent. Yours in the work,

G. W. BACHMAN,
Sunday-school Agent.

Kosciusko, Miss.

Bismarck will celebrate, on March 25, the sixtieth anniversary of his entering the Prussian army, to which he still belongs as colonel-general of cavalry and chief of the regiment of Seydlitz Cuirassiers.

Last Tuesday the trial of Emile Zola for libelous utterances against the government and the French army came to an end in Paris, and, as had been clearly indicated from the start, he was declared guilty on all counts and sentenced to a year's imprisonment.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation, and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Georgia State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

Is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

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THANKS.

MR. EDITOR: Please allow me space to extend my sincere thanks to, and a God bless you, for all whose names appear below for their contribution to the church in Vicksburg [illegible] Rev. R. P. Downer and wife, Rev. "Gilderoy" and wife, Rev. G. W. Huff, "More Anon" (Goodman, Miss.), "Blank" (Lexington, Miss.), Mrs. C. Bubenzer (Bunkie, La.), J. W. Dean and wife (Moss Point), C. G. Joyner and wife (Moss Point), Miss Lelia Joyner (Moss Point), Miss Louise Joyner (Moss Point), Rev. W. T. Currie, Marvin Ellis, Miss Carrie Ellis, Rev. H. R. Caldwell, Rev. W. M. Williams, Rev. H. A. Gatlin, "Blank" (Liberty, Miss).

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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Colfax	Mar. 12, 13
West Alexandria	19, 20
Melville, at Raccdale	26, 27
Bunkie and Big Cane, at Bay Hills	Apr. 2, 3
White Chapel, at Bayou Claire	2, 3
Pineville, at Fellowship	9, 10
Natchitoches, at Ragan's Chapel	16, 17
Olla and Centerville, at Pollock	23, 24
Columbia, at Bosco	30, May 1
Spring Creek	7, 8
Hry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26-29. Opening by Rev. H. Armstrong, May 26, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For Licenses to Preach—W. J. Roberts, Robt. Randle, R. S. Isbell. For Admission on Trial—J. A. Parker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. SKIPPER, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Midway	Mar. 5, 6
Tallulah, at Tallulah	12, 13
Lake Providence, at Lake Providence	19, 20
Waterproof, at Waterproof	26, 27
Vidalia, at Vidalia	Apr. 2, 3
Harrisonburg, at Harrisonburg	9, 10
Winnsboro, at Magnolia	16, 17
Girard, at Colony	23, 24
Monroe, at Monroe	24, 25
Deslard, at Deslard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26-29

B. F. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport—First Church	Mar. 6, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Coushatta, at Coushatta	20, 21
Mansfield, at Mansfield	26, 27

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	11 A. M.. Mar. 5
Tchoupitoulas Street	7:30 P. M.. 6
Pinquemine	12, 13
Dryades Street	11 A. M.. 20
Parker Memorial	7:30 P. M.. 20
Rayne Memorial	27
Carrollton Avenue	Apr. 3

S. S. KEENER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

St. Helena, at Greensburgh	Mar. 5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	19, 20
Clinton	20, 21

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lake Arthur, at Lacassine	Mar. 2
Lake Charles—First Church	5, 6
West Lake, at West Lake	7
Grand Chenière, at Oak Grove	12, 13

H. O. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Calhoun, at C	Mar. 5, 6
Ellerville at E	9, 10
Simsboro, at Salem	12, 13
Arcadia, at A	13, 14
Minden, at M	19, 20
Valley, at P. V	26, 27
Halnesville, at H	Apr. 2, 3
Gansville, at Siloam	9, 10
Ouachita mission, at Bethel	16, 17

B. T. CREWS, P. E.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs etc., at Holly Springs	Mar. 12, 13
Red Banks cir., at Victoria	19, 20
Byhalia cir., at Fountain Head	20, 27
Potts' Camp cir., at Potts' Camp	Apr. 2, 3
Olive Branch cir., at Miller	9, 10
Pleasant Hill cir., at Love Station	16, 17
Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wah Hill cir., at Grub Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

GREENVILLE DIST.—SECOND ROUND.

Duncan	Mar. 13, 14
Arcola	20, 21
Shaw	27, 28
Winterville	Apr. 3, 4
Poplar Grove	9, 10
Clarksdale	17, 18
Lyon	23, 24
Hollywood	May 1, 2
Jonestown	4
Carneavilla	7, 8
Cleveland	12
Rivarside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lebrton	June 2
Desson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	Mar. 13
Tupelo station	19, 20
Okolona station	20, 27
Prairie circuit	Apr. 2, 3
Verona and Nettleton	9, 10
Montpelior	16, 17
Aberdeen circuit	23, 24
Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

DURANT DIST.—FIRST ROUND.

Ebenezer, at Ebenezer	Mar. 5, 6
Rural Hill, at Center Ridge	11
Ackerman, at Salem	12, 13
Louisville, at Louisville	10, 20

J. S. OAKLEY, P. E.

GRENADA DIST.—FIRST ROUND.

Closed [illegible] at Mars Hill, Tuesday	Mar. 1
Slate Springs	6
Hilary, at Old Town	Wednesday.. 9
Pittsboro, at Pine Ridge	12, 13

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar. 19, 20
Starkville station	26, 27
West Point station	Apr. 2, 3
Brooksville circuit	9, 10
Columbus circuit	16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturgis circuit	14, 15
Lagrange circuit	21, 22
Shuqualak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—FIRST ROUND.

Arkebutla	Mar. 5, 6
Nesbit	Tuesday.. 8
Tyro	12, 13

T. C. WIER, P. E.

WINONA DIST.—FIRST ROUND.

McNutt	Mar. 5, 6
Dublin and Brooklyn	12, 13
Black Hawk	19, 20

J. B. STONE, P. E.

CORINTH DIST.—FIRST ROUND.

Brown's Creek cir., at P. Grove, Tnce.	Mar. 1
Marietta circuit, at Marietta	5, 6

HESLEP R. TUCKER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Canton, at Thornton Chapel	Mar. 19, 20
Silver Creek and B. L., at S. City	20, 27
Tranquil, at Zeiglerville	Apr. 2, 3
Sharon, at Lone Pine	9, 10
Yazoo circuit, at Short Creek	16, 17
Benton, at Union	23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	20
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Faunth	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Mar. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	20, 27
Hermanville, at Burtonton	Apr. 2, 3
Anguilla, at Anguilla	9, 10

E. H. MOHNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Washington	Mar. 5, 6
Roxie	12, 13
Rehoboth	19, 20
Centerville	26, 27
Harriston	April 2, 3

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Escatawpa, at Zion	11 A. M.. Mar. 6
Moss Point station	7 P. M.. 6
Vancleave, at Pine Grove	Thurs.. 8
Amerions, at Pleasant Hill	Thurs.. 10
Ocean Springs and Scranton, at S	12, 13
Bay St. Louis and Long Beach, at B St. L	Mon.. 14
Pearlington and Logtown, at P	Tu. 15
Whittington, at Coleville	Thurs.. 17
Gulf Port, at St. John	19, 20
Galloway, at McLaurin	26, 27
Williamsburg	Apr. 2, 3
Leaksville	9, 10

C. A. POWELL, P. E.

FOREST DIST.—FIRST ROUND.

Carthage, at Carthage	Mar. 3
Walnut Grove, at Pine Grove	5, 6
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Mars Hill	19, 20
Indian Mission	21
Forest, at Harperville	26, 27
Clerksburg, at New Providence	30
Raleigh, at Pleasant Hill	April 2, 3

W. W. SIMMONS, P. E.

MERIDIAN DIST.—FIRST ROUND.

Energy, at Manassas	(Fri.). Mar. 4
Marbersville, at Wiaaifred (S. and S.). Shubuta, at Shubuta (Sun. P. M. and Mon. A. M.)	5, 6
	6, 7

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Bethesda	Mar. 5, 6
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Blountsville	April 2, 3
Westville, at Westville	9, 10

J. M. WEEMS, P. E.

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MARRIAGES.

BEARD—LEGGETT.—At the place of worship, at McHenry, Miss., Feb. 23, 1898, by Rev. Isaac L. Peebles, Mr. L. T. Beard, of Hattiesburg, to Miss Hester Leggett.

BOYKIN—FARR.—At the residence of the bride's uncle, Mr. Joe Stevens, in Sharkey county, Miss., Feb. 23, 1898, at 8 P. M., by Rev. E. E. Langford, Mr. R. C. Boykin, of Sharkey county, to Miss Lela Farr, of Edwards, Miss.

SNOW—DALE.—At the Methodist Church, in Winchester, Miss., on Feb. 9, 1898, by Rev. Robert L. Phillips, Mr. J. E. Snow and Miss Lula Dale, both of Winchester, Miss.

HARRISON—LEA.—On Feb. 17, 1898, by Rev. J. F. Wynn, Mr. T. L. Harrison and Miss Laura Lea, all of East Baton Rouge parish, La.

WOLF—GRANT.—In Boyce, La., Feb. 10, 1898, by Rev. J. A. Parker, D. D., Moses H. Wolf and Miss Laulette Grant, all of Boyce.

CURRIE—BROOM.—At the residence of the bride's father, on Feb. 24, at 8:30 P. M., by Rev. G. A. Guice, Mr. A. K. Currie to Miss Anna C. Broom, both of Utica, Miss.

STILLE—NASH.—In the Methodist Church, at Many, La., Sunday, Feb. 20, at 7 P. M., by Rev. J. S. Sanders, Mr. Joseph D. Stille to Miss Lizzie L. Nash, both of Many, La.

JOHNSTON—STILLE.—At the bride's residence, in Many, La., Feb. 22, at 4 P. M., by Rev. J. S. Sanders, Mr. C. L. Johnston, of Allen, Texas, to Mrs. Emma Stille, of Many, La.

PULLIAM—TRUEMAN.—At the residence of the bride's father, Hon. Wm. Trueman, in Opelousas, La., on Feb. 2, 1898, by Rev. E. T. Denson, Mr. Seallie Pulliam, of Crowley, La., to Miss Florence Trueman.

CALTHORP—NICOL.—At the Methodist Church, Millikin's Bend, La., on Feb. 15, 1898, at 5:30 P. M., by Rev. E. T. Denson, Mr. M. L. Calthorp to Miss Catherine Nicol, all of Madison parish.

KITCHELL—WHITE.—At the home of the bride's parents, Abbeville, La., Feb. 22, 1898, by Rev. A. S. J. Neill, Mr. James R. Kitchell to Miss Mary E. (Birdie) White, all of Abbeville.

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W. C. BLACK, Publisher.

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Macon, Ga.

Christian Advocate.

VOL. 45.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 10, 1898. WHOLE NO. 2168

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

LAND OF THE UNSETTING SUN.

BY W. C. MARTIN.

O how precious the promise of God
That, when earth's gloomy shadows are done,
We shall carol with joy in the light of his face
In the land of the unsetting sun.

O how often I dream of the day
When the conquest at last shall be won;
And my soul shall rejoice in the presence of God
In the land of the unsetting sun.

Sweetest joys that we have here below
Are but gladness celestial begun;
Are the faintest of beams from the glory of God
In the land of the unsetting sun.

I can bear all the sorrows of earth
Since I know, when my course shall be run,
That the tears shall be wiped from my wondering eyes
In the land of the unsetting sun.

O, my Father, I care not how soon
The whole web of my life shall be spun.
I am eager to bask in thy heavenly glow,
In the land of the unsetting sun.

Ref.—O, a gladness supernal shall reign,
And my wearisome toil shall be done,
When I enter the gates of the city of light
In the land of the unsetting sun.

Communications.

THE SIGNS OF THE TIMES.

The moving years, as they roll onward, bearing with them our hopes and dreams, ambitions and destinies, call to us ever and anon to halt for awhile, that we may take our bearings and see whither the tide is drifting us.

In this survey, first, of our social and political conditions, we have cause to gratify our highest pride and arouse our loftiest patriotism that we are citizens of the mightiest of the nations of the earth. The star-spangled banner, as it kisses with its silken folds the genial breezes of our favored clime, waves over a nation that has carried our common birthright, the Anglo-Saxon name, to the highest pinnacles that human excellence has yet attained, and has bestowed as a benediction on the nations of the earth the blessings of our civilization.

The three great departments of government, like the three principles in mechanics, are so co-ordinated and adjusted in our Federal Constitution as to secure to our people the blessings of civil liberty. We have therein natural liberty regulated by law, thus producing constitutional liberty. The common law, declared to be the perfection of human reason, regulates our dealings, man with man, and our social institutions, and the common law has its foundation and original in the Holy Bible. The early sages of the law accepted the teachings of the Holy Bible as the sure and steadfast groundwork of social polity. And nowhere is this more clearly exemplified than in the establishment of the legal status of the sexes. The common law, following the Bible, declared the unity of husband and wife, and the Christian home, as the law of the family relation. And who can declare, who can know the stupendous good, the immeasurable benefit these provisions have wielded in our racial development? And we must here pause to declare our disapproval—nay, verily, our severest condemnation—of the efforts of those advanced thinkers who would revolutionize the relations of the sexes, and who would take from the Word of God what they, in the height of their wicked presumption, have been pleased to call the Pauline doctrine in reference to women. St. Paul, speaking by inspiration, laid down duties of woman as wife and mother, and particularly and pointedly declared her relation to the public dispensation of the Word of God. And these declarations of the inspired apostle are binding on all Christians. Woman's great function and office in life is that of wife and mother, and the divine law, human institutions, and her physical nature, are all regulated and directed towards her fulfilling this office and duty; and her equalizing with and assuming the duties of man are hostile to and interfere with her accomplishing her great mission.

The Christian religion is woman's best and dearest friend. It is the religion of Christ, and that alone, that has made her the wife of one husband; that has freed her, in Christian lands, from the degradation of polygamy, concubinage, and the horrors of the harem. Here she sits, queen regnant of the hearts and homes of true and loyal husbands. Her own, her loving children, cluster around her hearthstone, and when kneeling at her side she directs their infant prayers to that God who, in the majesty and ineffable glory of his transcendent goodness, mercy, and beneficence, has given them being and blessed them with a Christian home. The Bible has ordained the social and religious status of woman, and it is the bounden duty of all true Christians to support these institutions established by divine authority, and to stamp with the mark of their severest condemnation any interference with that which God has ordained.

We may lay it down as a true principle that whatever is opposed to good government and rightful authority is likewise opposed to the Bible, since the Bible teaches obedience to lawful authority. Some people are disposed to confound license with liberty, and to cry out that they are restrained of their liberty when they are restrained by lawful authority. There is much true wisdom in the proverb, that where ignorance is bliss, it is folly to be wise. And I very much fear that the education of the masses tends to make them dissatisfied. When the masses are educated they are made alive to things of which they were ignorant in their natural state, and they are ready to say that it is unjust that some men should roll in wealth and luxury, and enjoy many things of which they are denied. He says: "Why educate me, when I have no time to read? Here is my wealthy employer, who has time to enjoy his education, whilst I must toil from early morn until nightfall, and seek my humble cot to rest my weary limbs." He feels that he is the equal of his wealthy employer, is educated as well as he, and rebels against what he considers an injustice; hence we have one class arrayed against the other, and from one extreme the discontented man goes to another, until finally we have anarchists. It is useless to tell such men that the Bible enjoins submission to lawful authority. They refuse such teachings. They declare that the church favors the rich; that they are banded together; and hence we find that the anarchist and the infidel go together, or, rather, that the anarchist passes quickly into infidelity.

Again: We find men rebelling against lawful authority through ambition. A good many years ago, in the northern section of our country, some able and talented men went outside of orthodox preaching to discuss politics. Those were times of great excitement, and these men, being men of recognized ability, and doubtless feeling within themselves that they were prepared to enlighten the people on the questions then at issue, and being ambitious, they yielded to the temptation, and launched forth into the discussion of politics from the pulpit. This was a profanation of the sanctuary, and that, too, for the gratification of their personal ambition. The evil example set by these men has yielded its fruit, and to-day, in some sections of this country, in large cities, aldermen and other ambitious men are addressing the people from the pulpit, and almost anything is heard from the pulpit other than the pure gospel.

Again: There is a mighty change going on in the relation of the sexes. We see things done openly every day that, if they had been done, as they are now done, forty years ago, the same would have brought public odium on the doer thereof. In many places the weaker sex has come out from that backward and retired position they once occupied. They have thrown off that shield and covering of timidity (to use no stronger word), and walk boldly into the ranks of men, to be men, so far as the physical limitations of their natures will admit. We don't say this of all. There are some noble exceptions. There are those who will have none of this; who, drawing around them their spotless robes of purity, modesty and reserve, and arising in all the glory of their womanliness, assert their royal right to be ladies. Thank God our Southern women are of this latter kind, and God forbid that the day should ever come when our Southern ladies shall adopt these odious foreign ideas!

The stream of public justice does not flow on with that clear purity it once had. In some places there is too much respecting the persons of men in judgment; too much seeking to shape the judgments and decrees of the courts, so as to make them agree with popular opinion. What has any upright judge to do with popular opinion? How dare any man go on the bench and do anything else other than to declare the law as it is written? How dare he barter the people's sacred right for popular applause? Will he, for fear of any man's frown, or to court the favor of any class, trail his judicial robes in the filth and slums? Has he not solemnly sworn before High Heaven to declare the law as it is written? How can he grasp the hand of his honest fellow-citizen, whose confiding suffrage has elevated him to that high position, when the hand he offers is tainted with the guilty bribe? There is very little direct bribery of judges in this country at this day, but there is that which is as great, and, perhaps, a greater obstacle to the administration of the law than is bribery, and that is favoritism, partiality, and the respecting of the persons of men in judgment. You find judges who seem to so shape their judgments as to keep in touch with the rich and powerful. And a judge of this character can run a long time, and even be well spoken of, before he is finally brought down, since, as the poor and helpless and timid suitor goes his way from the place of judgment, there goes along with him the rich, powerful and successful adversary; and whilst the timid, injured man may whisper to his confidential friend that he was not treated fairly, his powerful adversary will be exclaiming on the street corner and other public places: "Oh, righteous judge! Oh, most excellent man! A second Daniel come to judgment!" And thus the unrighteous judge has his praises sounded by those who are calculated, from their position and influence, to make the people believe that this unjust man is a most excellent judge. But while the mills of the gods grind slow, they grind exceeding fine, and sooner or later the cause of the poor and injured will be declared in trumpet tones, and he who has passed before the people as a faithful officer will stand before them revealed in all his sin, fraud, and iniquity.

Another sign of the times, which portends no good, is the assaults made on the marriage relation. This comes from several directions and in several different shapes. Thus, in many of the States there are statutes allowing the wife to sue her husband. Oh, spirits of the departed ages of the law! Ye men who reverenced the common law of Baron and Feme, and were wont to say that only the transcendent power of Parliament could dissolve the bonds of matrimony, what would you say could you come to life again, could you once more walk among men, and behold a wife suing her husband in a justice of the peace court, and half of the children testifying for the father, and the other half testifying for the mother? Would you, wise men, have ever instituted this seminary of perjury? Would you have ever so lightly esteemed the marriage relation? In fine, would you have done this? The wife, should she be unsuccessful, would naturally desire a divorce, and accordingly we find that incompatibility of temperament shall be a ground of divorce; so the wife, by suing her husband for ten cents, may do two things: she may get a judgment for her ten cents, and also get a divorce from her husband, for certainly her suing her husband would be evidence of incompatibility of temperament, and thus furnish ground for her divorce. The freedom with which divorces are granted is an assault on the marriage relation.

And again: You hear, now and then, and much too frequently, a loose way of talking, and, above all, you see a freedom of acting which signifies evil, and only evil. Good old ideas of the sanctity of the marriage relation are certainly not at a premium just now.

The Christian home is the bulwark of our civilization. Above all things, let us preserve the purity of our homes. Let the father be in this home the head of the family, the mother, the true and holy mother, the idol of our affections, and the children tender plants around the table, looking up to and gathering inspiration from father and mother. Such homes in the past have nurtured and reared children who have reflected luster on the name of parent; sons on whose broad shoulders have safely rested the cares of the State, and daughters whose graces of person and character have made them the pride and ornament of loving hearts. Such families are the hope of the country. To them can we look for the men and women who are to take our places when we have lain down the burden of life. The blessings of God are in such a house.

As the eye scans the dim vista of coming years, we can see a noble edifice, rising higher and still higher, until its spires and minarets greet the god of day as he comes rejoicing in the east, and the majesty of its noble proportions stand in exalted grandeur where its pilasters round are set, and Doric pillars overlaid with golden architrave; nor do they want cornice or frieze with bossy sculptures graven; the eternal sunlight of peace and prosperity rests upon it; fair science, enriched with the learning of the present, mellowed with the wisdom of the past, wrests from the reluctant grasp of nature the wonderful creations of the unfettered genius of man; art, with her sculptured adornments, wherein the chisel of future Angelos shall cause to live in sentient beauty the graces of the human form divine, and the plastic brush of unborn Raphaels shall paint their own immortality, strews in rich profusion the generous products of her wealth. The nations of the earth throng together as they press forward to pay their tribute at the shrine of this, the mightiest of them all, the perfection of their common humanity. In rapt gaze we linger, when, lo! a mighty angel, with a trumpet blast resounding to the four corners of the earth, proclaims, "The foundation of this edifice rests on Christian homes."

LAYMAN OR SEXTUS.

A COLLEGIATE EDUCATION FOR GIRLS UNDER CHRISTIAN INFLUENCES.

BY REV. J. W. CHAMBERS,
President of Whitworth College.

Since it was the influence of Christianity which created the demand for the collegiate education of women, and since it has been the combined efforts of Christian men and women which has made such an education possible, it seems a matter of grave presumption for anyone to suppose that the human race could be improved by removing this influence from the education of our girls.

It might not be conceded to be a universal truth, but certainly it is a general truth that the home influence is the paramount influence in our present civilization; and no one is brave enough to assert otherwise than that the wife and mother creates, sustains and impresses this home influence. It is no great stretch of the imagination, and certainly close to the entire truth, when it is asserted that the entire moral uplift of the nation depends upon the intellectual strength of the moral character of our women.

After the last critic has been heard and the most stubborn facts laid bare, it remains true that the best characters the world has ever known have been those which have most nearly approached the moral perfection of the New Testament; and Christ, no matter how viewed, stands forth as the perfect model of a perfect life. Hence, no matter how little or how much of the divine likeness there may be in the individual, the universal testimony of the nations is that Christianity is the purest form of morality known to the world. Hence to attempt to educate either a man or a woman without this great moral incentive daily stimulating to seek for the best soul as well as the best mental development, is a mistake of judgment which could only result in a cultivated barbarism, which would be forever seeking a resting-point for that inherited faith which reaches after eternity and longs for perfection. This kind of an educated woman could only make a restless factor in the world's development. Her own acquisitions would be as goads forever driving her on to fresh fields as unsatisfying and as disappointing as those just left, and would send her out at the end of her earth's pilgrimage into a realm of outer darkness and bitter despair.

So strongly has the Christ of the New Testament laid hold of the hearts and minds of Mississippi that a man or woman who does not believe in Christ, and attempts to practice his teachings, could not be elected to a professorship in any of our State schools, and would be tolerated in very few of our country districts. Mississippi, as a State, is for "God and home and native land," and everywhere the people call for consecrated men and women to teach their sons and daughters.

It remains, however, a debatable question as to whether this "Christian influence" exerts its greatest power in State, in private, or in denominational institutions. Without making any invidious distinctions and avoiding all odious comparisons, it appears that for these several reasons Christianity is most powerful in a denominational institution:

1. The institution is built to glorify Christ. This is its chief end, not simply to produce educated women, but educated Christian women.

2. Its president and officials are held to a strict moral account, not only as to their actions, but also as to their doctrines, and a positive demand is made that Christ shall be presented to the girls as a present Savior and an eternal friend.

3. Such an institution stands for a positive, definite conception of Christ and a full creed harmonizing the teachings of the Bible, and present always a steady and consistent view of its doctrine.

4. Gathered around such an institution are all those denominational ties which sends a girl home ready for every good word and work, familiar with the objects and aims of her own church, and ready to push its claims.

5. Around such an institution is gathered all that weight of influence, all that spiritual power which comes from heroic sacrifice on its behalf, and from the prayers and tears of the saints. For these and other reasons it is my profound conviction that in denominational institutions the Christ power is the controlling power, and here, better than anywhere else, can a girl grow up into the "beauty of holiness."

Selections.

A TRUE STATEMENT.

"The higher life is not a life on wings. It is not so much concerned with soaring as with sowing. Neither is it life on a dizzy pinnacle, above the reach of the tempter. Neither the 'second blessing' nor the fortieth comes in the form of a paid-up insurance policy. We never get to a point of safety above that of the householder who can not completely shut up his house, and who must, therefore, be always on the watch. We can keep the doors of our mouths locked most of the time, but it is needful that the ear-gates and eye-windows stand open a large part of the day. We can not keep the tempter from approaching us, wherever we may be; and in these days of unspeakable pictures, which meet the eye at every turn, it is hardly possible to keep him from slipping in at the windows now and then, and sometimes he runs in at one of the gates before we can shut them. There is no time in life when the soul of man can turn the key and safely lie down to slumber. We are on watch till the Master comes. If the tempter slips in at the window, we will show whether we were to blame by the reception we give him. If we invite him to stay for one short, sweet moment, we are culprits; but if we immediately give chase with 'the sword of the Spirit,' crying to heaven as we go, we will not blush for shame when the Master of the house comes."

The above, taken from the Richmond Christian Advocate, contains much truth that many would do well seriously to ponder. There is no greater delusion than that there are places in grace, or attainments in the divine life, where we are free from the temptor. We believe with the good editor that the higher life is more "concerned with sowing than with soaring." The enemy is ever on the alert, and there is never a time in life when the soul of man can turn the key and safely lie down to slumber." Many, we fear, are deceived by false teaching and false theories to believe that they are kept from the power of the temptor by the good hand of God, when, in point of fact, they are "at ease in Zion."—Pittsburg Advocate.

The human will must be harmonized with the divine will, the human spirit must be reunited to the divine Spirit, or hopeless disaster overtakes the soul. To accomplish this restoration is the work of the invisible Christ within us. His Spirit broods always over the chaotic waste of our restless lives—restless and shapeless until re created into the image of his Father, and reinspired with the breath of his own eternal being. We find ourselves, we know ourselves, we are ourselves, only in him.—Lucy Larcom.

A NEW INDUSTRY.

The destruction of American forests has now reached such a point that far-sighted authorities who are familiar with all the facts regarding the timber production of the United States do not hesitate to say that the planting of new forests is certain to be an important American industry in the coming century. It is likely that this industry will be unique, in the fact that so many years will be required to bring the fruition of the labor and capital expended; but, at the same time, the profits in the new industry will be so large that the money and time will be well expended.—Boston Daily Advertiser.

THE SWEETEST SONGS.

BY CORA C. BASS.

The sweetest songs are left unsung,
The sweetest themes unread,
The sweetest chords are left unstrung,
The sweetest words unsaid.
How strange it is, and yet how true,
Surpassing mortal ken,
We still can catch a blessed view
Of thought and times and men.

Though brightest paths remain unknown
And few the heights we tread,
Though we must struggle on alone
With deepest tears unshed;
Although our hearts are anguish-wrung
And ev'ry effort pain,
If we can keep another young,
We have not lived in vain.

'Tis said the fairest buds decay;
Perhaps they do, and yet,
Upon the darkest, dullest way,
How many flowers are met!
The happy hours so quickly flee
We sigh to see them go,
When out upon life's troubled sea
The moments move so slow.

Shall sweetest songs be left unsung?
The sweetest themes unread?
The sweetest chords be left unstrung?
The sweetest words unsaid?
When we have but to do our best,
The very best we can,
To have the future richly blest,
Of God and truth and man.

—New York Observer.

Communications.

A SHIPWRECK, AND WHAT CAME OF IT.

A STORY THAT IS NOT ALL FICTION.

BY REV. W. P. ANDREWS,

Author of "Two Epistles: I. To Professors of Perfect Love. II. To Opposers of the 'Second Blessing.'"

CHAPTER I.

THE SHIPWRECK.

It was a precious cargo that the little ship "Evangelista" bore when she sailed out of San Francisco harbor one bright June morning in the year of our Lord one thousand eight hundred and ninety-seven. The vessel had been built for Capt. James Allbright, a Christian sailor, whose heart had been stirred by the spiritual needs of the Asiatics, as they had been manifested to him during his several voyages to their shores. He felt moved by the Holy Spirit to do all in his power to ameliorate their condition. With him "all" did not mean merely "something," a "part." His means were laid upon the altar, and his life also.

He took into his counsels Rev. John Fullilove, a consecrated young minister, who also had heard the cry of his copper-colored brothers saying, "Come over and help us." Japan was agreed upon as the field of their labors. It was determined to establish several mission stations, which should, at least in part, be self-supporting. The "Evangelista" was built as a missionary ship, to be used in transporting the missionaries and their belongings across the Pacific, and for their constant service between the various mission stations. While the vessel was being prepared volunteers were called for. Twenty-four men and women, of various ages, among whom were five married couples, responded to the call, and were accepted to be co-laborers of Capt. Allbright and his associate.

In an impressive service, in which several friends, besides the missionaries, participated, the "Evangelista" was solemnly dedicated to Almighty God. The service over, the missionary company bade their friends adieu, and the ship was launched, and soon passed, before a favorable breeze, through the Golden Gate.

Bating the usual amount of seasickness, the first five days out were uneventful. Of course, there was much joyful singing of hymns, prayer, reading the Scriptures, and religious conversation. The one all absorbing topic was the heathen and his needs. If it was known that there were any differences of religious opinions and experience among them, this caused them to be forgotten. To all appearances they were of one heart and of one mind.

About midnight of the sixth night out a fearful storm arose. The vessel was driven before the wind as if it had been a top. The crew was powerless. Of course, the storm had not continued long before all on board were aroused and dressed. Such of our missionaries as could wrought with the sailors, while none of them failed to pray. There was earnest pleading, but no frantic cries. After this manner they prayed:

"O blessed Father! the sea is of thy creation, and the winds are subject unto thee. Also we are thy servants; aye, more, thy children. We long to serve thee. If it be consistent with thy will, rebuke the wind, still the storm, and save us from a watery grave. But thou knowest what is best. If by having our work cut short, we can best glorify thee, thy will be done. But O, Father, send by whom thou wilt, yet save the people who sit in darkness, unto whom we have been persuaded thou wouldst have us go."

At length the vessel was driven upon a rock. A rent was made in her hull, and her doom sealed. This occurred just as the storm had spent its force. Day had also dawned, by the light of which it was seen that they were near some land. The boats were lowered, and life-savers called into requisition. These were enough for all. Scarcely had the last of them committed himself to the sea when the vessel went to pieces.

Without the loss of a life, missionaries and crew escaped to the land, which proved to be a small island, fertile, but uninhabited. They kneeled upon the ground and thanked the Lord for having wrought for them this deliverance, and committed themselves afresh to his care.

(To be continued.)

OUR HABITS.

It has been said that we are creatures of habit, and we certainly are, to some extent at least; and Prof. W. F. Tillett, of Vanderbilt University, says in "Theological Discussions" that "volitions put forth result in acts, acts often repeated fix habits, habits long continued in make character, and character, when fixed, determines destiny." We accept this as axiomatic, and hence the great importance of good habits. Habits once formed are difficult to break, especially bad habits. Good habits, alas! are too easily broken, and they are sometimes broken—at least the enjoyment in them is in a measure lost—by merely local circumstances. The good Dr. Andrew Hunter, of the Little Rock Conference, once said in a sermon on secret prayer: "Brethren and sisters, have a place, and form the habit of visiting that place often, and it will become the dearest place to you on earth." No doubt every Christian can bear testimony to the truth of this. We read of two ministers in Missouri who were going to hold service in a certain vicinity. At a certain time, and on the night before, they lodged at the home of a pious layman who was familiarly called "Uncle Aaron." The next morning they were walking about the premises and farm, and, leading into a copse, they discovered a very narrow path, and at its terminus there was a sapling, worn entirely smooth, and near it were two impressions, as though some person had been habitually kneeling there. On returning they told Uncle Aaron their discovery. "Yes," he replied, "that is the place of my daily resort; and while I love the services of my church, that grove is the dearest place to me in this world." After the lapse of years that grove was cleared up and cultivated, and Uncle Aaron said that he sustained an irreparable loss.

It is a trial for a faithful pastor to sever his connection with an appreciative people. Attachments and habits are formed to which his heart is bound as with hooks of steel.

During the writer's three years' pastorate at Franklin the nearest way to Main street and the post-office was to enter the back door of the church and come out at the front door. In passing through we formed a habit of kneeling at the chancel to pray. This habit was never broken in the three years. Three or four times a day there was a kneeling, a wrestling, and a feast on things unseen. Oh, how we missed it when we left! In our early youth, in Western Kentucky, we knelt at the root of a young oak to pray for a long time. The habit was broken when we entered the Southern Army in the cruel war. On visiting the old home (our brother's) in 1895 we hunted for that tree, and found it. It was on the rocky hill-side of a woods pasture, and was green and flourishing. We inquired for the old log church in which we were converted on Thursday, Sept. 7, 1854; but it had rotted down long ago, and a much nicer one stood near the same place. Now, we have written largely about self, and wish to hear from some one else.

The Lord bless the editor and every reader of the NEW ORLEANS CHRISTIAN ADVOCATE.

HOUSTON ARMSTRONG.

Natchitoches, La., Feb. 25, 1898.

A TRIBUTE TO THE MEMORY OF THE LATE REV. JOSEPH B. WALKER, D. D.

MR. EDITOR: It is always with a sense of profound sadness that we listen, in response to the disciplinary question, "What preachers have died during the past year?" to the description of the individual characteristics, work, worth and virtues of the heroes who have died upon the battle-field. It was with a deepened sense of this sadness we awaited the reports of the Committee on Memorials at the last session of "our" Louisiana Annual Conference. And as each of the five names were called, and each in turn were eulogized, we felt that surely this was the hero of the occasion, the victor of the cross; yet more especially did we feel interested as the name of the one whose name appears at the head of this article was called. He, to our mind, was the "veteran" of the Conference. A man well-known and much beloved wherever known, he was to me an especial friend, a kind pastor, and a wise counselor.

My first acquaintance with Dr. Walker was as preacher in charge of the Louisiana Avenue Church, of New Orleans, where I was associated with him as member, steward, and later as local preacher, during much of the time of his four years of ministrations to that people. His preaching ability was of the very best type; his style was exalted. He at times was pathetic, and often eloquent. There comes to my mind just at present a somnolent member of the Doctor's church, who was also a steward, but a rather inconsistent member, at whom the Doctor seemed often to delight in hurling the anathemas of the law; but while the law vehemently declared that "the 'soul' that sinneth, it shall die," this "body" invariably slumbered.

Another incident of his life comes up to me. It was in midsummer, when the city was sweltering from the effects of extra warm weather, and when many of those able to go had left the city for seaside resorts, or other Summer retreats. The Doctor had stayed by his flock, and the modest chapel—where services were held—still served as a nucleus to a small band of the more devout which congregated there. After preaching to a small congregation, at which time he had made as labored an effort as if though the house were full, he had dismissed the service, and was just coming out of the church, when Sister I. Coffree, a widowed sister of my mother's, who was at that time keeping house for her brother, Mr. Geo. Thomson, asked the Doctor home to dine with her—a courtesy which apparently had been neglected by all others; and then, turning to me, she requested of me to offer the Doctor my arm, as he looked tired and exhausted. My mind almost instinctively refused. The thought paramount to me just at that moment was: "Can it be possible a mind so strong, a will-power so self-assertive, and intellectual faculties so active, perceiving, portraying, discriminating, explaining so minutely the every element of the spiritual life; a voice so voluminous, lungs so strong—can it be possible this man is weak?" This was all thought in a moment of time. I offered the Doctor my arm, which he apparently was more than glad to accept. The moment he took my arm I shuddered for the weakness of the man—"a reed shaken by the wind," "an aspen leaf trembling in the breeze;" yea, a man exhausted from the effort; yea, drained of vitality, of strength, of zeal, of life, that others might have these very characteristics. Such was this man of research as he stood by my side. We went together to dinner, where, when we reached the parlor, the Doctor sank exhausted in a chair, and such company as he was—how delightful in conversation, how exact in manners, how proper in deportment; the whole how edifying. There was wit interspersed in his narrative, luminous nuggets of pleasantry and satire drawn from scriptural texts, peculiar renderings of familiar quotations from Scripture, and familiar quotations peculiarly rendered and often misapplied to Scripture. Such was the repast to which the two of us were invited; and in such company there was a truly sacred influence which emanated from and was gathered up only by those who were thus permitted to come into the inner sanctuary of his social and religious life.

I feel sure that much of the power and inspiration of the man, as a sweet halo, abides still with those who were permitted to sit under and enjoy his Sunday pulpit ministrations. He steadied my careening bark in the midst of the storms and whirlpools of city life and temptations. I feel to-day that I am living on the gospel sustenance that was evolved and gratuitously bestowed upon his flock during those years; and how many to-day, were they permitted to speak, might say the same?

And just here permit me to enter a protest against the idea that "spasmodic preaching" is sufficient; that "a camp meeting occasion is all we need," for while souls may be saved in these seasons of grace, yet that is not all, for who can estimate the worth to themselves of the privilege of the regular pastorate and the Sunday's gospel message?

No, Dr. Walker, "being dead, yet speaketh," and in tones such as are heard and seen only in the deep ebullitions of Christian characters, many of whom were wrought out then, and whom God alone knows, and the worth of which eternity alone can reveal. What a power for good such a life! How potent its influence! The class meeting, when led by him, was a special season of grace.

I feel that I owe a special debt of gratitude to this man of God, both for the position of honor which I hold in the church of God, and for the places of trust which, although granted to me by the franchise of my brethren, yet which I would be ungrateful of without, and which can never be satisfactorily acknowledged to his credit.

With such recollections I can not refrain from writing, "The love of Christ constraineth me," and yet there is something unsatisfactory in such a record; a record of the birth, the number of years, the place and occupation of life, and the place and time of one's death. The radiant countenance, the pleasant demeanor, born of love; the sympathetic nature, the noble bearing, and the brilliant eye, these live only in the hearts and memories of those left behind. Thus it is in this case, our friend lives; he lives in the redupplicated Christian lives of those left behind.

WM. B. VAN VALKENBURGH.

Lake Arthur, La., Feb. 12, 1898.

W. F. M. S.

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THE COST OF BEING A MEMBER OF THE W. F. M. S.; AND DOES IT PAY?

(Concluded.)

There are two self supporting churches in China, several large Missionary Societies, 9 Epworth Leagues, 19 Sunday-schools. Last year the native Christians contributed $623.85 for different church purposes. At our hospital at Souchow over four thousand received prescriptions and treatment under our efficient Dr. Anne Walter Fearn and her successor, Dr. Margaret Polk. A number of these patients were from the upper class and paid fees. A creditable per cent. of the girls in our boarding schools pay board and tuition.

At Durango, Mexico, for one quarter $237.82 was paid for tuition, with a promise of still larger amounts. In Korea, the last field entered by the Woman's Board, the spirit of liberality is more manifest than in any heathen country; they seem quite ambitious to become self-supporting. News from all our missionary stations is most encouraging; many doors are open that we might enter; but money belonging to the Lord is withheld and his work retarded. Think you that you will escape when the heathen rise up in judgment, and you having the consciousness of never having offered an earnest prayer in their behalf or gave a penny for their deliverance? If our people would only adopt systematic giving, our barns would overflow with plenty. The Lord would heal our land and our vines would no longer cast their fruit before the time in the field. Our whole nation has robbed God in tithes and offerings. "The law of tithes" was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now. The Israelite was not held responsible for the conversion of the world. Money had no such spiritual equivalent then as now; it did not represent the salvation of the heathen. The Jew was required simply to make provision for his own worship; and its limited demands might appropriately be met by levying upon a certain proportion of his increase. Palestine was his world, his kindred the race; but under the Christian dispensation the world is our country and the race our kindred. If the Jew was bound by law to render unto the Lord the tenth, surely as Christians, with the manifold gift of God, and the love of Christ constraining us, should render even more. No person unprejudiced could read the Bible and not be convinced that God's children after Pentecost gave more than the tenth, and Paul tells us that the Macedonian Church gave even "beyond" their power, the ten in the minimum, not the maximum, and yet you say you never felt impressed to give, go, send or pray for missions. Did, then, the command of Christ, his last command, delivered under the most solemn circumstances, make no impression upon you? Do the woes and degradation of the heathen and their piteous cries make no impression upon you? Alas! of what is your heart made that it does not feel? He that hath eyes and ears and does not feel may well tremble for his own salvation. Friends, we want you to count the cost. If you will take that trouble, you will surely be convinced that the investment pays a hundredfold, for this unselfish work (the only real unselfish work many of us do for God) is sure to bring its reward even in this life.

Taste the luxury of doing good by self-denial and free-will offerings, and you will only regret that you began so late.

MRS. W. M. MCINTOSH.

Selections.

RESTITUTION.

A member of the Christian Church who had contracted a loan for a long time neglected to pay it, and then by degrees reached the conclusion that he might be excused if he ignored it altogether, in view of the fact that it required great self-denial to accumulate the money to reach the obligation. Gradually, however, it dawned upon his mind that his religious life had disappeared. His conscience was aroused and quickened by the Holy Spirit. He was thoroughly convinced that he could not make any advancement in religion or read his title clear to heaven if he did not manfully confess the obligation and toil and save to pay it. He acted according to this conviction, and after a long struggle emancipated himself, but during the entire period the light of God's countenance was lifted upon him. He rejoiced, and bore his trials with greater satisfaction of mind than he previously endured his ordinary experiences. Did the man do right? Is it the duty of a person to toil, and save, and perhaps deny his children the luxuries that the children of the neighbors have, in order to pay his debts? Does the duty of paying debts never cease? If a man manages to neglect paying principal or interest for five or six years, so that he can not be compelled to pay by process of law, may he not lull his conscience to sleep? Does the obligation never wear out?

Certainly this man had the Scriptures with him: "Owe no man anything, but love one another. Provide things honest in the sight of all men." In the sight of pure morality, a man owes until he pays. If he is unable to pay, he has no right to indulge himself in a single luxury. The bare necessities of life he must have, but beyond that he must toil and save until he pays. If his creditors voluntarily release him or indulge him, he may avail himself of that with gratitude, but not to discharge the obligation from his conscience. If this man was right, a multitude of professed Christians are wrong. If he was wrong, then the whole world might plead the precedent for repudiation. A wise philosopher said:

"The man who owes and will not pay
Is stealing every moment of the day."

New York Advocate.

Everything that happens to us leaves some trace behind; everything contributes imperceptibly to make us what we are.—Goethe.

GOD'S PRESENCE.

The consciousness of God's presence with us is a very delicate thing. It is like a very sensitive thermometer, which will drop when an iceberg is a league off over the sea, and scarcely visible. We do not want his company, or we are not in harmony with his thoughts, or we are not going his road, and, therefore, of course, we part. At bottom there is only one thing that separates a soul from God, and that is sin—sin of some sort, like tiny grains of dust that get between two polished plates in an engine, that ought to move smoothly and closely against each other. The obstruction may be invisible, and yet be powerful enough to cause friction which hinders the working of the engine and throws everything out of gear. A light cloud, that we can not see, may come between us and a star, and we shall only know it is there because the star is not visibly there. Similarly, many a Christian, quite ignorantly, has something or other in his habits, or in his conduct, or in his affections, which would reveal itself to him, if he would look, as being wrong because it blots out God.

Let us remember that very little divergence will, if the two paths are prolonged far enough, part their other ends by a world. Our way may go off from the ways of the Lord at a very acute angle. There may be scarcely any consciousness of parting company at the beginning. Let the man travel on upon it far enough, and the two will be so far apart that he can not see God nor hear him speak. Take care of the little divergences which are habitual, for their accumulated results will be complete separation. There must be absolute surrender if there is to be uninterrupted fellowship.—Alexander Maclaren, D. D.

GIVING THANKS IN ALL THINGS.

Winter, no doubt, is not the pleasant season that Summer brings with her songs and flowers and long bright days. Bitter medicines, no doubt, are not savory meat; yet he who believes that all things work together for good to them that love God will be as ready to thank God for the Winter frost that kills the weeds and breaks up the soil, as for the dewy nights and sunny days that ripen the fields of corn. May God give us such a faith! With nature weak and grace imperfect, when there is no lifting of the cloud and trials are severe and long protracted, O, though it may be easy for an onlooker to preach patience, it is not easy for the sufferer to practice it. How ready are we to cry, "How long, O Lord, how long?" Yet let me have a firm faith in God's truth and love; let me be confident that he will do what he has said, and perform all that he has promised, and I shall discover mercy's bow bent on fortune's darkest cloud, and under the most trying providences shall enjoy in my heart, and exhibit to others in my temper, the blessed difference between a sufferer that mourns and a spirit that murmurs.—Thomas Guthrie.

THE BEST CURE FOR WEARINESS.

There is nothing which will give a chance for rest to the overtired nerves so surely as a simple religious faith in the over-ruling, wise, and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God, which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us at least as much as we care for those who are the dearest to us, will do much to give the tired nerves the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great, everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—Anna C. Bracket, in Harper's Magazine.

Always remember that sincerity is the very soul of religion. A single intention to please God and to approve ourselves to him must animate and govern all that we do.—Philip Doddridge.

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WHERE BRIGHTEST EXAMPLES OF CHRISTIAN LIVING ABOUND.

It is a delightful employment to discover and trace the operations of divine grace, as they are manifested in the dispositions and lives of God's real children. It is peculiarly gratifying to observe how frequently, among the poorer classes of mankind, the sunshine of mercy beams upon the heart, and bears witness to the image of Christ which the Spirit of God has impressed thereupon. Among such, the sincerity and simplicity of the Christian character appear unincumbered by those obstacles to spirituality of mind and conversation which too often prove a great hindrance to those who live in the higher ranks. Many are the difficulties which riches, worldly consequence, high connections, and the luxurious refinements of polished society, throw in the way of religious profession. Happy, indeed, it is (and some such happy instances I know) where grace has so strikingly supported its conflict with natural pride, self-importance, the allurements of luxury, ease, and worldly opinion, that the noble and mighty appear adorned with genuine poverty of spirit, self-denial, humble-mindedness, and deep spirituality of heart.

But, in general, if we want to see religion in its most simple and pure character, we must look for it among the poor of this world, who are rich in faith. How often is the poor man's cottage the palace of God! Many can truly declare that they have there learned the most valuable lessons of faith and hope, and there witnessed the most striking demonstrations of the wisdom, power, and goodness of God.—Leigh Richmond, in the Dairyman's Daughter.

A pastor sometimes finds it to be no easy matter to induce the members of his church to call on the new-comers. Even after they have joined the church they are often not shown that degree of personal and social attention which is needful in order to make them feel at home. And it sometimes happens that when such a call is made, it is so perfunctorily performed as to rob it of its value. An earnest pastor thus describes an incident which came within his knowledge: "We recently heard of a lady, a member of one of the churches of this city, who called on another who had been attending her church as a stranger. She announced by way of apology for calling, that her pastor had urged her to do so, and then told how little she enjoyed calling, how busy she was, how much work she had done that day, how tired she was, ending with a sigh, and that she 'must be going.' As she went toward the door she said: 'Now I've called on you, you must come to our church, and come to see me some time.' Better for all had that woman stayed at home."—The Mid-Continent.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

Sermons may be divided into many classes, but there are two great general divisions which embrace most pulpit productions. They are the sermons filled with words and the sermons filled with work. The first kind costs little and is worth little. Its preacher holds the low ideal that a sermon only means a collection of certain accepted and conventional ideas. He gathers his material from commonplace sources, arranges them in position, and weaves the various parts into a continuous whole. The result may be a neat and interesting address, but it lacks personality and the touch of mystic influence which stirs the heart and life of the hearer. The work-filled sermon possesses the power denied to the word-filled sermon, because the preacher puts himself into it. It is not a mere collection of ideas gathered with more or less carefulness from different sources, but it is a presentation of ideas which have been thought, studied and prayed over,—Zion's Herald.

Those persons who would dissuade us from evangelizing countries possessing an ancient civilization get no sympathy from Sir Charles Elliott, who has been many years in India, and has just returned from the post of Lieutenant-Governor of Bengal. He affirms that it is impossible to shirk or conceal the fact that the Christian religion is the one pre-eminently excellent, and that the morality of the Christian faith is what is most desirable for India." As we hold that the morality is based upon the facts and truths of the gospel, we have here a striking testimony to the fitness of the gospel to one of the greatest nations under heaven. What would India be if she were thoroughly permeated with these truths and this morality? The gratification also expressed by Sir Charles at the thought of being able to aid missionary work at home will be shared by all lovers of our great missionary societies.—The Christian.

The most helpful people are those who are careful to discriminate between the things which need help and the things which help themselves. A great many disturbances in life—disturbances, for instance, in the tide of thought or feeling in social or religious life—are like the overturning of a short bottle with a broad, heavy, curved bottom. That sort of a bottle quickly rights itself. Other changes are like the raising of dust in sweeping. A child rushes about the room trying to settle the dust, and only succeeds in raising more; one who has learned better gives it time to settle, and turns to settle the things about the room that can not settle themselves with any amount of time.

No one is fitted to lead a nation, a church, or, least of all, a little child, who can not note certain disturbances without feeling that something must be done about them.—Sunday-School Times.

In various places and on many occasions does Jesus pledge us to meet him in this life—at the cross, in the sacrament, in the cries of joy and sorrow—and now once again he appoints us a meeting place. It is the Valley of the Shadow, where, in the quietness and seclusion as in a lover's glade, he will expect us one day. Is there any spot on earth so common or so wild that it has not been transformed by love? Are there any places in our thought so beautiful as those where we kept tryst with those that were dearer than life? So Jesus put a fair face on death, so that it becometh but his dark dream as he returneth to receive us home.—Ian Maclaren.

This much despised and abused doctrine (future punishment) is likely to survive for several reasons. First, it is in the Bible. To get rid of it one must get rid of the Bible. Second, it has proved a wholesome doctrine. Say what one may against frightening people into religion, the fact remains that the starting-point of most reformations is the fear of punishment. Teachers who drop future punishment out of their creed lose their power to rescue the perishing.—New York Advocate.

In a few instances when accounts have been sent to subscribers who are in arrears, they have written back: "Stop the paper—not able to pay." Or, "I only subscribed for one year and won't pay." As to the first excuse, we say, How would it look to make such a reply to your grocer or dry-goods merchant? In the second, we say, Why did you not order your paper stopped, instead of taking it out of the office for a year or two, and then refusing to pay for it.—Wesleyan Advocate.

A minister once intimated to Mr. Whitefield that he had some doubts about the piety of John Wesley and the reasonableness of his hope of salvation, and said to Whitefield: "Sir, do you think when we get to heaven we shall see John Wesley?" "No, sir," replied Whitefield, "I fear not; for he will be so near the eternal throne, and we shall be at such a distance, we shall hardly get a sight of him!"

FROM THE WORK.

CHESTER, MISS.

We have several items of interest to mention; hence this note. This is our first year on this charge. We have been in a flurry since Conference, trying to meet the seven regular appointments and above seven hundred members. Now that the row is about off, and we have gotten the facts very well in hand, we pause to report impressions and results.

Our first Quarterly Conference, with our new presiding elder in the chair, was a decided success. The position fits Bro. Oakley capa-pie; he magnifies his office, and it magnifies him. The people speak of the series of four sermons by him as a treat rarely enjoyed. Pray that they may produce abundant fruit! That care and dispatch marked the proceedings goes without saying with those who are acquainted either with the presiding elder or the very efficient Official Board here. The finances are in fairly good shape; near 25 per cent. of pastor's salary in hand and about 60 per cent. of mission fund. Pastor's family has received many useful perquisites since Conference.

One of the churches—Antioch—has built, but not yet finished, a new house of worship since Christmas. When this one and that at Salem shall have been completed there will be six as good country churches on the charge as are to be found in North Mississippi Conference.

A series of revival meetings is planned by Chester Church, to begin on second Sunday in March. Pray for divine presence and power among us! The South Union Camp Meeting will embrace the fourth Sunday in August, as usual, beginning on Friday before. The presiding elder and pastor wish to make it an occasion of great spiritual power to the entire district. Nothing would please and profit us more than the presence, during the entire time, of the editor of the ADVOCATE. Can't you come, Doctor?

Between 30 and 40 copies of the ADVOCATE taken. My predecessors have wrought well in this and other lines. A greater work is yet to be done. Pray for us. W. L. ANDERSON, P. C.

EBENEZER CHARGE.

While we are passing through this life we often lose some of the richest and sweetest blessings that life has in store. I have seen some who seem to be getting very little, if anything, out of life besides trouble and disappointment. Why is this the case? Is it because some have been destined to misery and woe in this life? Nay, verily—nay, it is a failure on their part. They have failed to cultivate the great law of love. Love is one of the attributes of God, and we see it manifested in all the workings of Providence. But we see its manifestation most strikingly exhibited in the redemption of man. While love is one of God's wise and noble, though painful dispensations, man is said to be a prototype of this immutable principle, "God is love." Man was made in image and after the likeness of the invisible and omnipotent God, holy, just and good; had daily communion with his Creator, which was eternal life in itself. Though man, notwithstanding his having a perfect law of love stamped on his being by the hand of his all-wise Creator, was not confirmed in this perfect state, God, in his infinite wisdom, saw fit and deemed it needful to test man further by giving him one direct command and fixing death the penalty of the violation. Death—ah! spiritual and physical death. Man violated this command and died; was banished from the presence of his Creator, and became subject to all the ailments of both soul and body that was possible for a fallen creature to suffer. Without God in the world, which was death to the soul. But God was not willing for his creatures to be lost. While under condemnation, God manifested his great love in the gift of Jesus to redeem lost man. So man is redeemed by a dispensation of love. This dispensation is wise because it was founded and given by the Father of wisdom, love and light; noble, because God is the only source of true nobility. There is not anything noble that is not God-like, and governed by the great law of love. This law is immutable. It is not changed by revolutions in kingdoms. The corrosive finger of time will destroy everything it touches, but love will live as long as the God who gave it.

This dispensation often proves to be painful to us by placing our love upon things that are not eternal; not only pain to the body, but to the soul also. Some have had their affections so tenaciously fixed upon the world, that they lost sight of the blessed Creator and went down into the infernal regions of the damned. Dives realized all the pain and anguish of a lost soul in hell because he loved in the wrong direction, and we often feel the pain of love when God, in his infinite love and mercy, sends the scythe of death into our homes and reaps down the budded flowers. The pride of an anxious mother and a fond father's life; tender ties are severed, brightest flowers are taken from earth, and transplanted in the paradise of God. Those of us who have had this experience feel and see the loving care of God to draw us to him—a God of love, and a God of mercy. "God is love," and he hath imparted his love to our dead souls by the gift of Jesus. "A new commandment I give unto you, that ye love one another. Cultivate your love unto perfection. Perfect love casteth out fear. Fear hath a torment," and torment keeps us from enjoying life.

Love God supremely and our neighbors as ourselves. We know that we have passed from death unto life because we love the brethren. Glory to God for his unspeakable gift! More love to thee, O Christ, more love to thee.

Bro. J. A. Wilson is our pastor, and we all love him, and think God is going to do a good work through him this year. May God bless the ADVOCATE! Is the prayer of Yours in for the fight,

J. L. RED.

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion and

Nervous Dyspepsia. The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, good digestion, is the true remedy for all nervous troubles.

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Devout priests frequently mortify their flesh and voluntarily force themselves to undergo great bodily hardships and deprivation. They are enabled to do this and escape serious injury to their health by reason of the purity of their lives and the fact that they deny themselves the pleasures of the table. An ordinary man who lives in the ordinary way cannot long endure hardship, deprivation or overwork, unless he takes the right remedy to reinforce nature. The average man when he is in good health eats too much. When he gets a little out of sorts he pays no heed and keeps right on "making a hog of himself." In some instances he gets thin and emaciated. In others he gets grossly corpulent, and weighted down with flabby fat. In the first instance he is a candidate for dyspepsia and nervous prostration. In the second for kidney trouble or heart failure. Dr. Pierce's Golden Medical Discovery enables the average man to undergo a great deal of hardship, deprivation and overwork, in spite of the life he leads. It causes the food to be properly assimilated. It builds firm, healthy flesh, but does not make corpulent people more fat. It cures dyspepsia, nervous troubles, kidney disease and 98 per cent. of all cases of consumption. It prevents weakness in any organ of the body.

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THURSDAY, MARCH 10, 1898.

We sow the golden grain to-day,
The harvest comes to morraw,
And though parted we may be to-day,
We'll clasp glad hands to morraw.

God doesn't give power and ability; he gives life and possibility.—Rev. C. F. Swift.

The best thought, like the best digestion, is done unconsciously.—O. W. Holmes.

Cheerful hope in the midst of life's struggles is a necessary element for victory in the struggle.

Not a black cloud of threat, but a bright star of hope is our glorious Christianity.—Talmage.

If you want love, love. If you want sympathy, have sympathy yourself.—Rev. C. F. Swift.

No wind serves him who addresses his voyage to no certain port.—Michel eyq uem Montaigne.

We must not take the faults of our youth into our old age; for old age brings with it its own defects.

Though we have two eyes, we are supplied with but one tongue. Draw your own moral.—Alphonse Kaar.

Keep steadily before you the fact that all true success depends at last upon yourself.—Theodore T. Munger.

Never does a man portray his own character more vividly than in his manner of portraying another.—Richter.

The heart that departs from God is lost, not merely to that which is good, but to that which is great.—Matthew Henry.

My son, you have taken away my religion; now tell me something to comfort me.—Hume's mother's note from her deathbed.

The gospel is more than a book; it is a living thing, active, powerful, overcoming every obstacle in its way.—Napoleon Bonaparte.

The Christian's course lies between the Scylla of spiritual pride and the Charybdis of despondency. Our safety lies in this, "He leadeth me."

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have.—E. E. Hale.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingsley.

The heaviest words in our language are the two briefest ones—"yes" and "no." One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Munger.

DOES EDUCATION DECREASE CRIME?

The latest statistics on the subject bring to light the startling fact that crime in this country is increasing faster than the population. Since during the last quarter of a century schools and colleges have multiplied amazingly, and since the average intelligence of the people has greatly advanced during that time, this increase in crime is all the more perplexing to those who regard education as a sure remedy for vice and lawlessness. In every part of the Union people are more deeply interested in education than ever before. Colleges here and there are being endowed, the State institutions of learning are receiving ampler appropriations, and the public school system was never so perfect as now. Twenty-five years ago there was but one college student to every two thousand of the population. Now there is one for every 729 of the population. Several writers of note hold that in spite of the increase of knowledge and educational facilities, crime has neither been checked nor diminished, but, on the contrary, has increased.

The editor of the New York World, not many months ago, took the position that crimes, robbery and bribery, crimes against life, property and chastity, have increased since the war proportionately to the population. It is an undeniable fact that the number of murders and homicides annually committed in the United States is tenfold greater than it was twelve years ago. While the laxity of the courts in meting out punishment to the guilty, the abuse of the pardoning power, and the shirking of jury duty by the better class of citizens, are, in a large measure, responsible for the increase of certain forms of lawlessness, yet it is plain that secular education has not by any means produced the beneficial results upon public morals that many have fondly expected.

Dr. Wilbur F. Crafts is right in saying that "intellectual education can not be depended on as the chief factor in the production of good morals." He further states that "only four per cent. of those arrested in New York City in 1884," when he investigated the subject, "could not read or write. At the same time seven per cent. of the inmates of Auburn prison were graduates of colleges, or other higher institutions of learning. An ignorant thief rubs a freight car, while an educated thief steals a railroad."

In the palmiest days of Greece corruption and vice flourished side by side with culture and art. In Rome the same sad story was repeated. Yet there are philosophers among us who fancy they see in education a potent remedy for crime and degradation. This is theorizing against facts. The greatest evils of our civilization, like Banquo's ghost, will not down at the bidding of the school-master.

Facts like these give tremendous emphasis to the importance of training the heart as well as the mind. The Duke of Wellington never uttered a truer thing than when he remarked that "education without religion would only surround us with clever devils."

We note with pleasure the profound attention that is being bestowed upon the education of youth, but we fear that knowledge by reason of business considerations is too often esteemed above character. With many parents the chief reason for desiring an education for their children is that they may thereby become rich. Such a motive is laudable within certain limits. Knowledge merely as a means of getting on in the world should be highly valued. The illiterate are for the most part doomed to poverty, and are nearly always the prey of the unscrupulous and the designing. Ignorance of itself is never a virtue. Education, however, that aims no higher than equipment for business, for worldly success, having little or no reference to the moral nature, is not only incomplete, but is ofttimes a promoter of dishonesty and crime. The chief end of education ought to be to make good citizens and useful Christians.

We do not pose as an opponent of education, but as one of its warmest advocates, provided it be of the right sort. The editor of the Popular Science Monthly, in the December number, said very pertinently: "We fear that with all the alleged improvements that are being introduced into the methods of education, the true end of education is being more and more lost sight of. The idea that education is essentially a preparation for money making, is, it seems to us, gradually taking complete possession of the popular consciousness. According to the humanistic ideal, the business of education is to enable a human being to enter on full possession of his faculties in order that, so far as possible, he may be perfect as a human being."

Christian education is the only solution of the problem before us. Within the past few years crime has developed so largely among the youth of Chicago that educators and philanthropists have been brought to see the grave necessity of coupling moral with intellectual training, and it is said to be very probable that the Bible will ere long be introduced into the public schools there. It is becoming more and more apparent that non-religious education is unsatisfactory. The secular press may sneer as much as it pleases at the denominational college, but it is chiefly in the denominational colleges that parents can be sure that their sons and daughters will receive proper moral instruction, and be surrounded by wholesome religious influences. Were it not for the fact that the majority of the public school teachers of our land are professing Christians, our day schools would undoubtedly turn out a much larger percentage of criminals than is the case at present.

Any attempt at sectarian instruction in the public schools is not for a moment to be thought of. Nevertheless, it is greatly to be deplored that the Bible is so generally excluded therefrom. Even if moral instruction formed a part of the public school curriculum, the duty of supplementing such instruction would still rest upon Sabbath-school teachers and parents; but, as matters now stand, this work is doubly necessary, and, when neglected, leads to dire consequences. Those interested in the welfare of youth should see to it that none but instructors of Christian principles and upright character be employed anywhere.

AT BAY ST. LOUIS, MISS.

On Tuesday, the first, by invitation of the pastor, Rev. J. P. Drake, we lectured at Bay St. Louis, Miss., for the benefit of the parsonage fund. Bro. Drake has built a considerable extension to the parsonage, thus making room for a preacher's family of orthodox size. He has also ceiled the new church. It is now quite a handsome structure, and of ample dimensions for the wants of the community. Bro. Drake is in high favor with his flock, and is keeping up his record as a diligent, wide-awake shepherd. So far as we could see, this beautiful little city looks none the worse for its bout with Yellow Jack. We were domiciled at the parsonage, and we much enjoyed our association with its inmates, including Mrs. R. E. Jones, relict of the late Rev. B. Jones, of precious memory. Next morning early we found ourself again in the treadmill.

A WAY TO HELP MILLSAPS COLLEGE.

We invite special attention to the communication of Prof. A. M. Muckenfuss in this issue. The cause which he presents is one that ought to appeal strongly to every friend of education among us, and he has presented it clearly and strongly. The plan which he has devised makes it easy to raise a considerable sum without any one being burdened. Read, reflect and act.

Occasionally a man who has occupied a position of some prominence in the church changes his mind in regard to essential truth, makes a little flutter, breaks away from his positions, and thinks that he is about to revolutionize the religious world. In only a little while he finds that this is a mistake. He is soon lost sight of and forgotten, while the church goes on with its great work of bringing souls to Christ. A dissatisfied fish leaped out of the river, and said that many other fish felt just as he did about it. The river flowed on, the great schools of fish went on their way, and the foolish experimenter soon gasped his last upon the sands.—Exchange.

A Christian ought to wear the kind of face that would be worth going two blocks to see.—D. L. Moody.

AT LAFAYETTE.

By invitation, we attended the Annual Convention of the Woman's Parsonage and Home Mission Society at Lafayette. The convention met on Thursday morning, the efficient president, Mrs. F. A. Lyons, in the chair. We reached Lafayette on Saturday afternoon in time to meet an engagement to deliver an address at night on the life and character of Miss Lucinda B. Heim. An interesting paper was read at the same service by Mrs. B. J. Williams, of Lafayette. On Sunday morning we preached the annual sermon to a crowded house. Sunday afternoon we attended a very interesting children's service conducted by Miss Mary Werlein, of this city. Besides Miss Werlein, the speakers were Mrs. T. K. Faunt LeRoy, Mrs. V. D. Skipper and Rev. J. M. Henry. This service resulted in the organization of a juvenile auxiliary of thirty nine members. At night we heard an interesting and vigorous sermon from Rev. J. M. Henry, who was present by invitation of the convention. On Monday night we lectured to a good audience for the benefit of the Lafayette parsonage fund.

The session of the convention was a very pleasant and profitable one. An extended notice is promised for our next issue. The officers of last year were all re elected. The convention made a fine impression on the community. The sessions of the convention were remarkably well attended, not only by Methodists, but by people of all creeds, including Catholics. The delegates were royally entertained.

This was our first visit to Lafayette, though we have often passed through on the railroad. We found that we had greatly underestimated the size of the place. We had estimated its population at about 1,000, whereas it claims more than 3,000. It has electric lights, and will in the near future have a good system of water works. It has a fine, salubrious climate, and is surrounded by a magnificent farming country. The pastor, Rev. I. T. Reames, is immensely popular, not only with his own flock, but with the entire community. He has built a handsome new church, which was dedicated by Bishop Hendrix on the fifth of January, and a very neat seven-room parsonage. Both church and parsonage are yet unpainted, but this work will be completed within a very few weeks. Congregations are large and increasing, and the church is enjoying genuine prosperity.

During a part of our stay we were most hospitably entertained by Bro. and Sister Reames in their new parsonage. Afterwards we made headquarters at the hospitable home of Bro. J. J. Davidson, to whom and to his accomplished wife we are indebted for many appreciated courtesies. We also enjoyed the generous, whole souled hospitalities of Sisters Beraud and Girard and Dr. and Mrs. Hopkins. To Bro. Crow Girard we are under obligations for a delightful drive of several miles. Tuesday morning we are again in the treadmill.

REV. H. R. TUCKER.

Brother Clifford writes us of the sad news of the death of Rev. H. R. Tucker, presiding elder of the Corinth district, North Mississippi Conference.

He died of pneumonia on Monday morning, the seventh, and was buried in Booneville, Miss., Tuesday, the eighth. We deeply sympathize with the family in their bereavement, and pray that the Comforter will sustain them in their hour of sorrow.

Bro. Tucker was a man of most excellent character, thoroughly devoted to the work of the ministry, and decidedly successful in it.

TO THE PREACHERS OF THE MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES.

Maj. R. W. Millsaps last year generously built upon our campus the magnificent Webster Science Hall, over half of the space in which is given up to the teaching of chemistry, experimental physics, and inorganic geology. The church, through the college authorities, undertook the equipment of this beautiful structure and the work is now well under way. Previous to this, Mr. J. R. Bingham had generously donated $500, and this money formed a nucleus towards our present equipment, the increase coming partly from our incidental fund, partly from the "Science Hall equipment fund," and partly from student science fees. In the line of chemistry we have all material essential for the present, but our museum is not sufficiently equipped for the proper teaching of inorganic geology, and we are woefully in need of further physical apparatus.

Let us not consider the urgent fact that church colleges should be well equipped in science even merely as a refutation of the charge that they are indifferent thereto, but only itemize the actual needs of this college as follows:

General physical apparatus	$100
X-Ray outfit	100
Museum specimens	50
Analytical apparatus	50
Glass cases for Museum, etc	100
Stereopticon	50
Spectroscope	50
Microscope	50
Camera and lens	50
Port lumiere	25
	$625

Here is the situation: We have spent $5000 for one floor of building and $1000 in equipment; is it not bad business to delay the expenditure of the $625 necessary to give maximum efficiency to money already expended?

I now call for the aid of the preachers and others in raising this money, without asking anyone to give a cent. A magnificent chromo portrait of John Wesley (size, 14½ by 19 inches) was on exhibition at the late session of the Mississippi Conference, and all will testify to its artistic value and to its striking similarity to an oil painting. It is the finest portrait of the founder of Methodism that is on the market. Recent correspondence has shown me that these portraits can not be sold in this country unframed, the retail price being $3 per picture with frame. By obtaining the agency for the college in Mississippi, I am able to sell at one dollar less than this price and yet make a profit to be used solely for equipping the Science Hall; not only that, I have just succeeded in obtaining permission to sell the pictures unframed, at the reduced cost of $1 apiece. This surely is a great opportunity for every Methodist to get the inspiring likeness of the greatest and first of Methodists and at the same time to aid their own college!

As a special inducement to enlisting the preachers and others in our aid, I will send to each of them one portrait, post paid, on receipt of fifty cents and an agreement to canvass for purchasers. All who so desire may keep ten per cent. of the amount of their sales, as commission, so that this is an excellent chance for many boys and girls. The selling price is $1, post-paid, unframed; and $2 framed in oak and gilt, or white and gilt, express to be paid by purchaser.

A. M. MUCKENFUSS.

Millsaps College, March 3, 1898.

TRUE MANHOOD.

Jesus did not come to destroy our manhood; he came to fulfill it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will and richer imagination than his fellows—one who has attained to his height in Christ. A bigot, or a prig, or a weakling is a half-developed Christian, one not yet arrived at full age.

What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything which will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room; one is to attack the darkness with candles; the other is to open the shutters and let in the light. When light comes darkness goes. There are two ways of forming character; one is to conquer our sins, the other is to cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin.

Christianity is not a drill: it is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ.—Ian Maclaren.

MAKING THE CHURCH A HOME.

It is the family spirit which makes a true home. The glad consciousness of a close mutual tie, the precious intimacy due to continuous association and common interests, the mutual sympathy and helpfulness which are shared with no outsiders in the same manner or degree, the oneness of descent, of relationships and largely of friendships, the identity, for the most part, of outlook upon the world—all these, together with other elements, combine to render a typical home what it is. It is a felicitous thought of the church which regards it as a home.

It can be one in fact only as the spirit of home pervades it. Custom may render its house of worship more familiar and agreeable than any other, so that we feel more at home in it on Sunday than elsewhere. But it can only become a true spiritual home when we have learned to look upon it definitely as our Father's house and upon our fellow-Christians as true brothers and sisters in Christ. Then must follow the usual results of such a recognition of relationship. A deeper, securer sympathy between its members, a more trusty co-operation, a more gentle tolerance of personal peculiarities such as we exercise towards our brothers or sisters in the flesh, a more vigorous and patient effort to render its influence penetrating and potent in the community—all these must be experienced and must be rendered evident unobtrusively, but invitingly to those without.

The churches of the present often are compared to clubs. It must be our endeavor to render them more like homes. So far as this effort succeeds, there will be increasingly large interest in them on the part of both their own members and others, and a growing desire to enjoy the privileges which they offer. The nearer a church approaches to being a healthy, active, joyous Christian home, a center of consecrated family activity, the better it will do a noble men, the work which the great founder of all earthly churches has given it to do.—The Congregationalist.

The papers say that the Pope has recently come out with the declaration that Italy ought to be a republic. It is easy to see why he might desire anything as a change from the present form of government. The power of the church in Italy has been steadily decreasing, and thousands of Italians delight to offer affronts to the Vatican. One of the Italian public libraries, it is said, has announced its intention of collecting all the books named in the celebrated Index Expurgatorius, which good Catholics are forbidden to read; the evident purpose being to defy the ecclesiastical authorities. But the Pope is very much mistaken if he thinks his situation at Rome would be any more agreeable if the nation should adopt a republican form of government. The temporal power which he was obliged to surrender in 1870 is not likely to be regained. The Pope is still a power in the political affairs of Europe, but he is fast losing his hold on Italy.—Baptist Standard.

NOTES.

A meeting will begin at Lonisiana Avenue Church, Sunday, March [illegible]. All Methodists in the city are invited. The pastor will be assisted by his brother, Rev. P. R. Knickerbocker, of Crowley.

***

Rev. Robert Randle, of the Louisiana Conference, let the light of his countenance shine into our sanctum on Monday last. He is in the city looking after the interests of the Church Extension Board.

***

Bishop N. B. Harmon, of the diocese of Eilisville, illuminated our den a few days since with his genial presence. As usual, he is busy with plans for the prosperity of Zion. He expects soon to liquidate a considerable indebtedness on the parsonage.

***

We are in receipt of a copy of the Minutes of the last session of the North Mississippi Conference. It is a very neatly gotten-up pamphlet published by the Holly Springs South. The name of the secretary, Rev. J. S. Oakley, is a sufficient guarantee that the secretarial work is admirably done. There is no better secretary among us.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

CENSOR OR EDITOR—WHICH?

MR. EDITOR: Bro. Harrison, in his last article on the Epworth League topic for the weekly prayer meeting, transcends his office as editor, and is seen in his old garb worn while running that virulent little sheet styled "Gabriel's Trumpet"—a self-appointed censor. He says in the last issue: "In a recent social gathering of one of the Leagues there were present one presiding elder, three preachers, two stewards, one Sunday-school superintendent, and many Methodists, and yet this assemblage of leaguers did not, as a League, invoke or acknowledge the presence of the Lord Jesus. There were nice refreshments, pleasant conversation, and amusing games, but not a song of praise to him, not a prayer, not a syllable from his Word in acknowledgment of his supervising presence."

Are we to have this self-installed critic for a whole year transforming his position as editor into one for trial by newspaper of the various social gatherings of our Leagues in this city?

We are surprised, Mr. Editor, that you should let this paragraph be dragged into what purported to be an exposition of a passage of Scripture. There is no surprise at Bro. Harrison undertaking to instruct anybody in the Southern Methodist Church from Bishops down, for his former publications in the Pentecostal Age and the above-named sheet have proven that he was filled with a conceit that is colossal in its proportions. To deal fair with their constituency, the ancient censor did at least give out a manual, by which things could be done in proper form. Has our modern censor sent out his manual by which our Leagues can govern themselves?

As one of those present at that entertainment, we would say that the Lord Jesus was acknowledged at the fitting time, and in the usual form, according to a judge of these things—equally as good authority on those matters as our self-constituted censor. No doubt, our brother would have liked for the presiding elder to have lined up the whole assemblage and drilled them on shouting "Hallelujia," like he has often drilled a certain mission Sunday-school. To him that would have been not only appropriate, but a religious performance, while to some other people equally as spiritual as our brother, it would have been next to hypocrisy, pretending to feel a holy emotion when there was none, and then the use of sacred words and terms in a vain repetition. So, maybe, our dear brother's manual would make some of us sin to use it; therefore, he need not be too swift to issue it. The Scripture way for our brother, so seemingly zealous, to have done was, when he found his brethren were at fault, to take them aside and convince them of their fault; turn them from the error of their way. He who talks to from "one to ten every day' in personal work has lost a golden opportunity. There would be more of the Christly spirit in such treatment, more genuine courage, than this trial by newspaper and this fling at preachers and Methodists. If such a censorious spirit is the evidence of holiness and high attainments in the Christian life, then Paul's law of love, in the thirteenth chapter of First Corinthians, is a sounding brass and tinkling cymbal. Now, that pharisaical person who sat back taking notes in order to inform our censor, how "little-eyed" and contemptible must it be to partake of the hospitality of a family, and then criticise that entertainment, where did he, she, or it, get their sense of propriety?

If this editor proposes to keep up this line of criticism, the Union League had better do away with this office. Shall all our harmonious action be interrupted by thus holding up the action of separate Leagues because, forsooth, they do not exactly comport to the ideas of this censor?

S. S. K.

For cure of rheumatism, neuralgia, cuts, sprains, burns, stings, chilblains, sciatica, and lumbago, use Salvation Oil.

NORTH MISSISSIPPI CONFERENCE NOTES.

I have recently spent twenty days in the Delta at Greenwood, Shaws, Greenville, Arcola and Hollandale, and had engagements at other points which I had to cancel on account of sickness. I could write many good things of the preachers and work in those charges, but others have recently borne testimony of them in the ADVOCATE, so I refrain for the present, as I am unable to write but little anyway.

The Methodist Church in Greenville, under the leadership of the pastor, has undertaken the work of Bible distribution and supply in Washington county under the auspices of the American Bible Society. Rev. W. O. Sadler, a worthy young local preacher, has been engaged to do the work.

Since the last report libraries have been placed in the Sunday-schools at Sidon, Shaws, Greenville, Hollandale and Aberdeen. Who'll be the next? Let the ball roll on. See "Important Notice" in last week's ADVOCATE in reference to the matter. Let us have orders rapidly for these libraries, "The Children's Visitor," and other literature for use in the schools during the Spring. I am sick in bed, but hope to be up and out soon.

G. W. BACHMAN.

March 5, 1898.

GONE HOME.

On the twenty-fourth of January I was called to Bolivar to perform the burial service of little Paden, the infant son of Bro. and Sister Jno. R. Countiss. About 3 P. M. I reached the parsonage and found Bro. and Sister Countiss with sad hearts and tear dimmed eyes. They were much bereaved, but beautiful and complete was their resignation. At 4 P. M. we laid the little body to rest in the cemetery, just behind the parsonage, to await the general resurrection.

In a letter of recent date Bro. Countiss said, in speaking of little Paden: "If his mission was to be a blessing to our home, then he fulfilled it. I am resigned to his death, but, oh! how I miss my child."

Dear brother and sister, may the grace of God and the comfort of his Spirit be given to you in abundance, and as you linger with sorrowing hearts besides the little grave may you remember that,

"He shall sleep, but not forever,
In that lone and silent grave,"

And may you ever be able to say,

"Blessed be the Lord that taketh,
Blessed be the Lord that gave."

Little Paden was born Oct. 24, 1897, and died Jan. 23, 1898.

S. B. MYERS.

Rosedale, Miss., March 3, 1898.

BE SURE YOU ARE RIGHT and then go ahead. Be sure you get Hood's Sarsaparilla and you may confidently expect it will purify your blood and give you appetite and strength.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

INDIAN MISSION.

MR. EDITOR: The following is my financial report for the Indian Mission for the month of Febrnary last:

North Bend, Nesboba circuit..	$ 1 45
Mars Hill, Neshoba circuit....	5 30
Cleveland Village.....	1 35
Now Hope, DeKalb circuit...	2 30
One week's teaching school...	6 90
	$17 30
Expenses to Mission.....	15
Total.....	$17 15

Fraternally,

J. N. TUCKER, P. C.

March 2, 1898.

NOTICE.

MR. EDITOR: Please say through the ADVOCATE that the Minutes of the North Mississippi Conference were sent out three weeks ago—some by mail and some by express. If the brethren have not received them by mail, let them inquire at their express office. Yours in the work,

J. S. OAKLEY.

Durant, Miss., March 2, 1898.

New so-called remedies spring up every day like mushrooms; but the people still cling to Dr. Bull's Cough Syrup.

A RARE OFFER.

UNTIL APRIL 1.

Until April 1, '98, we will sell our Holman Self-Pronouncing Bibles to subscribers who pay their subscription one full year in advance—viz., to March, '99—at the following very low rates: Bourgeois type, $1.75; Minion type, $1 40; Emerald type, 85 cents. Order at once. Delays are dangerous.

We do not sell more than one Bible on a year's subscription. In order to get a second Bible it is necessary to pay still another year's subscription. In this case, however, you get any one of the Bibles at twenty-five cents less than the above-named prices. Any subscriber who will pay his subscription at the regular rate—$2 per year—three full years in advance—viz., to April, 1901—will receive a copy of the Minion Bible free.

We will also send a copy of the Bourgeois type Bible free to any person who will send us three new subscribers with the cash—$6.

Address

REV. W. C. BLACK,
512 Camp Street, - New Orleans.

"BROWN'S BRONCHIAL TROCHES" give relief in all Bronchial Affections. A simple and safe remedy. Avoid imitations

THE MISSISSIPPI ORPHANS' HOME.

The manager opened the Home this week for the reception of orphans. Some have already been admitted and others are expected next week. The Home is only partially furnished, but what has been done is substantial and beautiful. Rev. M. L. Burton and wife are proving themselves fully competent to fill the responsible position of managers. The outlook is bright. Please remember that now is the best time to assist this worthy cause. The children must be fed and clothed and the Home completely furnished.

We urge the observance of Orphans' Day, which is the first Sunday in April, or soon thereafter as practicable. See Minutes of our Conference (page 24). Some of the brethren are observing Orphans' Day before that time. Let all take collections for orphans before April, if possible. Bro. Burton will be glad to correspond with any friend of the Home. He will visit as many charges as possible.

Yours in behalf of the orphans,

J. A. BOWEN.

Water Valley, Miss., March 3, 1898.

PAINT TALKS. III.

LEAD POISONING.

Mankind are prone to doubt what they can't see. Thus the fatal disease germs were discredited until the microscope revealed them and scientists demonstrated their virulence on animals.

Every doctor knows something about lead poisoning, but too few physicians think of lead paints as the probable source of the common symptoms of rheumatism, neuralgia, cholera-morbus, malaria, indigestion, etc. When a paint dealer or a painter exhibits such symptoms, lead poisoning is promptly suspected; but it should be remembered that everyone living in a lead-painted house is exposed to the same danger.

This peril is real and constant, and can be avoided only by rejecting lead-paints entirely. The market is full of good combination paints based on zinc, as the consumer will find if he insists on having them; and it is not only safety, but economy, to use such paints. They are cheaper, cover more surface, and wear better than lead paints; and the zinc whites are whiter, to begin with, and do not darken like lead.

Some prepared paints are based on a mixture of zinc and lead. Such paints are durable in proportion to the zinc contained. Generally speaking, the more zinc and the less lead, the better and safer the paint.

The Commission on Unsanitary Dwellings, in Paris, France (which corresponds in purpose and authority to our City Boards of Health), has published a report proclaiming zinc white superior to white lead on every ground, and has unanimously adopted the following:

"The Commission, taking into consideration at once the healthfulness of dwellings, the health of the workmen, and the interests of property owners, and in view of the fact that for painting the choice lies between two materials, one entirely inoffensive, the other constituting a virulent poison, has decided that—

"1.—The use of zinc white to the exclusion of white lead shall be specified in all orders for painting.

"2.—The Commission renews the request made by it in 1880, for the exclusion of white lead from all public works."

Knowing that lead in any form is exceedingly poisonous, and knowing that paints based on zinc are cheaper, more durable, handsomer, and absolutely innocuous, is it not foolish to court danger by painting with white lead? Among the many foolhardy risks taken by thoughtless people nothing surpasses this. STANTON DUDLEY.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle:

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

IUKA, MISS.

Yesterday was another great day with the Methodists of Iuka. Four hundred dollars' indebtedness remained on the church repairs. We raised the last dollar, making a total expenditure in the last twelve months of $1,650. Rev. Theo. Copeland, of Leighton, Ala., the most excellent revivalist, pastor, and collector, spent the day with us and helped us. Dr. E. E. Hoss will rededicate the church the twenty-eighth of this month. Our Conference collections are under fine headway of being paid off soon. J. H. SHUMAKER.

March 7, 1898.

Epworth League

BY H. N. HARRISON.

TOPIC FOR MARCH 13.—BREADTH OF GOD'S LOVE.

(Acts x. 11-20.)

1. Peter was on Simon the tanner's housetop, in Joppa, at noon-time, praying. He was praying for himself, the church, and the lost sheep of the house of Israel. Being a Jew, and very narrow in his views, he still held to his Jewish feelings and customs. According to his view, the salvation of Christ belonged only to his own people. His narrow conception of salvation, and his prejudices, though not wrong in themselves, might eventually lead to evil conclusions. God wanted this sturdy apostle to have a broader mind and deeper sympathies. He gave him a vision of four footed beasts, creeping things, and fowls of the air. This set Peter to thinking. A thinking spell is what many narrow folks need these days in Methodism.

2. We note that Peter's mind was open to conviction. His heart was in an attitude of acquiescence to new light. If wrong in his views, he was ready at once to revise them. Religious views, preconceived opinions, frequently resist every encroachment of light. The last thing that a man is willing to put upon God's altar is his judgment, opinions, or prejudices, especially in doctrinal matters. He is a morally brave man who will say, "My convictions on this or that religious question are on God's altar, subject to revision and new light." Such a man is in a right attitude of mind and heart to divine truth. Such was Peter's attitude on the housetop in Joppa, and God blessed, honored, and advanced him. Now, some folks have strong convictions on the subject of entire sanctification, pro or con. Lay all such feelings and views on the altar, and await results. Do not be afraid; come down with your convictions and await the light. (Ps. xxxvi, 9, and Ps. xcvii, 11.)

3. The breadth of God's love in dealing with Peter's narrowness is revealed to him in the vision by showing him that "the grace of God which bringeth salvation hath appeared to all men." Not only the Jew, but the Gentile, may be saved. It is the purpose of the vision to remove Peter's prejudices, and give him a larger conception of the greatness of God's love. It embraces the entire race. Palestine is not big enough to contain this love. It reaches "far as the curse is found." In the house of many mansions there is room for all; Jesus welcomes all. "He is not willing that any should perish, but that all should come to repentance." With this lesson more or less clearly impressed upon his mind and heart, Peter sets forth on his journey to Cesarea to the house of Cornelius, a Gentile, not only a wiser, but a more useful apostle.

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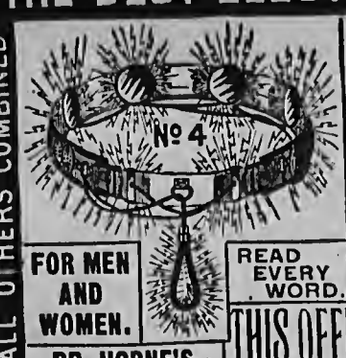

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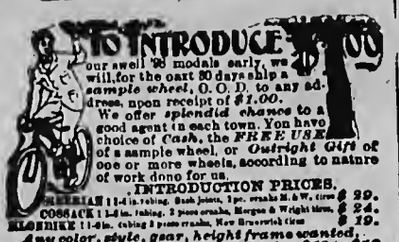

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FORGIVENESS.

I sat in the evening cool
Of the heat-baked city street,
Musing, and watching a little pair
Who played on the walk at my feet:
A boy, the elder, of strong, rough mould;
His sister, a blossom sweet.

When just in the midst of their play,
Came an angry cry, and a blow
That bruised the cheek of the little maid
And caused bright tears to flow,
And brought from my lips quick, sharp reproof
On the lad who had acted so.

And he stood by, sullen and hard,
While the maid soon dried her tear;
He looked at her with an angry eye;
She timidly drew near:
"Don't be cross, Johnny" (a little sob);
"Let me forgive 'oo, dear!"

And the cloud is passed and gone,
And again in their play they meet,
And the strong, rough boy wears a kinder mien,
And brighter the maiden sweet;
While a whisper has come from the heart of God
To a man, a man on the street.

—The English Illustrated Magazine.

MAKING A GENTLEMAN OF HIM.

"My wife has peculiar views about bringing up boys," said the man in the barber-shop, while he waited his turn.

"So has mine," said the man with a scowl who wanted a haircut. "She thinks they're privileged to turn the house upside down, and keep up no end of a row. And when I interfere she says, 'Oh, never mind; we're only young once.' And a good thing it's true," he ended crossly.

"Well, man, let your wife have her own way with your boys," said the first speaker. "As a rule, it isn't the father that a man yearns for when he goes out into the cold world. It's his mother every time. Now I just escaped making a scene at the breakfast-table this morning and writing myself down a fool, but that I had sense enough to trust my wife. You see, it was this way: We have two rollicksome boys, not bad as boys go, but full of vim. Well, the girl was waiting on the table, and our youngest, a boy of nine, with eyes like an angel and the temper of—well, like mine—asked her to make him a piece of toast. I did not notice how he worded it, but it appears his mother did. He waited, but the toast did not come.

"'How did you ask for it?' says his mother, and he answered right quick:

"'I said, 'Huldah, bring me a piece of toast!'

"His mother touched a bell and the girl came in. 'Ask her again,' she said. The boy squirmed and I was mad, but I saw a warning in my wife's eyes and kept still.

"'Please, Huldah, make me a piece of toast,' said the little fellow bravely, and Huldah smiled and went out for the toast.

"Now my sympathies were all with the boy that wanted his toast, and when we were alone I ventured to say that I thought Huldah was putting on style, but my wife squelched me.

"'It isn't for Huldah,' she said, 'it is for my boy. I want him to be a gentleman for his own sake.'"—Detroit Free Press.

UNSYMPATHETIC OPPOSITION.

If you wish to strengthen a man or a child in a wrong course, an effective way is to manifest an unsympathetic opposition. There is something in human nature which leads most of us in such circumstances to desire to have our own way. We say "most of us," because we ought never to forget that there are certain ideally constituted persons who, when they are told what they ought to do, straightway go and do it. But parents commonly find that in dealing with average children, a hard exercise of authority is not usually the most effective to lead them to choose the best courses. And those who seek to influence and lead men, discover that to lay down the law too vigorously is not always the wisest way of getting men to do what they desire.

It is not the mere fact of opposition that fixes men in their determination not to be guided by others. It is unsympathetic opposition. If you can once convince a man or a child that you have his interests at heart, and that your opposition is not prompted by disregard of his opinions or by pride of authority, you have gone far toward winning him to your view.

The Apostle Paul enjoins men to "speak the truth in love." It is not enough that a parent or leader possess the truth, and declare it; to be effective the truth should be spoken "in love." Some people think so much of the truth that they think nothing at all of the feelings, the opinions and prejudices of those to whom they declare it. They wonder that they do not do more good. There is nothing mysterious about it. Their attitude toward others is unsympathetic, and that is enough to account for the fact that those whom they seek to influence are under a strong temptation not to do the thing which has been urged upon them.—The Watchman.

ADVICE TO MINISTERS.

Given by a Minister.

Preachers who practise it will preach better.

No class of people is so liable to throat trouble as the great class who make up the Gospel ministry. The strain put upon the vocal organs by constant exercise; the sudden change from a heated building to the cool air when the vocal organs are in a state of complete relaxation; the fact that a minister feels impelled to use his voice when actors and lecturers would take the needed rest; these are among the reasons why "Clergymen's sore throat" is known as a special disease. The Rev. E. M. Brawley, D. D., District Secretary of the American Baptist Publication Society, writes from Petersburg, Va., the account of an experience of his own which is profitable reading to those afflicted with Bronchial or other throat troubles. The substance of the letter is as follows:

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"IT MAKES ME LOVE YOU MORE."

A mother was hurrying one morning with her household duties, and her four-year-old little girl was playing with her doll. The little one left her play, and going to her mother asked, "Mamma, do you love your little girl?"

"Yes, dear," said the mother, "mamma loves you very much."

"And I love you, mamma," said the little one.

And every few minutes during the forenoon the child came to the mother with the simple statement: "I love you, mamma." After a while the mother said: "Yes, darling, mamma knows her little girl loves her; but why do you tell me so often that you love me?"

"Because, mamma," said the child, "it makes me love you more every time I tell you so."

And so it is with God's dear children. They may not be able to say something new every time they pray or testify. It may be the same old story that they have told so long, but every time they confess Christ with a trusting and loving heart it makes them love him more; and it helps to shake off the adversary, who is ever ready to lead astray.—Michigan Christian Advocate.

POWER-STORING.

The great business of the first part of every successful life is storing power. The true aim of all discipline, the real meaning of the drudgery of the dreary years spent in poring over books, of listening to lectures, of note-taking, of all the dry details of study, is to fill the mental reservoir, the storage battery full of reserve for future use. It is the accumulation of force which will enable one in future years to bridge over, without exhaustion, a great panic, an unexpected emergency; to save life in some critical surgical operation or epidemic; to meet some exigency; to pass scathless through some great commercial crisis.

Every man who would leave his mark behind him or attain to any degree of success, every wrestler in the world's arena, must have such a reservoir of power to draw upon in times of unexpected perplexity or trial, or he will fail.—Selected.

GENIUS.

"I never do a thing thoroughly," Mary said to me the other day. She had just been competing for a prize in composition. "I read my composition only once after I wrote it, and I never practiced it in the chapel at all." She was naturally far more gifted than Alice, who was her principal competitor. Alice wrote and rewrote her article, and practiced it again and again. The day came. Alice read her composition in a clear, distinct voice, without hesitation or lack of expression. It was condensed and well written. Mary's could not be heard beyond the fifth row of seats, and was long and uninteresting. Alice won the prize. One remembered and the other forgot that truth so trite, but so aptly put by Carlyle: "Genius is an immense capacity for taking trouble."

SPIRITUAL BABYHOOD, SPIRITUAL MANHOOD.

What a difference lies between these two conditions. It is to the former class the apostle addresses the bracing appeal: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection." That is, leaving the swaddling bands of babyhood, let us go on unto maturity and manhood. A baby is a very lovely thing at a certain age, but an everlasting baby is a great nuisance. May the Lord save us from spiritual dwarfs, antiquated babies, and Christians that everlastingly need to be nursed, and lead us all, with the new Spring-time, into robust and holy manhood.—Rev. A. B. Simpson.

LEARN TO WORK.

No young man can make a success in life unless he works. He can not loaf around the street-corners and saloons without deteriorating. He must learn a trade or do some honest work, or, before he knows it, he will be a chronic loafer, despised by all with whom he comes in contact.

Do something, no matter how small, and do it well, and you will eventually find yourself climbing the ladder of success. There are many obstacles to overcome, but toil, grit and endurance will overcome them all. Help yourself, and God and good men will help you.—Farm and Fireside.

THE ART OF SILENCE.

No art puts more healing and sweetness into the soul and society than the art of silence. Our worst regrets are for what we have said, rather than what we have left unsaid. Many a great success has been reaped by keeping still at the right time. Very few of our richest human relationships are preserved without wise and sacrificing silences. The difficulty lies in knowing and seizing the right time. We all know the golden opportunity when it is past. How, then, shall we acquire this art without which one never becomes a graceful Christian? It is an art whose last and hardest lesson is best learned first. Be sure it is safest and wisest to keep still when you are under the greatest provocation to speak. It is then that silence is of the most value, and one such silence carries easily within itself the promise and power of all lesser ones.—Sunday-School Times.

Who does not welcome the man of cheerful and hopeful spirit? The happy countenance, the genial smile, the winning way and the timely word have an inspiring and uplifting influence. Men are attracted and won by a kindly manner and generous action. He is a benefactor who carries sunshine into the home, church and community. A bright optimism is always preferable to a gloomy pessimism.—Presbyterian.

We should be stepping-stones to heaven, not stumbling-blocks. Christ revealed himself as the Way; and we, as "members of Christ," are part of that Way.—J. L. Hurlbut.

A CHILD'S MORNING PRAYER.

BY J. H. BRUNNER.

I thank thee, Lord, for this new day!
Now help me, Lord, with thy great might,
In all I do, in all I say,
So that my actions may be right.

Illwassee College, Tenn.

Hygiene.

AN INSIDIOUS IMP.

The use of coca wine and such stuff is ruining many persons. A student writes to a contemporary that she has chewed coca leaves for over three months, and has done more work than she used to in six months. The poor, simple girl is in the same condition as the drunkard. It has been said that coca in any form does not create force or energy, but, in some mysterious way, it sets every latent and reserve energy in the body in motion. Thus the abnormally stimulated system uses up energy needed for emergencies, and at last collapses. By its anæsthetic action it destroys or deadens the sense of hunger, and food is not craved, thus adding another element of final exhaustion. Even strong coffee or tea habitually used can conceal a man's breaking condition from him for many years. Tobacco does the same. The other day a merchant remarked: "I could not get through my business if it was not for my cigars." He might just as well have said: "I could not keep my bank account good if I did not pawn my stock, or pay my interest account if I did not take the money out of the principal."—New York Advocate.

HYGIENE OF THE NIGHT.

Sunshine is good for beds by daylight. The best number of persons to each bed is—one. Away with heavy hangings. Beware a dusty, musty carpet; better sweetness and a bare floor. Do not fail to provide some means for ventilation during the night. Keep the head cool while sleeping. If a folding-bed must be used, contrive some way to keep it aired. Let the pillow be high enough to bring the head in a natural position. Air the sleeping-room every day; air the beds and bedding often. A dark corner is not fitted for a sleeping-room. A bed which has done service for a generation or two without remaking is not fit to sleep upon.—Exchange.

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OBITUARIES.

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FELIX H. G TAYLOR.

There appeared in the columns of the Advocate more than twenty years ago, from the pen of Dr C. K. Marshall, an eloquent and highly appreciative memoir of the Rev. and Hon. John Moore Taylor, late of Madison parish, La. Not a few readers of this paper will learn with equal regret of the death of his son, Mr. Felix H. G. Taylor, of Lake Providence, La.

Mr. Taylor was born in Huntsville, Ala., March 28, 1822, and came to Vicksburg, Miss., in 1832. His home was in Mississippi until he became a planter in Carroll parish, La., in 1853. He graduated at Randolph-Macon College in 1845; was ever a man of scholarly tastes and unusual mentality.

During the war of secession Mr. Taylor was a member of the State Legislature, serving throughout that trying period as senator. He was also a member of the same body during the first Nicholls administration—an even more critical period of the history of his State—and rendered important service in the rehabilitation of the shattered commonwealth. He was always very pronounced in his political views, and knew no more of a compromise of these than of his principles. His interest was unremitting in all that pertained to the welfare of his State and home community.

Mr. Taylor was married three times. His last wife and eight children survive him. Few men have been more to their families than he—friend, companion and priest within his household.

He died Feb. 7, 1898, at his residence in Providence, La. He contemplated the past with regret only because of what he deemed the deficiencies of his life as a follower of Christ and a member of his church. He endured the feebleness and privations of his latter days with equanimity, fortitude, patience, and with confidence he anticipated victory in death and awaited the joys of heaven. II. Cor. v, 1-6, was a favorite passage. Turning to it in the Bible that lay always upon his writing-desk in the postoffice, he once asked me to expound it more perfectly to him.

The period of youth was one of irreligion. That all his days had not been as his latter days was a grief to him, but his faith in the atoning blood of Jesus was absolute, and he made no doubt that the all-merciful Father had blotted out the record that he himself could not obliterate. He became a member of the M. E. Church, South, in young manhood, but for some years his religious experience was that of aspiration rather than realization. But he had entered into the conscious experience of salvation more than fifteen years before the exit to come up higher reached him. He ripened in the Christian graces towards the end of life. His presiding elder, Rev. B. F. White, preached last Fall on the text, "If any man have not the Spirit of Christ, he is none of his." Mr. Taylor sat in his usual seat, and faithfully applied all the tests the preacher suggested in the course of the sermon for determining whether one were certainly in Christ. The following Wednesday evening he gave his testimony, saying that he did indeed realize that he was in Christ, and that by the tests of God's own Word. His love for the church antedated his conversion and endured to the end. The ministers were his friends. He delighted in their company, and rejoiced in the communion of saints. His chief field of Christian effort was the Sunday-school, of which he had been superintendent in his home church for many years. His nature was genial and his friendships intense. He longed for the salvation of those whom he loved, and allowed no opportunity of speaking a word in season to pass unimproved. Death had no terrors for him. He passed in peace from the light of earth's duties into the day of God's paradise. May my last and his like his!

FITZGERALD SALE PARKER.

LENOIR—JULIA PAINE LENOIR, daughter of Mr. S. and Mrs. Julia P. Lenoir, of near Aberdon, Miss., was born Dec. 31, 1879, and died Dec. 5, 1897.

Thus passed away, in the bloom and buoyancy of life's Spring-time, our fair, sweet young friend. Her illness was but of three weeks' duration. She and her younger sister were students at the I. I. and C. at Columbus. Resuming their school work upon the opening of the session, after passing the rigid examinations in which so many others failed, she was taken with typhoid fever, and in a short while loving hands conveyed her to her home, where she patiently lingered for five days, and then calmly fell asleep. We speak of her as dead, but death to her is but a peaceful slumber. The casket contains her dust; she herself lives forever with the angels. Her pure young life was as bright as a sunbeam on a May morning. It was an expression of the sweet Christian character, and a benediction and inspiration to all who knew her. It will live behind it through the coming years an odor of sweet perfume.

She was reared in a Christian home and baptized in infancy by her distinguished relative, Bishop Galloway, she early gave her heart to Christ, and was duly united with the church. A shining light in the church, and the idol of a large circle of devoted friends, it was yet in the morning that this sweet girl's character shone with unclimmed lustre. In the endearing relations of daughter and sister she was verily a queen, a model. She clung to loved ones with passionate tenderness, and in unceasing prayers to God to make them happy she seemed to study only to forget self. Ever faithful in loving offices to mother, the devoted companion of older sister and the guardian spirit of the younger, the trusting and trusted and confidential associate of the older brother (a second mother to the little ones), and, in gentlest ministries of love, a very angel of gladness and sunshine in an afflicted father, it is no wonder that, with her departure, the light of the home has gone out, and the shadows are dark and heavy.

Julia Paine Lenoir was truly a lovely character. Her price was above rubies. Nature had richly endowed her in mind and soul, and divine grace fashioned nature's handiwork into a polished shaft of young Christian womanhood. We have never known a more modest, unassuming, self-denying Christian, nor a life more full of joy and sunlight. Were I to inscribe her epitaph in two simple words, I would write, "Self-sacrificing love." An instance of this predominating trait occurred a short time before her departure. When her sister gave her five dollars with which to purchase a school or society badge, she said, "I appreciate the gift, but, oh, how I would love to give it all to the missionary cause, and in this way commemorate my birthday." She did not live to celebrate her birthday, and now the sister declares that the present shall be appropriated as the sainted one desired. Her last moments were, like her life, tranquil and serene. The same sunny cheerfulness that had accompanied her through the daytime of life abode with her when the night was drawing its sable curtains about her for her long and peaceful sleep. May He who tempers the wind to the shorn lamb be comfort and solace to the stricken hearts of the shadowed home! H. T. CUNNINGHAM.

Carrollton, Miss.

OWEN—S. CLIFFON OWEN, son of B. L. and Mrs A. C. Owen, was born Oct 19, 1857, in Itawamba county, Miss.; was reared in Verona, Miss.; lived several years each in Kosciusko, Miss., Waxahatchie, Texas, and McComb City, Miss., and ascended to heaven from San Antonio, Texas, Jan. 27, 1898.

His life was one of sacrificial service for home. At the age of thirteen his father died, leaving him with a Christian mother, the care provision and education of younger brothers and sisters. He left the schoolroom, entered the store, and early became perfect master of this problem thrust upon his young, but mature mind. The brothers and sisters feel that they have lost in him both father and brother.

His life was one of perpetual consecration to the church. Wherever he lived, whether in Mississippi or in Texas, there was at once recognized in him that faith, that energy, that intrepidity essential to successful leadership in the church. As steward, he has been the preacher's advisor, provider, friend; as Epworth League president, he has been the inspiration and guide of the church's young life; as Sunday-school teacher, he has sown seed and cultivated hearts which will some day produce abundant fruitage; as a Christian, he was a noble example, a bright and shining light. Unfaltering and unwavering in fidelity to truth and right, stainless and staunch in character, the very embodiment of integrity and virtue, an appreciative employer has called him "my Henry Grady."

Memorial services at Waxahatchie, Texas, and at Tupelo and Kosciusko, Miss.; a "memorial bed" placed in Orphans' Home by McComb City League, and a circle of mourning friends as large as his acquaintance, tell of his worth and the sincere esteem of his friends. His life was beautiful, his death a glorious triumph.

On a bright Sunday morning we laid his body away in the town of Verona, but there was very little given to the earth. Frail in body, there was very little clay in "Cliff;" he was all soul.

We commend his loved ones to a loving Father, whom they know and in whom they trust. J. C. PARK

Kosciusko, Miss.

HILL—J. H. HILL was born in Jasper county, Ga., Sept. 29, 1813; was converted in Talladega county, Ala., in September, 1832. He professed the blessing of sanctification in August, 1875. He was married to Sarah Smith in 1834; was married the second time to Miss Caroline Williams, of Jackson perish, La., in 1867.

I knew Bro. Hill for several years, and always found him joyful and happy. He said the last of his life was the happiest of all his days. He died suddenly and peacefully April 25, 1897, in his eighty-second year. He leaves a wife and a few grown children to miss him on earth. P. S. PETTY.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price, 75 cents per bottle. Hall's Family Pills are the best.

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Work is not religion, but there can be no true religion without work. Satan keeps many people out of the kingdom to-day by getting them to believe that work will take the place of vital faith in Jesus Christ.—Rev. G. W. Elliott.

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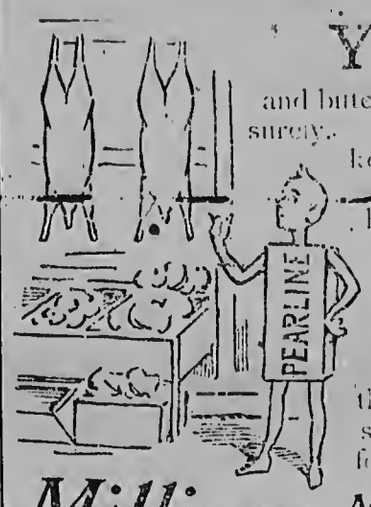

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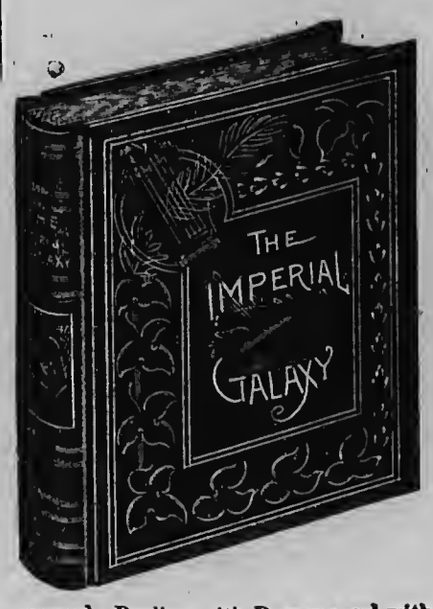

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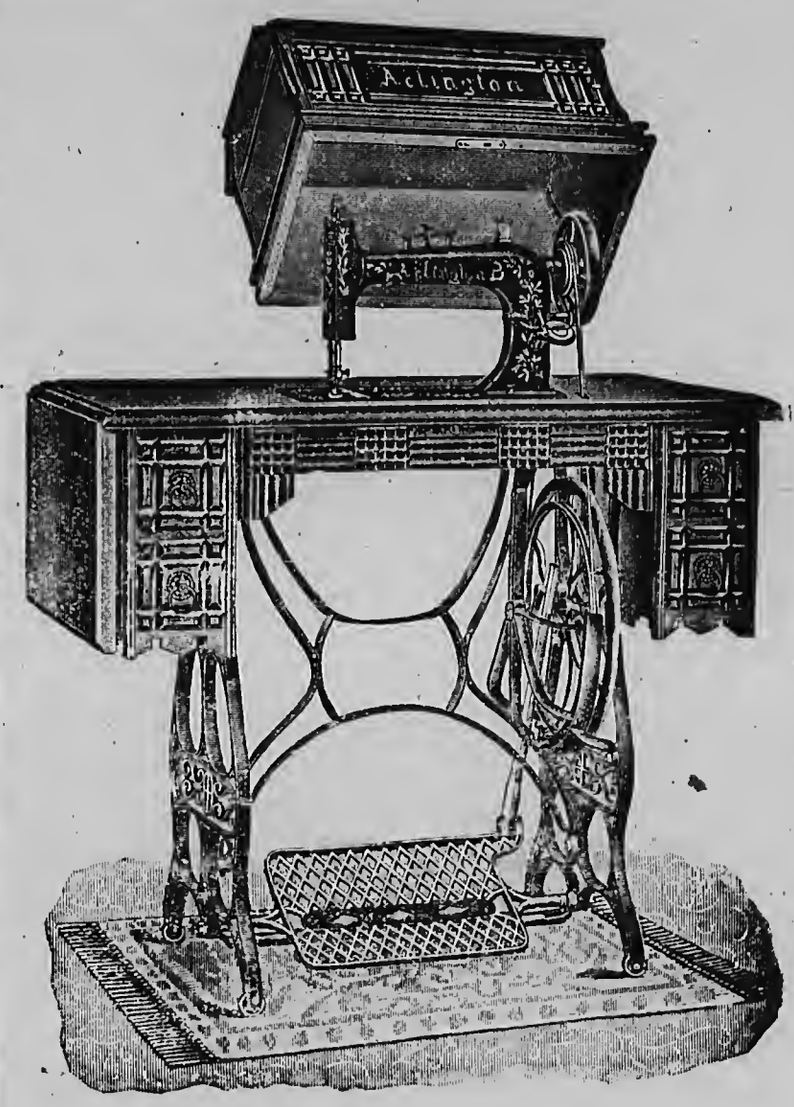

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THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

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IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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NEWS OF THE WEEK.

DOMESTIC.

The Ohio Senate has passed a bill for a State Examining Board to license barbers.

The gross receipts of the Pennsylvania Railroad for last year were over $128,000,000.

John Hopkins University has asked the Maryland Legislature for an appropriation of $100,000.

The Senate of Ohio passed a bill authorizing the governor to appoint women notaries public. It is now a law. This is probably the extent of the change in the political status of women that will be made by the present Legislature.

A bill was introduced into the National House of Representatives, on March 7, appropriating $50,000,000 for buying war vessels and preparing for hostilities. The bill was introduced after a conference at the White House.

The general officers of the National Woman's Christian Temperance Union have announced that it is their intention to carry out the plan of their late leader, Frances E. Willard, with reference to the retirement of the temple trust bonds.

It has been developed through telegraphic correspondence between Secretary Long and Admiral Sieard, that the court of inquiry declined to fix even an approximate date for the conclusion of its investigation into the disaster to the "Maine."

St. Louis is to have an office building erected exclusively for women. The offices are to be rented to business or professional women. Special inducements are to be offered for the attraction of dressmakers, milliners, hairdressers, women manicurists, chiropodists, typewriters, women physicians and women lawyers.

The Senate Commerce Committee, which has been charged with the investigation of complaints against the character and political conduct of Naval Officer Henry Demas at this port, has reported unfavorably to him, and advised that the Senate do not confirm his appointment which had been made by the President.

George D. Tillman is a candidate for governor of South Carolina. He is an ex-member of Congress, 70 years old, and a brother of the senator, to whom he has not spoken since the senator, in order to repay W. J. Talbot for political services backed him and defeated his brother's reelection. George D. Tillman is a man of great ability and different in every way from the present senator.

On Saturday the British steamship "Indrani" cleared from this port with a cargo of cotton and iron direct for Japan. The ship will go to Kobe, via Yokohama, and her departure marks the opening of a new trade route for this port. The "Indrani's" cargo consisted of 11,500 bales of cotton and 3800 tons of pig iron. The iron and 3800 bales of cotton were taken on board at Mobile, and the balance of the cotton was loaded here.

Eight men-of-war, which are now practically completed in foreign shipyards, have been offered for sale to the United States. The President has given consideration to the advisability of placing an option on them. The Secretary of the Navy has learned that he can now purchase for about $10,000,000 two small-sized battle-ships, two armored cruisers and four torpedo boats. The builders have urged that the purchases be made at once, as they say that a declaration of war would result in the enforcement of neutrality laws and prevent the sale of ships. The battle-ships and armored cruisers have been built by English and German firms for governments which are now unable to pay for them.

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To purify your blood with Hood's Sarsaparilla. March, April, May are the trying months of the year. At this season your blood is loaded with impurities which have accumulated during the Winter, and these impurities must be immediately expelled. Hood's Sarsaparilla is the One True Blood Purifier. It is the medicine which has accomplished many thousands of remarkable cures of all blood diseases. It is what the millions take in the Spring to build up health and ward off sickness.

FOREIGN.

The President of Argentina has vetoed the bill authorizing bull fights in Buenos Ayres.

The memorial services, on March 6, at the Methodist Episcopal Church in Mexico City, in honor of the "Maine's" dead, was attended by the American minister and all prominent Americans. The authorities sent a military band, which rendered suitable selections. Many Mexican and Cuban sympathizers were present.

Ever since the withdrawal of Senor Dupuy de Lome, recently Spanish Minister at Washington, for writing a letter discourteous to President McKinley, the Spanish press has not ceased to criticise the Madrid Government for what the papers call weakness in so promptly yielding to the demands from Washington, and, as an offset to the De Lome incident, they demand that Consul General Lee's recall be asked, on the ground that he has become "persona non grata," because of open sympathy for the insurgents. It now appears that the Spanish Ministry has yielded to the popular clamor to the extent of intimating to United States Minister Woodford that General Lee's recall would be agreeable to Spain.

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A Pleasant Lemon Tonic.

For biliousness, constipation, and appendicitis. For indigestion, sick and nervous headache. For sleeplessness, nervousness, and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

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At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLDRED,
Door-keeper Georgia State Senate,
State Capitol, Atlanta, Ga.

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PROGRAM.

ABERDEEN DISTRICT EPWORTH LEAGUE CONFERENCE.

TO BE HELD AT TUPELO, MISS., MARCH 18-20.

FRIDAY, 10 O'CLOCK A. M.

Opening services—Rev. S. M. Thames, Aberdeen, Miss.

Organization and Election of Officers.

Paper: "History of the Epworth League," Miss Rosa Ruff, Houston, Miss.

Address by Rev. T. B. Clifford, Booneville, Miss.

7 O'CLOCK P. M.

Devotional Exercises—Rev. B. F. Phillips, Shannon, Miss.

Address of Welcome—Miss Lutie Stevens, Tupelo, Miss.

Response—Mrs. Fannie Clark, Shannon, Miss.

Sermon—Rev. E. B. Ramsey, Memphis, Tenn.

SATURDAY, 6 O'CLOCK A. M.

Sunrise Prayer Meeting, led by Rev. W. J. O'Bryant, Prairie, Miss.

9 O'CLOCK A. M.

Devotional Exercises—Rev. E. P. Craddock, Okolona, Miss.

Discussion of Methods of Work:

(1) The Devotional—Mr. F. Johnson, Tupelo, Miss., and Miss Bettie Hoyle, Tupelo, Miss.

(2) Charity and Help—Miss Corrie McDonald, Okolona, Miss.; Mrs. Connie Lloyd, Aberdeen, Miss., and Miss Moizelle Elliott, Tupelo, Miss.

(3) The Literary—Prof. F. M. Street, Verona, Miss., and Rev. J. A. Lowe, Nettleton, Miss.

11 O'CLOCK A. M.

Sermon—Rev. E. B. Ramsey, Memphis, Tenn.

3 O'CLOCK P. M.

Devotional Exercises—Rev. J. W. Rapor, Montpelier, Miss.

A Model Leaguer—Miss Maud King, Aberdeen, Miss.

The Junior League—Mrs. T. B. Clifford, Booneville, Miss., and Mrs. Joe Simmons, Verona, Miss.

Address: "Common Sense in Epworth League Work"—Rev. B. P. Jaco, Mt. Pleasant, Miss.

7 O'CLOCK P. M.

Reports from Leagues.

Sermon—Rev. R. G. Porter, Minter City, Miss.

SUNDAY.

9 o'clock A. M.—Love-feast, led by Rev. S. M. Thames.

11 A. M.—Sermon by Rev. S. A. Steel, D. D., Nashville, Tenn.

3 O'CLOCK P. M.

Mass Meeting of Children, addressed by Rev. R. G. Porter.

7:30 P. M.—Address by Dr. S. A. Steel.

S. M. THAMES, P. E.

VIC THOMPSON, Dist. Sec.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Crowley	Mar. 20
French Mission	11 A. M.
Lafayette	26, 27
Plaquemine Brulee, at Rayne	30, 4 P. M.
Patterson	Apr. 2, 3
Jeanerette	9, 10
Indian Bayou, at I. B.	16, 17
New Iberia	23, 24
Prodhomme	30, May 1
Lake Arthur	7, 8
Franklin	14, 15
Abbeville	21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Cheniere	25, 26

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Boyce, at Collox	Mar. 12, 13
West Alexandria	19, 20
Melville, at Rosedale	26, 27
Bunkie and Big Cane, at Bay Hills	Apr. 2, 3
White Chapel, at Bayou Claire	2, 3
Paoville, at Fellowship	9, 10
Natchitoches, at Regan's Chapel	16, 17
Olla and Centerville, at Polleck	23, 24
Columbia, at Bosco	30, May 1
Spring Creek	7, 8
Dry Creek, at Blue Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26-29. Opening by Rev. H. Armstrong, May 20, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach W. J. Roberts, Roht. Randle, R. S. Isbell. For Admission on Trial—J. A. Parker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. SKIPPER, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Midway	Mar. 5, 6
Tallulah, at Tallulah	12, 13
Lake Providence, at Lake Providence	19, 20
Waterproof, at Waterproof	26, 27
Vidalia, at Vidalia	Apr. 2, 3
Harrisonburg, at Harrisonburg	9, 10
Winnsboro, at Magnolia	16, 17
Girard, at Colony	23, 24
Monroe, at Monroe	24, 25
Deslard, at Deslard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26-29

B. F. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Shreveport—First Church	Mar. 9, 7
Shreveport—Jordan Street	6, 7
Red River	12, 13
Wesley, at Wesley	19, 20
Cousbatta, at Cousbatta	20, 21
Mansfield, at Mansfield	26, 27

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	11 A. M., Mar. 9
Tchoupitoulas Street	7:30 P. M., 6
Plaquemine	12, 13
Dryades Street	11 A. M., 20
Parker Memorial	7:30 P. M., 20
Rayne Memorial	27
Carrollton Avenue	Apr. 3

S. S. KEENER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

St. Helena, at Greensburgh	Mar. 5, 6
Pine Grove, at Pipkin's Chapel	6, 7
Live Oak, at Friendship	12, 13
East Feliciana, at Oak Grove	19, 20
Clinton	20, 21

R. W. TUCKER, P. E.

ARCADIA DIST.—FIRST ROUND.

Calhoun, at C.	Mar. 5, 6
Bienville at B.	9, 10
Simsboro, at Salem	12, 13
Arcadia, at A.	13, 14
Minden, at M.	19, 20
Valley, at P. V.	26, 27
Haluesville, at H.	Apr. 2, 3
Gansville, at Siloam	9, 10
Ouachita mission, at Bethel	16, 17

B. T. CREWS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Water Valley—North Main Street	Mar. 19, 20
Water Valley—Wood Street	20, 21
Coffeeville at Gray Rock	26, 27
Tocsopois, at Salem	Apr. 2, 3
Oxford station	9, 10
Water Valley cir., at Pleasant R.	16, 17
Grenada sta. Q. C. Thurs., 7:30 P. M.	21
Grenada circuit, at Sparta	23, 24
Hannor, at Salem	30, May 1
Paris	7, 8
Grenada station—Religious services	8
Struthmore	14, 15
Tatum, at Friendship	Tues. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Tues. 24
Pittsboro	28, 29
Ellzey	29, 30

The Pastoral and Theological Society of the Grenada district, North Mississippi Conference, will be held at Grenada, March 30 and 31. Also Epworth League Conference will be held at Grenada, March 30 and 31, beginning at 7:30 P. M.

H. C. MORRHEAD, P. E.

DURANT DIST.—SECOND ROUND.

Sallis, at Springdale	Mar. 26, 27
Kosciusko station	27, 28
Poplar Creek, at Wesley Chapel	Apr. 2, 3
Lexington and Tchula, at Tchula	9, 10
Pickens, at Goodman	16, 17
Durant station	17, 18
Salem, at Salem	22
Ethel, at Bethel	23, 24
Chester, at Mount Nebo	26
Eupora and Mabon, at Mabon	May 28, 29
Walthall, at Shady Grove	29, 30
Belzona, at Sky Lake	June 4, 5
Ackerman circuit	10
Rural Hill circuit	11, 12
Ebenezer circuit	18, 19
Louisville circuit	25, 26

J. S. OAKLEY, P. E.

Durant, Miss.

GREENVILLE DIST.—SECOND ROUND.

Duncan	Mar. 13, 14
Arcola	20, 21
Shaw	27, 28
Winterville	Apr. 3, 4
Poplar Grove	9, 10
Clarksdale	17, 18
Lyon	23, 24
Hollywood	May 1, 2
Jaueatown	4
Carnesville	7, 8
Cleveland	12
Riverside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lehrton	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs sta., at Holly Springs	Mar. 12, 13
Red Banks cir., at Victoria	19, 20
Byhalia cir., at Fountain Head	26, 27
Potts' Camp cir., at Potts' Camp	Apr. 2, 3
Olivo Branch cir., at Miller	9, 10
Pleasant Hill cir., at Love Station	16, 17
Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wall Hill cir., at Grub Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 19, 20
Como	26, 27
Coldwater and Hernando	Apr. 2, 3
Eureka	9, 10
Senatobia	Wed., 12
Haleyville and Wesley	16, 17
Cockrum	Fri., 22
Nesbit	23, 24
[illegible]	30, May [illegible]
Charleston	7, 8
Pleasant Grove	14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. WEBB, P. E.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	Mar. 13
Tupelo station	19, 20
Okolona station	26, 27
Prairie circuit	Apr. 2, 3
Verona and Nettleton	9, 10
Montpelier	16, 17
Aberdeen circuit	23, 24
Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar. 19, 20
Starkville station	26, 27
West Point station	Apr. 2, 3
Brooksville circuit	9, 10
Columbus circuit	16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrango circuit	21, 22
Shuqualak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

WINONA DIST.—FIRST ROUND.

McNutt	Mar. 5, 9
Dublin and Brooklyn	12, 13
Black Hawk	19, 20

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Porterville, at Longstreet	Mar. 12, 13
Binnaville, at Scooba	Sun. P. M. and Mon. A. M. 13, 14
Central—Meridian	Wed., 7:30 P. M. 16
DeKalb, at Pleasant Ridge	19, 20
East End—Meridian	Wed., 7:30 P. M. 23
Vineville, at Marion	26, 27
Lauderdale, at Lockhart	Sun. P. M. and Mon. A. M. 27, 28
South Side, at S. S.	Wed., 7:30 P. M. 30
North Kemper, at Mt. Pleasant	Apr. 2, 3
West End—Meridian	Wed., 7:30 P. M. 6
Winchester, at Spring Hill	Fri. A. M. and P. M. 8
Wayne, at Mt. Pleasant	9, 10
Waynesboro and State Line, at S. S.	Sun. P. M. and Mon. A. M. 10, 11
Pachuta, at Adams Chapel	16, 17
Daleville, at Bethel	23, 24
Enterprise, at Stone Wall	30, May 1

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Canton, at Thornton Chapel	Mar. 19, 20
Silver Creek and B. L., at S. City	26, 27
Tranquil, at Zelgierville	Apr. 2, 3
Sharon, at Lone Pine	9, 10
Yazoo circuit, at Short Creek	16, 17
Benton, at Union	23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Faudin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica, at Utica	Mar. 5, 6
Rocky Springs, at Rocky Springs	12, 13
Edwards, at Edwards	19, 20
Bolton, at Bolton	26, 27
Hermanville, at Burlington	Apr. 2, 3
Anguilla, at Anguilla	9, 10

F. H. MOUNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Washington	Mar. 5, 9
Roxie	12, 13
Rehoboth	19, 20
Centerville	26, 27
Harriston	April 2, 3

W. L. C. HUNNICUTT, P. E.

SEASHORE DIST.—FIRST ROUND.

Escatawpa, at Zion	11 A. M., Mar. 6
Moss Point station	7 P. M., 6
Vancleave, at Pine Grove	Tues., 8
Americus, at Pleasant Hill	Thurs., 10
Decun Springs and Scranton, at S.	12, 13
Bay St. Louis and Long Beach, at B St. L.	Mon., 14
Pearlington and Logtown, at P.	Th. 15
Whitlington, at Coleville	Thurs., 17
Gulf Port, at St. John	19, 20
Galloway, at McLaurin	26, 27
Williamsburg	Apr. 2, 3
Leaksville	9, 10

C. A. POWELL, P. E.

FOREST DIST.—FIRST ROUND.

Carthage, at Carthage	Mar. 3
Walnut Grove, at Pine Grove	5, 6
Montrose, at Mt. Zion	12, 13
Neshoba and Mission, at Murs Hill	19, 20
Indian Mission	21
Forest, at Harpervillie	26, 27
Clarksburg, at New Providence	30
Raleigh, at Pleasant Hill	April 2, 3

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Caseyville, at Bethesda	Mar. 5, 9
China Grove, at Tylertown	12, 13
Providence, at Bahala Chapel	19, 20
Pleasant Grove, at Pleasant Grove	26, 27
Mt. Carmel, at Blountville	April 2, 3
Westville, at Westville	9, 10

J. M. WEEMS, P. E.

The speediest and most reliable remedy for all derangements of the throat and lungs is Ayer's Cherry Pectoral. This wonderful preparation checks coughing, induces refreshing sleep, and affords great relief, even in the advanced stages of consumption.

Pray for no particular blessings, but for that state of mind which will make His will ours.

Fong Foo, who is acting as secretary to General William Booth, is a Saeramento Chinaman who was converted in 1889, and since then has been a Salvation Army worker among his compatriots in California.

MARRIAGES.

LIPSCOMB—WADDILL.—At the residence of Mrs. Deeming, grandmother of the bride, March 2, 1898, by Rev. Thos. J. Upton, Mr. Frank K. Lipscomb and Miss Helen T. Waddill, all of East Baton Rouge parish, La.

SMITH—BEESON.—At Pleasant Grove Church, Feb. 9, at 7:30 o'clock P. M., by Rev. M. Ferrell, Mr. A. M. Smith, of Lawrence county, Miss., to Miss Emma Florence Beeson, of Lincoln county, Miss., daughter of Rev. H. A. Beeson.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

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STILL COMING IN.

Below are the names of those who have contributed to our church in Mississippi City since I last reported: Rev. W. L. C. Hunnicutt and wife, Rev. W. J. Dawson, Rev. J. A. Leach, Rev. J. P. Drake, Rev. L. A. McKeown, Mrs. G. A. Ridgeway, R. A. Ridgway, Eddie Leggett, G. W. Shivers, S. L. Ellis, Mrs. Maggie D. Calloway, Mrs. J. P. Drake, and a "Friend" (Brodnax, La.).

God bless each one of you, dear brethren and friends, and let the good work go on. I am still in a state of receptivity.

G. R. ELLIS.

EPWORTH LEAGUE NOTICE.

The fourth Annual Conference of the Louisiana State Epworth League will meet in Alexandria, La., April 28-May 1.

An unusually interesting program will soon be announced in the columns of the ADVOCATE.

It is very much desired that the Leagues of the State should immediately consider the matter of being represented at the Conference.

H. H. WHITE, President.

NOTICE.

To the Members of the Missionary Society of the Louisiana Conference:

Our fiscal year closes in March. Please remember that all moneys must be in Mrs. McCutcheon's hands by the fifteenth of this month, in order that she may make her final report and forward to Nashville. On account of irregularity in the mails, you had better send at once. We are anxious to have a complete report for our last quarter.

MRS. JNO. S. YOUNG, Editor.
MRS. T. P. FULLILOVE, Pres.
MRS. C. J. FOSTER, Cor. Sec.

England will expend $10,000,000 on the erection of public offices during the coming financial year. This expenditure, it is said, will be the largest on record, and includes the cost of the new War Office and the completion of the South Kensington Museum.

TO SUBSCRIBERS.

Hereafter we will send receipts to subscribers folded in the ADVOCATE. When you have made a remittance look for a receipt in the next two issues of the paper.

OUR NEW BOOK OFFER.

Don't fail to read our offer of the following books: America Photographed, Happy Homes, and The Imperial Galaxy of Poetry and Art. We have hitherto been offering them only to agents. We now offer them to subscribers on most liberal terms.

NOTICE.

We request that subscribers do not send us checks on their local banks. When they do so we shall hereafter credit them with ten cents less than the amount of the check, as it costs us that and sometimes more to collect. Checks on New Orleans will, of course, be accepted, as will postoffice orders. The form of remittance, however, which we prefer to all others is by express order.

W. C. BLACK, Publisher.

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We are anxious to build up Western Texas, and commencing at once and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round trip tickets to Abilene, Pecos, and stations intermediate, and to Eddy and Roswell, New Mexico, at rate of one and one third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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Christian Advocate.

VOL. 45.—NO. 11. NEW ORLEANS, THURSDAY, MARCH 17, 1898. WHOLE NO. 2169

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SOLITUDE.

BY ELLA WHEELER.

Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes bound to a joyful sound,
But shrinking from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not heed your woe.
Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your meat and wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by;
Succeed and give, and it helps you to live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train;
But one by one we must all file on
Through the narrow aisle of pain.

Communications.

SOME COMMENTS.

This ADVOCATE, of March 3, which just come to my hand, is full of rest to me, and moves me to some ments.

1. "Gilderoy" follows the Minutes the North Mississippi Conference giving 1856 as the date of my en- nce into the itinerant ministry. is is an error. At that date I was Oxford, Miss., trying to get ready enter. "Gilderoy" is my senior one year. He was "soldiering" en I was received on trial in the mphis Conference with Dr. J. W. well in 1859. A. P. Sage was re; six years old in the Confer- e. He and I had been to school ether; had sat at the feet of that at teacher and noble man, the v. James N. Temple, A. M. A ler, truer heart never beat than t of A. P. Sago.

2. Bro. T. W. Lewis has an inter- ing article on 'Our Domestic Mis- s." His main topics are of seri- moment, and ought to be better derstood at large. I can not quite ree with all he says concerning the at stretches of territory in what is wn as the interior of our Confer- e that are not as strong to-day rally as they were some years ." So far as exodus has affected "interior," it has not been wholly the worse. Sometimes the effect the other way. The well-to-do out the poorer, the thriftless, and floating, and the community is proved. I am sure that it is safe ay that in the interior counties, well as other parts of the State, ro has been, within the last fifteen rs, a steady improvement on the lo in houses for worship, for ools, for preachers' homes, in the stion of school grades, and in the ess of teachers. Modes of living e improved and methods of agri- ure. There is increased convic- and expression in legislative and iciary circles in favor of public als and domestic order.

ue, there are some regions far nd, and spots in retrograde, but point is, that there is improve- t, either manifest or potential; this ought to move us to persist- aggressive effort, until it can not aid "that in a great many com- ities there are lawless men who wild-cat stills and peddle out ky to those who drink, and the people seem to be powerless to the evil." The fact is, that the -cat crowd is the old crowd of ky peddlers and drinkers who been driven to desperate straits e "good people" of these inte- counties, and nearly all the ties of the State, in the over- of the saloon. It must not be otten that these "wild-cats" are ed from the fire that burned old dens, and they can be d out of their retreats if the people" and good officers will ly pursue their search together.

3. Space fails me to say all I wish in favor of Bro. Lewis' idea of need- ed change in this field, and also in commendation of President J. W. Malone's call for the endowed college for young ladies. The truth is, a school that is called a college ought to be what its name properly desig- nates. To make it so, under the ex- isting status and functions of educa- tion, requires endowment. Why not endow our school at Grenada, and make it a college proper in its whole organization and outfit?

It will be a great step forward if the next General Conference shall arrange for such modification of our denominational work in education that there shall be clear boundaries for the preparatory or training- school, the college, and the univer- sity, and that the lower shall not take the name of the higher. I look for something valuable to be done in this direction. There are masters working for the best conditions and forms. W. T. J. SULLIVAN.

Corinth, Miss., March 5, 1898.

"TRANSFERRED."

On Monday morning, March 7, at eight o'clock, the Rev. Heslep Riley Tucker was "transferred" from the church militant to the church tri- umphant. At the home of an hum- ble Christian farmer, twenty-two miles from the railroad—on his way from the seat of one Quarterly Con- ference to that of another—he was taken sick and fell at his post of duty with his face toward heaven. He now rests from his labors, but his works do follow him. Two weeks ago he was present at my prayer meeting (he always attended when he was at home), but last night (Thursday), as I looked at that va- cant seat, I realized with much sad- ness that I should see him there no more.

One of the truest and most faithful men that ever lived has gone. I loved him more than any man with whom I was ever associated. Our friendship grew stronger with the coming of every day (we had been much together of late). I can hardly realize that he has gone. He died as he lived—with the conscious assur- ance that God was with him. Peace- fully, triumphantly, he crossed to the other shore, and we do not sorrow as those that have no hope, for we ex- pect some sweet day by and by to meet him in "that land of pure de- light," where we'll never say good- by.

The funeral services were more largely attended than those of, per- haps, any person who ever died here and scarcely a dry eye could be seen in the house. Our beautiful new church, in which he had taken so much interest, was draped in black and white, and all about the altar and on the casket were seen some of the most beautiful flowers that could possibly be procured. These flowers, raised at great expense by the ladies of different denominations for ship- ment to the Northern and Western cities, were freely given as evidences of sympathy for the family, and high appreciation of the life and labors of this noble man of God. The preach- ers of the district acted as pall bear- ers, and the Woodmen of the World, of which he was an honored member, followed in a body to the grave. The writer (whose privilege and pleasure it has been to be the pastor of the family during this year), assisted by Revs. J. M. Wyatt and J. H. Shu- maker, conducted the services, and Rev. W. T. J. Sullivan, D. D., in his own tender and loving manner, de- livered a touching address, paying high tribute to the life and labors of our departed brother. At the close of the service two men not members of any church came forward and laid —each— a white flower upon the casket.

Besides those already mentioned the following preachers were pres ent: Revs. M. H. Honuoll, B. P. Fnl- lilove, W. A. Clark, W. R. Williams, D. C. Foust, and Revs. Smith and Thornton, of the Presbyterian and Baptist Churches.

The prayers of the entire church are asked for Sister Tucker, the six children, and his aged father, that He who has taken such particular oversight of us as to number the very hairs of our head, may give comfort and consolation and strength in this trying hour. The two oldest sons are preachers in the North Mis- sissippi Conference. May the mantle of their ascended father fall on them!

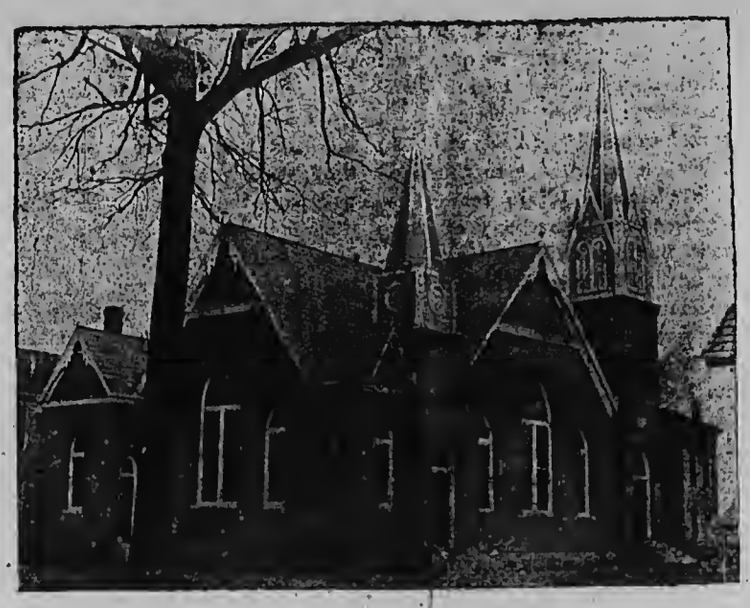
THOMAS B. CLIFFORD.

Booneville, Miss., March 11, 1898.

MEMORIAL OF SYMPATHIES.

At a called meeting of the preachers of the Corinth district, North Missis- sippi Conference, March 8, 1898, held in the pastor's study at Booneville, Miss., there was sadness in all hearts and tears in all eyes. Our faithful leader and brother beloved had fallen. Rev. Heslep R. Tucker tri- umphed gloriously as he died at his post with the whole armor of God upon him. There was earnest and faithful prayer and counsel, and ten- derest expressions of heartfelt sym- pathy and love, for his precious and stricken family. With unwavering confidence we commend them to the loving favor of the good Father who careth for his children, carrying them as lambs in his bosom, as the Good Shepherd; under his wings as the hen her brood, with his eye upon them to guide and keep. May his grace sustain, comfort, and heal! We loved our brother for his purity of heart, single eye, noble purpose, high aim, and ability to serve his Master so well. We will endeavor to emulate his example as he followed Christ, and strive, with his loved ones, to all meet him in the home of the soul. J. H. SHUMAKER, Sec.

Such a day as that in Booneville we have rarely seen before. Such beautiful symmetry and harmony of effort to properly honor the dead and comfort the living; such a sense of the divine presence; how solemnly sweet and uplifting to be there! Bro. Tucker was a very congenial companion, spiritually minded and helpful to all. He made every preacher in the district a confidant, and familiarized them with all the intricate problems and minutest de- tails of the presiding elder's work, and thus everyone became deeply in- terested in every part of the field. He loved the preachers, and seldom mentioned the defects of any, but was constantly lauding all for their successes. He particularized every- thing, and was ready any day to turn over his work to a successor. I was with him during his last illness, and in his rational moments his faith was sublime, supremely happy, radi- ant with peace, joy, and hope. Said he was ready to go, and hadn't a doubt. He kept the faith, fought a good fight, and, without doubt, wears a crown of life. J. H. S.



SIDE VIEW FROM SOUTHWEST.

M. E. CHURCH, SOUTH, BOONEVILLE (COUNTY SEAT PRENTISS.), MISSISSIPPI.

Rev. THOMAS B. CLIFFORD, Pastor.

Built during the past two years at a cost of more than six thousand dollars ($6000). The work first proposed and planned by Revs. H. R. Tucker and J. C. Park. Church erected and completed during pastorates of Revs. A. P. Sage and G. H. Lipscomb. Dedication services to be held Sunday, March 27. Sermon to be preached by Rev. E. E. Hoss, D. D., editor of Nashville Christian Advocate.

Selections.

HOW TO BUILD UP COUNTRY CHURCHES.

BY THEODORE L. CUYLER, D. D.

How to bring the masses in our large towns within ear-shot of the gospel is one of the most constantly threshed questions of the day. But the percentage of attendance upon places of Sabbath worship in the rural districts shows a lamentable falling off during the last fifty years. The statistics published by Dr. Josiah Strong, of the Evangelical Alliance, and other high authorities prove this sad fact. The farming population of New England, of New York, of New Jersey, and of the Northern States generally (we can not speak as intel- ligently in regard to the South), used to be a church-going population. At present an immense proportion of the people on farms and in the small hamlets seldom enter the house of God. Their Sabbaths are spent in sitting idly about their dwellings, or strolling in their fields, or in visiting neighbors, or, in too many cases, in some form of amusement. The ex- cuse that their hard work during the week necessitates entire bodily rest on the Lord's day was not made by their forefathers in past generations; and, as a matter of fact, the dwellers in the rural districts for half of the year have more leisure and less toil than the dwellers in the cities.

This subject is one of vital impor- tance; it touches the religious life, the conscience-life of the nation. Rapidly as the cities grow, the ma- jority of the American people live in what may be called the agricultural districts. How can the rural popu- lation be reached? How can the non-church-goers be brought to the houses of worship? How can the country churches be filled up? How can the careless and unconverted class be brought under the reach and power of a living gospel?

The first answer to these questions concerns the country ministers. Here, for example, is a Christian minister who has accepted the charge of a rural parish. His first business is— or should be— to find out who live in that parish, and that he can only do by going among the people thor- oughly. A missionary to China does not wait for the Chinese to come to him; he goes after them. An ambas- sador of Jesus Christ to the residents of a rural region is under the same obligation to go after those resi- dents, rich or poor, high or humble. He ought to know just where every family within the reasonable bounds of his parish stands, and this he can only do by proper personal inquiry. When he ascertains that any partic- ular family belongs regularly to some other congregation he has nothing further to do with them. He is a shepherd, but not a sheep-stealer. When he comes upon a family or an individual who does not attend upon any place of divine worship his first duty undoubtedly is to use every possible influence to bring that fam- ily or that person to the church in which he preaches. He is not set to work for salary, but to watch for souls. Every human soul that he can reach he is bound to reach.

It is not enough to extend a cor- dial invitation to non-church-goers. To call at a farm-house, or at the dwelling of some humble day-laborer, and ask the inmates to attend his church, may prove a bootless busi- ness, or, in some cases, be regarded as a piece of clerical "electioneering." He should, first of all, become ac- quainted with the family or the per- son; he should interest himself in them, and seek to win their personal regard. A minister can do very lit- tle good to those who do not like him, and none at all to those who will not listen to him. His first aim should be to win hearts. If there is sickness in the house, let him sympa- thize with and do what he can for the sufferers; if there is trouble, let him turn comforter; if there are chil- dren, let him notice them, and get hold of them. The chief power of every genuine minister of Jesus Christ is heart-power; that was our Divine Master's real power, after all. When a minister has won a hold on the hearts of any household, he can bring them to listen to the gospel message interested to him. Congre- gations are built up externally by thorough pastoral visitation and per- sonal effort; they are built up inter- nally by faithful, fearless, loving setting forth of God's glorious Word. Dr. Chalmers, of Scotland, was the most colossal minister of Christ dur- ing the first third of this century; and about the most memorable sen- tence he ever uttered was that "a house-going minister makes a church- going people." It is my intensely earnest conviction that the foremost duty of every ordained preacher is not merely to prepare sermons, but to be a shepherd of souls, and espe- cially of every soul that is outside of the fold of Christ. Every successful rural pastor will say "Amen" to this declaration.

The responsibility for this lament- ably increasing neglect of all religious ordinances in the rural communities may rest in part upon the ministry; it also rests, in part, upon the officers and members of many of the churches. The personal and so- cial relations of people in the coun- try are very different from those of residents in the large cities. Every farmer is apt to know every other farmer; every merchant knows his customers, and the humblest day- laborer is not a stranger to his neigh- bors. This personal acquaintance in a community is an immense advan- tage in creating a church life; it more than compensates for the dis- tances between residences or from a house of worship. If the hearts of rural Christians are up to blood- heat, their opportunities for personal efforts, for the conversion, and for quickening the spiritual life of their neighbors, are far greater than those of Christians in the great towns. Personal acquaintance affords religi- ous opportunity and creates religi- ous responsibility. Then, also, the dwellers in the country have not the thousand things to absorb their time and attention that the residents of cities have. My own early life was spent in a farming region, and the last forty-five years of it in a great city; and from my own observation I am persuaded that it is easier to cul- tivate a strong spiritual life in the country than it is in the towns. I recall now a rural church in my na- tive region to which the farmers came for miles around, unhindered by the deepest mud in March, or the deepest snows in January. Two serv- ices on the Lord's day did not weary them; the pastor gave them strong meat on Sunday, and a grip of his hand during the week. In revi- val seasons he got some help from a neighboring pastor, for the joyful work of leading souls to Christ was not put out "on commission" to itin- erant strangers. Church members worked for spiritual harvests just as they worked for harvests of wheat and corn on their own farms. The long Winters were especially favor- able for spiritual activities.

Now, what was possible in rural communities a half century ago is equally possible now; it is realized now when pastor and people come up to the full measure of their duty. If all rural ministers would scour their parishes to gather in the neg- lecters of the Sabbath and the sanc- tuary, and if church members would keep the spiritual atmosphere of their hearts warm, and the spiritual life of their church active and ag- gressive, this sorrowful shame and scandal of religious decline in the country region would be soon abated. It was from the rural parishes that the mighty ministers like Payson and Bushnell and Finney and Bishop Simpson came, and the mighty mis- sionaries like Judson and Spalding and Goodell; they reared our leading Christian laymen and "mothers in Israel." On the life of the country churches depends, in large measure, the social, moral and religious health of our nation. Decline there means decay and death! A new spiritual life there means new life everywhere. "He that hath ears to hear, let him hear!"—New York Independent.

A FIELD OF LABOR.

BY MRS. E. R. GATES.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by.
You can chant in happy measures
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

Do not, then, stand idly waiting
For some greater work to do.
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

Communications.

A SHIPWRECK, AND WHAT CAME OF IT.

A STORY THAT IS NOT ALL FICTION.

BY REV. W. P. ANDREWS,

Author of "Two Epistles: I. To Professors of Perfect Love. II. To Opposers of the 'Second Blessing.'"

CHAPTER II.

ON PROVIDENCE ISLAND.

Knowing no other name for it, they named the island Providence. By means of such tools as they had been able to take from the ship, on taking their hurried departure therefrom, they improvised huts of the timbers of the island. They fed upon berries, herbs, birds, and shell-fish. Day after day passed, and week was added to week, but no vessel was sighted, no hope of escape from their Patmos came to them. At length they began to ask themselves: "Is it possible that God would have us live thus isolated from the world, where there is no human being whom we can bring to Christ?" So it seemed. Yet, were they not greatly distressed, feeling that "God doeth all things well."

By and by a little chapel was built, where this isolated company of Christians came often together. No heathen or other unsaved persons with whom to labor, they soon came to realize that there were differences of views among them; nor did they feel that they were one in experience. Their discussions sometimes grew warm, and they seemed to be on the eve of a rupture. Strange as it may seem, their differences were on the subject of holiness. One said, "We are wholly purified in regeneration;" another, "Sin remains in them that believe." One declared, "Entire sanctification is the removal of inbred sin;" another, "It is simply more love, a greater nearness to God." One insisted, "Sanctification is an instantaneous work;" another, "It is attained by growth."

One Sunday afternoon all were together in the little chapel to participate in a love feast. Bro. Fullilove presided. Two or three soul-stirring songs were sung, a Scripture lesson was read, and a brother and sister led successively in prayer. Each sipped from the same cup of water as a token of brotherly love, and experiences followed. All were in the Spirit, and differences were forgotten.

Bro. Fullilove told his experience first. He told how, when he was without Christ, he was arrested by the Word and the Spirit; how God spoke peace to his soul; how the Lord had borne with his weaknesses and brought him through his trials; and how his love was then filling his soul. Not by a word that he uttered did he seem to say, "I am holier than thou."

Bro. Porter followed. He said: "I gave my heart to God while a boy. I know my sins were then forgiven. My peace, however, did not remain constant, and I frequently stumbled; but about seventeen years ago I settled down into one long, sweet, abiding life of peace, trust, hope, and love. My last battle with God was fought on the question of perfect and cheerful submission to his will. It was a Garden of Gethsemane, a night of agony, but my human will bowed in humble submission to God's will, and then the peace of God that passeth all understanding filled my mind and heart. It abides to this blessed hour, only growing sweeter, and I shall never cease to thank God for the trial that he sent to establish me."

Bro. Jacks, whose prematurely white locks gave him a venerable appearance, was next upon his feet. He said: "I was converted when a little boy but nine years of age. From that day to this I have been the Lord's. Some years ago, when studying the life of the Savior with reference to preparing my catechism, I came into such a realization of his nearness to me as I had never felt before. Since then I have never been without the evidence of his presence with me. Trials, afflictions, death, have invaded my home, but I have not spent one lonely hour."

Sister Secunda arose: "It was fifteen years ago last month that the Lord, for Christ's sake, forgave my sins. It was a happy hour, and I shall never forget it. Two years ago the well known evangelist, Dr. C., came to our town, on the invitation of the pastor, to hold a meeting. There was much prejudice against him because of his advocacy of the 'second blessing.' I was myself hardly willing to hear him. However, the Holy Spirit seemed to be present from the start, and the interest in the meeting grew from day to day. Mr. Secunda yielded the second day of the meeting, and on the third day I got under conviction. The Spirit showed me much in my conduct and spirit that was contrary to the spirit of the gospel. My burden became heavier and heavier, and I almost unconsciously moved to the altar. I felt that I would die if I did not get relief. Question after question was presented to my mind as to my willingness to do, or to refrain from doing this or that. At length all barriers gave way, and I seemed to drop into the arms of the Savior. O, such peace! Brothers and sisters, that peace is mine to day."

Bro. Growthor: "I stand as a monument to God's grace. He found me a wretched sinner, and made me his own child. Though I have made many mistakes, and have often had to cry, 'Father, forgive me!' I have never had any desire to turn back from the service of God, and believe. I have steadily grown in grace. I fought a battle with the tempter when I felt the call to go as a missionary to a foreign land. It lasted for several days, and a dark cloud hovered over me, obscuring my spiritual vision. By and by the victory was won, and my soul—aye, and my body as well—seemed flooded with light, peace, and joy. It abides, and, brethren, I mean to go on to perfection."

Sister Jones closed her testimony with these words: "I have peace, sweet peace. The Lord is ever with me, and I realize his presence more and more. I believe it will yet be better further on."

Such were the testimonies of those men and women of God. All spoke. They had often before spoken of God's dealings with their souls; but, as a rule, only detached portions of the experience of each had been given. Now, ample time had been taken, and each saw the other's life as never before, and the feeling of all was, "We are one."

The meeting closed with the singing of, "Blest be the tie that binds," and a general handshaking. Never had that good old hymn been sung with greater zest. As the last notes were dying away the voice of the watchman was heard crying, "A vessel! a vessel!"

(To be continued.)

FALLACIOUS ARGUMENTS.

However objectionable may be those methods known as "clap-trap," when restored to in the common affairs of life, they are especially to be despised and shunned in any intelligent defense of biblical doctrines.

The Baptist Chronicle, of recent date, contains a catechetical lesson, the only perceptical object of which was to prop up the failing doctrine of immersion. This column, by A. M. Vardeman, contains more "clap-trap" than I have elsewhere seen or ever heard. When the reader sees a few examples of Mr. Vardeman's style of sustaining a point by questions and answers—questions having answers which do not answer—if it be not seen that I am right in calling all this "clap-trap," then this writer may be "set down" as "slow of understanding." E. G.—Mr. Vardeman asks: "Where were the first baptisms performed?" and answers by saying: "In the river Jordan." In the ordinary mortal it would not seem so strong to differ from St. Paul, but for one who poses "as a teacher sent from God," it does seem a little curious that he should plainly dispute St. Paul, who tells us that the Israelites "were all baptized" hundreds of years before John ever saw "the river Jordan" (I. Cor. x, 2).

Besides differing from St. Paul, Mr. Vardeman runs right over the author of the fourth gospel (John x, 40), who tells us plainly that "at first" John baptized "beyond Jordan." This same authority tells us the place "where John was baptizing" was "in Bethabara, beyond Jordan." The preposition "in" was evidently what Mr. Vardeman was after, but positions express place, not mode.

Had Mr. V. asked another very simple, but pertinent question, viz., "How was Jesus baptized?" he would have had an answer from the administrator in these words: "I indeed baptize"—not in water, nor under water, but—"WITH water"—not after repentance, but—"unto repentance." Wonder why Mr. V. did not take this question, and answer into his "dialogue?" (Matt. iii, 11.)

Again Mr. V. asks a question: "Did the apostles baptize infants?" He answers: "They 'baptized both men and women.'" (Acts. viii, 12.) Further on he alludes to the baptism of "households" in terms disparaging to the idea of any of these homes having children in them. Here again I wonder! How did Mr. Vardeman find out that Lydia's home was without a child—an infant (Acts xvi, 15); and the jailor's home likewise choerless (Acts xvi, 33); and Crispus "and all his house" had passed the days of childhood (Acts xviii, 8); and "the household of Stephanus" had all grown to manhood?

Mr. Vardeman may have been baptizing longer, and has baptized more people than St. Paul, but I venture to express the belief that he never baptized four "households" where there were no children. He may have baptized parts—the father and mother of as many families, but he left the children out—I suppose. He does not answer his question. To say, "They 'baptized both men and women,'" certainly does not answer the question as to "infants."

But here is another example of Mr. V.'s struggle for a feeble cause: "How many baptisms are there?" He answers this question by quoting the apostle's denunciation of doctrine of divers baptisms and the pantheism—the "gods many"—and the numerous objects of worship and trust at that time recognized among the heathens. "One Lord, one faith, one baptism." Suppose the apostle intended herein to express the idea—as no doubt he did—that the only baptism for Christians was that performed "in the name of the Father, and of the Son, and of the Holy Ghost," that fact does not tell us how this "on baptism" was performed. "Immerse" was never in a New Testament till Mr. Vardeman's people put it there. But "sprinkling" has been a long time in God's purpose. "I will sprinkle clean water upon you." (Ezek. xxxvi, 25.) "Sprinkle the water of purifying." (Numbers viii, 7.)

Will Mr. V. give us a few examples of immersion? Let him try it. When John the Baptist tells that he "baptized with water," and Paul tells us he baptized in the privacy of the oriental homes and in a jail, and when we add to these statements the fact that God's original use of water as a religious rite was by sprinkling, we can stand a good deal of catechising, and escape many clap-traps.

J. A. PARKER.

SABBATH OBSERVANCE.

MR. EDITOR: I read a communication from Bro. Hawkins in the ADVOCATE, of recent date, on the subject of Sabbath observance, which I endorsed from beginning to end. It is a subject in which I am very much interested. It has been said that when we strike the railroad and other corporations, that we are contending with a giant. This may be true, and, in reply, I would say that the church is a strong ecclesiastical force when her powers are thrown against any evil that threatens the moral and spiritual status of our people.

There is a time when forbearance ceases to be a virtue, and surely that time has come in the desecration of the Sabbath. I was associated with a man in Meridian, Miss., a few days since, who is in the employ of a railroad company, and he said to me that he had been tempted to quit the church because he was forced to work on the Sabbath. It is the only way those men have of making a support for their families, for they have learned the trade, and could not, without injury to themselves, give up their jobs.

But one will say, "Let them give it up and follow something else." Well, suppose they do; will this make matters any better? Will it stop the evil? Will not some one take their place and keep the work of Sabbath desecration going on? The way to stop a wrong is to go to the starting point. Begin right at the tap-root, and the work of reformation will be effected. I have had it said to me that some of our preachers ride on Sunday trains. Well, if they do, it should not be done any longer; and if this be true, it does not argue the legality of Sabbath violations.

At the last convocation of our Legislature a bill was put before the House by Mr. Cox relating to Sabbath observance by railroad and other corporations, and was voted upon, and the nays carried it by three votes. Some who opposed the bill said that it was a good thing that those men could be kept at work on the Sabbath, for it kept them from shooting craps and other demoralizing games. To such I would say, "Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged."

We want the railroad men to turn them loose on the Sabbath, and then it will be the business of the church to look them up and get them into the kingdom by the grace of God. But how are we to get our hands on those men as long as they are in the clutches of railroad and other corporations on the Sabbath? It is a painful thing that while our people are in the churches on Sabbath days, engaged in the service of God, trains are dashing by with their shrill whoop, ringing out through the forest, drowning the preacher's voice so that the audience can not hear a word that is being said; perhaps just a few minutes after the choir has sung, "Sweet day of rest." The heroes of our church, by faithful work, crushed the life out of the Louisiana State Lottery, and buried her out of our sight. Then the next fight has been with the whisky ring, and, thank God! we have reduced it in many places from barrels to jugs, that move around "on the sly."

I trust that everyone who loves the Sabbath will do all in their power to put down this evil that threatens the moral and spiritual life, to a great extent, of our nation.

ROBT. H. BARR.

AN IDEA.

In an article, of which it is difficult to determine whether it abounds most in inept quotations or non sequiturs, "A. C. Y." has presented to the public an idea which certainly bears the stamp of originality, viz.: that "a home be established in connection with and under control of the Mississippi Orphans' Home, for those noble old veterans who bore the heat and burden of the pioneer days of Methodism, . . . and for the widows and orphans of those preachers already gone to their reward."

A glance at the Minutes of the Mississippi Conference shows that there are on its list forty-five such claimants. How many appear on that of the North Mississippi Conference this writer can not say, but possibly as many more. That most of these servants of the Master have family ties which would, of necessity, be broken by consigning them to such an institution, is doubtless true; that a large majority would be altogether unwilling to be so consigned, is highly probable; that the church could so far forget her indebtedness to these veterans and their families as to insult them with such a proposition, is past belief. It would be more to the purpose to double their present meagre stipends, and to this our "noble philanthropic men" can contribute to the full extent of their inclination. And those "kindly, genial gentlemen of the old school, who were reared in the halcyon days of Southern chivalry, and under the 'old regime' of love, many of them fathers and grandfathers," can expend their "dormant affection" on their own children and grandchildren, where, doubtless, it will do the most good.

FANNIE MINOR MONTGOMERY.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. M. E. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

P. AND H. M. S., NORTH MISSISSIPPI CONFERENCE.

We would call the attention of our members to the following report of our retiring treasurer, Mrs. Rowan Thayer, who has been "abundant in labors" during her four years of service, and will always be close in the hearts of her fellow workers. It must be borne in mind that this is not the annual report that Mrs. Thayer made at the annual meeting in Winona, nor is it a quarterly report (Mrs. Trotter, our new treasurer, will make that later), but it is only her final report in turning the office over to her successor. We hope, hereafter, to publish our quarterly reports regularly, that auxiliaries may see just what they are doing, both to encourage them and to stimulate to stronger efforts. It is the wish of the society, so expressed at annual meeting, that this be done.

MRS. H. W. FOOTE.

FINAL REPORT OF MRS. ROWAN THAYER, TREASURER OF W. P. AND D. M. S., NORTH MISSISSIPPI CONFERENCE.

RECEIVED.

Bal. from last annual report	$231 72
From M. S. S. Fund	85 00
" Baby Roll	1 50
" Contingent Fund	4 00
" Thank Boxes	4 44
Collected at Winona	10 70
From Pub. Reports	4 50
" Dues	58 25
" Pleasant Grove Angel Band Fund (mem. Rev. T. B. Hargrove)	5 00
	$405 11

DISBURSED.

Paid Con. expenses at Winona	$ 21 15
" Mrs. Tigert	1 50
" " Kirkland	82 56
" " Trotter, treasurer	*75 00
" " " "	10 00
" " Kirkland	45 65
" " M. S. S. Fund	115 00
" " Thayer (error)	10 00
" " Trotter, treasurer	44 25
	$405 11

Jan. 12, 1898.

*This $75 was the amount appropriated at annual meeting to Potts' Camp parsonage, and since sent to that place.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

Mrs. A. P. Ball, November: "The W. F. M. S. of the First M. E. Church, South, Jackson, Miss., has, since the session of last annual meeting, added seven new names to its membership, held regular monthly meetings, and is increasing in interest, notwithstanding the serious interruptions caused by the spread and dread of yellow fever. God has graciously preserved us from disease, and we are all the spared monuments of his great mercy. Observing the past week as ordered by our Woman's Board, using the subject and program prepared for daily services, we find, as a result, much warmth and growing zeal among our members, increased information, and the sum of $5.05 as a thank-offering. Amount of dues paid since June, $17.05. Our treasurer's roll contains 69 names. Average attendance, 20 or 25. This may seem a very small per cent. of active members, but when we consider the many duties devolving upon us, we are sure there are quite a number of whom it may be said, 'She hath done what she could.'"

At an executive meetiug of W. F. M. S, Mississippi Conference, held in Jackson during session of Annual Conference, last December-January, it was decided to request each district secretary to raise $8 additional for McNemar fund, so that more of her time may be devoted to study.

Items from Miss Smylie, Conference corresponding secretary, January: Miss Fannie Hinds, of Kentucky, was fully endorsed by the Board, and recommended to Annual Board for appointment to foreign field. Miss Watts' need of a kindergarten teacher at Petropolis is urgent, and Miss Holder, a suitable, consecrated woman willing to go out, is chosen for that position.

A good map, on cloth, of our missionary stations in Brazil is now ready at $1. This map can be had by sending amount to Barbee & Smith, Publishing House, Nashville, Tenn., or to Mrs. S. C. Truehart.

The "Oak Street Missionary Society" is in booklet form, and can be had by applying to Miss Sallie Smylie, Meridian. Ten cents each.

W. M. A., February: "We call especial attention to the fact in this beginning of the new year 1898 that many subscriptions to the Woman's Missionary Advocate expired in December. We can not afford to lose a single one, nor can you do the Lord's work with intelligent zeal and enthusiasm without being well informed in regard to the progress of the whole work. The Woman's Missionary Advocate needs you, and you need the information it gives. Look at the label on your magazine, and please renew at once. Do not expect us to continue sending it beyond the proper time. This is needless trouble and expense. A little kindly thought for the interests of our magazine in sending renewals in time and securing new subscribers would, in a few months, run up our list to the 20,000 so much coveted and hoped for when the new century shall be ushered in. While we hope for this we pray. As Dr. Summers said when the first number of this magazine was issued in July, 1880, 'Let all the women help.'"

We kindly urge each district secretary to do all she can for the magazine. MRS. E. D. JONES.

Selections.

BROKEN PLANS.

Man has his plans, and God has his plans. Man plans ignorantly; God plans wisely. Man plans concerning an unknown future, God plans with omniscient foresight. Man may have determination, but God has power. Man's plans may be disarranged, God's purposes have omnipotence behind them. Man's life is but a span, and then "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." But God lives and plans for eternal ages, and has eternity in which to carry out his plan. It is easy for a man to say, "I will," or "I will not," but God can easily break that "will," or reverse that "will not." Man may plan his course in utter independence, caring nothing for counsel or reproof, but it is easy for the Highest to interfere and interrupt, and baffle mortal plans, and teach us, in poverty, in sorrow, in sickness, in suffering, and in helplessness, that our plans must yield to the divine purpose, and we must learn to submit to God and be still.

How long will it take us to learn this lesson? How long will we beat against the bonnds which God has set, and struggle to carry out plans which are not in accordance with his will? Will we ever learn God's will? Will broken plans, broken fortunes, broken health, and broken hearts ever teach us to fear the Lord, confide in God, and to wait in patience the openings of his providence? —The Christian.

Do not try to do a great thing when you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, with in the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pile and stake; to find the one noble thing in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

It is useless to expect the average man to feel a deep interest in a work in which he has no part. Even among the best of men disinterested zeal seldom runs to blood-heat. The fact that there are a few employers in the world who seem to take as deep an interest in their employes' business as if it were their own is evidence that they would not discover new depths of interest that should become their own. We need often to remind ourselves that in every church there are scores of members whose interest in the church could be materially quickened by making them feel that they have a part in it.—Richmond Advocate.

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REV. H. J. HARRIS.

After an illness of several weeks, from plexy, my father, Rev. H. J. Harris, sed away at 12:30 A. M., Jan. 14, 98. He was born in Columbus, Miss., had he lived to see the first of Feb- ary, would have been 76 years of age, r ever fifty years he served faithfully the Methodist Church itineraney. To day of his death his love for the nistry, his love for his God and the lo never faltered. Was never con- t unless serving the blessed Master.

Sod never gave to the church on earth more consecrated disciple; to children, more devoted, kind father, or to a man a better husband. His friend- ps were true, his charity and forgive- s were almost divine.

When the end came he was ready to "home to heaven." and without one gle struggle "life and light went out ether," and my dear father "fell on ep," to wake amid the glories of the y of God. Wife and loved ones who ted him on the other shore can never ow how lonely and sad will be the grimage here without his loving com- . The long journey of life here on th has ended for him; yet we would , were the power given us, call him k to this sinful world, so full of sor- and sadness.

We dare not question God's doings; d so, while we miss our father more dly as the days go by, yet we know weary longing for the "better land" ver. The tired feet are forever at t, and we strive to crush back the ter tears, while we bow in meek sub- sion to the will of him who says in hour of bereavement,

"I love thee! I love thee!
Pass under the rod."

HIS DAUGHTER.

Tampa, Fla., March 2, 1898.

HOW TO GET TEACHERS.

rite to J. M. Dewberry, Manager of "The ool Agency," Birmingham, Ala., stating of teacher desired and the pay. He recom- ds efficient teachers to Schools, Colleges and ilies free of charge throughout the South Southwest. Sells and rents school property. fficient teachers desiring information should e for circulars.

A BLIND BOY GRADUATE

ES THE HIGHEST HONORS IN THE UNIVERSITY OF TEXAS.

Franz Joseph Dohmen, of Austin, xas, ranks above any of his fellow- dents of the present senior class of University of Texas. At the next mencement he will receive the degree achelor of literature. The fact that Dohmen is the first honor man of class is only remarkable because ee his tenth year he has been totally nd. He is twenty-four years old, d was born at New Braunfels, Texas, German parents. His father, Dr. hmen, was at the time of his death State oculist, and one of the most dis- guished men of his profession in the te. When young Dohmen was ten rs old he was seized with an attack the typhoid fever which settled in his , and when his strength was restored as found that he had completely lost sight. His fondness for study and natural musical taste have apparently ded him ample recompense for the of his sight. He was placed in the d Asylum, and there had his talents music developed, and at the same received splendid preparatory ning for his University career. ile he was studying in the Blind lum he received training in a system writing that has been invaluable to while a student in the University. s system consists of piercing full of ll holes a stiff waxed paper by means sharp instrument, the position of hole being determined by a small l frame held on the opposite side of paper: this furnishes projections ch the blind learn to read as readily hey do raised letters. Mr. Dohmen perfect master of this system and tes as rapidly as an ordinary writer long hand. He comes to the Uni- ity daily with his note book, attends ses, takes notes, and goes about the dling so easily and naturally that the of his sight is scarcely noticed. n a term of examination occurs he tes his answers to the questions ac- ding to his short-hand system for the d, and then takes his replies home makes a neat copy himself upon his -writer. He does his type-written rapidly and neatly, and presents is professors manuscript faultless in ppearance and almost flawless as to holarly grasp of the subject under deration.

r. Dohmen graduated from the Blind Asylum in 1893 with the highest honors and has now been a student of the University of Texas for five years. His proficiency as a performer on the piano is a great solace both to himself and to his friends, but his greatest de- light consists in delving in the problems of higher mathematics, philosophy, and political science. He speaks and writes English, German and French. He is a fair Latin scholar and knows a smatter- ing of Greek. At present he is studying Greek, French, German, mathematics, Latin, and political science. Upon these studies next June he will receive his de- gree of bachelor of literature and will leave immediately for Germany to pursue further investigation in his favorite sub- jects of philosophy, mathematics and political science in some one of the great Universities there.

Mr. Dohmen is rather tall. His face is sensitive, refined and pleasingly intel- ligent. His disposition is bright and cheerful. He is popular with everyone, and the small coterie of his friends, to whom he reveals in some degree his in- ner self, all testify by their sincere ad- miration to the true nobility and great- ness of his character. His life after his return from Germany will be spent in teaching.

No citizen of Texas can ever begrudge the generosity of the State that has pro- vided means for educating the unfortu- nate blind, and surely everyone will re- joice that the honors of the present graduating class of the University of Texas will be taken by a blind boy who received his preparatory education in the State Institute for the Blind. And patient, persistent, persevering applica- tion have won this honor for young Dohmen. His record will be left behind him on the books of the University, and it is as phenomenal as it is hoped his success will be in after life.

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LOCAL PREACHERS.

Our feelings prompt us to respond to the appreciation and sympathy of that good layman as expressed in the last number of the CHRISTIAN ADVOCATE but we can not agree with him that local preachers should be paid for their services to the church, otherwise than with such appreciation and sympathy. That is all the pay that any conscien- tious local preacher desires of his brethren. If there are any of this order who expect, or covet in the least degree, a pecuniary compensation, or its equiva- lent, for his ministerial services, we would advise them to locate a little lower down, and take his place among the seekers. The local preacher is not required nor expected to do any work for the church that will conflict with his secular business; yet a true one will often do so. To pay the local preacher, as the good brother suggests, would, I fear, make him less efficient than he is. Speaking from experience and observa- tion—for I've been a local preacher thirty-five years—there has always been too much of a mercenary spirit amongst us. To pay us, as suggested, would tend to encourage this spirit, and crowd our rank with unworthy characters.

Appealing to my local brethren, I would ask: What material help are we to our pastors? What do we do to relieve them from temporal cares, so that they may do the Master's work untrammeled? How many of us, after officiating at weddings, hand over the marriage fees to the preacher in charge? It is his perquisite; we have no right to it. I lived on a charge once within which a certain local preacher monopolized the marrying business, and, so far from dividing fees with his pastor, he contribu- ted very niggardly otherwise to his support. Of course, he did a great deal of preaching (!), especially on protracted- meeting occasions. He reminded me forcibly of the "Jeremy Larkin" type as set forth in "Post Oak Circuit."

All that a true local preacher covets is, that he may fully meet the great re sponsibilities involved in the relation he sustains to the regular ministry and laity, being the connecting link between these. The privilege and honor of being a right-hand co-worker with the preacher in charge, and the spiritual fruits accru- ing from fidelity, is all the pay he de- sires.

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THE NEW HOMILETICS.

BY REV. JESSE S. HILBERT, A. M., SPRING VALLEY, N. Y.

In every direction new methods are being applied to old pursuits. Thus we have the new astronomy, the new chemi- istry, the new psychology, and even the new theology.

Pulpit methods have felt this univer- sal impulse, and while conservatism may still be enthroned in the professor's chair, we have practically a new homi- letics.

The sermon of to-day differs from the sermon of the past in many important respects. It differs in length, being shorter. What interminable sermons the old Puritans used to preach. It was said of Father Byles that he usually preached one hour, and then, taking the hour glass in hand and turning it over, would say, "Now we will take a second glass." But many went far beyond an hour.

It is said of Isaac Barrow that preach- ing the annual sermon before the Lord mayor and corperation of London, hav- ing spoken an hour, he said, "And now, having made these few preliminary re- marks, we will proceed to the discussion of the subject."

We live in a fast age, an age of steam and electricity.

Thought must be condensed. He who would catch the public ear must put his ideas in a direct and pungent style.

The sermon of to-day is less formal. The old-fashioned sermon was built upon every artificial plan. No lawyer could so prepare his plea before a jury, and have a ghost of a chance of getting a verdict. A sermon preached in Hartford by Samuel Wakeman contained some fif- ty-six divisions and sub-divisions, and we are told that "each separate portion of the discourse was treated with a fair degree of elaboration."

One of Cotton Mather's sermons was entitled "Brantelogia Sacra." He di- vided it into seven thunderbolts, filled with sharp lightnings from the Script- ures.

The "skeleton" was a prominent feat- ure of the old-time sermon, often con- taining almost as many bones as the human body, and dangled in the face of the congregation. A sermon without many heads, divisions and sub-divi- sions, would have been thought an of- fense against pulpit propriety. He who would get a hearing to-day must keep the framework of his sermon well out of sight, cover his skeleton with flesh.

The old-time preaching often assumed a controversial character. Fifty years ago a Methodist preacher felt that he must show up the five points of Calvin- ism every time he entered the pulpit, and the brethren of that faith were by no means slow to reply, whilst a "watery war" was kept up between the Baptists and the other denominations.

The points of difference were then made prominent, but the Christian world has found a more excellent way, and now not the few and non-essential points of difference, but the many and vital points of agreement, are the ones upon which the emphasis is placed.

The preaching of to-day is more prac- tical and direct, deals with precept rather than dogma, and presents the living rather than the theological Christ. It also takes a wider range, presenting a gospel that not only saves men from a hell in the future, but from the hell of passion and sin that even now consumes heart and life; a gospel that not only lifts people to heaven when they die, but brings heaven into their hearts and homes here and now.

The Christian world has come to see that to change the environment of many is a very important step in the work of soul-saving. The conditions of living must be altered.

How can we expect people to lead pure and religious lives where the natu- ral as well as the moral atmosphere is reeking with all foulness, where the or- dinary decencies and proprieties of life are impossible, and while all the condi- tions tend to breed vice and crime?

Hence, in no uncertain tone, the pul- pit of to-day calls upon monopoly to re- lax its grip, and upon the church to minister to the physical and social as well as the spiritual needs of men.

Those who talk of the decay of the pulpit know not whereof they affirm. There are, no doubt, still a few Dr. Dryasdusts who preach upon the "Fed- oral Headship of Adam," and the sins of the Babylonians, but, as a whole, preaching was never more direct, prac- tical and forceful than at the present time.—The Treasury.

FROM THE WORK.

Rev. A. J. Foster, P. C., Ethel, Miss., March 2, 1898: "The first Quarterly Conference for Salem circuit, North Mis- sissippi Conference, was held at Smyrna, nine miles southeast of Kosciusko, Feb. 12 and 13, ultimo. Bro. Oakley, the presiding elder, was on hand and preached two good sermons and left a blessing with us all. What a noble Christian gentleman and minister he is! We all thank God for his coming among us. I am resolved to live a better life. God bless such Christians as Bro. Oakley. The circuit made the best financial re- port it has ever made at any first Quar- terly Conference."

It is warm and weary work that the woman has to undergo who cooks the year 'round for a big family. Thou- sands of women whose husbands are only in moderate circumstances have to bear this hardship uncomplainingly. If a woman is in thoroughly good health it does not come so hard, but when, as is fre- quently the case, the poor woman is suf- fering from the pains, nervousness, debility and ill-health that are a result of weakness and disease of the distinctly feminine or- ganism, the task is too much.

Under these circumstances, unless the right remedy is used, the poor woman will soon break down completely and fill an early grave. Over 90,000 women have testi- fied to the marvelous merits of Dr. Pierce's Favorite Prescription. Many of their names, addresses, photographs and ex- periences have been published by permis- sion in Dr. Pierce's Common Sense Med- ical Adviser. The "Favorite Prescription" cures all weakness and disease of the deli- cate and important organs that bear matern- ity's burdens. It makes them well and strong. It builds up the nervous system. It makes weak, sickly, nervous, fretful wo- men strong, healthy, amiable wives. All medicine dealers sell it.

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THURSDAY, MARCH 17, 1898.

Time was is past, thou canst not it recall;
Time is thou hast, improve the portion small;
Time future is not, and may never be;
Time present is the only time for thee.

If you can never forgive, then you can never be forgiven.

The life of action is nobler than the life of thought—Miss Mulock.

Our prayers and God's mercy are like two buckets in a well; while one is ascending the other is descending.—Exchange.

Live purely, sweetly, patiently, lovingly one whole day, and your appetite will be whetted for other days like it.

The beginning of anxiety is the end of faith, and the beginning of true faith is the end of anxiety.—George Muller.

Why grovel amid the mists and the darkness of the valley when you might as easily tread the sun-lit heights above the clouds?

One ought to talk only as loud as he lives—a rule which would deprive some people of the privilege of shouting.—Rev. J. Wilbur Chapman.

A blackbird on the ground is a blackbird in the tree top. If we expect to wear white wings in eternity, we had better get out feathers dyed in time.—Selected.

Every day is a vessel into which a great deal may be poured, if we will actually fill it up—that is, with thoughts and feelings, and their expressions in deeds as elevated and amiable as we can reach to.—Goethe.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

If one waits to find perfection in his friend, he will probably wait long and live and die unfriended at last. The fine art of living, indeed, is to draw from each person his best. Friendship is, in itself, as fine an art as is painting or music or sculpture.—Exchange.

If we can not find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern him any more in the grass of Eden or beneath the moonlight of Gethsemane.—James Martineau.

The most important thing a young man ever does is to get ready. The key-note lasts to the end of the tune, and the foundation reaches clear to the finale. Beginnings are autocratic. No matter how long a man lives, he will never get away from his youth.—Dr. Parkhurst.

TOTAL ABSTINENCE.

Although the cause of temperance has made marvelous progress during the last decade, the contests have thus far been only skirmishes, as it were, while the great and decisive battle yet remains to be fought. Temperance sentiment is undoubtedly growing stronger year by year, and one State after another is wheeling into line under the glorious banner of prohibition. This is no time, however, for sloth and mere hurrahing. In order to hold what has been wrested from the enemy's hands there must be unswerving diligence and vigilance. In many regions where the whisky demon once was vanquished, a retrograde movement has taken place, owing to the apathy of prohibitionists and the persistent activity of the liquorites. Maine is just now, it is said, suffering from such a movement simply because the methods once pursued by Neal Dow, the father of prohibition, have been set aside. Temperance literature must be sown broadcast, and that continually. The pulpit must persistently picture the gigantic evils wrought by King Alcohol, and make the most ignorant to understand that teetotalism is the only safe course for the individual. Parents must teach their children that the drink evil is the greatest curse of modern times, and train them to avoid the intoxicating cup as they would a pestilence. It will do little good for the children to be taught sciontific temperance in the schools if at home the whisky bottle is resorted to for every little ailment.

Indications are that in fashionable circles wine drinking, once somewhat under the ban, but never entirely banished, is again becoming popular. If this goes on unchecked, we may look in the next few years for a marked increase in intemperance, for the use of such beverages almost invariably begets a thirst for something stronger.

Because of the cessation in some quarters of the agitation of the temperance question many are falling into the pernicious notion that after all there is no danger in the moderate use of intoxicants, especially of beer and the lighter wines, and thus public sentiment is being debased. Both by example and precept must this baneful error be combatted.

After the great Brussels Temperance Congress, held last Fall, Baron Plessen, Lord Chamberlain of Denmark, who was one of the delegates, made this striking statement: "No one could attend the sessions of this Brussels Congress as I have done, and not be convinced that total abstinence is the only safe rule for individual life." Let it never be forgotten that all confirmed drunkards were once moderate drinkers, and that all moderate drinkers are liable to become confirmed inebriates. Though it may be fashionable to take a social glass, let it ever be remembered that in multitudes of instances the inebriate's career begins in the splendid saloons and fashionable circles, and that Bacchus transforms thousands of tipplers into degraded sots.

A Presbyterian minister of Newark, N. J., gives the following sadly interesting account of four young men who, a few years ago, were his fellow-students. They were in the habit every day while eating at the restaurant of drinking a little mild wine or beer. They were studying for the ministry, but, as might readily be supposed, not one of them reached the sacred office. Within three years one of the four became a common drunkard; a year later another died from the effects of a drunken debauch; the third, the brightest and most promising of them all, is in the insane asylum; the fourth saw the danger of the course pursued, and stopped in time.

One of the great fallacies regarding the moderate use of intoxicants is that they build up the system, and add to its resistive power. The well-nigh unanimous verdict of medical experts is that alcohol, even in moderate quantities, is an irritant and a poison, and that it is not only not needed by the healthy human system, but is positively injurious. It is a heart excitant, a digestion hinderer, a liver disturber, and a character destroyer. The athlete, while in training, whether he be an oarsman, a runner, wrestler, foot-ball player, or prize-fighter, nowadays abstains entirely from stimulants, knowing full well that a little indulgence therein means almost certain defeat. "If then," as Rev. F. B. Meyer well says, "men do not need liquor for such extraordinary exertions, why do they want them for ordinary ones?" Recent English expeditions in Abyssinia, the Transvaal and Egypt, demonstrate that where soldiers are to perform forced marches, or undergo unusual fatigue, coffee must be substituted for grog.

Travelers and explorers have repeatedly testified that Arctic cold and tropic heat are best endured by those who abstain entirely from the use of intoxicants. Bishop Tucker, of Central Africa, some time ago said: "I have been a teetotaler for twenty years. So far from regretting it, I would commence it sooner, if I had the chance again. I find that in Africa not only is a teetotaler better fitted to cope with the climate, but he is better fitted for the great physical exercise which he has to undergo."

Statistics carefully prepared by life insurance companies show that one hundred moderate drinkers die for every seventy-three abstainers, and that the average life of the teetotaler is thirteen years longer than that of the moderate drinker.

Beer, thought by many to be harmless, belongs in the same category with other alcoholic beverages. Says an eminent authority: "Fatty deposits, diminished circulation, conditions of congestion, and perversion of functional activities, local inflammation of both the liver and the kidneys, are the results of beer drinking."

In view of these and multitudes of similar facts that might be cited, we appeal to the friends of temperance everywhere both to teach and practice teetotalism. Self-interest, as well as the highest good of our fellow-men, demands that we let all intoxicants severely alone. If the doctrine of total abstinence were preached a little more faithfully in some prohibition towns and counties, a decided diminution of the jug trade would result.

"The two articles of the temperance creed," as Dr. Wilbur F. Crafts rightly says, "are total abstinence and prohibition." By these we must conquer the demon, intemperance. If ever they be disjoined, we shall suffer ignominious defeat at the hands of an unscrupulous and ever vigilant foe.

DR. MORTON DEAD.

Rev. David Morton, D. D., Secretary of the Board of Church Extension of the M. E. Church, South, died at his home in Louisville, last week. His death was the result of blood poisoning caused by a very small scratch on the hand received a few days before.

Dr. Morton was a tower of strength to our church. As a preacher, he was clear, earnest, and forceful. In the pastorate he was diligent, tactful, successful. On the platform he took high rank among the magnates of American Methodism. Those qualities that are requisite to success in business life he possessed in a pre eminent degree. He would have been a decided success at the head of a large banking institution. In social life he was one of the most charming men it has ever been our good fortune to meet. Of him, as fully as of anyone we have ever known, it could be truthfully said, "To know him was to love him." To him our church is immensely indebted for his work in the cause of church extension. We only state what all well-informed people know to be true when we say that the church extension movement, when first inaugurated among us, was very far from being popular. The masses, including many of our preachers, were prejudiced against it. The cries of "Too much machinery" and "Too many collections" were heard on every hand. To David Morton we are chiefly indebted for the marvelous change of public sentiment that has been brought about within the last twelve years. His strong, sensible, earnest appeals before the Annual Conferences, together with his wonderful success as a money-getter, and the skill with which he managed the affairs of the Church Extension Board, can not be too highly recommended.

In the earlier years of his ministry he rendered valuable service to the church in the cause of education. He raised $40,000 for the founding of Logan Female College at Russellville, now one of the foremost institutions in the State, and was for several years its president. He achieved the marvelous task of making it a financial success at a time when the country was in the throes of fratricidal war. In 1876, at the solicitation of our Bishops, he went to Montana to take charge of our mission work there in the capacity of presiding elder. The travel and labor required were immense, and the difficulties in his way appalling, but, undaunted, he met the exigencies of the situation, and laid the foundations of the prosperity which our church has since enjoyed in that vast region. He was the very life of every enterprise of any moment in his own Conference.

The funeral services were held at Walnut Street Church, Louisville, and were conducted by Bishop Hargrove, assisted by the pastors of the city. His remains were interred on the eleventh at Russellville, the place of his nativity.

In his death we have lost a personal friend. We hope to meet him by and by.

GOULDSBORO CHURCH DEDICATION.

At 3:30 P. M. of Sunday, March 13, the new Methodist Church in Gouldsboro, La., was dedicated by Rev. John T. Sawyer, D. D. A large congregation was assembled, some not being able to get a seat. The services were most interesting. Mr. T. O. Adams as leader, and Miss Nonie Jones as organist for the occasion, with a number of prominent singers, rendered most charming music. The opening prayer was made by Rev. Robt. H. Wynn, and the sermon was preached by Dr. Sawyer from Psalms lxxxiv, 10, after which he took the collection, realizing all that was needed to secure the debt upon the building. Then the church was solemnly dedicated and "set apart from all unhallowed or common uses, for the worship of Almighty God." The benediction was pronounced by the Rev. Sam'l S. Keener, P. E. Our Gouldsboro people and their pastor, Rev. C. T. Munholland, are to be congratulated upon possessing in the new church one of the most beautiful buildings of its size in the State. Morris B. De Pass was the architect and W. H. Krone the builder.

STARVING TO DEATH.

The Cubans are starving to death. We appeal to our readers for immediate help. The report of the Committee of Investigation sent by the United States government to make careful inquiry along the coast of Cuba, and in the interior as far as it was possible to go, makes it absolutely certain that hundreds and thousands of these wretched people are perishing for want of food. Our heroic preacher at Havana, Bro. Barredo, writes that the situation could not be worse. His little flock is being ravaged by privation and disease.

Miss Mary Bruce, who is in charge of the Parsonage and Home Mission Society in Tampa and Key West, has written us that the suffering in both of those places is very great. This being the case, what must be the extent of disease and death on the Island of Cuba, where an inhuman policy has forced the concentration of the inhabitants in the towns? Cut off from what nature on the Queen of the Antilles could so generously bestow, men, and especially women and children, are dying from the most dreadful, because the slowest of all tortures—hunger.

Miss Clara Barton, who for so many years has been the leader of the Red Cross Society, has undertaken to see that relief is judiciously applied. Her name is a sufficient guarantee of faithful work. We know what she accomplished in behalf of the Armenians in the very face of Turkish threats and opposition. Over one thousand dollars passed through our hands for distribution in Turkey and Armenia. Shall our Southern people be less liberal in this case? Already several car-loads of provisions have been shipped from the West, and sums of money contributed in the cities along the Atlantic coast; but these are still inadequate. Delay is fatal. We must act promptly.

Let funds and offers of provision be sent Mr. George W. Cain, treasurer of Board of Missions, Nashville, Tenn. We will see that all remittances will be immediately forwarded.

EDITORS WORLD FOR CHRIST AND OUR HOMES.

MET HIS MATCH.

An esteemed brother writes: "Can you tell me how to get my flock to take the church papers, or any other good papers? Some of our women can spend $25 in entertaining a woman's club for one afternoon, but can't—just can't—take the ADVOCATE, or the Woman's Missionary Advocate, or Our Homes, or even The World for Christ. An old revolutionary patriot once said, 'Millions for defense, but not a cent for tribute.' Our people have reversed that rule, or modified it into, 'Thousands for self, but just a little for Christ and his church.'"

We would like to give our brother some helpful advice, but we can not. When in the pastorate we have seen such church members, and it is our deliberate conviction that they would not read our very best church papers if sent to them free of charge. The pastor who canvasses for church papers among them is like the thunder-storm that tried to split a gum-stump; he has met his match.

REV. J. W. PITMAN DEAD.

On Monday evening last we received from Rev. C. H. Pitman, Eupora, Miss., a telegram announcing the death of Rev. J. W. Pitman. He was stricken while in the pulpit, and died very soon afterwards. A good and faithful man has gone from his labors on earth to his reward on high.

NEW BOOKS.

LECTURES ON SOCIAL PROGRESS, with Outline of the Topic, a Month Course of Reform Studies. By Rev. Wilbur F. Crafts, Ph.D., superintendent of the Reform Bureau, Washington, D. C.; author of "Practical Christian Sociology," "The Sabbath for Man," etc. 158 pages. Illustrated. Cloth, 50 cents. Paper, 25 cents. The Reform Bureau, publishers, 210 Delaware avenue, Washington, D. C.

This is a timely and suggestive book. It is full of deeply interesting and valuable information, and ought to be widely circulated. The author has for some time been recognized as a leador in reform work, and is thoroughly acquainted with the matters discussed. He pleads for the more earnest consideration of sociological problems by Christians generally, and urges greater union of effort everywhere in bringing about much-needed reforms, such as the overthrow of the liquor traffic, the better observance of the Sabbath, the diminution of crime, and social purity.

In the opening chapter the author takes a rapid, but comprehensive, glance at "The Good Old Times," bringing out some startling facts as to the state of morals in past centuries, and showing what wonderful progress has been made since the days of the Roman Empire. The theological characteristic of the "new era," which embraces the eighteenth and nineteenth centuries, he claims is "larger appreciation of the Holy Spirit and larger development of spiritual religion." "Methodism and machinery," he says, "are the first words of the new times."

"The Better New Times" is the subject of the next chapter, in which it is made plain that, though we live in a better world than that of any preceding age, we are confronted with many grave problems, among others the rapid increase in criminality and municipal corruption. Though not a pessimist, Dr. Crafts says: "It is easy to prove progress in the United States if you compare the present with one hundred and fifty years ago. But prove that the closing third of the century, since the war for the Union, has been a period of moral and social gain, if you can. I can not."

In the third lecture the author looks into the future, and discusses boldly and forcefully the social forces that fail, and also those that aid social progress.

The last seventy-five pages are devoted to carefully prepared outlines and suggestions for courses in social reform studies, one topic being given for each month. Sociology is a very fascinating as well as helpful study, and we would advise our readers to purchase and profit by this brief, but excellent, work on that line.

WOMAN'S PLACE UNDER THE GOSPEL. A sermon preached before the Woman's Christian Temperance Union of the seventh judicial district of Mississippi. By the Rev. T. L. Mollen, of the Mississippi Annual Conference of the M. E. Church, South. Jackson, Miss.: The R. W. Bailey Printing Co. 1898.

The above is the title of a small pamphlet that lies upon our table by courtesy of the gifted author. In our judgment, the views it presents concerning woman's sphere are pre eminently scriptural and sensible. The author states his views clearly and strongly. We regret the brevity of the work. Its value would have been greatly enhanced if it had been three times as large.

In every congregation assembled on the Sabbath day at a place of worship there are to be found various types of spiritual hunger and need. These instances of individual want, peril, and temptation, when duly considered by the pastor, either in advance, or by a certain subtle sympathy in the very hour of public service, will help and prompt him to administer to the waiting souls before him nourishment fitly apportioned to their needs. As he thinks of his congregation beforehand he will, if he has the true spirit of a shepherd within him, fix his attention upon certain cases of sorrow, or trial, or danger, as especially needing a message from the Word. Here, for example, is a young man who is being enticed by evil companions; yonder is a giddy girl, whose feet have begun to venture in the direction of perilous pleasures; there, in another direction, is a widow, left in poverty and distress, with a brood of helpless little ones to provide for; and all about the community are business men baffled by financial difficulties, victims of alcohol or opium, struggling against the doom which their morbid appetites have opened up before them, and people assaulted by the manifold agencies of the world, the flesh, and the devil—a multitude of hungry and needy souls to be warned, helped, comforted, and led to Christ. How dare any pastor stand up before his flock, then, without a message, without bringing a portion of the Bread of Life for the perishing, without justifying himself as a messenger of God to men and women in danger and ignorance and trouble?—Central Advocate.

NOTES.

Whitworth College is having a very prosperous session.

Rev. D. L. Cogdell is in the midst of a prosperous pastorate at Eupora and Mayhew.

Rev. C. C. Weir has purchased an elegant corner lot on which to erect his parsonage at White Castle.

Let our Methodist people in the city remember Dr. Knickerbocker's meeting, commencing next Sabbath.

Rev. Hervie Mellard, of the Mississippi Conference, writes that the outlook on the Dalevillo charge is decidedly encouraging.

Rev. H. A. Gatlin received a cordial welcome on the Providence circuit, and regards the outlook for the year as full of hope.

Under the leadership of Rev. J. T. Stone the Winona district is moving steadily forward. The district is well manned, and all the preachers are doing faithful work.

After completing his theological course at Vanderbilt, next June Rev. Henry B. Carre, of this city, will spend two years in Germany, taking a course in Greek and Hebrew.

Rev. B. F. Jones has a meeting in progress at Brookhavon. He was assisted last week by Rev. R. Selby. This week Rev. J. A. B. Jones is with him. The meeting has been steadily growing in interest, and gives promise of fine results.

Under the wise leadership of Dr. W. L. C. Hunnicutt, the Natchez district is making progress along all lines. The preachers are all working diligently, and the people are pleased and show a disposition to co operate heartily. Finances are steadily improving.

Rev. R. A. Breland, of the Mississippi Conference, was married on the ninth to Miss Eugenia Gray, of Tryus, Miss.; Rev. H. A. Gatlin officiating. We extend our hearty congratulations to Bro. Breland and his fair bride, and wish them unalloyed felicity through life.

Young Folks' Missionary is the title of a new venture in journalism. It is a four-page monthly published at St. Louis, Mo., by Rev. W. B. Palmore. Subscription price, 25 cents in clubs of five, 20 cents; in clubs of 20, 15 cents; in clubs of 50, 10 cents. It is filled with choice reading matter bearing upon the all-important and many-sided question of missions.

We invite the special attention of the preachers of the Corinth district to the Quarterly Conference notices for that district. This list of appointments was made out by Bishop Tucker a short time before his death. Each preacher will be expected to hold his own Quarterly Conference at the time appointed until Bishop Tucker's successor has been appointed.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

MISSIONS.

STATEMENT OF B. F. JONES, TREASURER OF THE BOARD OF MISSIONS, MISSISSIPPI CONFERENCE.

FOR FOREIGN MISSIONS.

Feb. 21, Hazlehurst, R. Solby.....$25 00
" 21, Gloster, M. M. Black..... 16 00
" 24, Waynesboro and State Line, A. T. Bell..... 35 00
March 2, Rose Hill, D. C. Langford..... 39 00

FOR DOMESTIC MISSIONS.

Feb. 25, Hazlehurst, R. Solby.....$10 00

I would urge our pastors to comply with the resolution adopted by our last Annual Conference, viz: "That collections be taken very early in the year wherever practicable, securing the full amount during the first quarter." Some of our preachers serving missions already need help, but I am unable to honor their checks. As will be seen from the above, only ten dollars have been deposited up to this time for our home workers, and we are nearing the end of the first quarter.

I would also call attention to the following letter from Dr. Lambuth. Brethren, let us raise the entire assessment on our Conference for foreign missions during this month, and thus save our General Board the embarrassment of borrowing money, and our church the enormous interest that must be paid out for borrowed money. Forward to me as rapidly as you collect, so that I can remit the whole amount by the last of March. Let every man do his duty, and the whole amount will be raised.

B. F. JONES.

Nashville, Tenn., Feb. 5, 1898.

DEAR BRO. JONES: We approach the close of the quadrennium with a profound sense of gratitude. Our missions have prospered abroad, and our financial burdens are being lifted at home. Surely God is with us.

The success or failure of every enterprise of the church rests with the pastors. We now ask you, Shall we make the advance permanent? It can be done. You can do it. How? Lay the obligation on the heart of your church and arouse the conscience. Then take a collection quarterly for missions.

We respectfully ask and urge that between this and March 10 you will preach on missions, or otherwise present the matter to your people, and take a collection and forward it to your Conference treasurer, that he may remit to us before the end of the month.

It is a fact, that the close of the third quarter of any Annual Conference does not bring us fifty per cent. of its apportionment. Hence we are forced to borrow for more than six months in every year. This costs, in interest, nearly $3,000, or enough to maintain three married missionaries.

Delay means short collections. Early effort in most cases means full collections. The church has committed this cause, as a sacred trust, to our presiding elders and pastors. (Discipline, par. 356, 357.)

We know your fidelity, and believe that you will respond to the call of the church. Let us unite our prayers to the "Lord of the harvest that he will send forth laborers into his harvest."

By all means, let a part of your apportionment reach us by the last of March, and let us have done with borrowing.

Your brother in Christ,

WALTER R. LAMBUTH.

NORTH MISSISSIPPI CONFERENCE.

DEDICATION.

Our beautiful brick church at Booneville, Miss., built during the past two years at a cost of more than six thousand dollars ($6000), will be dedicated Sunday, March 27. Sermon to be preached by Rev. E. E. Hoss, D. D., editor of Nashville Christian Advocate. All former pastors are invited, and those expecting to attend will please send their names to the undersigned.

THOMAS B. CLIFFORD, Pastor.

Booneville, Miss., March 12, 1898.

SEEKERS AFTER GOLD know they may be disappointed, but seekers after health take Hood's Sarsaparilla with the utmost confidence that it will do them wonderful good.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy, but efficient.

FROM REV. J. L. FUTRELL.

MR. EDITOR: I am in better health than for four years past. The struggle to keep our school work going has been a sore one. It seems the financial stringency waited till 1897-8 to strike us on this extreme coast line with its most intense fury. 1897 gave the middle and eastern part of this State—in fact, of all the coast States—an immense crop of wheat and hops, and both brought a good price; but, as the coast counties grow neither of these, we were not helped except in the general revival of business, which made a better market for our stock, dairies, fruit, lumber, coal, and gold.

As you know, there has been unusual excitement all this Winter in reference to wonderful discoveries in Alaska. Thousands of our men, and many women, have gone, or are preparing to go, to the "Klondike." Steamers leave nearly every day from each of our four ports—San Francisco, Portland, Tacoma, and Seattle—and each vessel carries from 300 to 1,000 passengers. Then there are companies formed which build and outfit their own vessels. I presume I would be safe in saying that between 3,000 and 4,000 per day have embarked since Feb. 1, and I suppose it will continue till May. This has proven a great detriment to us in many ways; drained the country of money, taken nearly all our vessels from us. We have from eight to twelve steamers per week come into Coos bay, and three into Coquille river. We now have one in the river and two in the bay. Then we had about twenty schooners; about half of them are gone. Results: Half our coal mines and saw-mills are shut down, and the others are running on half time, simply because we cannot get transportation. "Why don't we build more?" It takes time to do that, and it costs money. Even a schooner costs $5,000, or more, and steamers into the tons of thousands.

It seems to me it is the strangest craze I ever heard of. Why, if a tithe of the money spent in going to Alaska was invested in Oregon mines, it would result in far greater gains, with not a tithe of the suffering.

J. L. FUTRELL.

NOTICE.

The first quarterly meeting of the W. P. and H. M. Society (Union) will be held in Rayne Memorial Church, on Sunday, March 20, instead of March 13, at 4 P. M. All are cordially welcome.

H. HOOVER, Sec.

Epworth League.

BY H. N. HARRISON.

TOPIC FOR MARCH 20.—STRANGE WAYS IN WHICH GOD LEADS US. (Acts xiii. 44-49.)

1. Paul and Barnabas, in their missionary journey, have come to Antioch in Pisidia. We find them making an earnest effort to present the claims of the Lord Jesus before the Jews. The great apostle's constant prayer was that Israel might be saved. He addressed himself, therefore, at the first to the task of reaching his own people. With great force and adroitness these two apostles preached unto them Jesus and the resurrection.

2. Whenever the gospel is faithfully preached, as Paul and Barnabas preached it, it will always create opposition. It was so presented before them that they must either receive or reject it. We must not expect to escape fierce opposition in proclaiming the Word of Life. Men are narrow, bigoted, and selfish. Their obstinate hearts beat back the shafts of light. Truth is a keen blade, and few sinners want to have a surgical operation performed on them from the pulpit. We may, at this point, remind the reader of John the Baptist. How bravo and true to God he was! What marvelous spiritual surgery he performed in his day! No wonder his own head finally felt the edge of the sword. The Jews in Antioch railed fiercely at Paul, and blasphemed the name of Jesus.

3. The Bible tells us not to waste our zeal upon unworthy people, or cast our pearls before swine. There are multitudes of people who will listen to the gospel. Go to them (Luke xiv, 15-24). Hence God had already said to Paul, "Depart, I will send thee far hence unto the Gentiles."

4. This Scripture teaches us the important lesson that the same truth that drives hundreds away from God will also draw hundreds to him. The moment the Jews in Antioch set their faces against Jesus and the resurrection, that same moment multitudes of Gentiles, under the same preaching, accepted the great salvation. This is true to-day. The gospel is still to many a savor of life unto life, and to others of death unto death. One of the characteristics of truth is that it is inexorable. If Christians would remember this, they would not be so quick to adopt compromise methods in proclaiming the Word. We must live and preach a full and holy gospel, always remembering that while many will be slain thereby, many will also be brought to life. We must be bold for the truth. We must not fly our flag at half-mast but lift high the banner of holiness.

LEAGUE NOTES.

The Union Epworth League assembled March 8, in the evening, at Carrollton Avenue Church. This was a very interesting and lively meeting. Rev. Geo. Parker, who presided, together with the local League, made the occasion exceedingly pleasant and agreeable to all present. A protest was filed against the editor of this column by one of the Leagues on account of a paragraph appearing in the ADVOCATE, of March 3, instant. A resolution to do away with the office of editor, reported from the last meeting, was brought up. After a lively debate the resolution was laid on the table by a vote of 2 to 1. Bro. H. H. White, State president of the League, being present, made a very taking address and an earnest plea for liberty of expression on the part of editors of religious papers. Miss Lyons entertained the Leagues with a most excellently read paper on "Amusements," or "Worldliness." The League, under a stirring address from Dr. J. T. Sawyer, resolved to send a Committee of Protest to the Constitutional Convention on the subject of the Sunday law, and against local option.

There is nothing superior to Salvation Oil for the relief and cure of wounds of all kinds. Its effect is marvelous. 25 cents.

A RARE OFFER.

UNTIL APRIL 1.

Until April 1, '98, we will sell our Holman Self-Pronouncing Bibles to subscribers who pay their subscription one full year in advance—viz., to March, '99—at the following very low rates: Bourgeois type, $1.75; Minion type, $1 40; Emerald type, 85 cents. Order at once. Delays are dangerous.

We do not sell more than one Bible on a year's subscription. In order to get a second Bible it is necessary to pay still another year's subscription. In this case, however, you get any one of the Bibles at twenty-five cents less than the above-named prices. Any subscriber who will pay his subscription at the regular rate—$2 per year—three full years in advance—viz., to April, 1901—will receive a copy of the Minion Bible free.

We will also send a copy of the Bourgeois type Bible free to any person who will send us three new subscribers with the cash—$6.

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REV. W. C. BLACK,
512 Camp Street, - New Orleans.

WANTED—Sydney Lanier's "Tiger Lilies," Monette's "Mississippi Valley," Ramsey's "History of South Carolina." Hunter & Welburn, Booksellers, Nashville, Tenn.

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TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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10,000	135.00	10,000	45.00
20,000	273 00	20.000	91.00
30,000	414 00	30,000	138.00
40,000	558 00	40 000	186.00
50,000	705 00	50 000	235.00
60,000	855.00	60,000	285.00
70,000	1,008.00	70,000	336.00
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Agents Wanted.

Wanted Agents for "The Beautiful Life of Frances E. Willard, the World Famous Temperance Advocate," by Anna A. Gordon, her private secretary for more than 20 years. Officially endorsed by the Woman's Christian Temperance Union. The most liberal terms. Send 50 cents for complete canvassing outfit and instructions. Address

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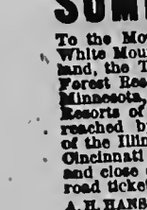

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ALWAYS IN A HURRY.

BY PRISCILLA LEONARD.

I know a little maiden who is always in a hurry;
She races through her breakfast (to be in time
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure, as if leisure were a crime;
She's always in a scramble, no matter where she's going,
And yet—would you believe it?—she never is in time!

It seems a contradiction until you know the reason;
But I'm sure you'll think it simple, as I do,
When I state
That she never has been known to begin a thing in season,
And she's always in a hurry because she starts too late.

—Churchman.

ECONOMY OF STRENGTH.

One greatest economizer of strength is rest when rest is needed. Another is sleep—abundance of sleep; and still another the husbanding of that strength by not working too hard. And yet do women go daily on, struggling under a burden of work that they are never fitted to bear, many times through a mistaken understanding of duty and economy.

Work is both a duty and a pleasure, and I can think of no more monotonous life than one of enforced idleness. But there are more of the overworked and always tired in our land than of those who are wearied of life because of "nothing to do," and to them it is I would say, "Rest."

No danger that the ambitious wife and mother will ever overdo the matter of resting and sleeping, and one need never fear in repeatedly giving such advice. If more would only heed, we should meet with less of unhappiness, discontent, and ill-health, and all our world would be the better for the happier homes and cheerier hearts.

Just the other day, I was reading of one housewife who said: "I could do all my housework, every bit of it, by keeping busy every moment, but I do want a comfortable old age." Sensible woman, was she not, that instead of expending her whole nervous energy every day, she was preserving carefully a portion of it that should help her to enjoy a comfortable old age?

This she did by keeping competent help in the kitchen and by taking care of her health, and her course is surely to be commended, and is well worth heeding by other housewives everywhere.

Says one writer: "Dr. Johnson had scant sympathy with inconsistent and arrogant industry." He says: "No man, sir, is obliged to do as much as he can. A man should have part of his life to himself." And we take it that this same wise and good man includes woman in this statement. At least we do, do we not? And still, as if in contradiction, do many of us keep struggling on with work to the very last possible limit of endurance, and that day after day until every nerve has reached that state of exhaustion and rebellion that makes a woman far from companionable and hardly even endurable.

Many a time have I suggested to some housewife that she lessen her work by slighting or leaving undone work that I know to be absolutely necessary, and utilize the time thus saved in recruiting her lost strength and health by long hours of rest and sleep in the afternoons until thoroughly rested, and then when once rested through and through—it will take weeks, though—that she continue her afternoon naps, of shorter duration, during the rest of her lifetime.

Some have answered: "O, I would if I could, but there is to be no rest for me this side the grave." Others have said, in a silent language that spoke louder than the words they hardly dared to utter: "Sleep in daytime? O, but you must be lazy!" And I answer, "Indeed, I am just that lazy that my afternoon nap will I indulge in though I never own a much-embroidered petticoat or ruffled sheets and pillow slips in all the days of my life."

I earn the rest, and so do you: I will appropriate that needed hour, and how I wish that you would too! You may live many years the longer, and I know you will be many times the happier for this care of yourself. Be not so thorough a slave to work and whims that you can enjoy none of the real beauties of the beautiful old world, nor the pleasures of your immaculately-kept home. Home ceases in a measure to be a home to those we love if there is never comfort or enjoyment there, and a tired, cross woman is not conducive to real home happiness.

I had actually once for a neighbor a woman whose voice was perpetually filled with a tone of woe and worry, aches and pains and complaints, who gave as an excuse for never lying down in daytime that she "could not bear to muss up a bed."

Bright and early in the morning those two beds were "made up" after her own approved style of completeness, with white spreads and stiff-starched, wrinkleless shams, and woe be to anything that "mussed" them in the least.

Always tired and literally "worked to death" were the complaints. And verily a goodly share of her work was that of thread-lace making, embroidery, and a sort of "fancy work," that, to me, would be a serious trial did I have to give it house-room. She was undoubtedly in ill-health, and she needed no end of rest and sleep. But it was grudgingly denied, that her beds might not be mussed, and that she might revel in more yards of lace and "trumpery."

I hope I shall never own anything that is too good to be used for the comfort of my family and self, and I hope that many a housewife will follow out my plans of resting and afternoon naps, and thus save strength and life to enjoy a comfortable old age.—Nellie Hanks, in The Christian Work.

HARD WORK.

BY REV. E. HERBRUCK, D. D.

Almost every good and substantial thing means hard work. Whether a man be a lawyer, doctor, clergyman, cobbler, or blacksmith, if he accomplishes anything of value, it is by persistent, hard work. Look at some of the things that are lasting in this world, the Pyramids, the Rock-tombs, the Sphinx, the obelisks, the kind deeds, the noble character, all here represent toil, and in some instances the lives of the toilers were sacrificed in the work. Sometimes young men wonder how our men of science, our great theologians, philosophers and historians have attained to such eminence. It is an easy matter to inform them, for there is no royal road, no easy going lightning express to learning or eminence. Everyone of these men spent years of unremitting, hard work, before they gained, not the summit, for no man gains that here, but the higher levels of knowledge; and even when they have gained that much their hungry breasts yearn for more, and the busy brain works on. It is an idle dream which our young people indulge in that life's noblest things are easy of conquest, and that the "sesame" gold story will open the gateways of knowledge. This is all a delusion which many an unfortunate young man has discovered when too late.

The man who rests content when he has once reached a certain stage will inevitably go with the current. It requires constant labor to keep abreast with the times. We knew a young man who had just been admitted to the bar, who thought he had no more need of study and research in law. When reproved by an older attorney for his indolence replied, "Patrick Henry studied law only six months." The sharp reply came, "Ah, but remember you have not got Patrick Henry's head on your shoulders." While in the Orient we saw small pieces of needle-work upon which were spent many months of incessant toil, a stitch at a time. Looking at it one would suppose it could be done in a few days. But those delicate lines and exquisite shadings of varied colored silk all required months of labor.

It is just the same in the building up of character. A man may leap into reputation in a day. But character can not be attained at a bound. It is something that must be built up from the foundation, stone after stone, as the Pyramids were built, as St. Peters reared its dome to the sky. It is tried by storm and fire, and grows stronger by the trial. Just as it is with the ordinary things of life, so it is with religion and religious work. If anything is to be accomplished by minister or layman, it will require hard work. Unless one intends to do with his might what his hands find to do, he had better not enter into the service of his Master. Hard work brings its reward. The laborer shall come with his arms full of sheaves, and in his heart he shall have the peace of God.

The minute the Holy Spirit brings you into a living union with Christ, the germ of a new life is put into your soul and you are born again.

Consider well what you can and ought to do and be faithful in performing it.—Mary Lyon.

To be a great man it is necessary to bring to account all opportunities.—Rochefoucald.

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MODEL BED-ROOMS.

The last thirty years have witnessed a wonderful improvement in the manufacture of good-sized, comfortable beds, at least in continental Europe; for the bench-like "bett-stellen" of southern Germany never disgraced the hotels of the English-speaking nations. As early as 1185 a French traveler acknowledged the uniform excellence of the British dormitories—"clean rooms, often carpeted, always well aired, broad blankets, and solid, enormous bedsteads." The latter adjective really fitted the fact, if it is true that the "great bed of Ware" was twelve feet long by eight broad, with a canopy like a circus tent.

Bed curtains are not only entirely superfluous, but positively ruinous to lung patients, who are thus obliged to breathe the same microbe-laden air over and over again; but broad, duplicate mattresses come under the head of rational luxuries, and are out and out preferable to the woven-wire substitutes. Hammocks on board ships are a lesser evil; but on terra firma sleepers should build their hope of a sound night's rest on the firmest possible foundation, and the war against the cradle superstition should be waged without compromise. A modern educator denounces it as the cause of virulent digestive disorders, and classes it with the paregoric outrage: "Never try to overcome sleeplessness by a resort to cradling and narcotics. The lethargy induced by rocking and cradling is akin to the drowsy torpor of a seasick passenger, and one might as well try to benumb a patient by a whack on the head."

Feather beds have happily gone out of fashion; but few housekeepers have as yet recognized the sanitary advantages of woollen blankets, as compared with heavy padded quilts, that repress the organic exhalations and cause night sweats and troubled dreams.

While the body is kept comfortably warm, the breathing of pure cold air is a positive luxury, and the best lung balm thus far discovered—at least to individuals who have freed their minds from the haunting dread of the night-air superstition; for there is no doubt that vivid illusions can cause as well as cure diseases.—The Family Doctor, in the Chautauquan.

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As we are by nature subject to many diseases, the only way to guard against all stampedes on our health is to make a study of our own physical self.

If a peculiar pain attacks you, try to locate its origin and discover which organ of the body is sick and in need of attention.

If the kidneys are at fault—and in almost every case in the failing of our health they are—look well to their restoration to health and strength.

They are the great filters of our body, and consequently, the purity of the blood is entirely dependent on their cleansing powers.

If the kidneys are not in a perfectly clean and healthy condition, the blood becomes impregnated with impurities and a decay of the kidneys soon takes place. If your desire to relieve yourself of water increases, and you find it necessary to arise many times during sleeping hours, your kidneys are sick. As they reach a more unhealthy stage, a scalding and irritation takes place as the water flows, and pain or dull ache in the back makes you miserable. If the water, when allowed to remain undisturbed for twenty-four hours, forms a settling or sediment, you are in the grasp of most serious kidney or bladder disorder.

If neglected now the disease advances until the face looks pale or sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly.

There is no more serious menace to health and strength than any derangement of the kidneys.

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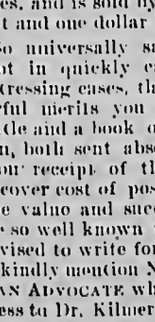

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LEAVING QUESTIONS WITH GOD.

In one of his letters touching a very important event in his life, George Fox wrote, "Wherefore I let the thing rest, and went on in the work and service of the Lord."

There is a deep and vital truth of practical living suggested by this fragment of a sentence—a truth which, received and acted upon, goes far to make the mind calm, the heart peaceful, and the hands effective. There are a great many conscientious, but anxious, people who find themselves continually tempted to postpone work until all questions can be settled; who attempt, in a word, to anticipate the education of life by grasping at the beginning those results which come only at the end, for there are a great many perplexing problems which can never be thought out—they must be worked out. The man or woman who wants to settle them in advance will fail alike of the settlement of the question and the doing of the task. It is through the active putting forth of one's power that light continually streams in on the questions which concern what one ought to do.

In any education the understanding of the ultimate uses of things must be postponed. Those uses are revealed only when the educational process nears its close. This is preeminently true of the supreme educational process which we call life. There are thousands of questions weighing upon every sincere and conscientious mind which can not be settled by any amount of thinking, but which, in a way, settle themselves as one slowly, but faithfully, does the duty which lies next.

This comes very nearly being the whole philosophy of life, which is in no sense a settlement of ultimate questions, but which is always primarily the doing of the thing which presses to be done. He who is able to do faithfully and heartily that which lies in his hand is on the road to the settlement of all the final questions. He is working his way through the experience which is to be, from the spiritual side, one of the great sources of personal illumination. To learn to leave things with God, and to do one's work as if God could be trusted, is to gain the repose and full-heartedness which permit one to pour out his whole strength without anxiety, worry, or distraction.—The Outlook.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Do not expect another man's experience. It would not suit you. Men differ in nature, temperament, gifts, adaptation and environment. God deals with each one according to constitution, circumstance and relation. Neither Bunyon's, nor Mr. Meyer's, nor Mr. Moody's experience will fit you. Each of them has that which is peculiar and personal, and is not transferable. There is the one Spirit, but a difference in operations. He works severally as he will, having regard to the personal needs of each mind, heart, and life.—Presbyterian.

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God's ideal for the human race is the creation in it of Christian character. Christian character is not the result of moral conditions in the life. It is not the result of individual efforts to do right. It is the result of the impact of the spirit of God on the soul of man. It is the outcome of the constant impress of the life of God on the life of man. And because it is there it is the noblest, grandest, most enduring thing under heaven.—Rev. G. E. McManiman.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. Free with valuable advice.

Mrs. L. HUDNUT, South Bend, Ind.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

WICKER—Andrew Wicker was born in Lexington county, S. C., March 15, 1817; was married to Miss Ellen Hipp, Newberry county, S. C., in January, 1850; joined the M. E. Church, South, in South Carolina, in 1856; moved to Smith county, Miss., in 1857; professed religion in 1860; died in Smith county, Miss., Jan. 9, 1898, in his eighty-first year.

This writer was pastor on what was then called Union circuit (now Trenton circuit) when Bro. Wicker moved to Smith county, Miss.; hence received himself and wife by certificate, and enrolled their names on the register at Trenton, where they have remained all these years. I have been his pastor for two or three terms. He was a true Christian gentleman, loyal to his church; a good and true citizen, kind and good neighbor, affectionate husband, indulgent father, loving and kind to all. His was a life of power for good to his church and neighbors. This writer feels that he has lost a true friend.

Bro. Wicker leaves an aged widow who is just waiting the call to go, and four children, all grown and married, and doing well for this life. They all are members of the M. E. Church, South.

The writer visited him several times during his last sickness; ever found him patient and quiet; ready to go, willing to stay. The very large congregation that attended his funeral demonstrated the estimation in which his neighbors held him. The writer preached a sermon in memory of his life and virtues from Rev. xiv, 13, "Yea, saith the Spirit; . . . their works do follow them," read the burial service, and deposited all his remains in the Homewood Cemetery, Scott county, Miss. We'll meet again in the city of eternal life.

R. A. Sibley, Sr., Ex-Pastor.

HOWARD—John Q. A. Howard was born in North Carolina, Feb. 4, 1813. On the ninth of February, 1898, with the rising of the sun, came the death angel, and took from our midst the spirit of our precious father. He leaves seven daughters and one son to hold him in loving remembrance. He was confined to his bed for about six months, during which time he displayed the noblest Christian fortitude, bearing this long siege without a murmur to the end, which came like a gentle sleep. He closed his eyes to open, we believe, on the glories of heaven, where he will have bright sunshine forever.

A more devoted father would be hard to find. His children will miss his visits, especially when sick, and many little ones who were his delight will miss grandpa as they come about his old home.

He joined the Methodist Church when young. His house was the preacher's home, and many have found in him a friend in time of need. He had no patience with wrong-doing, condemning sin of all kinds and in anybody. The supreme question with him was not, Is it popular? but, Is it right? His sympathies knew no distinction of class or caste, but ever willing and ready to lend a helping hand to those in poverty or distress. He bestowed more favors than he asked for. He said but little about his departure, but we have a better testimony than any death-bed can afford—a pure, honest, unselfish life. Never can we forget the fervent prayers offered by him at the family altar. We thank God for having spared him to us so long, though we sadly miss him, while a sun that knows no setting throws a rainbow on our tears.

A Devoted Daughter.

BELL—Alice Florence Gaoa was born in 1857, near Arkabutla, Tate county, Miss., where she remained till her girlhood was spent. She then moved to Austin, Miss., where she was married to Chas. Gwynn in the year 1883. Their home was blessed with one child only, which was a girl, born to them in June, 1886. Mr. Gwynn died in the year 1891. Sister Gwynn remained a widow from the death of her companion, Mr. Gwynn, till the seventh of February, 1897, when the writer united her and the bereaved Bro. S. T. Bell in holy bonds of matrimony, and on the second day of February, 1898, near Tyro, Miss., in her new home, to which she had just moved with her husband, she departed this life from pneumonia.

She had been a member of the M. E. Church, South, for eighteen years, but not an average member, for she prayed to and labored for the blessed Master twelve months in the year, and was never too busy to look after the comfort of her pastor and his family at all times. I am glad that I ever had the privilege of visiting her model Christian home, but now she is gone, and my prayer for her daughter, husband, and host of friends, who mourn their sad loss, is that they may live in such close touch with God that they may all meet her again in the sweet by and by.

L. A. McKaown.

CARTER—Just four years and six months ago dear papa left us for a home beyond the sky, and to-day we miss his loving presence as sadly as when first he went away. He was a devoted father, and I realize that his advice and counsel is needed, oh, so often! But, alas! I can speak to him no more, for they have laid him in the cold and silent grave. Home was never home without him. I had thought of parting with dear papa, but it seems to me I had never thought of seeing him die until I saw him stricken so suddenly with death. Then, when I saw him breathe his life away, and fall asleep in Jesus, and felt that I was fatherless, the bitter anguish of my soul I will not attempt to describe, for I have no words to express my deep sorrow, and it seems that we miss him more and more; yet I feel that it is God that hath bereft us of our precious papa, and I know that "he doeth all things well."

"'Tis sad indeed to know that he is gone!
And yet a void there'll be within our home,
A sacred, vacant seat will be there still;
And in each saddened heart a lonely place
That naught but a Father's love can fill."

Farewell, dear papa; our loss is your gain, and by the grace of God we will meet again when the last trumpet shall sound

Mollie Carter.

FOLDEN—February 27, 1898, at Colfax, La., Mrs. Debur A. Folden died. To her the end came suddenly. A form of paralysis, at times involving the action of the heart, had been a cause of suffering for several weeks, but by none was the end deemed so nigh. At midnight the final thrust was made by "the last enemy," and before the first half hour of the new day was passed the spirit of the good woman had gone beyond the reach of earth's sorrows. She died quickly, but we know she died well, because all testify that she lived well for thirty-eight years. Said an old man at the grave: "She was a good woman, a good church member, a good Christian. I knew her from her girlhood. She joined the church at the age of twelve years, and, as far as we know, never violated one of the rules."

Such testimony is a thousandfold richer and sweeter than any dying words could be. She lived well. Seven children and the husband wept over her lifeless form. They may, we trust, all meet her in heaven. Will they do it? May God help them! J. A. Parker.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

Rev. W. C. Black,
512 Camp St., New Orleans, La.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak, and at last some crisis shows us what we have become.—Canon Westcott.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio

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MANSFIELD, LA.

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For further particulars address, T. S. St. John, President of Faculty; Rev. J. L. P. Shepard, President of Board of Trustees, or A. F. Jackson, Secretary and Treasurer.

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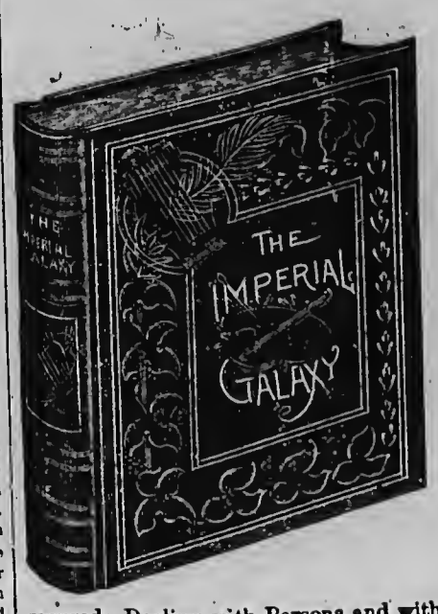
HO! EVERYBODY!



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CHARM THE FANCY,
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Hearts that Make Them;

Or, Thrifty People and Why They Thrive

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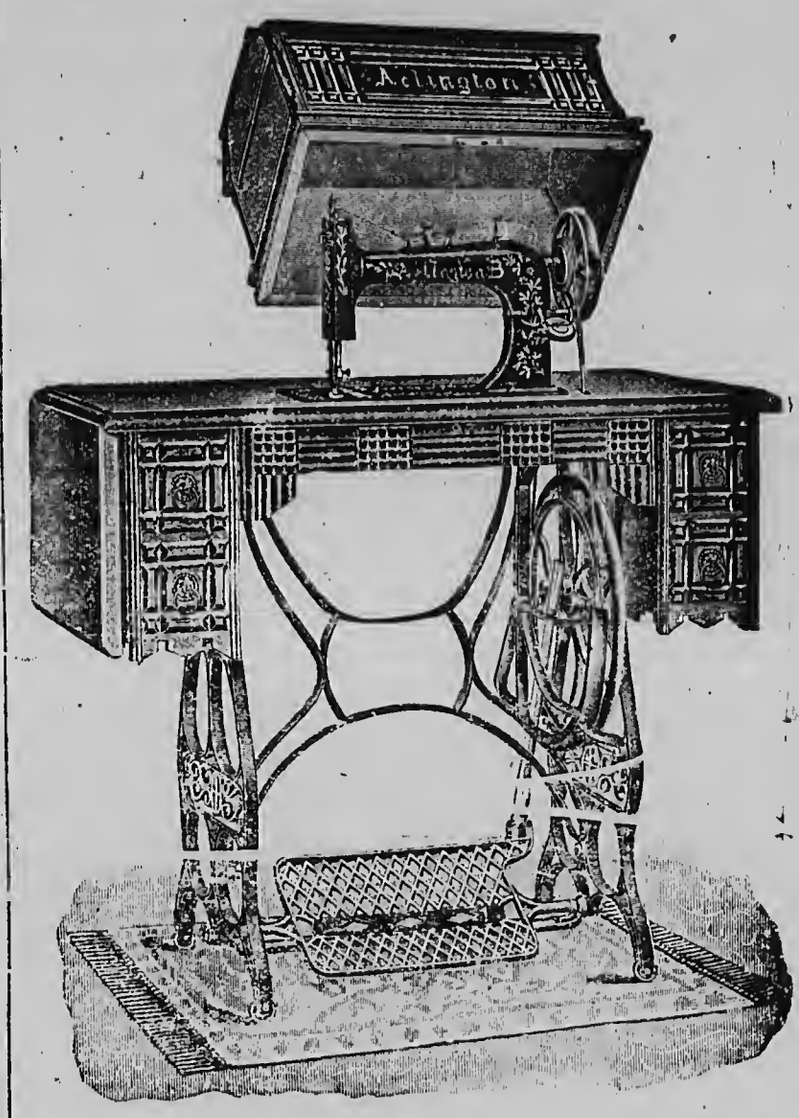
Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self-Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

The Needle is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

Self-Threading Shuttle—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

Loose Pulley for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

Parts Subject to Wear are made of the finest steel, case hardened, light and noiseless and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the New Orleans Advocate one year. To old subscribers we make the following offer: Pay your subscription to April, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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NEWS OF THE WEEK.

DOMESTIC.

The centenary of Methodism in Ohio will be celebrated at Delaware in June, and President McKinley will attend.

The Baldwin locomotive works at Philadelphia have received an order from Egypt for fifteen freight engines.

Ex-Confederate Generals Longstreet, Gordon and Buckner are members of the Board of Trustees of the Grant Monument Association.

The stained-glass window to be placed in St. Paul's Episcopal Church, Richmond, Va., in memory of Jefferson Davis, will be unveiled on Easter Sunday.

One more sign that the South is working ahead in the matter of cotton manufacture is to be found in the fact that the Lynchburg, Va., cotton mills are about to double their equipment.

Three new battle-ships of the staunchest type afloat were authorized by the House Committee on Naval Affairs today, and a provision for their construction inserted in the naval appropriation bill.

The resolution appropriating $50,000,000 for buying war vessels and preparing for hostilities passed both Houses of Congress upon its introduction, and was signed upon its receipt by President McKinley.

Hoping for the best and preparing for the worst about represents the situation in the War and Navy Departments these days. The officials still profess confidence that there is to be a peaceful outcome of the present threatening difficulties, but meanwhile prepare with serenity to meet their duty if events should shape themselves otherwise.

It is reported from Washington that three new battle-ships of the largest size will be provided for, and that one of them will be named the "Maine," to perpetuate the name of the ill-fated battle-ship recently destroyed in Havana harbor. In the matter of docks, the committee will in all probability recommend the construction of four, including one at Algiers.

A great deal of light is thrown on the situation in the New England cotton spinning industry by the incorporation of the three large cotton manufacturing companies in North Carolina in a single week. One of these companies will manufacture the higher class of goods which have hitherto been considered a monopoly of New England. While this is going on in North Carolina, New England is raising funds to keep her striking cotton operatives from starving.

A sweeping anti-trust bill passed by the Kentucky House inveighs against all combinations of persons or corporations organized for or that attempts to raise or lower the price of any article or to prevent competition in any line of trade; to create or carry out restriction in trade; to limit or reduce the production or the price of merchandise, commodities, etc., and imposes forfeiture of charter as penalty for a violation of its provisions.

A week's negotiation closed on March 14, by the triumphant purchase by the navy department in London of the two fine cruisers, hailt and building, at Elswick, for the Brazilian government. Possibly the officials took more pleasure in closing up the business in this manner because of the knowledge that the Spanish agents had been striving to secure these very ships, to whom, it is said, they would be of much greater value in case of trouble than to the United States.

FOREIGN.

One of the pests of being a well-known man is the shoals of begging letters that assail him. Prince Bismarck receives these appeals by the thousands. One day his secretary added up the sums begged for, and found that they amounted to 10,000,000 marks.

Wesleyan Methodism has sustained a heavy loss by the recent death of the Rev. Dr. William Fiddian Moulton, the head master of the Leys School at Cambridge, England. He was born in Staffordshire in March, 1835, and at the early age of 21 gained his master's degree at the London University with high honors in mathematics and natural philosophy. This was followed by his receiving the special distinction of university prizeman in Hebrew, Greek and Christian evidences.

Mr. Pelletor and Mr. Caeenton, the discoverers of quinine and strychnine, are to have a monument erected to their memory in Paris.

Ida Kahn, a Chinese woman who recently graduated from Ann Arbor University, after six years of study, has just returned to her native town, Kin Kiang, to practice medicine. She is China's first woman doctor.

The view held in Spanish official circles is that Spain will not provoke a war, because if she did, she would find herself isolated, but if America gives the provocation, Spain will not be alone in the struggle. The general opinion is that in the event of war Spain will not need to attack American territory. It will suffice her to pursue a war of privateering. As America's commerce is sevenfold greater than Spain's, American interest would suffer most.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

For biliousness, constipation, and appendicitis.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness, and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above-named diseases. 50c. and $1.00 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak, and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and my digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.
L. J. ALLDRED,
Door-keeper Georgia State Senate,
State Capitol, Atlanta, Ga.

Mozley's Lemon Elixir

Is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.
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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
Twenty-five cents at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 13, 14
Iuka circuit, at Clements	19, 20
Iuka station	20, 21
Booneville station	27, 28
Kossuth circuit, at Pleasant Hill	Apr. 2, 3
Pine Springs circuit, at Liberty	9, 10
New Albany circuit, at Union Hill	16, 17
Ripley and New Albany, at Ripley	23, 24
Ripley circuit, at Marvin	Tues. 26
Jonesboro circuit, at Browns	Thurs. 28
Corinth circuit, at Gaits	30, May 1
Guntown circuit, at Guntown	Thurs. 5
Saltillo circuit, at Allen's Chapel	7, 8
Booneville circuit, at Asbury	14, 15
Belmont circuit, at Liberty	Thurs. 19
Brown's Creek circuit, at ——	21, 22
Marietta circuit, at Blythe Chapel	28, 29

GRENADA DIST.—SECOND ROUND.

Water Valley—North Main Street	Mar. 19, 20
Water Valley—Wood Street	20, 21
Coffeeville at Gray Rock	26, 27
Toccopola, at Salem	Apr. 2, 3
Oxford station	9, 10
Water Valley cir., at Pleasant R	16, 17
Grenada sta. Q. C.	Thurs., 7:30 P. M. 21
Grenada circuit, at Sparta	23, 24
Banner, at Salem	30, May 1
Paris	7, 8
Grenada station	Religious services 8
Strathmore	14, 15
Tatum, at Friendship	Tues. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Thurs. 24
Pittsboro,	28, 29
Ellzey	29, 30

The Pastoral and Theological Society of the Grenada district, North Mississippi Conference, will be held at Grenada, March 30 and 31. Also Epworth League Conference will be held at Grenada, March 30 and 31, beginning at 7:30 P. M.
H. C. MOREHEAD, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 19, 20
Como	26, 27
Coldwater and Hernando	Apr. 2, 3
Eureka	9, 10
Senatobia	Wed. 13
Batesville and Wesley	16, 17
Cockrum	Fri. 22
Nesbit	23, 24
Courtland	30, May 1
Charlestoo	7, 8
Pleasant Grove	14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.
T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Mar. 19, 20
Okolona station	26, 27
Prairie circuit	Apr. 2, 3
Verona and Nettleton	9, 10
Montpelier	16, 17
Aberdeen circuit	23, 24
Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar. 19, 20
Starkville station	26, 27
West Point station	Apr. 2, 3
Brooksville circuit	9, 10
Columbus circuit	16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrange circuit	21, 22
Shuqualak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 20

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banks cir., at Victoria	Mar. 19, 20
Byhalia cir., at Fountain Head	26, 27
Potts' Camp cir., at Potts' Camp	Apr. 2, 3
Olive Branch cir., at Miller	9, 10
Pleasant Hill cir., at Love Station	16, 17
Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wall Hill cir., at Grub Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Poatotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.
Holly Springs, Miss.

WINONA DIST.—SECOND ROUND.

Carrollton station	Mar. 26, 27
Winona station	Apr. 2, 3
Greenwood station	9, 10
Valden circuit	16, 17
Winona circuit	23, 24
Carrollton circuit	30, May 1
Indianola	7, 8
Wa[illegible]	14, 15
Mc[illegible]	27, 29
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. STONE, P. E.

GREENVILLE DIST.—SECOND ROUND.

Arcola	Mar. 20, 21
Shaw	27, 28
Winterville	Apr. 3, 4
Poplar Grove	9, 10
Clarksdale	17, 18
Lyon	23, 24
Hollywood	May 1, 2
Jonestown	4
Carnesville	7, 8
Cleveland	12
Riverside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lehrton	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

DURANT DIST.—SECOND ROUND.

Sallis, at Springdale	Mar. 26, 27
Kosciusko station	27, 28
Poplar Creek, at Wesley Chapel	Apr. 2, 3
Lexington and Tchula, at Tchula	9, 10
Pickens, at Goodman	10, 17
Durant station	17, 18
Salom, at Salem	22
Ethel, at Bethel	23, 24
Chester, at Mount Nebo	20
Eupora and Mabea, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Belzona, at Sky Lake	June 4, 5
Ackerman circuit	10
Rural Hill circuit	11, 12
Ebenezer circuit	18, 10
Louisville circuit	25, 26

J. S. OAKLEY, P. E.
Durant, Miss.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Crowley	Mar. 20
French Mission	11 A. M. 24
Lafayette	26, 27
Plaquemine Brulee, at Rayne	4 P. M. 30
Patterson	Apr. 2, 3
Jeanerette	9, 10
Indian Bayou, at I. B.	10, 17
New Iberia	23, 24
Prudhomme	30, May 1
Lake Arthur	7, 8
Franklin	14, 15
Abbeville	21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Cheniere	25, 26

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

West Alexandria	Mar. 19, 20
Melville, at Rosedale	26, 27
Bunkie and Big Cane, at Bay Hills	Apr. 2, 3
White Chapel, at Bayou Clairo	2, 3
Pineville, at Fellowship	9, 10
Natchitoches, at Ragan's Chapel	16, 17
Olla and Centerville, at Pollock	23, 24
Columbia, at Ilosco	30, May 1
Spring Creek	7, 8
Dry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 20-29. Opening by Rev. H. Armstrong, May 20, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach—W. J. Roberts, Robt. Randle, R. S. Isbell. For Admission on Trial—J. A. Parker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.
V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

DeKalb, at Pleasant Ridge	Mar. 19, 20
East End—Meridian	Wed., 7:30 P. M. 23
Vimville, at Marion	26, 27
Lauderdale, at Lockhart	Sun. P. M. and Mon. A. M. 27, 28
South Side, at S. S.	Wed., 7:30 P. M. 30
North Kemper, at Mt. Pleasant	Apr. 2, 3
West End—Meridian	Wed., 7:30 P. M. 6
Winchester, at Spring Hill	Fri. A. M. and P. M. 8
Wayne, at Mt. Pleasant	9, 10
Wayneshoro and State Line, at S. S.	Sun. P. M. and Mon. A. M. 10, 11
Pachuta, at Adams Chapel	16, 17
Daleville, at Bethel	23, 24
Enterprise, at Stone Wall	30, May 1
Energy, at State Line	28, 29
Mathersville, at Andrew Chapel	Sun. P. M. and Mon. A. M. 29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Canton, at Thornton Chapel	Mar. 19, 20
Silver Creek and B. L., at S. City	26, 27
Tranquil, at Zeiglerville	Apr. 2, 3
Sharon, at Long Pine	9, 10
Yazoo circuit, at Short Creek	16, 17
Benton, at Union	23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY, P. E.

You are too young, no matter what your age, to lose your hair. Save it by the use of Ayer's Hair Vigor. It removes dandruff, prevents baldness, restores gray and faded hair to its original color, and makes it soft, glossy, and abundant. No toilet is complete without it.

REVIVAL AT BILOXI.

We are in the midst of a revival of unusual spiritual power. Nothing like it has ever been known here. The church is crowded, and conversions and reclamations occur at every service. About thirty to date have offered as candidates for membership.

This evening there were by actual count more than fifty bright testimonies in the love-feast. Bro. Cooper came to our assistance last Monday, and Rev. D. L. Mitchel is doing yoeman service.

A more extended notice will be given later.
C. F. EMERY.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

SCARRITT BIBLE AND TRAINING-SCHOOL.

CARD FROM EASTER PROGRAM COMMITTEE.

Easter Sunday falls on April 10 this year, and with hope and confidence we invite the whole church to unite in praise and thanksgiving to our risen Lord. The program for the Easter service has been prepared with a threefold purpose in view: to celebrate Easter, to commemorate our China Jubilee Year, and to increase the endowment of the school—especially by completing the chair named in honor of Belle H. Bennett, whose works are her highest encomium.

These three objects commend themselves so heartily to the entire membership of our church that all are invited to observe the day with praise and gifts.

The program is designed for the use of Sunday-schools, Epworth Leagues, and missionary societies, and we ask our pastors to aid by arranging in all their churches for the celebration of Easter.

MRS. M. L. HARGROVE,
MRS. C. M. HAWKINS,
MISS HELEN LEE RICHARDSON,
MISS MARIA LAYNG GIBSON.

OUTLINE OF EASTER PROGRAM FOR THE SCARRITT BIBLE AND TRAINING-SCHOOL, KANSAS CITY, MO.

1. Hymn 23, "Blessed Be the Name of the Lord."
2. Prayer.
3. Hymn 22, "Jesus Lives."
4. Easter Scripture lesson, read by fifteen children.
5. Address by girl or boy: "What Do We Celebrate To-day?"
6. Recitation by two children, "What Does Easter Mean?"
7. Recitation by young lady, "Christus Consolator."
8. Hymn 148, "Go Tell the World of His Love."
9. Our China Jubilee Year. Responsive exercise.
10. Poem, "Whom Shall I Send?"
11. Recitation or reading, "A Vision."
12. Hymn 72, "Speed Away! Speed Away!" sung as a solo, duet, or quartette.
13. "Little Givers"—marching song.
14. Our Easter offering. Exercise by children who have collected money on cards for Easter offering for the Belle Bennett Chair.
15. Easter offering from the congregation.
16. Doxology.
17. Benediction.

The hymns on this program are selected from "The Young People's Hymnal," published by Barbee & Smith, agents, Nashville, Tenn. Sunday-schools, churches, or societies wishing to use this program on Easter Sunday, will be supplied free of charge. Address Miss M. L. Gibson, Scarritt Bible and Training-School, Kansas City, Mo.

Beware of imitations. Take no "just as good." See that you get the genuine Dr. Bull's Cough Syrup, the peerless specific.

NOTICE.

I was pained to note that in the statistical reports in the Minutes of late session of the North Mississippi Annual Conference nothing was reported from the Asheville circuit on foreign missions. Doubtless some explanation is necessary as to why this blank occurs in the column for foreign missions. On receiving my transfer to the West Texas Conference, I left all moneys and the statistics to be reported at Conference in the hands of Bro. J. J. Housten, with instruction to turn over to proper persons at Conference. The collection for foreign missions not being paid, I left what had been paid, with the subscriptions for this cause, with Bro. Housten, with instruction to collect all he could, add to what I left with him, and then fill the blank and hand to secretary at Conference. I presume the money was handed to the Board, but the statistics were not handed to secretary for insertion in the Minutes. I hope this may be satisfactory.
J. E. BUCK.
Amphion, Texas, March 9, 1898.

ORPHANS' HOME.

Please accept this mite as a token of great love for the orphans.
A FRIEND.

EDITOR ADVOCATE: The above, evidently written by a good woman at Starkville, Miss., was received by me with six dollars, which were placed to the credit of the Home. This is the second remittance made to us from Starkville by unknown friends. May the God of the orphan reward such unselfish givers! Respectfully,
I. T. BLOUNT, Treasurer.
Orphans' Home, Water Valley, March 7, 1898.

AND STILL IT COMES.

Below are the names of those who have contributed to our church in Mississippi City since I last reported: Revs. H. D. Howell and wife, C. F. Emery and wife, M. L. White, J. E. Cunningham, G. W. Bachman, A Friend (Lexington, Miss.), W. E. Strock, Orange Grove Sunday-school, and Loyick P. Peacock. Let the dimes keep rolling this way, dear brethren and friends, and it will not be long before we can report one new church on the Mississippi coast. God bless one and all. G. R. ELLIS.

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INDIAN MISSION.

MR. EDITOR: Will you please allow me a little space in the ADVOCATE to ask the people to please send me something for the Indian Mission? We are needing it very much. Some promised at Conference, and have not sent it in yet, that was to finish settling up for last year. Will those who promised please send at their earliest convenience, and oblige? And will others help all they can, and as soon as possible? I have received since my last report the following amounts, to wit: Mrs. Rev. P. A. Johnston, $5, and Mrs. Bishop C. B. Galloway, $5. Many thanks, and may the Lord bless the good women, for they are always ready to help in every good work.

Friends of the mission, please send as before—express or money order on Hermanville, or registered letter to me at Hermanville, Miss. Please help us in this very important work, and at once.

Your brother in Christ, and for the salvation of all nations,
A. D. MILLER.
Hermanville, Miss., March 12, 1898.

MARRIAGES.

LOUDERBOUGH—EDGECOMBE.—At the Wesley Church, on the Lower Coast, March 10, 1898, at 7 P. M., by Rev. J. F. Senrbeck, Mr. Walter Londerbough to Miss Mary D. Edgecombe, all of Plaquemines parish.

COLEMAN—PHILLIPS.—At Grub Hill Church, at sundown, Sunday, Feb. 20, 1898, by Rev. J. H. Smith, Miss Minn Phillips to Mr. W. L. Coleman, all of Marshall county, Miss.

HERRING—YOUNG.—At the home of the bride, in Edwards, Miss., March 2, 1898, at high noon, by Rev. C. P. Colmery, Dr. B. N. Herring, of Clarksville, Tenn., and Mrs. Elizabeth D. Young, of Edwards, Miss.

MILLER—TAYLOR.—At the residence of the bride's parents, Landerdale, Miss., March 10, 1898, by Rev. Hervie Mellard, Mr. Will Miller to Miss Alice Taylor.

WILLIAMSON—BRINSON.—At the residence of the bride's parents, near Mt. Carmel, Miss., March 10, 1898, by Rev., W. J. Dawson, Mr. Dan H. Williamson, of Williamsburg, Miss., to Miss Lena Brinson, of Mt. Carmel, Miss.

JOHNSON—BRASFIELD.—At the residence of the groom's father, near Pelahatchie, Miss., Feb. 29, 1898, by Rev. W. L. Lindfield, Mr. Arthur E. Johnson and Miss Florence Brasfield.

BENNETT—MARLER.—In Zion Grove M. E. Church, South, near Morton, Miss., March 9, 1898, by Rev. W. L. Lindfield, Mr. Tipton M. Bennett and Miss Fannie J. Marler.

LEE—SKINNER.—At the residence of the groom's uncle, Rev. G. W. Alexander, at high noon, Nov. 7, 1897, near Phœnix, Miss., Mr. F. B. Lee and Miss Laura A. Skinner.

HIXSON—JACKSON.—At the residence of the bride's grandfather, Rev. G. W. Alexander, at 3 o'clock, Jan. 30, 1898, near Phœnix, Miss., by Rev. C. C. Evans, Mr. W. J. Hixson, of Memphis, Tenn., and Miss Annie Laurie Jackson.

SCOTT—HARDIE.—At Evergreen Church, Feb. 22, 1898, by Rev. J. P. Haney, Mr. James Scott and Miss Louise Hardie.

KELLER—HARDING.—At the residence of the bride's father, in Avoyelles parish, La., Feb. 28, 1898, by Rev. J. P. Haney, Mr. Richard Keller to Miss Elizabeth M. Harding.

DIMMICK—SAINT.—At the residence of the bride's mother, in St. Landry parish, La., March 8, 1898, by Rev. T. K. Faust LeRoy, Mr. Frank Dimmick to Miss Mary Estelle Saint.

FERGUSON-KELLEY.—At the residence of the bride's parents, at Eola, La., March 3, 1898, by Rev. H. S. Johns, Mr. Austin Ferguson to Miss Helen Mar Kelley, all of Avoyelles parish, La.

WILTSHIRE—SINGLETARY.—At the parsonage in Gallman, Miss., Sunday, March 13, at 5:30 P. M., by Rev. W. M. Williams, Mr. S. C. Wiltshire and Miss Mattie Singletary, all of Copiah. No cards.

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Catalogue sent on application.
N. J. HARRIS, President,
Jackson, Miss.

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This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.
See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital; Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottsville and Gordonsville, the route is through the most memorable battle-fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manasses and Bull Run.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HERE AND NOW.

BY ELLA WHEELER WILCOX.

Here in the heart of this world,
Here in the noise and din,
Here where our spirits were hurled
To battle with sorrow and sin—
This is the place and the spot
For the knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of kings.

Wait for no heavenly life,
Seek for no temple alone;
Here in the midst of the strife
Know what the sages have known;
See what the Perfect One saw—
God in the depths of each soul,
God as the Light and Law,
God as beginning and goal.

Earth is one chamber of heaven.
Death is no grander than birth;
Joy in the life that is given,
Strive for perfection on earth;
Here in the turmoil and roar,
Show what it is to be calm;
Show how the spirit can soar,
And bring back its healing and balm.

Stand not aloof nor apart,
Plunge in the thick of the fight;
There in the street and the mart,
That is the place to do right.
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here should we labor and love.

Communications.

A SHIPWRECK, AND WHAT CAME OF IT.

A STORY THAT IS NOT ALL FICTION.

BY REV. W. P. ANDREWS,

Author of "Two Epistles: I. To Professors of Perfect Love; II. To Opposers of the Second Blessing."

CHAPTER III.

RESCUED. A PACIFIC CONFERENCE.

(Concluded.)

The vessel proved to be a sailing vessel bound for Japan and China. It had been caught in a gale and driven northward. Our missionary company succeeded in hailing it, and were taken on board. It carried no passengers, so they had the cabin to themselves. The first thing they did was to join in singing, "Praise God, from whom all blessings flow," and, kneeling before him, to pour out their hearts in words of thanksgiving. After six months of waiting, not knowing what God's will was concerning them, they are again on their way to carry the gospel to their lost brothers and sisters of the kingdom of the Mikado.

They arose from their knees, and sung a hymn of praise. A Conference followed, which was but a continuation of the love-feast. Bro. Secunda was the first to speak. He said: "Brothers and sisters, that love-feast was a revelation to me. I never before realized how near we are together. Yes, 'how near,' and yet sometimes 'how far!' all because of the use of different expressions to signify the same thing. For instance: Bro. Porter and I have argued on the subject of inbred sin, he insisting that there is no such thing as inbred sin, and that there is no sin in believers, while I insisted that there is, and that its removal is entire sanctification. Now, I find that there is no difference between his experience and mine. Our difference is merely a difference in the definition of sin. He claims no more for regeneration than I do. I have known a church to go to pieces over that question, and I now see clearly that it was all because of a strife about words."

Bro. Porter: "Yes, and I have misjudged Bro. Secunda. It is now clear to my mind that he never claimed that believers are sinners in the sense that I define the word. When we understand each other we are of one mind, and our experiences are substantially identical. Then to think that I was at one time so foolish as to suggest that a division of the church was inevitable in consequence of differences of views concerning the doctrine of 'inbred sin'!"

Bro. Growther: "I, too, have been in error. There is precious little difference between Bro. and Sister Secunda's experience and my own, even if they do claim to have received sanctification instantaneously by faith while I describe the process as a growth. Then I thought their doctrine precluded growth, but after hearing their expressions concerning their aspirations, etc., I know that I misunderstood their position."

Bro. Jacks: "Bros. Porter and Growther have expressed my feelings. I thought some of my brethren meant by their testimonies to say, 'I am holier than thou.' Perhaps some do, but, if so, they are not confined to advocates of any particular theory, and certainly there are none such in this company. I am fully satisfied now that our 'second-blessing' brethren at home have been misunderstood and misrepresented, even as many of them have misunderstood and misrepresented us. I am truly glad that we, at least, at last perfectly understand one another."

Sister Jones: "I, too, find that I have been wrong. I thought it sacrilege for one to claim to be saved from sin before death, but I see that none of you claimed more in giving your experiences than did I in telling mine. We all love God with all our hearts, and long for an increasing capacity to love him more."

Sister Baptista: "I also have somewhat to say. I used to participate in wrangles over the mode of baptism. It's true that I some time since saw that that was childish, but now I lay less stress on water baptism than ever, knowing that the one essential baptism is that by which we have all been made one, even as Paul has declared, 'By one Spirit are we all baptized into one body.'"

Bro. Fullilove: "It is now easy to be seen why God permitted us to suffer shipwreck. We were not altogether ready for our mission. Without the experiences through which we have been called to pass during the past half year, it is more than probable that divisions would have arisen among us in Japan, or we would have felt called upon to stress our peculiar notions, which, to say the least, are non-essential, causing confusion in the minds of our heathen converts, and thus hindering the work. These differences that hurt the church so much at home should never be carried into the mission fields. I have always maintained that Christians are nearer together than they think. If all would endeavor to so express themselves as to be understood, having due respect for the feelings of others, never unnecessarily giving offense, letting others state their positions rather than attempting to state them for them, refusing to contend over non-essentials, seeking points of agreement rather than of disagreement—what a blessed thing it would be! By these means I have confidence that we will maintain the unity of the Spirit. The Lord, who hath begun this good work in us, will perform it. Let us pray without ceasing that in this we may but fitly represent the church at home. This being the case, we will soon be largely reinforced in our mission work, and the fields 'white unto the harvest' will be reaped, bringing the answer to the Savior's prayer for us: 'That they all may be one: that the world may believe that thou hast sent me.'"

Captain Allbright: "I have no regrets for the loss of the vessel. It was the Lord's, to be used in his service. I am sure we are now better equipped without it than if we had never been driven upon that rock. Let us again sing, 'Praise God, from whom all blessings flow.'"

WHY EDUCATE OUR MINISTERS?

A gentleman who practices one of the learned professions in a certain village of Louisiana, a member of the M. E. Church, South, on a fourth-class circuit, gives me the following picture of a certain type of minister: He has been preaching twenty to thirty years, yet he has not learned to speak grammatically, nor can he use words with accuracy and discrimination. He has been a teacher of religion for many years, but he has only a smattering of systematic theology at second hand, and of this meagre furniture he often mars the consistency by crudities of thought obnoxious alike to sound learning and common sense. The Bible is his text-book, and this at least he should have some accurate acquaintance with; but he has only picked up a little on the surface. He can use a fixed and narrow range of texts in a disjointed manner, evidencing no insight into the structure of the books of the Bible. He has no comprehension of the grand harmonies of revelation, but merely catches similarities of sound and plays upon words. The critical questions of date, authorship, composition, integrity of the books are strange to him, although all men who read what the world is thinking about, and who keep in view the shifting grounds of unbelief, know of these questions. He is equally ignorant of the great world movements of the church. In missions he has gotten no farther than Judson, Carey, and Morrison.

"Now, how is it," demands my friend, "that a lawyer must needs learn something of the principles of law, something of the exact use of the English language, acquire some insight into the leading decisions; a physician learns how to diagnose accurately, and prescribe successfully for the diseases of ordinary occurrence; after following it for a term of years the merchant must know his business; but a preacher may go on in the same routine year after year, and never learn anything about his business?"

Of course, it is of first importance, when undertaking the explanation of a fact, to be quite sure that you have a fact to explain. I am loth to believe that this is a true picture, and yet my friend insists that, as an attendant upon public worship during many years, he has had the fact ground into the tissues of his nervous system, and that a short experience in the pew on the part of some of the preachers would justify his portrayal in their eyes. I fear the grotesque picture has at least points of correspondence with reality. I do not quite accept the implication in my friend's question, that there are no shysters, quacks and pettifoggers; and yet I am not satisfied that he is wholly wrong about his type of a certain sort of itinerant preachers. No less courteous, kindly and accurate a gentleman than Bishop Granbery quoted approvingly the assertion of a presiding elder that a certain preacher "had not read a book in twenty years." Presiding elders should certainly know. Even in the precincts exterior to the charmed circle of the cabinet one may sometimes hear the groans and sighs of those who pull and push and lift at "gum logs." And an occasional location puts the seal of authentication upon my friend's picture. I remember similar severe reflections by Bishop J. H. Vincent in a review of about a year ago.

The specimen before us is extreme, no doubt; but is there not too much downward approximation to this type? Are there not too many points of resemblance to this picture, although it be not altogether accurate? Few ministers reach the stage of utter unacceptableness, absolute uselessness — mere cumberers, of whom the church must finally rid itself; but the efficiency of many is far below what it should be and would have been under somewhat different conditions of education.

The fact that preachers in a larger proportion than members of some other professions do not succeed—that some preach for years, and never learn how to preach—may be due to the greater competition and the more strenuous external pressure men in other professions are subjected to. Thus the unfit more speedily succumb in law than in the ministry, and only the fittest remain in the professional rank. But the lack of the external pressure makes a necessity for an inner motive of greater power on the part of the minister. He must have zeal; he must have industry that does not demand necessity to call forth continued effort; he must have a thirst for knowledge that does not need the stimulus of controversy. Zeal can not be other than transitory without knowledge. Enthusiasm feeds on truth. Great thoughts, important facts are fuel to the flame. A man who ceases to acquire and to think can not continue to feel this inner pressure that constitutes one of the conditions of the minister's continuing to advance.

Instead of the ill success and adverse criticism that often meet, and sometimes repel, men at the threshold of a secular calling, the young preacher finds flattery, sympathy, the appearance of instant success. He is under the powerful impulsion of soul experiences that are new, and let but the Holy Ghost whisper through the crudest youth, and men will pause to listen. There is also something that appeals to sympathy in the very lack of equipment with which the young preacher sets out upon his work. The unknown possibilities of his career appeal to older people, who begin to find their prospect in their juniors, and the young people have a fellow feeling for him because he is one of them. But here is a danger. The young man may take these advantages wrongly; he may make them flatter a paralyzing self-conceit that dwarfs all growth. The smart of criticism and exaction is not altogether bad.

A fundamental error to which the beginner in the ministry, if untrained, is often liable is the disposition to underrate the intellectual side of preparation for his calling. It is less inspiring to get down to the grind of hard reading than to engage in revival work. It is possible to pray when one should be at work, and in the absence of right ideals the beginner in the ministry, but recently the subject of the prophet's call, falls into the error of looking only upon the mystical side of preparation for his work. I have had slovenly, ink-bespattered, raw, ill-spelt, absurdly incorrect examination papers handed in by young men of pure and earnest purpose, who never once seemed to have considered that a part of morality lay in accurate, thorough, and conscientious work upon their Conference course. It is hardly necessary to say that I do not mean to underrate the importance of spiritual preparation for the minister's work, but to bring out the need of an adequate intellectual equipment. Faith comes after an intellectual process. The Word, truth, are terms of intellectual import. It is true this may not be the highest aspect of faith, and indeed is not itself final; but it is necessary, and between things necessary there can be no comparison. The Bible is addressed first to mind. The judgment must be convinced before conscience becomes active and the heart is touched. Our preachers must be trained to think and to know in order to lead men to Christ. They must teach the certainty of these things which are most surely believed among us as things capable of evidence and demanding credence before they can make men see these things in relation to moral responsibility. Nothing better than a high ideal to govern the intellectual life as a means of escaping the rock of mental indolence, past which we may sail upon seas of truth in safety, and pilot others also.

Lack of preparatory training for the work of the ministry it is often impossible to make up after entering upon the active duties of the circuit or station without seeming to neglect the immediate work of an evangelist. The round of parish visiting and administration, the preparation for the pulpit, leave little time in which deficiencies of elementary education and insufficient preparation may be filled in; indeed, these deficiencies are often unrecognized until too late. Thus habits of superficial brain work are formed, habits of taking at second hand all one's material; or, worse, habits of entire neglect of study, until the neural channels are worn deep. Character is formed on the last of this superficial mode of life, and the spontaneity and joy of successful work in one's calling is excluded by the narrow round of perfunctory performance and sour disappointment as the unfitted finds himself relegated to the lower rank, and learns how true it is that "from him that hath not shall be taken away even that which he hath."

Education will do most to avert the loss brought about by the errors I have indicated. College work especially makes habits of study and mental honesty. The educated man, whether educated in or out of college, will go forth with an assurance of ability to fulfill his mission that will not be gainsaid by the event. He will find that he has time to pay pastoral visits, organize Sunday-schools and Epworth Leagues, and look into every detail of the pastorate. He will have obtained the key to leisure—the power of working fast and accurately.

College work, and its life of association with intellectual men, generates those ideals to which the Christian man will be likely to prove true throughout life. I heard one of our Bishops say that it was worth more than a sermon for a boy to see Wilbur Fisk walk across the campus at Middleton. We should be astonished to see in how many strong, pure minds, from how many light-giving pulpits the bright spirits of men like Haygood, Francis A. Mood, and James A. Duncan, are still shining by reason of the inspirations imparted in the class rooms at Emory, Georgetown, and Randolph-Macon.

I am not contending that a college course is a warranty of success; but a college training certainly enhances the natural powers of the man, expands his sphere of life by enlarging his range of thought, and gives him a point of advantage from which to enter upon his life-work with the prospect of longer work, better work, and more work—one of the best gifts, and to be earnestly coveted as you would a charism of the Spirit. Education the minister must have, and some can not, some will not, obtain it without the helping hand that opens the way through college. Some obtain it without the college, but at how great expense!

Education aid societies for ministers, private help, endowment funds, afford the opportunity of developing, continuing, enhancing the promise and potency for good and lasting service in the Master's kingdom. Young men of piety, natural ability, enthusiasm, are knocking at the Conference doors. They have heard the command, "Son, go work to-day in my vineyard;" they are eager to enter upon the long day's work, but they are not ready. Let us help them to make ready. Many of us can give no more than a cup of cold water in the name of a prophet; some can give much more. Be it much or little that we have given, we shall have a prophet's reward.

FITZGERALD SALE PARKER.

Lake Providence, La., March 14, 1898.

OUR FEMALE COLLEGE.

No invidious distinctions or odious comparisons are intended in this caption or the letter which is to follow. But I do desire to lay before the readers of the ADVOCATE, especially those who live within the bounds of the North Mississippi Conference, the fact that the day for doing something for our female college has fully come. I have held that our girls are as capable of high, broad education as are our sons, and that either we must provide the necessary facilities for them in their own schools, or else we must have co-education. To endow, build and equip a college for the education of our boys is regarded as an absolute necessity. They tell us that the tuition fees will not pay the professors, and hence we must have a large productive endowment; that the buildings must be ample—hence thousands of dollars must be put into brick and mortar; that equipment must be had, or else we can not control patronage—hence large sums of money are expended for books and scientific appliances. I join the leaders of our educational work, and say "Amen!" to all of their demands. But I would not stop here. By what code of ethics do we persuade ourselves that our girls do not need as much education as our boys? The average female college has no endowment; hence it must depend upon the tuition fees to pay its teachers. It has a building that is usually inferior to that of the male college, and as to appliances, an ordinary two-mule wagon can carry them all, with the possible exception of the pianos. The presidents of the female colleges tell us that the "extras" are no longer a source of big revenue to the college; that music teachers are so numerous and cotton so low that this department barely pays its own way. So we are confronted by a new condition. Either endow and equip our female colleges, or let us have co-education of the sexes.

We have at Grenada a splendid plant, worth, at a reasonable estimate, $40 000; but we need better equipment in the way of appliances, and a larger library, and we must have endowment. Dr. Malone is a financial seer, whose forecasts have not been extravagant, but whose good judgment has demonstrated his pre-eminent fitness for the place he fills. He is doing his best, and every dollar he makes above his expenses has been turned into the college to repair its walls, or enlarge its facilities, or increase its efficiency. In spite of the excitement last Fall, he has done remarkably well, and with a faculty equal to the best, he has reached a very high mark in college work. If one hundred persons will give us $100 each, payable in four annual installments, we would have the nucleus of a splendid endowment fund.

There no longer exists any doubt about Grenada's healthfulness. Her present almost perfect sanitation is a guard against all malignant fevers, and her fine artesian water is a guarantee of good health. If any brother or sister whose eye may fall upon these lines should desire to do a noble deed by investing his or her money where it will do permanent good, please correspond with Dr. J. W. Malone or myself.

T. W. LEWIS.

Selections.

Tradesmen keep their books with care and count up gains and losses. The sick watch symptoms that tell of rallying or failing. Travelers note landmarks, and judge if they have left the path, or lost time. Sailors mark on the chart each rock and shoal where they have met risk or loss, that they may steer safely. Builders test their work, and compare it with the plan. Much more should men, who have eternal interests at stake, search their hearts and try their lives.—Selected.

Fools often think themselves so wise that no one can teach them anything; while a wise man is always poor in spirit. It is one of the greatest secrets for a man to discover how little he is, how helpless he is, and how very limited is his knowledge and his attainments.—Exchange.

THE CALM OF THE SOUL.

BY HARRIET BEECHER STOWE.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said far down beneath the wild commotion,
That peaceful stillness reigneth, evermore.

Far far beneath, the noise of tempests dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, oh, Purest!
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far far away, the roar of passion dieth,
And loving thoughts rise calm and prayerfully
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, Oh, Lord, in thee.

Oh, rest of rests! Oh, peace, serene, eternal!
Thou ever live'st, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy, forever and forever.

Communications.

WESLEYAN CATHOLICITY.

MR. EDITOR: Kindly permit me to introduce a subject which seems to me is pertinent just at this time. What is the catholic spirit? I would like to see this great subject expounded by our elder preachers. I have been much impressed with the wonderful sagacity displayed by Mr. Wesley in avoiding dangerous extremes in adhering to the truth. He was neither a Solifidian nor a legalist. He was as far from bigotry as he was from latitudinarian charity. Truth has always suffered from extremes, oscillating pendulum-like from one to the other; the Pharisee creating the Antinomian, and the Antinomian the Pharisee.

Mr. Wesley rose like a star of the first magnitude amidst a labyrinth of ecclesiastical error in the eighteenth century. He was catholic, and his catholicity gave birth to the Methodist Church, which now, though a little more than a century old, has the antipodeans within her loving embrace. To what, then, is her marvelous progress due? Answer: Her catholicity. What is her catholicity? Answer: The "truth as it is in Christ Jesus"—that is, the truth in essentials, the truth without extremes.

It is a well known fact that as extreme doctrinal tenets are productive of opposite extremes, so also are extreme measures in legislation fruitful of other extremes. In this respect Methodist polity has kept even step with Methodist doctrine; they have kept the "middle way." But what is the forecast of the future of Methodism? What are the exigencies of the hour?

There are some questions of law and doctrine being controverted throughout the M. E. Church, South. They are grave questions, and the future of the church may be affected greatly by the manner of their adjustment. When we ask, "What the prospection?" it is pertinent to ask, "What the retrospection?" Have the questions of "evangelists" and "second blessingism" confronted the church in the past? If so, what were the authoritative utterances as to doctrine and polity? Will not the Wesleyan catholicity in doctrine and polity be as certainly a guarantee to the future prosperity of our Zion as it has been in the past? In essentials, unity; in non-essentials, liberty; in all things, charity. Men have always differed in opinion concerning many things of the same church or party. Radical legislation in questions of conscience has frequently been fruitful of ecclesiastical and political revolt. "Is thine heart right, as my heart is with thy heart; if it be, give me thine hand."

God grant that the broad catholic spirit of perfect love may bind our great church together in unity on essentials, in liberty on non-essentials, and in charity on all things.

God grant that the Holy Ghost may have undisputed sway in our beloved church until the rising glory of Methodism will be blended with Christ's coming splendor forever.

ROBT. L. PHILLIPS.

Waynesboro, Miss., March 3, 1898.

"TOO STRICT EXAMINATIONS."

In the ADVOCATE, of Feb. 3, Dr. Jno. T. Sawyer has an article on the above caption, in which he endorses the views of Bishop Duncan and Dr. Geo. G. Smith as set forth in an article by the latter in the Nashville Advocate. A part of Dr. Sawyer's quotation from said article is as follows: "I think our committees have too much power, and are too exacting in many cases, and I wish the Conference, as a body, had a right to reject the report and call for another examination."

That such a right is needed in the Louisiana Conference is very apparent, as may be seen from the following cases:

A young man on trial, in the class of the second year, failed to pass the examination on Wesley's Notes, but did pass on the other five studies at the Conference held at Ruston in 1896. At the recent session, held in Crowley, he passed on Wesley's Notes, but failed on two other studies that he passed on at the previous session. The same committeeman examined each time on those on which he failed. The other two committeemen passed him each year on all the studies on which they examined. After he had been reported, "Failed to pass," at the last Conference, two presiding elders examined him during Conference, in the interval between sessions, on those two studies on which he failed, using the committeeman's very questions, and said they would have passed him with a good per cent.

Another case is that of a young man—at one time a professor in Centenary College—who failed, at the late Conference, to pass the same committeeman on the same two studies referred to above. He thought there must have been a mistake made in grading his papers; hence he asked the committeeman to re-examine them, which he consented to do, and did go over those on one study, and raised the grade to seventy per cent., which is five per cent. more than is required to pass. He then refused to re-examine the papers on the other study, giving as a reason that his opinion was fixed.

To say that these young men were dissatisfied is putting it too mildly. They were discouraged, and felt as if they had been unfairly treated and injured, and it was a means of almost driving them from the Conference. It is customary for committees composed of more than one to confer with each other upon the subject in hand, and the majority rules; but, evidently, the second-year committee has departed from this custom, for, by a self made rule, they divide the studies in the course equally between themselves, interchanging each year, and then each one arranges the questions and does the grading on those studies allotted to him, and his decision of the merits of each is final. By this rule one committeeman can fail a class, or an individual, four successive years, and each time on different studies. He is a committee of one. Instead of the class then being examined by a committee of three, the majority of whom should decide on the merits of the papers, it is examined by three committees of one each, and the decision of each is final. There is no appeal whatever. Notwithstanding the fact that these young men, and all who saw the questions submitted and the answers given, thought that they should have been passed, they had to submit to being set back a whole year by the decision of one man. Does not everyone see that some remedy is needed? And will it not be provided?

S. J.

HOW I READ MY BIBLE.

About twenty years ago I began to read the Bible. I had been taught to read it some when a child. Soon after becoming interested about the salvation of my soul I also became interested in the Word. After receiving salvation I determined never to let a day pass without reading some portion of that blessed Book, and, as a consequence of that determination, I have not suffered many days to pass without reading it. "It has been a lamp unto my feet and a light unto my path." At times I have felt that I had nothing to rest my faith upon except God's precious promises. When all else seemed to fail, holding on to these by faith, light and joy have returned to my soul. I followed for a long time the practice of too many, namely: that of reading a chapter in the morning, and one in the evening, and probably more on Sunday. It is certainly better to read it in the way I have described than not read it at all; but I can truly say that it is not the most satisfactory, nor is it the most profitable way. You will find that the Word grows sweeter to you as you advance in Christian experience. I believe one can almost test his experience by his desire for the Word. If you do not desire or enjoy it, there is sure to be something wrong in your heart. I have found this plan of reading the Bible helpful to me, namely: to read several chapters at a time. Sometimes it is good to read a whole book before you lay your Bible down. Still another which I have followed for more than a year is to take some particular passage or subject on awaking in the morning, or soon after arising, and run the references, and also have that subject or passage as a central thought through the day for meditation.

Take this passage, "Rejoice evermore." There are at least two references to this passage—Phil. iv, 4, and II. Cor. vi, 10. How often joy is spoken of I can't tell; but if you will begin to study your Bible in this way, you will find it a treasure house. "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." "O, how love I thy law! It is my meditation all the day." "The entrance of thy words giveth light." May God help us to search the Scriptures!

WALDO W. MOORE.

Woodville, Miss.

WHAT IS THIS YEAR TO US?

This year is a harvest field, in which God has mercifully granted a longer period of service to his followers, that they become more faithful workers in his vineyard; and to those who know him not it is a time of probation in which they may seek and find him. May no day of this year pass without each member of an Epworth League, and all who profess to be followers of our Savior, speak a kind word or do some act to make some sad one's life brighter! The opportunities for doing good lie all round us; the field is white for the harvest, and the reapers are few. Let us go forth to our work in the strength of our Lord. Suffering will come to some of us, and it may be before the end of this year some of our number may be called to serve in a higher sphere. No matter how fierce may be the storm, it will but drive us more quickly home if our faith is firmly fixed on the Rock of Ages, for he who ascended Calvary has promised to be a guide to all who "abide under the shadow of the Almighty" all the way to the grave and beyond, "until the pearly gates unfold." May we, through this year, keep our eyes fixed above, where faith is changed to sight, and pain and sorrow to rest, and not on this world, where we would be wrecked on the rocks and shoals of sin! Nothing can harm us while clinging to the cross, for we have the promise that is as immutable as God's love, "He shall give his angels charge over thee, to keep thee in all thy ways." Let this be our prayer, "May we be for the Master's use made meet!"

FANNIE WILKINSON.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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We regret exceedingly this delay of the following interesting items from our recording secretary, Mrs. McQueen, Meridian, Dec. 20, 1897: "Last night it was my privilege and pleasure to attend a public meeting of the W. F. M. Auxiliary of South Side. President Chambers, Miss Sallie Smylie, Mrs. Rivers, and Miss Mabel Rivers, of Central Church Auxiliary, also attended. The programme was well gotten up, and was calculated to instruct as well as entertain. Bro. Chambers made a good talk just before the collection was taken. You can judge that it must have been above the ordinary when I tell you that some one put in a whole dollar. The president said she had a little surprise for Bro. Hawkins (the pastor). She gave him a basket, and requested those who had anything for Bro. Hawkins to put it in his basket. When their offerings were counted Bro. Hawkins had $10 to add to his Conference collection.

"The auxiliary has nineteen honorary members, and is the livest auxiliary that I know of.

"Our auxiliary at Central Church is growing steadily. We have collected $14 for McNemar fund; paid the Conference treasurer $21.65 dues."

With great pleasure we report the following from Mrs. Daisy Hinton, "Item Gatherer," Feb. 21, 1898: "Quarterly report of the Flora W. F. M. S., Jackson district. (Changes will be made at our next annual meeting to conform to the new arrangement of districts made at the Annual Conference last December.—Editor.) We have fifteen adult members, five honorary. Average attendance at monthly meetings, 9. Amount collected for dues, $5.05; special work, $1. Total collected during quarter, $6.05. Fifteen dollars was sent to Conference treasurer, of which $14.50 was for girl in Miss Piles' school, Soochow, China, and 50 cents for Miss McNemar. We have 5 subscribers to W. M. Advocate and 1 to Little Worker."

From W. M. Advocate, January: To Scarritt Bible and Training-school, Mrs. E. J. Davis, $2. Adult Auxiliaries—Rehoboth, 20 members; Percy Creek, — members; McNair, 9 members; Providence, 18 members.

W. M. A., February: Adult auxiliaries—DeKalb, 11 members; New Hope, Meridian district, — members; Oak Grove, 9 members.

An earnest appeal in behalf of W. M. Advocate in Evangel, February, closes thus: "Sister, before you lay aside this article, ask God to show you your duty toward the paper which has for eighteen years led the van of missionary workers. It has helped you; it needs your help; you need its help. Devise some plan whereby you can show your faith in it by your work in its behalf.

"Take as your watchword for yourself, and for others whom you try to enlist, the sentiment on the cover of the January number of the Advocate: 'Know and you will feel, you will pray, you will give.'"

THE EASTER PROGRAM COMMITTEE.

The Board of Managers of the Scarritt Bible and Training-school memorialized the Woman's Board of Missions to require the observance of the Easter Sunday in the interest of the school again this year. The request was granted, and it is hoped that there will be a general observance of the day, and that the offerings for the endowment of the Belle Bennett Chair will be liberal.

The committee appointed by Bishop E. R. Hendrix to prepare the program is as follows: Mrs. Mary L. Hargrove, Mrs. C. M. Hawkins, Miss Helen Lee Richardson, Miss M. L. Gibson.

Easter Sunday falls on April 10 this year. The programs will be issued March 1, and we hope that there will be large demand for our Easter literature, and that all the children who love the training-school and Miss Bennett will work hard to fill the cards which will be given them. The program will be published in the March Evangel, and an outline in the church papers. Don't delay sending in applications for literature. Last year some requests for cards and programs came the day before Easter. If those who expect to observe the day in the interests of the training school will send orders at once for the supply they need, their names will be filed and orders filled free of all charges as soon as the program and cards are printed. Address M. L. Gibson, Scarritt Bible and Training-school, Kansas City, Mo.—Evangel (February)

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

THE FIFTH ANNUAL CONVENTION.

W. P. AND H. M. SOCIETY.

CONVENING AT KNOXVILLE, TENN., APRIL 6 TO 13, 1898.

To All Delegates and Visitors:

Please pay special attention to the following notice, because it is only by exact conformity to the requirements of the railroads by every delegate and visitor that reduced rates can be obtained by any.

Certificates of Passenger Associations, Passenger Committees, and lines north of the Ohio and Potomac, and west of the Mississippi rivers, will not be honored unless there is a minimum attendance of 100 persons.

Certificates of Southeastern Passenger Association, from all points south of the Ohio and Potomac, and east of the Mississippi rivers, will not be honored unless there is a minimum attendance of 50 persons.

The first proposition covering the large territory, of course, includes the second. If 100 are not in attendance, should there be 50, having purchased tickets within the territory of the Southeastern Passenger Association, reduced rates can be obtained; i. e.—if 50 delegates bring standard certificates to show that full fare has been paid going to Knoxville, then they can purchase return tickets for one-third fare.

Any parties attending the convention, either from a distance, or near Knoxville, if only for one day, should get a certificate, else, perhaps, the failure of two or three, going short distances, may be the cause of forfeiting this opportunity to get reduced rates for all.

When purchasing tickets, get from the agent the authorized standard form, headed "Conditions"—"Excursion Rates on the Certificate Plan," or if preferred, send at once to me, and I will send the proper form for the agents' signature when you purchase ticket, as the Southeastern Association has furnished me a supply.

Unlimited tickets can be purchased going to Knoxville, but the delegates must start home within three days after the adjournment of the convention.

MRS. R. K. HARGROVE,
Gen. Sec'y.

PRESIDENT'S REPORT OF THE W. P. AND H. M SOCIETY AT PATTERSON FOR THE YEAR 1897.

As our sisters of the W. P. and H. M. Society are holding their Annual Conference at Lafayette, and we are unable to send any delegates, our pastor advised us to have a convention at home to inform our brothers and sisters in the church, who are not members of our society, about our parsonage work. I will confine my report to the general work of the local society, as our secretary and treasurer will furnish the necessary information along other lines.

Our work last year fell far below our expectations, for instead of liquidating the debt of $450 in full on parsonage, we were only able to pay one hundred and sixty-five dollars, balance due on note of Oct. 26, 1896.

Our May entertainment, conducted by Mrs. L. A. Hooper, furnished us with a considerable part of this money, as we realized eighty dollars from that. Our ice cream sales, under the supervision of Miss Katilin Muggah, whose industry and zeal were indefatigable, amounted to forty-four dollars and sixty-five cents; and, by the way, this work will be taken up by the ladies again in the near future, for which we request a liberal patronage from all.

In August a boat-ride was given on the steamer "Grady" for the benefit of our society, the proceeds amounting to thirty-one dollars.

We had planned a large entertainment for October, 1897, but "man proposes and God disposes;" as the report of yellow fever in our midst paralyzed all efforts of the Parsonage Society to make the last note on parsonage debt any the less. It still amounts to two hundred and eighty-five dollars and interest.

We intend this year (all things propitious) to cancel this debt, for, without doubt, the prayers of the faithful laborers will be answered, and already at our door are knocking the hands that will assist us, and we shall not hesitate to open and accept all that is offered from those who will give out of their abundance.

In April we expect to have a lecture for the benefit of this work from Dr. Charles F. Evans, D. D., of Lexington, Ky., who, I have no doubt, will charm his audience with his eloquence.

And last, but not least, will be our May entertainment for this year. I think this affair will see an end of the much discussed parsonage debt.

S. C. TRELLUE.

Selections.

THE PERFECTION OF CHARACTER.

That which God has planned for us in his gracious economy is ever before him. It is nothing less than the perfecting of our character after the exalted model which is given us in his holy Word. Each passing event in our lives is shaped by him with this in view. Every moment his hand is touching invisible springs of influence in our behalf. He causes some acquaintance or friend to confront us, some word to be spoken by a heart that was moved by him to speak. That word may have been the pivotal word in our entire earthly career. That word was direct from himself; was the one serious word that affected more than any other, our eternal destiny. Through that word life became for us a momentous scene of spiritual development, and eternity opened before us with all its solemn realities.

At such an hour, if we could have seen his purpose without the admixture of our imperfect thought, we would have known that he was leading us upward toward perfection of character. That "thorn in the flesh" was his messenger. It tended to irritate and distress us. It was sometimes so keen that it seemed almost impossible to bear it any longer. Nevertheless, it was the experience that resulted finally in our having the "power of Christ" to rest upon us.

We have reason to believe that those who have taken his will as their supreme choice are being daily loaded with manifold mercies, in a way calculated to draw them toward himself and to establish them in purity of character. We may truly say: "How precious, also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand."—New York Advocate.

A COURAGEOUS PREACHER.

The growth of wealth and of luxury, wicked, wasteful, and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettanteism or service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal or righteousness, old and young alike for one clear ray of the immortal courage and the immortal hope—then verily the church, in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!—Bishop Potter.

There are periods in life, years and years, when no great trouble visits us. Then the storms of sorrow fall, and we are apt to say, I have passed through, and I may hope for an immunity for the future. It is not so. The troubles may come back; they may come back again worse. As has been said, our Pharaohs are seldom drowned in the Red Sea, and we do not often behold their corpses stretched upon the sand. The bitterness of death may return. What then? At the very worst the memory of the past will help us. We shall retrace the slow, difficult way to peace; our trust in God will be deepened, and we shall realize that, after all, the range of pains and sorrows is limited, though the sea of troubles may roll its white-crested billows as far as the horizon. What are truly numberless are God's mercies. What is truly infinite is God's love.—Robertson Nicoll.

Not from physical evil, not from pain; Christ does not exempt his own from such kind of evil. Nay, we hesitate to call pain and sorrow evils, when we remember what bright characters they have made. . . . But the evil from which Christ's sanctification separates the soul is the worst of evils, properly speaking, the only evil sin revolt from God, disloyalty to conscience, tyranny of the passion strife of our self-will in conflict with the loving will of God.—F. W. Robertson.

Rock of Ages, within whose magic cleft my spirit would fain repose, it is not to shun the strife that I come to thee. It is not to rest from labor that I would nestle under thy shadow; it is that I may be "established in my goings." I come to thee for wings—for new power of flight. I seek thy rest because without thee I can not soar. I want to walk in the paths of righteousness, but I must first lie down in green pastures.—George Matheson, D. D.

WALL PAPER.
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THE HOLY GHOST GIVEN.

MR. EDITOR: Please allow me to tell the readers of your excellent paper how I have received more of the Holy Ghost than ever before. I do not mean from the standpoint of some theory; neither do I wish to be charged with egotism, for I only moan to stand up in the "great congregation of the righteous," and speak as I think. I am led by the good Spirit to testify as one to the Lord's dealings with me.

Methodists all like "experience meetings." I have a long time, in common with other Methodist preachers, realized the great need of more Holy-Ghost power. For years it has been my greatest desire and prayer to be anointed with the spirit of power. This has been, and is yet, the condition more or less of every true child of grace. The point with me has been, When would the time come that God, in answer to prayer, would give us that power? No one would say but that it is right to pray for it. If we pray for it, we must believe God will give it to us according to his promise. If he gives it to us, we have it. Is it not honoring God to say I have what I prayed for? Then may I not tell others how it was given that I may help them into a deeper work of grace?

In hearing ministers and other faithful people sending up their petitions to God, I have a long time heard such sentences as: "Lord, pour out thy Spirit upon us;" "O God, baptize us with the Holy Ghost;" "Lord, send the power," etc. As a guide to my own prayers I was led to consider:

1. Was it according to the Scriptures for a believer, a regenerated child of God, to pray for the baptism of the Holy Ghost? In searching the Scriptures for the authority and promise of this power, many "exceeding great and precious promises" directly on the subject were found, and those that did me most good were the following: The Lord taught his disciples to pray for and expect the Spirit. (Luke xi, 13.) "How much more shall your heavenly Father give the Holy Spirit to them that ask him!" I next observed closely where he addressed his apostles with a very special promise and command (Luke xxiv, 49): "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Another very comforting promise to my mind was (John vii, 38, 39): "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water (But this spoke he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)." (John xv, 26) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (Acts i, 8) "But ye shall receive power after that the Holy Ghost is come upon you."

2. I was led to inquire, What was the object of this promised power? Was it to save them? No, they were already saved by faith in Christ. Was it to bless them only? No. He had been blessing them all the time during his stay with them, and several times after his resurrection he appeared to them, and pronounced his blessing upon them by saying, "Peace be unto you;" and finally after he had appointed them to wait for the power at Jerusalem, in the very next acts and words of his life, "He lifted up his hands and blessed them." These were all real blessings, and several as to number. Well, had they ever received the Holy Ghost before Pentecost? Certainly they had. It is not to be doubted for a moment but that they received him when Christ first made them "fishers of men." And just before the ascension he "breathed on them, and saith unto them, Receive ye the Holy Ghost." Therefore, I reached the inevitable conclusion that the apostles had received the Holy Ghost before the day of Pentecost. I obtained as an answer that the object of this great outpouring of the Holy Ghost, so prominently recorded in the second chapter of Acts, was for the necessary equipment for successful service in the spread of the Holy-Ghost dispensation throughout the world. It was the inauguration of the Holy Ghost in his office work, in the church of God, as it had been foretold and promised by Jesus Christ. Thus, from what I conceived to be an intelligent settlement of my inquiries, I was brought face to face with the question,

3. Was the same power given by the Holy Ghost at Pentecost intended for me too in this age of the church? Glory to God, it was. Ample provisions were made then for all of us, in all ages and nations, who would embrace the blessings. Then the point was to find out by the Scriptures, beyond a doubt, that it was intended for me to have the same "filling with the Holy Ghost," or, as Peter says, "God gave them (the Gentiles) the like gift as he did unto us." I thought if I could make this point clear, I could then ask God in faith that I might be "filled with the Holy Ghost," as the apostles were. One thought that helped me much was, that there is no time with God, as past and future, but he is one eternal now. Weighing this thought in the light of revelation, I found that away back in the days of David he addressed the Almighty thus (Ps. xc, 4): "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." And from the flaming lips of Peter, who was the chief speaker at Pentecost, and under whose great sermon three thousand souls were converted, I found this language (II. Pet. iii, 8): "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." It has not been quite two thousand years since Pentecost, and as it takes one thousand of our years to make one Lord's day, it has not been quite two days since that great stir at Pentecost in Jerusalem. Many of the people haven't much more than gotten home, nor have they ceased talking of what Peter said in his sermon yesterday morning. His words still ring in our ears. I know that we were all included. The shouts of praises are still heard in the different languages of the nations. Therefore, I learned that I—yea, all of us—might "be filled with the Holy Ghost." I learned it from the plain language of the great preacher—Peter. Hear him, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." "For the promise is unto you and to your children and" (thank God) "to all that are afar off, even as many as the Lord our God shall call."

4. How this more power came. Not as I had expected, as to manner, but quite different. It came softly into my soul by the "still low voice" of his Word. After much prayer and searching out the promises I believed that I had received the Spirit of more power according to his Word, and straightway it became mine. I reckoned on God, I believed, I did not decide the matter from a great and extraordinary amount of feelings; I had thought I felt religious after the decision was made; I find myself still believing and receiving. I hope the good work will continue through time and eternity. I count not myself "already perfect," but "I press toward the mark for the prize of the high calling of God in Christ Jesus."

DAVID BASS.

Corinth, Miss.

FROM THE WORK.

Kate J. Jones, Webster Groves, Mo., March 9, 1898: "Your article about Miss Willard was read with much pleasure by us, for even here the ADVOCATE, with its familiar face, has followed us. We held memorial service for Miss Willard last Sunday, our Union, numbering twenty-eight members, and a large congregation of outsiders, being present. Mrs. Margaret Nevins, our president, presided, and the four ministers of our village assisted. 'Lead, Kindly Light,' one of Miss Willard's favorite hymns, was sung by Mrs. Knight in a most impressive manner. In 'Bible Readings' the reader showed the motive power of all true greatness to be loving service, and this was pre-eminently Miss Willard's characteristic. One of the ministers read Tennyson's 'Crossing the Bar' in a solemn manner, most inspiring. Miss Willard's pictured face looked out from a screen of her favorite palms and lilies, pure and beautiful as the flowers themselves, and with the impress of her noble features. We have paid our last tribute of devotion to this, the grandest spirit of the century. On whom shall her mantle fall?"

Rev. J. E. Buck, Amphion, Texas, March 9, 1898: "I never had such an appreciation of the ADVOCATE as since I came to West Texas. It is as a letter from home every week. Through its columns I hope to hear oftener, and more at length, from the Mississippi brethren. Severing my relation to the North Mississippi Conference did not sever the tie of love and friendship which has existed since my connection with that Conference. While I have a strong attachment for the brethren there, after a stay of three months in West Texas, I have no cause for regretting the transfer. My health and that of my family is good; have not called in a physician since we came. The climate is perfectly delightful. The temperature has been during the entire Winter about what it is in North Mississippi during the month of April. I have seen ice the thickness of a knife blade at three different times during the Winter. The Spring season is at least a month earlier here than there. Some corn large enough to plow now, and cotton planting will begin in earnest in a few days. The greatest hindrance to successful farming is the lightness of the rainfall. We were kindly received, and have had every token of friendship and appreciation we could ask. Methodism is the same the world over. The hearts and homes of her members are ever open to receive her ministers, from whatever part of the connection they may come. No demanding the preaching of trial sermons or of a long list of testimonials from prominent individuals. The authority of the Bishop and his parchments are enough, and these are never or rarely asked for. God bless the Methodist Church! We are in the midst of a local option campaign in our county just now. The election is to be held March 12, and success and victory for prohibition is assured, we think. Pray for our success."

Rev. J. R. Roy, Bryson, Texas, March 10, 1898: "Having many friends in the Louisiana Conference, and thinking they would like to see a few lines from me, I thought I would write. After six years hard work in the Louisiana Conference, my health depreciated to that extent that I believed I saw in the near future a total collapse. After having consulted with my physician, he advised me to go to a higher climate. So by the consent of Bishop Hendrix, I transferred to the North Texas Conference, and the North Texas Conference saw fit to station me on the Bryson and Salt Hill work. We met here a kind and godly people. We are domiciled in a nice little parsonage in the town of Bryson, Texas. Our home is all new built since we came to the work. This is a delightful climate. We are at an altitude of 1,500 feet above sea level. There is no malaria here. Bryson is in Northwest Texas, near the Panhandle Texas. My health has much improved already. We have been here only two and a half months. This is fine farming country—small grain, also for corn and cotton. While drouth sometimes visits this section, yet the people press onward. This is one place only that I have found where people are not talking of hard times; talking of when I was a boy, or before the war. This country is populated with almost every nationality of the globe. The East and West, North and South, meet together as one common brotherhood. I am very much delighted with the country and people so far. If everything continues as pleasant in future as it appears now, I shall enjoy my situation; and if my health continues to improve, I shall believe it is in the providence of God that we are here. There is a great deal of mission work to be done in this western country—not that I would intimate that there are heathens in this country, but there are those of good breeding and of religious families who have strayed from the Father's home. This people appreciate the gospel. My people have assured me a liberal support. One thing is needful here; that is church-buildings. We have five school-buildings in this country, and these are used for religious services. Referring to the Louisiana Conference again, I was loath to leave that Conference. It is like the old homestead; but we owe some things to ourselves, and one of these is health. I love the brethren of the Louisiana Conference dearly, and assure them that I appreciate every courtesy and kindness shown me by them. I served under four presiding elders in the Louisiana Conference, and only knew them to love and esteem them as men of God. I served four works in the Louisiana Conference in six years. During that time I built two churches, and secured material for another; built three parsonages, and received into the churches that I served over three hundred on profession of faith. The Lord wonderfully honored my effort assisting other brethren. All honor and praise to God."

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THURSDAY, MARCH 24, 1898.

Distrust that man who tells you to distrust. He takes the measure of his own small soul And thinks the world no larger.

It is a much easier task to speak an unwelcome truth to other people than to speak it to yourself.

Conscience is permanent and universal. It is the very essence of individual character.—Samuel Smiles.

The sure result of regeneration is a devout reverence for the law and a resolute keeping of it in the heart.—Spurgeon.

Is your religion of the sort that is pleasant to have around? And does it make you pleasant to have around?—Bible Reader.

There never was found in any age of the world either religion or law that did not highly exalt the public good as the Bible.—Bacon.

The darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it.—Exchange.

You may not be a sun—an original fountain of light—but you can be, and you ought to be, a moon reflecting the rays of the "Sun of Righteousness."

A locomotive usually lets off steam where it will not scald folks. There are a good many hot-tempered people who have not the same consideration.—Selected.

In rebuking evil it is well to remember that while a Christian should speak out and show his colors there is no occasion for him to show his choler.—Bible Reader.

Take the self-denial gayly and cheerfully; and let the sunshine of thy gladness fall on dark things and bright alike, like the sunshine of the Almighty.—James Freeman Clarke.

The most irresistible argument in favor of Christianity is a holy life. We do not mean a life composed chiefly of noisy demonstrations, but a life that is Christ-like in act and spirit. Such a life puts a gag in the mouths of gainsayers.

"I can not return good for evil." You can't? Then what have you done with the injunction, "Let this mind be in you which was also in Christ Jesus"? Have you never read that "they who have not the spirit of Christ are none of his"?

Cease from antedating your experience. Sufficient for to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours or ages that follow it. 'Tis the measure of a man, his apprehension of a day.—R. W. Emerson.

INDOCTRINATION.

Denominational controversialism, with its bitter partisanism and intense feeling, is well-nigh a thing of the past. Though ofttimes it has engendered hatred and strife between the different branches of the church, no churchman is warranted in asserting that doctrinal disputation, such as raged in the days of our fathers and grandfathers, was an unmixed evil. The people who listened to the theological debates which formerly were so frequent, became thoroughly instructed in the doctrines and tenets of the several denominations to which they belonged, or toward which they leaned, and, in consequence, displayed greater church loyalty and zeal than do the average church members of to day.

Though doctrinal preaching is not popular nowadays, mainly, we suppose, because discourses of this nature are too often dry and lengthy, if we had more of it, there would be more ardent attachment to the church, and less of shifting from one denomination to another.

Members who know little about what their denomination teaches, who are uninstructed as to its fundamental principles, are easily swayed by passion or prejudice, and not seldom are led astray by false teaching and ecclesiastical wolves. Intense loyalty can not be expected of people of shallow convictions and superficial knowledge of Methodist doctrine and polity. Ignorance is rarely the mother of heroic faith and devotion.

In these times there are multitudes of people in the various churches who are unable to give an intelligent reason why they are where they are. Not a few join a particular denomination without duly considering what it stands for—what its articles of faith comprise. Hence they come to believe that one church is about as good as another, and, of course, are utterly worthless as defenders of their own church. Many a Methodist, we are sorry to say, can give no better reason for being one than that his parents were Methodists.

The notion that one denomination is about as good as another is the source of no little indifference and disloyalty. Were such a belief to pervade the entire membership of the church, its usefulness and progress would soon be at an end. In order to fight efficiently, each soldier of the cross must march under the banner that he feels convinced, after serious reflection and careful investigation, best represents the truth of God. Persons who connect themselves with this or that denomination for social, family, or business considerations instead of love for and a true appreciation of its doctrines, are a drawback to any church. A small membership deeply in sympathy with the spirit and principles of our church will do far more in any community towards its upbuilding than a legion of members who know little and care less about the great doctrines for which she stands. Such people have no real attachment for the church as a church.

The great men in all ages have been men who believed something with all their hearts and souls. Some of them we know were wrong in their views, but the intensity of their convictions, and the confidence they had in their mission, were the cause of their mighty achievements. The lack of strong convictions, Dr. Joseph Parker thinks, is the one of the great evils of this age. It is undoubtedly true that a large per cent. of our Methodist folks are lacking in that devoted loyalty which ever proceeds from thorough knowledge of Methodist history and doctrine. We fear there are many among us, who, if questioned as to the Methodist creed, could say nothing except that it teaches "falling from grace." The ignorance that prevails in some sections regarding Methodist tenets is as shameful as it is hurtful. Certain preachers and people of the much-water persuasion (we mean only a few of them) are given to throwing it into the teeth of Methodists that they teach the unbiblical doctrine of "justification by works," and, shame to say, many of our people are so densely ignorant regarding our articles of faith as to be unable to gainsay it.

We have a broad platform to stand upon, and have reason to glory in the fact; but let us not become so liberal as to neglect to keep before the people the grand mission and doctrinal peculiarities of Methodism.

It is strangely true that while Baptists, Presbyterians, Romanists and others preach doctrinal sermons every now and then, little or no criticism being made by the public, such preaching by a Methodist frequently causes a buzz in the community, and other churchmen begin to raise the cry of intolerance and bigotry. To heed such a senseless clamor is to be untrue to our own best interests. We have nothing to fear from the proclamation and promulgation of our distinctive doctrines, provided they are not presented in a belligerent, dogmatic spirit. Arminian theology is fast leavening the creeds of all the churches.

We would urge our pastors, Sunday-school teachers and League workers to renewed diligence in the circulation of doctrinal pamphlets and tracts, and in their instruction of the people along doctrinal lines.

Let us leave no stone unturned in the way of work of indoctrination, for in the fierce rivalry of these times a church that slights this important duty will soon lag behind. In proportion as our people are grounded in the fundamentals of our creed will they be faithful and zealous. To be a loyal Methodist means to be a Christian in earnest. If any among us believe otherwise, let them at once join some other denomination, and not remain to act as a traitor in the camp.

Methodism has lost much in some sections by the disuse of the catechism in the Sunday-school. It is folly to expect our young people to develop into loyal Methodists unless they be carefully instructed in her doctrines. No other church that we know of is so negligent in this matter.

We are not so illiberal as to believe that ours is the only true church, or that there are few Christians in the other churches. We do hold, however, that Methodism is the grandest religious movement of modern times, and that she is fulfilling a mission peculiar to herself.

HOW TO DO TWO GOOD DEEDS AT ONE TIME.

We have a friend who is an agent for the Ladies' Home Journal, which is recognized as one of the best journals of the day. If this friend can get a large number of new names accompanied by the cash within three weeks from this date, it will be vastly advantageous to her. She needs money to aid her in the laudable work of educating her children. She is the daughter of an eminent and useful minister now gone to his reward in heaven. Will not some of our subscribers help her in this way? Those who do so will get value received for all the money they pay out, the Ladies' Home Journal being worth more than the subscription price in any household. Subscriptions may be sent to this office for the next three weeks.

A LECTURE ON GEN. LEE.

President E. Benjamin Andrews, of Brown University, lectured on Monday night to a large audience in the auditorium of Sophie Newcomb College, his subject being Gen. R. E. Lee. The lecture fully met public expectation, and that is saying a great deal. He is not only a profound thinker, but also an orator of high rank. He has an unbounded admiration for Gen. Lee. He can get an immense audience in this city whenever he chooses to come.

PROTESTS AGAINST THE ABOLITION OF THE SUNDAY LAW.

In different ways the people of Louisiana are working to prevent the repeal of the Sunday law by the Constitutional Convention. At Delhi our pastor, Rev. J. M. Martin, brought the matter before his congregation on Sunday, and there was a unanimous vote against the contemplated action. The colored pastors of the town took the same course with the same result. The vote was unanimous in every case.

AN APPEAL.

We desire to call special attention to the article of Rev. F. S. Parker. We happen to know of a young man who is a student at the Conference college who needs a small sum just at this time to enable him to go on with his course. He is a most worthy young man—a preacher. Surely such a case only needs to be stated in order to call forth numerous responses. Give what you are able to give, however small the sum may be.

A NEW BOOK.

CRUCIFIXION. By John H. Osborne. 10 mo. 85 pages. Wolcott & West, Syracuse, N. Y.

In this volume are brought to light facts with reference to the Roman method of crucifixion which are far from being generally known, and which are of extraordinary significance because of their connection with the sufferings and death of Christ. A number of erroneous notions regarding the manner of crucifixion are corrected, and explanations are given which are in more perfect accord with what history tells us of the practices, customs, and spirit of the Romans. The author makes it clear that in crucifying captives and criminals the Romans designed to inflict torture as cruel and prolonged as possible, and that never in anything done to or for the victim was there a merciful motive. He shows that in administering vinegar mixed with gall to the poor unfortunate, the aim was not to alleviate his suffering, but to stifle his cries by constricting the throat and the vocal organs. A more vivid picturing of the horrors of death by this method of punishment we have never seen.

The latter half of the volume is devoted to the consideration of the crucifixion of Jesus, certain striking facts and incidents attendant thereupon being discussed and explained. In considering the cause of Christ's early death, the author reaches the unique conclusion that our Lord, "consciously, and by the single operation of his own will, separated his own soul from his own body," and that for this he had received a special "commandment" from the Father, he being the only person ever authorized to effect such a separation. In support of this view the writer quotes the words of the Master: "No man taketh it (my life) from me, but I lay it down of myself," and insists upon their literal interpretation. The author justly remarks upon the danger of forgetting "that expiation and reconciliation were made on the cross through death (not annihilation) of the 'soul' of Jesus, and not through any corporeal agony." He thinks the theology and religious practice of Protestants has been too deeply infected by the Roman Catholic view of the expiatory and redemptive nature of the physical sufferings of Christ.

It is a reverent, thoughtful book, and is well worth reading.

CHURCH-GOING HABIT.

Some persons ask the question, "Is it wise to compel my children to go with me to church?" Certainly it is. The earlier they form the habit of attendance at church the easier it will be for them to go. Perhaps they will not enjoy the service. The little heads may "nid-nod" or find a place to rest on mother's lap, the Sabbath-school book or paper be read, but in the end they must feel the importance of being in the house of God, and form habits of going to church that will last for life. It is very easy for children in Christian homes to be in their places at church as each Sabbath returns, but the habit must be formed in childhood, so that it may be a part of their very nature. Christian parents will not leave the forming of habits in other things to the choice of the child; then why should they as regards the habit of going to church?—The Commonwealth.

While every effort should be put forth for spiritual enlargement and religious revival in the churches, the times also seem ripe for a better development of some of the attributes of man's moral nature, such as a nicer sense of justice, a finer appreciation of the equities, a keener sensitiveness to right and wrong, a sense of the brotherly relationship of all men—in short, all those ethical attributes which, because of little use nowadays, seem to have become greatly enervated and enfeebled and, in some instances, almost extinct. It may be fairly questioned whether the closing century is drifting toward or away from the Golden Rule. There are serious social discontent and suffering on every hand. Many attribute this to the feeble moral sense exercised in social relation and business transaction. Men, say they, are honest from compulsion, not from a sense of justice. We are sure society and the world of business both would be improved by a revival in ethics as well as in religion.—Ex.

AT JEANERETTE.

By invitation of the pastor, Rev. R. M. Blocker, we lectured at Jeanerette, La., on the sixteenth. Having never visited Jeanerette before, we found that we had greatly underestimated its size. Instead of being a place of a few hundred inhabitants, it claims a population of near two thousand. It is a live, progressive town, and is steadily growing. It will have electric lights in the near future. The lecture was well attended by an appreciative audience. The proceeds went to the parsonage improvement fund. Bro. Blocker has made extensive additions to the parsonage in order to accommodate his orthodox family of ten. He is exceedingly popular not only with his own flock, but also with people of all creeds, who regret that the time-limit will soon remove him to another field.

We had delightful association with Bro. Blocker and his interesting family. We also enjoyed the hospitalities of Bro. and Sister Jackson. We had the pleasure of meeting some old friends, and making several new ones.

CUBAN SUFFERERS.

Nashville, Tenn., March 14, 1898.

MR. EDITOR: Last week I forwarded you an appeal in behalf of Cuban relief. Inclosed please find a communication just received from Bro. Somellian, our Cuban missionary in Tampa. This will reinforce what has already been sent. Am glad to say that the preachers of all denominations in Nashville have agreed to take up collections for this end. The need is so great, and the condition of the sufferers so critical, that what is done must be done quickly.

Yours cordially,
WALTER R. LAMBUTH.

Tampa, Fla., March 8, 1898.

DEAR DR. LAMBUTH: I suppose you are informed of the great distress prevailing among our Cuban people here in Tampa. Many refugees are located here, and many of the cigar factories are closed. The suffering among the unemployed is appalling. We have established three soup-houses, from which about 16,000 rations are served weekly. Were it not for this I am quite certain many would actually starve to death. Many are sick, and some have died among them. Our churches here are doing everything possible to relieve the suffering; but the need is greater than the ability to help. Bed clothing, wearing apparel, shoes, hats and some cash is greatly needed. The latter is used to supply medicine and the needed articles for the sick. The Baptist Mission here and the Congregational are receiving help from all over their connectional territory. I have so far appealed to our churches in Florida only, and many have responded. We want to do our duty in this charitable movement. The situation is about the same and will continue so for some time to come. We are depending upon our friends at home and abroad to keep our supplies from giving out. The spiritual good that is being done through this charitable work is simply wonderful. Some have been happily converted in our services, and there are in our own church about 16 applicants to be received into full membership. I appeal to every pastor and congregation within the territory of our great M. E. Church, South, for help in this our time of great need. I am sure your noble heart will send up an earnest prayer to the throne in our behalf.

May the Lord bless and keep you! is my prayer.

Your brother in Jesus,
H. B. SOMELLIAN.

About the only decent man the world has no respect for is the quibbler. We mean the pedantic porcupine who never reads an unbalanced sentence in a newspaper without sending the editor a column and a half of vinegar-soaked criticism; who never hears a sermon without going into spasms over some unscientific statement; who can't listen to a plain man talk in prayer meeting without jumping up to correct his rhetorical blunders. We can not hope to learn what part of the divine plan such men were intended to fill until we have heard the latest opinion of science on the mission of fleas.—Bible Reader.

LEARN TO BEAR CRITICISM.

One of the things a theological seminary should teach its students is, how to bear criticism with patience and equanimity. A minister gets criticised, unfairly, it may be, but not more unfairly than other men, and forthwith he is tempted to feel that his usefulness is at an end, and that he ought to resign. Nonsense! Such criticism is wholesome. It is a direct inspiration to patience and long-suffering. One has little chance to acquire these graces, if he runs away from the first opportunity for their exercise.—The Watchman.

It is a cheering sign to learn that there are evidences that the tide of population is now drifting toward the country. After the late war the tendency was away from the farm to the city. Labor gravitated toward the great centres of wealth. As the result, there has been terrible competition in trade and much overcrowding of population in our cities. Besides, the young have been growing up with the idea that rural life is tame, hard and unattractive, and that fame, enjoyment and fortune await them in some enchanting metropolis, East or West. But it is now stated that city experience is not what it was fancied to be. Many are finding out their mistake; that a better living, more comfort for the laborer's family, better health and more respectability and independence, with brighter prospects of substantial gains, are possible in the country. Ten years ago this idea would have been scouted at, but now it appears to be gaining favor, and is having its effect upon thousands. When it becomes more general, it will be better both for the dwellers in the city and in the country.—Presbyterian.

NOTES.

Rev. F. N. Sweeny writes hopefully of his work on Pine Grove circuit.

***

Under the aggressive leadership of Rev. R. W. Tucker the Baton Rouge district is enjoying a season of prosperity.

***

The residence of the editor of the NEW ORLEANS CHRISTIAN ADVOCATE has been changed from 1715 Second street to 2207 Baronne, corner Jackson avenue.

***

By invitation of the Alumnæ Association, this scribe will deliver a lecture at Sophie Newcomb College, in this city, on Monday night, the twenty eighth.

***

Rev. W. M. Young is getting on nicely on Grenada circuit. There have been twelve accessions since Conference, and the outlook for the year is bright with promise.

***

Rev. L. J. Jones finds himself among an appreciative people at Walnut Grove. Congregations are good, and due attention is paid to the wants of the pastor and his family. Considerable improvements have been made on the parsonage since Conference.

***

Our friend and brother, Rev. B. P. Jaco, is passing through the deep waters. Typhoid fever has been in his family continuously for four months, sometimes two or three being down at the same time. We bespeak for him the sympathies and the prayers of the brethren.

***

The Board of Church Extension has elected Wilbur F. Barclay, Esq., as acting corresponding secretary, to serve until a successor can be duly elected by the General Conference. Mr. Barclay is invested with all the powers of the office, and all correspondence and remittances should be sent to him at 705 West Chestnut street, Louisville, Ky.

***

The Quarterly Conference of the Woman's Parsonage and Home Mission Society of this city was held last Sabbath afternoon at Rayne Memorial. An address was delivered by Rev. R. H. Wynn. Reports were read by the city missionaries, Mrs. Meekin and Miss Fuller. Reports were also read by the Conference secretary, Mrs. Florence Russ, and the Conference treasurer, Mrs. S. A. Montgomery. Mrs. F. A. Lyons, Conference president, made a talk with reference to State work.

THEIR TONE TELLS
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The Piano Emporium of the South.

DR. DAVID MORTON

Has closed his earthly career. He as in splendid spirits, bnbbling over ith his accnstomed humor, when e were with him at the close of the eek. A little splinter in his thnmb turday scarcely attracted his attntion. On Snnday, in fine trim, he reached at Asbnry at 11 A. M. (the th) for Rev. L. B. Davidson, his e-long friend, and administered e sacrament. He dined with Bro. avidson, and enjoyed greatly his sit. He had preached a grand dis nrse from, "Despise not the day of nall things." A gospel of cheer for e hnmble and sorrowing. Perhaps ne of his greatest disconrses was e one on, "Gather up the fragents, that nothing be lost." He ached home in the evening comaining of his thnmb. During the ght he twice called the doctor who ved next door. When we called, onday, he was very sick. Blood isoning set in, the heart became voived and other complications ose; the grim monster came on ith a relentless and steady march, d at 9 A. M., Wednesday, claimed victim, the only foe to which that n will and brave heart had ever elded.

At 4 o'clock, Thursday, the fnral occnrred in Walnnt Street ethodist Chnrch with a packed nse, where many prominent dines and citizens were to be seen. hen we annonnced the opening mn,

"Jesus, lover of my soul,
Let me to thy bosom fly,"

felt that these words to which he d clung while alive, and in the ick of the fight, were still dearer to n now, since the parting hour had me. His intimate friend, Rev. B. Biggs, followed with an nnctnons yer. Rev. J. S. Scobee, another end and fellow worker for more an half a century, annonnced the nd hymn,

"Servant of God, well done,
Rest from thy loved employ."

. Moore and Dr. Chapman read lessons, and Bishop Hargrove llowed with a solid, strong disrse from the words, "Blessed are dead which die in the Lord from nceforth: Yea, saith the Spirit, that y may rest from their labors; for ir works follow with them." Dr. W. Lewis, whom Dr. Morton had ked some two months before to e a part at his fnneral, with deep otion paid a heartfelt tribnte to dead. After which Rev. L. B. vidson prayed with the old-time thodist fervor and liberty. Then me the last look, and we filed out the bnsy world our brother had t. The floral offerings were nnrons and very fine, but they could t greet the glazed eye, any more an honeyed speech could soothe dnll cold ear of death.

David Morton was not the soft ater that followed fancy. It took rock for him to walk on, a promise t was plain, and a hope that held like an anchor. Still he had heart as well as strength and business. Elevated to one of the most important offices in the church, he organized an infant enterprise with a master's hands, cut ont its grooves and set its pace and bnilt it np to magnificent proportions. He left all in snch complete order with subordinates so well trained, that the Board has entrnsted them with the bnsiness nntil the annual meeting the last of April, and probably nntil the General Conference fills his place.

In this brief mention I will not attempt a sketch of his life or analysis of his character. Many a one will hasten to speak on so inspiring a theme.

GEO. NEEDHAM.

Louisville, Ky., March, 1898.

THROAT DISEASES commence with a Cough, Cold or Sore Throat. "BROWN'S BRONCHIAL TROCHES" give immediate and snre relief.

Epworth League

By H. N. HARRISON.

TOPIC FOR MARCH 27.—"MISSIONARY LEADINGS." Acts xvi, 6 14.

1. Panl made three great missionary jonrneys. His starting point was always Antioch in Syria. His first journey was with Barnabas and Mark. The second was with Silas, and the third with Timothy. Of conrse, there were other persons along with them on all these occasions. We are now with Panl and Silas on the second jonrney. We find that they had picked np Timothy on their way through Lystra. What a grand trio were these! They were filled and thrilled with one desire—the evangelization of the Gentile world. These were trnly fishers of men who endnred heroic hardships in the Master's cause. Their love for Jesns and the sonls of men discounted all obstacles. We imagine we can hear the great apostle exclaiming as he contemplated the terrors of these dangerons jonrneys, "None of these things move me, neither connt I my life dear unto myself, so that I might finish my conrse with joy."

2. The missionary spirit is the moving impulse of every true Christian. Whenever a man is soundly converted, his first thought is, "I must tell it!" When this desire to tell it departs, the convert has fallen back upon a lower plane. He has lost the freshness and joy of his experience (Rev. ii, 1-5). A Christian without the missionary spirit is as salt without savor. When the missionary spirit dies out of a church, its members become dry bones. (Matt. v, 13 16.)

3. Paul and Silas "were forbidden of the Holy Ghost to preach the word in Asia," and when they turned their faces toward Bithynia in the northeast, "the Spirit suffered them not." Rather, this unerring Guide turned their footsteps to Troas in the northwest on the Ægean Sea. Here Paul had his vision in the night of the man crying out to him from the Macedonian darkness, "Come over and help us." Immediately taking ship, they betook themselves to Philippi and were soon imprisoned in the Philippian dungeon. Here, at midnight, with their feet in the stocks, and their backs bleeding from many stripes, those two men broke forth into songs of praise and thankfulness to God. What wonderful singers were Paul and Silas! And what a wonderful prayer meeting they were holding there in the dungeon! Their song in the night watches rose up from the inner dungeon and fell strangely upon the prisoners' ears. They listened. Never before had they heard of Jesus and the resurrection; never before had they seen men so wonderfully serene and joyful under such hard conditions. Even the prison walls began to tremble under the power and presence of God, and the jailer himself, overcome by conviction for sin, came and fell at their feet, saying, "Sirs, what must I do to be saved?" Thus, if we are faithful witnesses for Christ, and willing to enter into the fellowship of his sufferings, the Holy Spirit will surely guide us in our missionary work, not all the time into easy, pleasant places, but always for the glory of God. (II. Tim. iii, 10-12; Isaiah xlviii, 17; Ps. xxxii, 8; Acts i, 8.)

4. It is a supreme honor to be prompted of God to special missionary work. Our Father is seeking for men and women whom he can trust with these divine commissions. Many are resisting his earnest promptings. Here and there a voice cries out, "Here am I, send me!" If those whom God thus calls to posts of honor in his kingdom prefer ease and comfort, houses and lands, it follows inevitably that they have their reward. They become humdrum Christians—or worse. Does any Epworth Leaguer shrink back from being a missionary for Christ? Then you shrink back from the supreme honor and the highest privilege. Do we hear God calling, "Whom shall I send, and who will go for us?" If we hear this voice and would shine as the stars forever and ever, then we must come forward as volunteers for him and the gospel's sake. (Isaiah, vi, 8; Dan. xii, 3.)

Dr. Bull's Cough Syrup has always been kept up to the standard. It is the same it was forty years ago, the best sold.

NOTICE.

The New Orleans District Conference will meet in the Rayne Memorial Church on Thursday, April 7, 1898, at 10 o'clock A. M. Bishop J. C. Keener will preside.

The following committees have been appointed:

For License to Preach—J. F. Scurlock, R. H. Wynn, J. F. Foster.

For Admission on Trial—J. T. Sawyer, H. W. Knickerbecker, J. E. Denson.

For Deacon's and Elder's Orders—J. L. Pierce, L. A. Reed, J. B. Kent.

The recording stewards will please see that the Quarterly Conference Records are on hand and ready for the committees. Rev. R. H. Wynn will preach the opening sermon at eleven o'clock Thursday morning.

S. S. KEENER, P. E.

ATTENTION.

The officers of the Alumnæ of Whitworth College are anxious to get all the information possible of their members concerning the professions they have chosen and the business they are engaged in, and will be glad if every member who reads this will send such information to Mrs. Ella T. Brooke, 1119 cor. 24th Ave. and 12th St., Meridian, Miss. Also if they will send their correct post-office address to undersigned.

ADDIE V. MARSHALL,
Sec. Alumnæ Whitworth College.
Brookhaven, Miss.

Do not be hoodwinked. Use no "just as good." Salvation Oil is what you want when in need of a good liniment.

NOTICE.

The District Conference for the Holly Springs district, North Mississippi Conference, will be held in Holly Springs, beginning April 21, at 9 o'clock A. M., and close on Sunday night, the twenty-fourth.

Committees:

For License to Preach and Admission on Trial in Annual Conference—R. M. Davis, J. W. Ramsey, W. D. Burroughs.

For Deacon's Orders—J. H. Smith, J. A. Poe, J. W. Langley.

For Elder's Orders—W. S. Shipman, R. I. Allen, F. A. Whitson.

J. D. CAMERON, P. C.

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And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,
USE
Locock's Cough Elixir.
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E. L. WALSTON.

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30,000	414 00	30,000	138.00
40,000	558 00	40 000	186.00
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Catalogues of "EVERYTHING IN MUSIC" will be mailed at your request.
PHILIP WERLEIN, Limited,
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A few weeks since we published an editorial notice of the above-named book. Here is our editorial notice:

A NEW BOOK.

THE HOME OF THE BIBLE: WHAT I SAW AND HEARD IN PALESTINE. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 416 pages.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

We were so much delighted with the book that we resolved, if possible, to offer it to our subscribers at a reduced price. We are glad to be able to state that we have made arrangements whereby we can offer it at a price within the reach of all.

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We do not sell the book at all to those unprogressive people who do not take and pay for the NEW ORLEANS CHRISTIAN ADVOCATE. But to our subscribers we sell it at the low price of $1.25, postpaid. The only condition attached is that one's subscription must be paid up one full year in advance—viz., to April, '99—at the regular rate of $2 a year.

Preachers who get the paper at $1 per year can make special arrangements with us. We will send a copy of the work, postpaid, to any one who will send us two new subscribers accompanied by the cash—$1.

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BREAKFAST—SUPPER

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GRATEFUL—COMFORTING

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Home Circle.

AT SET OF SUN.

If we sit down at set of sun
And count the things that we have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance, most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

But if, through all the livelong day,
We've eased no heart by yea or nay;
If through it all
We've done no thing that we can trace
That brought the sunshine to a face—
No act, most small,
That helped a soul and nothing cost,
Then count that day as worse than lost.

—South African Methodist.

THE POWER OF A SMILE.

A young man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that they were doing their whole duty toward the friendless youth by allowing him to remain there. They seldom went into his room, and his attendant was a sad-faced old woman who never smiled.

The young man became despondent, and resolved to commit suicide. While he was writing a note telling his reasons for ending his life a knock was heard upon the door, and a sweet-faced lady entered. She was a neighbor, and hearing of his illness, had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft hand upon his hot forehead in a motherly way he broke down and sobbed like a child. She smiled again, and knelt in silent prayer by his bedside, with the sweet love token by which God spoke to him still glowing upon her bright, womanly face.

In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and his hungry soul cried out for rest and peace. Ere the smile had faded from the upturned face of the Christian woman, the loving Savior had entered the open door of the seeking soul.

In a week's time the young man left the dim chamber of pain, and went out into the great world to do the Master's work.—American Messenger.

BARRED OUT.

Many a father is almost as much of a stranger to his boys as though they were simply casual visitors at his residence, lads whose existence he recognized and in whose welfare he had a general interest, but with whom he was not on confidential terms, and never expected to be. An incident that has recently come to our knowledge may be taken as typical of others. There was once a little fellow who had a father whom he reverenced and feared, but in whose presence he never felt at ease, and with whom he indulged in the briefest conversation. One day the little fellow was at his grandmother's home, standing in the kitchen doorway, when his father chanced along and stopped to chat with the grandmother. As he talked he put a hand on the boy's head, patting it occasionally and running his fingers through the hair. The man was probably unconscious of what he was doing, but the child did not know that, and his little heart swelled with love for the father. Nearly fifty years have flown away since that memorable hour, but the boy, living in an Eastern State, recently said that the incident had ever remained fresh in his memory, and that it is one of the most pleasing reminiscences of his childhood.

This picture of a timid lad, hungry for love, and in his loneliness barred out from the recesses of his father's heart, is full of pathetic significance and suggestive ness. How many more such lads are there in the world? Fathers, give a little thought to your boys. Show them that you love them. Invite their confidence. Give them yours. It will pay.—Central Advocate.

Dr. Ayer's

is the name to remember when buying Sarsaparilla. Dr. Ayer's Sarsaparilla has been curing people right along for nearly 50 years. That is why it is acknowledged to be the sovereign Sarsaparilla. It is the original and the standard. The record of the remedy is without a rival,—a record that is written in the blood of thousands, purified by its power.

"I nursed a lady who was suffering from blood poisoning and must have contracted the disease from her; for I had four large sores, or ulcers, break out on my person. I doctored for a long time, both by external application and with various blood medicines; but in spite of all that I could do, the sores would not heal. At last I purchased six bottles of Ayer's Sarsaparilla, thinking I would give it a thorough trial. Before the six bottles had been taken, the ulcers were healed, the skin sound and natural, and my health better than it had been for years. I have been well ever since. I had rather have one bottle of Dr. J. C. Ayer's Sarsaparilla than three of any other kind."—Mrs. A. F. TAYLOR, Englevale, N. Dak.

Get Ayer's Sarsaparilla.

DO, THEN SAY.

It is not wise to boast of what you are going to do. The possibility is that you may never carry your purposes into execution. There is many a slip betwixt the cup and the lip. Not a tithe of the plans which are formed for great undertakings ever get beyond the tentative stage. When you have really accomplished some worthy thing, it will be time for you to congratulate yourself. But it is not likely that you will then be inclined to esteem your performance at a very high rate. The experiences of life develop modesty and sobriety. After a man has brought an important task to a satisfactory issue, he is usually more inclined to address himself to some fresh enterprise than to waste his time in the contemplation of what he has already done. It is characteristic of high and strong souls to forget the things that are behind and to press forward to those that are before.—Nashville Christian Advocate.

VON MOLTKE WAS READY.

When the Franco-Prussian war was declared, it is said that Von Moltke was awakened at midnight and told of the fact. He said coolly to the official who aroused him, "Go to pigeon-hole No. —— in my safe, take a paper from it, and telegraph as there directed to the different troops of the empire." He then turned over and went to sleep, and awoke at his accustomed hour in the morning. Every one else in Berlin was much excited, but Von Moltke took his morning walk as usual, and a friend who met him said: "General, you seem to be taking it very easy. Aren't you afraid of the situation? I should think you would be very busy." "Ah," replied Von Moltke, "all my work for this time has been done long beforehand, and everything that can be done now has been done."—Success.

TOO MUCH DISCIPLINE.

Young mothers, and young fathers, too, are apt to discipline their children too much. In their great anxiety that their little ones should do credit to their training, they observe many things which it would be wise to pass over without apparent notice, and they deal too much in punishment. Our children are imitative beings, and in many cases all that is really necessary is to set before them examples of patience, of fortitude and of gentle manners and good breeding. If the mother is uniformly sincere and self-controlled, her children will thrive in an atmosphere of truth and sweetest courtesy.—Intelligencer.

BEWARE.

There are signs put up at every railroad crossing to warn people of the danger. The signs are in different forms—"Railway Crossing"; "Look out for the Locomotive"; "Stop! Look! Listen!" etc. tendent, "if there is one symptom more prevalent than any other, I should say it is the habit of asking foolish questions."—Exchange.

All the really best things in human life are as accessible to the poor as to the rich.

Hygiene.

HOT OR COLD BATHS AFTER MEALS.

Especial mention should be made of the injury to the digestive organs quite certain to result from taking either a hot or a cold bath soon after eating. Few people are aware of the danger of laying the foundation for years of discomfort in this way. If a bath be a hot one, the stomach will be deprived of the blood necessary to support the rapid secretion of gastric juice for digestion of the food, by its being drawn to the surface of the body by the sudden relaxation of the capillaries and small vessels of the skin. A cold bath, on the other hand, or sudden exposure to cold, may, by causing contraction of the blood-vessels of the surface of the body, cause sudden congestion of the stomach, which is equally fatal to good digestion. Very nearly the same danger exists from bathing just before a meal.

The practice, very common among boys and young men, of going into the water in the Summer-time, regardless of the condition of digestion or other condition of the body, is a bad one.

With many it is a very usual practice two or three times a week, if not oftener, to go into the water immediately after the evening meal, not even allowing time for the work of digestion to become established. No bath involving any considerable portion of the body should be taken within two hours after a meal, except by the advice of a physician.—Good Health.

SPIRITUAL SUNSHINE.

Bear in mind that your happiness or your misery are very much of your own making, says Theodore Cuyler. You can not create spiritual sunshine any more than you can create the morning star, but you can put your soul where Christ is shining. Begin every day with God. Keep a clear conscience and a good stock of Bible promises within reach. Keep a strong, robust faith that can draw honey out of a rock and oil out of the flinty rock.

Never spend a day without trying to do somebody good, and then, keeping step with your Master, march on toward home over any road, however rough, and against any head winds that blow. It will be all sunshine when we get to heaven, and "there is no night there!"

NOTED DUNCES.

Wellington was a very dull scholar at Eton. Sir Walter Scott was declared "a blockhead." Dr. Chalmers was expelled from St. Andrew's for stupidity, Goldsmith was "the laughing-stock of schoolmasters," Gladstone lagged behind his classmates in stupid indifference. And the same was true of many of the world's worthies until their lives culminated in an all-absorbing purpose, which bent everything to its mandate.—Selected.

My character to-day is, for the most part, simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So that character is the quintessence of biography; so that anybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and been thinking. Character is, for the most part, simply habit become fixed.—The Rev. Charles H. Parkhurst.

The superintendent of one of our insane asylums was once badgered in the witness box by a lawyer who insisted on making the great specialist give one symptom that was present in all cases of insanity. The superintendent showed that there are many symptoms, and that they differ in different persons. The lawyer persisted in demanding one symptom. "Well," said the superintendent, "if there is one symptom more prevalent than any other, I should say it is the habit of asking foolish questions."—Exchange.

EAT APPLES AND BE HEALTHY.

According to Dr. G. R. Searles, the apple is medicinal in a marked degree. He says: "The apple is such common fruit that very few people are familiar with its remarkable efficacious medicinal properties. Everybody ought to know that the very best thing they can do is to eat apples just before retiring for the night. Persons uninitiated in the mysteries of the fruit are liable to throw up their hands in horror at the visions of dyspepsia which such a suggestion may summon up, but no harm can come to even a delicate system by eating of ripe and juicy apples just before going to bed. The apple is an excellent brain food, because it has more phosphoric acid in easily digestible shape than any other vegetable known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all. The apple agglutinates the surplus acids of the stomach, helps the kidney secretions, and prevents calculus growths, while it obviates indigestion and is one of the best preventatives known of diseases of the throat. Everybody should be familiar with such knowledge. In addition, next to the orange and lemon, it is the best antidote for the thirst and craving of the person addicted to the alcohol or the opium habit."—Florida Citizen.

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OUR MOTHER.

MR. EDITOR: I simply bring in a brief note, linked indissolubly with our earliest memories blessed thoughts of the dear old mother. That dearest of all earthly friends—our mother—read the NEW ORLEANS CHRISTIAN ADVOCATE when we were a baby, and spiritual supplies gathered therein by that noted, saintly ancestor strengthened her for battle of faith. A backward glance upon our own insignificant way, a thought regarding our individual weakness and the temptations to which we have been exposed, more and more, as the years fly by, confirms us in the belief that our life would have been worse than vanity had it not been for the restraining and elevating influences of Christian parentage. We believe that it is far better to have pious and faithful ancestors than to be born a king's son—yea, than to sway the scepter of a universal empire. If human life is other than a myth, Christian growth and development amazingly overtops all others; and as in the natural domain, so also in the spiritual. "As the twig is bent the tree's inclined." That dear mother reels from her years, and the children to whom she read the dear old ADVOCATE are trying to walk in the path that dear mother trod.

There is nothing like having Christian parents to influence a child. How hallowed is the spot where, at morn, noon, and night, my sainted mother knelt in prayer! Often have I dreamed as she prayed that God would bless and make us true and humble Christians. Now her voice is silent, and we are left; but I pray God, in his mercy and goodness, to never leave and forsake us.

Tender, yet sad, farewell
From her quivering lips was heard;
So softly she closed that quiet stream
That 'twas not by a ripple stirred.

She was spared the pain of parting tears,
She was spared all mortal strife;
She was scarcely dying—she only passed
In a moment to endless life.

A CHILD.

Corinth, Miss.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

TUCKER—Sister LAURA A. TUCKER was born of pious Christian parents in South Carolina, Oct 22, 1828, and died at the home of her son, Jno. E Tucker, in Memphis, Tenn., Feb. 16, 1898. Her parents moved from South Carolina and settled in Hardin county, Tenn., where she was reared to womanhood. Her father was a Methodist preacher, at whose death, while she was quite young, the mother, true to her God and her children, kept the fire burning on the family altar. In her early girlhood she yielded to the Holy Spirit, and gave her heart to God and her life and influence to the Methodist Church. Her oldest brother, Jno. W. Able, became a Methodist preacher, and was a member of the North Mississippi Conference, and died at her home while in charge of Long Creek circuit, Panola county, Miss.

When seventeen years old she was married to Riley W. Tucker, with whom she lived happily for nearly fifty-three years. By this union were born fourteen children, six of whom were reared to manhood, and all are members of the Methodist Church.

After the war the family moved to Memphis, and she connected herself with the Saffell Street Church, and afterwards transferred her membership to Pennsylvania Avenue Church, of which she was a loved and honored member at her death.

Three of her sons and her two daughters—Mrs Anna Rankin and Florence Furr—live in Memphis. Hezlep, the oldest son, was the beloved ruling elder of Corinth district, North Mississippi Conference, until his death a few years since.

The Christian life in her home impressed itself upon her children as to be the means of leading them all to Christ. In the church her life was so beautiful and consistent that all were drawn to her, and she was honored and loved by all. She was a constant reader of the Bible, and read it through many times. She loved the house of God, and never failed to be present when it was possible, even in feeble health. As a wife, a mother, a sister, and a Christian, she was true and loyal. She was sick only a few days, and when she realized the end was approaching she manifested evidence of her sure and full readiness to go to her Lord, and left the testimony that she "pleased God." Her life was one of love, and her death a triumph of faith. M. F. LEAKE, Pastor.

LEWIS—Rev. W. D. LEWIS, a local preacher, was called to labor and to live. After a long and useful life he has gone to his reward, leaving behind him the fruits of his toil to bless the world, and the heritage of a good name to his bereaved family. He was born in Cornoker county, Ala., Oct. 24, 1819, living there until about 1839, when he moved to Mississippi, but in a year returned to his home in Alabama. In the Fall of 1841 he was converted, and soon after joined the Methodist Church. He was married to Miss Elender [illegible] January, last, more than eleven years ago she went to her reward. During the same year he was licensed to preach, and has ever since engaged in this work in some degree. After his marriage he returned to Mississippi, and in 1867 he came to Texas, his home having been mostly in Cherokee county, where he closed his pilgrimage. He was ordained deacon in 1858 by Bishop Paine, and was ordained elder in 1868 by Bishop Doggett. He preached his last sermon on his seventy-eighth birthday, and soon after was confined with the affliction that ended in his death, Feb. 3, 1898. As a supply on works in the East Texas Conference he served faithfully for four years, and as a local preacher was useful in the church. As his pastor I found him helpful to me and to the work. He lived in faith and died in peace. Four children have preceded him to the world beyond, and five survive to scatter seed in the field of the world. Two boys and three girls remain to comfort each other, and may the comforts of grace be theirs! V. A. GODBEY.

BURNEY—WILLIS PEYTON BURNEY was born in Lenn county, Fla., Sept. 21, 1811, and died in Lake Providence, La., Feb. 10, 1898. Until his twenty-fifth year his life was spent in the neighborhood of his nativity, and there, after having served as a soldier in the war of secession, he was married to Mrs. Keziah C. Burney, whose brother, Rev. Robert C. Grace, is at this time a traveling preacher in the Louisiana Conference. From Florida Mr. Burney moved to Thomasville, Ga., and thence in 1873 to East Carroll parish, La.

In his youth Mr. Burney connected himself with the M. E Church, South, and remained loyal and efficient in the discharge of the duties of a Christian until the end. His conversion occurred at the time of, or shortly after, his reception into the church. He held tenaciously to his conviction of the reality of a change of heart, and of the necessity of such a change in order to salvation. Reticent and not gifted in expression, he yet bore his testimony in word when occasion offered, and within a year of his death had ventured upon public prayer in the Epworth League meetings. He had been diligent and efficient as a member of the Board of Stewards in his home church for years, and was at the time of his death an official member of the church in Lake Providence. The Sunday-school was his chosen field of Christian effort, and he succeeded in a remarkable degree in winning the affection of the boys whom he taught. He has left a deeply felt vacancy in the church.

The illness that proved fatal to Mr. Burney was of long duration, and he had ample time to contemplate the end of life. Resignation to the will of God was complete, and hope of life everlasting bright. Evidently alluding to the words of "Stonewall" Jackson, quoted in the hymn beginning, "When our work is ended we shall sweetly rest," he prayed during the last night of his life, "Lord, help me to pass over." Nor was his Helper absent in the trying hour.

FITZGERALD SALE PARKER.

SHEPARD—The subject of this memoir, Bro. W. L. SHEPARD, was born Oct 4 1818, in Missouri, and died at his residence near Natchez, Feb 6, 1898

In early youth he wandered extensively over the Western States and Territories. Finally "the destiny that shapes our ends, rough hew them as we will," pointed his footsteps South to Mississippi. Here he met and was married to Miss Frances Rile, Nov. 26, 1871, by Rev. W. L. C. Hunnicutt, and both joined the church on the same eventful day. He was converted at the first protracted meeting held at Locust Grove Church by Rev. Perry Dinkins.

He left a wife and seven children to mourn his loss, and exemplify his teachings and example. He served the church in the several capacities of steward, trustee, Sunday-school superintendent, and president of Epworth League. His heart was always in the work.

His death-bed scene was one of the most triumphant ever witnessed—a powerful testimony to the reality of religion. He had made his peace, calling and election sure, and had no fear of death.

"Let me die the death of the righteous, and let our last end be like his." A. C. Y.

SMITH—Mr. A. G SMITH was born May 12, 1830, and departed this life Feb. 4 1898, at his home near Emory, Miss. He joined the Methodist Church, and lived a Christian life. May the Lord comfort those whom he has so sadly bereaved! God, in his infinite wisdom, has seen best to take him to that beautiful home beyond the skies. We should bear in mind that he is far happier than if with us, and the thought should enable us to say, "Thy will be done." We tender our deepest sympathy to the bereaved family in this, their sad affliction, and commend them to our heavenly Father's care, and trust they may meet their father in the home beyond the stars. Grieve not as those who have no hope, for your father is not dead. He has only gone before, and do not wish to call him back from his home of rest to this world of pain and sorrow, but be prepared to meet death as he did—with peace. A FRIEND.

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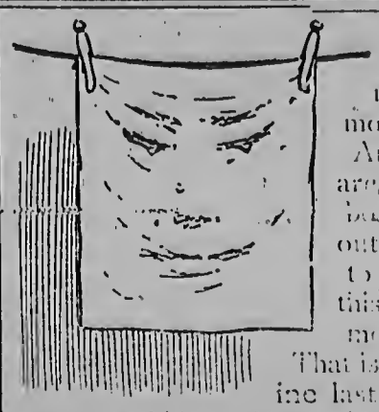

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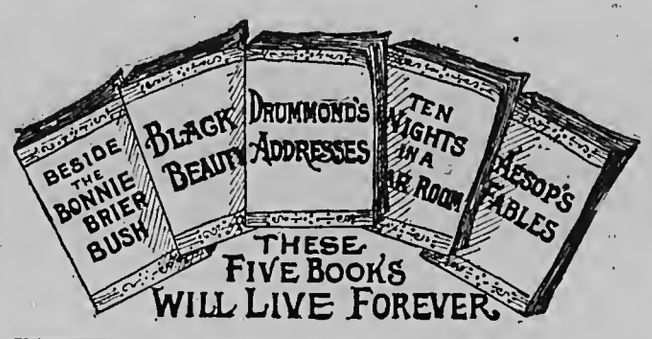

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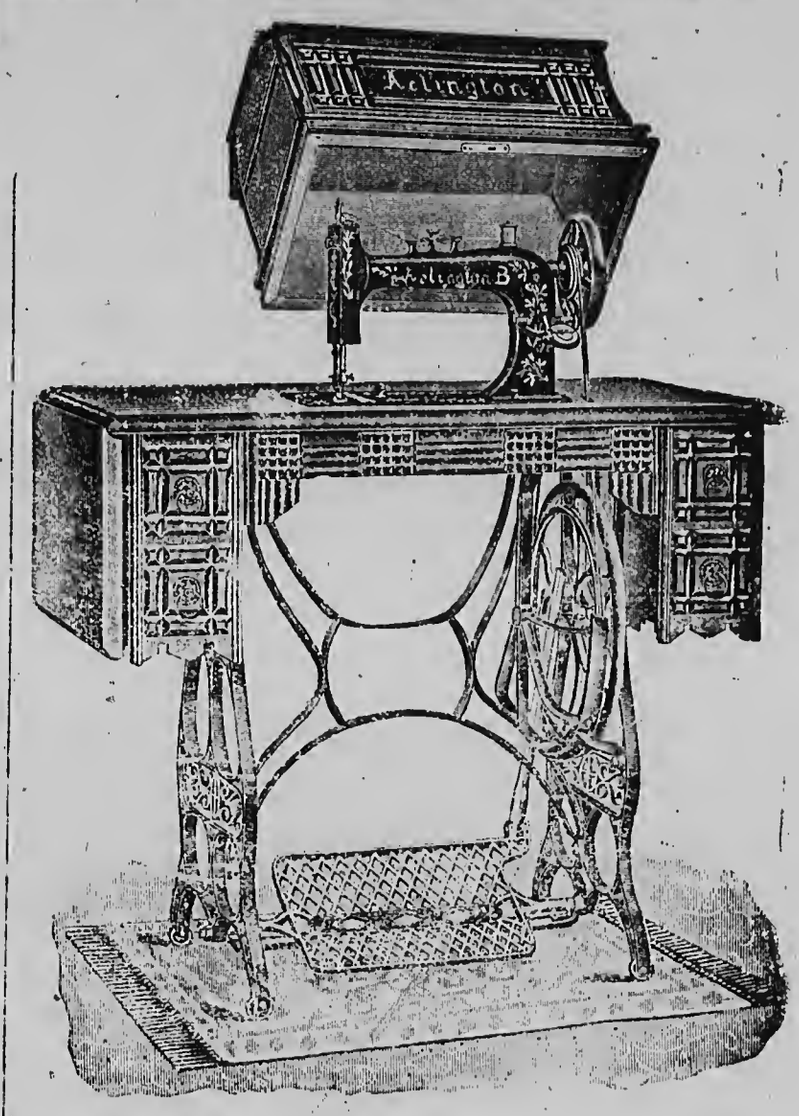

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NEWS OF THE WEEK.

DOMESTIC.

The Board of Education in Syracuse has adopted the plan of testing the eyes of the school children.

The Kentucky House has passed the Senate pure-food bill, which requires that all adulterated articles be labeled.

The Massachusetts Senate has passed a bill providing that any city may pension firemen disabled while in active service.

Equal lay representation was approved, 141 to 18, at the recent Baltimore Conference of the Methodist Episcopal Church.

The Baltimore city council has adopted a resolution against the State appropriating the sum of $100,000 towards the maintenance of the Johns Hopkins University.

The new cotton mill plant at Avondale, Ala., which cost $600,000, was started last week. It will make high-grade cotton cloth, 1000 looms and 35,000 spindles, and will employ 600 hands.

The War Department, taking advantage of the existing war scare, has determined to secure, if possible, a thorough reorganization of the army on the modern three-battalion system.

A movement is on foot among the various women's organizations in New York to have a carved head of Miss Frances Willard placed among the heads of the distinguished women carved in stone at the State Capitol in Albany.

Senator Proctor, who has but recently returned from a trip to Cuba, on Thursday made a speech in the Senate, in which he described the distress existing in that island among the people who have been concentrated in the fortified towns.

Ferdinand Ward, the former "Napoleon of finance," who carried General Grant down with the ruin of his Wall street firm, has now so far regained the respect of his old associates and neighbors that he has been elected to the office of inspector of elections.

The Secretary of the Navy has decided to name the new cruiser just purchased from the Brazilian government "New Orleans." This was done at the solicitation of the Progressive League and a number of business organizations of this city, and of our representatives in Congress.

William Jennings Bryan spent last Thursday in the city. The silver champion was the guest of the Democrats of this city. Mayor Flower and others bid him welcome. At noon he addressed the Constitutional Convention; the evening was devoted to a Press Club reception, and at night he addressed a great crowd at the Tulane Athletic Club.

The floating dock which the Committee on Naval Affairs, through the efforts of General Meyer, has concluded to recommend to be constructed at Algiers, La., is known in technical language as a combined floating and graving self-docking dock. It is to be of steel, and capable of lifting a vessel of 15,000 tons displacement and 27 feet draft of water, and to cost, including moorings and wharf, $850,000.

Both the Navy and War Departments continue their active preparations for emergency. Contracts in all branches of armament are being made daily by the various bureaus. The naval bureau of ordnance has contracted for 400,000 pounds of brown powder. This was divided between the California Powder Company and the Dupont Powder Company. These concerns together are furnishing the bureau about 20,000 pounds daily, and within a week or so it is expected the capacity of these two works will be brought up to 40,000 pounds of powder daily. The order is sufficient in the aggregate to give 200 pounds for every gun afloat in the American navy.

FOREIGN.

Japanese capitalists have bought 100,000 acres of land in southern Mexico, upon which they will establish an extensive colony.

It is announced from Pekin that the Emperor of China has just sent a written order to the British and Foreign Bible Society's book store for 400 foreign books translated into the Chinese language.

The average attendance at places of worship in England and Wales is computed to be between 10,000,000 and 11,000,000 persons. There is a place of worship for every 500 individuals, taking the country all through, and a stated minister for every 700.

The Russian government has been compelled, in consequence of the irruption of Chinese hordes across the frontier into Siberia, to issue a ukase prohibition the immigration of the yellow race, based on the same lines as the Chinese exclusion act of the United States and of England's Australian colonies.

On March 22, the anniversary of the birth of Emperor William I. of Germany, his bust was placed in the famous "Walhala" of Bavaria, which stands on the beautiful summit overlooking the Danube, near Regenburg. This hall of fame was founded by King Louis I. of Bavaria, to commemorate the great men of Germany.

There is no reason why one should have a cough any length of time. All that is needed to allay soreness of the throat, or to free the bronchial tubes from irritating mucus, is Ayer's Cherry Pectoral. It is a wonderful cough cure, and should be in every medicine-chest.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 13, 14
Inka circuit, at Clements	10, 20
Inka station	20, 21
Booneville station	27, 28
Kossuth circuit, at Pleasant Hill	Apr. 2, 3
Blue Springs circuit, at Liberty	9, 10
New Albany circuit, at Union Hill	16, 17
Ripley and New Albany, at Ripley	23, 24
Ripley circuit, at Marvin	Thurs. 26
Jonesboro circuit, at Browns	Thurs. 28
Corinth circuit, at Galna	30, May 1
Guntown circuit, at Guntown	Thurs. 5
Saltillo circuit, at Allen's Chapel	7, 8
Booneville circuit, at Asbury	14, 15
Belmont circuit, at Liberty	Thurs. 10
Brown's Creek circuit, at ——	21, 22
Marietta circuit, at Blythe Chapel	28, 29

WINONA DIST.—SECOND ROUND.

Carrollton station	Mar. 20, 27
Winona station	Apr. 2, 3
Greenwood station	9, 10
Vaiden circuit	16, 17
Winona circuit	23, 24
Carrollton circuit	30, May 1
Indianola	7, 8
West	14, 15
McNutt	21, 22
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. Stone, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 19, 20
Coma	26, 27
Coldwater and Hernando	Apr. 2, 3
Eureka	9, 10
Senatobia	Wed. 13
Batesville and Wesley	16, 17
Cockrum	Fri. 22
Nesbit	23, 24
Courtland	30, May 1
Charleston	7, 8
Pleasant Grove	14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. Wiea, P. E.

DURANT DIST.—SECOND ROUND.

Sallis, at Springdale	Mar. 20, 27
Kosciusko station	27, 28
Poplar Creek, at Wesley Chapel	Apr. 2, 3
Lexington and Tchula, at Tchula	9, 10
Pickens, at Goodman	16, 17
Durant station	17, 18
Salem, at Salem	22
Ethel, at Bethel	23, 24
Chester, at Mount Nebo	26
Eupora and Maben, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Hélzoma, at Sky Lake	June 4, 5
Ackermaa, at Ackerman	11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Plattsburg	25, 26

J. S. Oakley, P. E.

Durant, Miss.

GREENVILLE DIST.—SECOND ROUND.

Arcola	Mar. 20, 21
Shaw	27, 28
Winterville	Apr. 3, 4
Poplar Grove	9, 10
Clarksdale	17, 18
Lyon	23, 24
Hollywood	May 1, 2
Jonestown	4
Carnesville	7, 8
Cleveland	12
Riveraide	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lebrton	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. Dorman, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Red Banka cir., at Victoria	Mar. 19, 20
Byhalia cir., at Fonntain Head	26, 27
Potts' Camp cir., at Potts' Camp	Apr. 2, 3
Olive Branch cir., at Miller	9, 10
Pleasant Hill cir., at Love Station	16, 17
Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wall Hill cir., at Gruh Hill	14, 15
Corneraville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. Cameron, P. E.

Holly Springs, Miss.

GRENADA DIST.—SECOND ROUND.

Water Valley—North Main Street	Mar. 19, 20
Water Valley—Wood Street	20, 21
Coffeeville, at Gray Rock	26, 27
Toccopola, at Salem	Apr. 2, 3
Oxford station	9, 10
Water Valley cir., at Pleasant R	16, 17
Grenada sta. Q. C.	Thurs., 7:30 P. M.
Grenada circuit, at Sparta	23, 24
Banner, at Salem	30, May 1
Paris	7, 8
Grenada station. Religious services	8
Strathmore	14, 15
Tatum, at Friendship	Tues. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Turs. 24
Pittsboro	28, 29
Ellzey	29, 30

The Pastoral and Theological Society of the Grenada district, North Mississippi Conference, will be held at Grenada, March 30 and 31. Also Epworth League Conference will be held at Grenada, March 30 and 31, beginning at 7:30 P. M.

H. C. Morehead, P. E.

COLUMBUS DIST.—SECOND ROUND.

Macon station	Mar. 19, 20
Starkville station	26, 27
West Point station	Apr. 2, 3
Brooksville circuit	9, 10
Columbus circuit	16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrange circuit	21, 22
Sinqunlak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. Burroughs, P. E.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Mar. 19, 20
Okolona station	26, 27
Prairie circuit	Apr. 2, 3
Verona and Nettleton	9, 10
Montpelier	16, 17
Aberdeen circuit	23, 24
Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. Trames, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—SECOND ROUND.

Wilson, at Pisgah	Mar. 26, 27
Slaughter, at Slaughter	27, 28
Bayou Sara, at New Hope	Apr. 2, 3
Jackson	3, 4
East Baton Rouge, at Deerford	9, 10
Zachary	10, 11
Meadows and Antioch, at Meadows	16, 17
Port Vincent, at Maurepas	18, 19
Pine Grove, at Cooper Chapel	21, 22
Penchatoula, at James Chapel	23, 24
Baton Rouge—Second Church	May 1, 2
Baton Rouge—First Church	1, 2
St. Helena, at Center	7, 8
Amite City, at Tangipahoa	10, 11
Franklinton, at Pleasant Valley	14, 15
East Feliciana	21, 22
Live Oak, at Bethel	22, 23
Clinton, at Clinton	28, 29

The District Conference will convene in Clinton, May 26, at 10 A. M. The opening sermon will be preached Thursday, at 11 A. M., by Rev. N. J. Roberts. Let me urge all the preachers, delegates and recording stewards in come to stay over through Sunday (it being the fifth Sunday).

R. W. Tucker, P. E.

ARCADIA DIST.—SECOND ROUND.

Gibbs, at Gibbs	Mar. 28
Rainesville, at Brushwood	Apr. 6
Calhoun, at Indian Village	18
Vernon, at Long Straw	19
Homer, at Arizona	23, 24
Lisbon and Summerfield, at L	30, May 1
Downsville, at Willhite	6
Farmerville, at Ebenezer	7, 8
Ruston	10
Simsboro, at Simsboro	11
Bienville, at Ebenezer	14, 15
Hainesville	20
Valley	21, 22
Minden	23
Ouachita	28, 29
Gansville	28, 29
Arcadia, at Tulip	11, 12

B. T. Crews, P. E.

Arcadia, La.

SHREVEPORT DIST.—SECOND ROUND.

South Bossier, at Haughton	Mar. 31
North Bossier, at Emma	Apr. 2, 3
Benton, at Benton	4
Caddo, at Keachie	9, 10
Many, at Holly Grove	16, 17
Fort Jessup, at Zwollo	23, 24
Pleasant Hill, at P. H.	30, May 1
Robeline, at Provencal	3
Shreveport—First Church	8
Shreveport—Jordan Street	15, 16
Red River, at Knox Point	17
Grand Cane, at Stonewall	21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtis	June 4, 5
Wesley	11, 12
Coushatta	18, 19
Mansfield	21

J. L. P. Sheppard, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

West Alexandria	Mar. 19, 20
Melville, at Rosedale	26, 27
Bunkie and Big Cane, at Bay Hills	Apr. 2, 3
White Chapel, at Bayou Claire	2, 3
Pineville, at Fellowship	9, 10
Natchitoches, at Ragan's Chapel	16, 17
Olla and Centerville, at Pollock	23, 24
Columbia, at Rosco	30, May 1
Spring Creek	6, 8
Dry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26-29. Opening by Rev. H. Armstrong, May 26, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach W. J. Roberts, Robt. Randle, R. S. Isbell. For Admission on Trial—J. A. Forker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. Skipper, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

DeKalb, at Pleasant Ridge	Mar. 19, 20
East End—Meridian	Wed., 7:30 P. M. 23
Vimville, at Marion	26, 27
Lauderdale, at Lockhart	Sun. P. M. and Mon. A. M. 27, 28
South Side, at S. S.	Wed., 7:30 P. M. 30
North Kemper, at Mt. Pleasant	Apr. 2, 3
West End—Meridian. Wed., 7:30 P. M.	6
Winchester, at Spring Hill	Fri. A. M. and P. M. 8
Wayne, at Mt. Pleasant	9, 10
Waynesboro and State Line, at S. S.	Sun. P. M. and Mon. A. M. 16, 11
Pachuta, at Adams Chapel	16, 17
Daleville, at Bethel	23, 24
Enterprise, at Stone Wall	30, May 1
Energy, at State Line	28, 29
Matheravilio, at Andrew Chapel	Sun. P. M. and Mon. A. M. 29, 30
Shubuta, at Quitman	June 4, 5

C. G. Andrews, P. E.

JACKSON DIST.—SECOND ROUND.

Canton, at Thornton Chapel	Mar. 19, 20
Silver Creek and H. L., at S. City	26, 27
Tranquil, at Zelglerville	Apr. 2, 3
Sharon, at Lone Pine	9, 10
Yazoo circuit, at Short Creek	16, 17
Benton, at Union	23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 3
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	20
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. Norsworthy, P. E.

VICKSBURG DIST.—SECOND ROUND.

(In Part.)

Rolling Fork, at Redwood	Apr. 16, 17
Port Gibson	23, 24
Mayersville, at Beulah	30, May 1
South Warren, at Wesley Chapel	7, 8
Vicksburg—Crawford Street	14, 15
South Vicksburg	14, 15
Utica, at Cayuga	21, 22
Warren, at Wesley Chapel	28, 29

F. H. Mounger, P. E.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families, free of charge throughout the South and Southwest. Sells and rents school property.

Efficient teachers desiring information should write for circulars.

THE EASTER SERVICE.

Each auxiliary of the North Mississippi Conference has, doubtless, received ere this the programs for the Easter service. These are prepared at the Scarritt Bible and Training-school, and the proceeds of the occasion will be devoted to the Belle Bennett chair, to which the Easter offerings for several years have been given.

I would urge the use of this exercise wherever it is possible to do so. In the first place, the object to be helped is such a worthy one. Miss Bennett's labors have been so abundant, so devoted and untiring, and to her labors is due to such a great degree the establishment of this splendid institution, that it is a richly deserved honor thus to hold her name, with her loving services, in everlasting remembrance. More than one-half of the amount required for the endowment of this chair is in hand, and if the matter receives the attention it deserves, it will not be long before the full amount is collected and its benefits being realized. Thus will our Easter offering be far-reaching for good.

But we can come nearer home and consider the gain to ourselves from its observance. The program is very fine, replete with information, and interesting and attractive in every way. Much time has been spent on it by those who are intelligently informed on the subject of missions, and whose hearts are on fire with love for the heathen nations. Thus those who study it for this occasion and those who hear it will be greatly benefited and will have poured into their own hearts far more than the amount given toward the fund.

In many places, doubtless, your Missionary Society has not had a public meeting for a year, or even longer, and this exercise will be an attractive and inspiring way in which to present the cause to your community. I would, therefore, urge lady managers and their workers to take diligent hold upon the work and use it to the glory of God and the spread of his kingdom.

Mrs. G. H. Lipscomb.

PROGRAMME.

COLUMBUS DISTRICT EPWORTH LEAGUE CONFERENCE.

To be held at West Point, April 12, 13, 1898.

Opening 9 o'clock A. M., April 12.

9:30 o'clock—Election of officers, and appointing committees, etc.

10 o'clock—Address of welcome by G. M. Jones. Response by Mrs. Helen Woodward.

11 o'clock—Sermon by Rev. W. T. Bolling.

3 o'clock P. M.—Devotions by Rev. M. E. Tumlin.

3:30 P. M.—Address: What Has the Epworth League Wrought?—Miss Fannie Minor, W. W. Magruder, Rev. J. A. Randolph.

4 P. M.—Discussion: How May the League Reach the Indifferent Ours and Interest Them in the Work?

7:30 P. M.—Sermon by Rev. T. Cameron.

SECOND DAY.

8:30 A. M.—Devotions by Rev. W. S. Lagrone.

9 A. M.—How Does the Epworth League Differ in Its Work from the Work Designed by the Sunday-school?—Rev. E. Johnson, Miss Mary McCuskill, Rev. H. S. Spraggins.

10 A. M.—Reports of Committees, resolutions, etc.

11 A. M.—Sermon by Rev. T. Y. Ramsey.

We hope that as many leaguers as can will attend this meeting. All the pastors are expected to be present and take part in the work.

R. A. Burroughs.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

The fifth Annual Convention of the Woman's Parsonage and Home Mission Society meets at Knoxville, Tenn., April 6 to 13. Every Conference Society is expected to send at least one delegate; several are admissable. Reduced rates on the certificate plan have been secured, provided the attendance of delegates and visitors reaches the number required by the railroads. Those expecting to attend should without delay notify Mrs. J. E. Chapman, 35 East Fifteenth St., Knoxville, Tenn. Form 14 must be obtained when tickets are purchased.

Mrs. R. K. Hargrove, Gen. Sec.

EIGHT MORE CONTRIBUTORS.

To the Methodist Church in Mississippi City: Rev. Dr. C. G. Andrews, Revs. H. B. Trevilion, wife and daughter; Rev. J. L. Jordan, Mrs. C. C. Wier and Mrs. C. S. Brown (White Castle, La.), and Mrs. Maria Wyatt (Escatawpa, Miss.).

Many thanks, dear brethren and friends; and let everybody, whether a preacher, the father, mother, wife, brother, sister, aunt, uncle, cousin, brother-in-law or sister-in-law, friend or sweetheart, of a preacher, send along their dimes to aid in this worthy cause. Work on the church is progressing finely.

G. R. Ellis.

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MARRIAGES.

COOPER—GREER.—At the residence of Mr. Harring, near Crane, La., March 13, 1898, by Rev. J. A. Parker, D. D., Mr. Calvin Cooper and Mrs. Lydia Greer, all of Rapides parish, La.

WHITE—HYDE.—At the residence of the bride's father, Mr. M. E. Hyde, March 0, 1898, by Rev. H. J. Boltz, Mr. Walter White, of Webster parish, La., to Miss Dorah Hyde, of Bossier parish, La.

LOPER—SENN.—At the residence of the bride's mother, Mrs. Ransford, March 0, 1898, by Rev. H. J. Boltz, Mr. J. T. Loper to Mrs. Ethelind Senn, all of Bossier parish, La.

BROWN-SCARBROUGH.—In the parsonage, Eupora, Miss., March 8, 1898, by Rev. D. L. Cogdell, Mr. G. J. Brown and Miss V. G. Scarbrough.

BOYDSTON—JORDAN.—At the residence of the bride's parents, Feb. 28, 1898, by Rev. H. Armstrong, Mr. B. K. Boydston and Miss Belle Jordan, all of Natchitoches parish, La.

DYE—SIMMONS.—At the residence of Rev. J. W. Simmons, L. P., Morton, Miss., March 12, 1898, by Rev. W. L. Linfield, Miss Lela Simmons, of Morton, and Mr. H. F. Dye, of Jansen, Ark.

HOFFPAUIR—MORGAN.—At the residence of Mr. Thomas Hoffpauir, near Indian Bayou Church, Vermilion parish, La., March 17, 1898, by Rev. J. White Davis, Mr. Almond Hoffpauir and Miss Laura Morgan.

THOMS—ROGILLIO.—At the residence of the bride's parents, West Feliciana parish, Feb. 23, 1898, by Rev. Geo. P. White, Mr. Palmer S. Thoms to Miss Ardelia I. Rogillio.

McMANUS—IRWIN.—At the parsonage in Meadville, Miss., March 9, 1898, by Rev. R. S. Gale, Mr. Henry McManus and Miss Agnes Irwin, all of Franklin county, Miss.

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See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottesville and Gordonsville, the route is through the most memorable battle fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manasses and Bull Run.

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Christian Advocate.

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Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE ANOINTED EYE.

BY LUCY LARCOM.

Only the anointed eye
Sees in common things
Gleams dropped daily from the sky;
Heavenly blessedings,
To the hearts where light has birth
Nothing can be drear;
Budding through the bloom of earth,
Heaven is always near.

Communications.

COLLEGE EDUCATION UNDER CHRISTIAN INFLUENCES FOR OUR GIRLS.

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This is the need of the church and the ever-increasing demand of the times. It is long since too late to plead for the education of our girls. Everybody concedes this as imperative, but there are two classes among us that need to be persuaded and aroused to the necessity of higher education for them, and that their education must be positively under church direction. To the first of these classes belong a few, extremely conservative, who clamor for "old-style womanhood," with the superficial education that vapored into the so-called accomplishments; to the second class belong a few, extremely radical, who demand "the new woman," trained in a godless State college, "unfettered and unrestrained," and that means unguided. We want neither. Extremes meet, and one extreme begets another. The ultra conservatism of the one class has brought about the extreme radicalism of the other. Most positively we want neither.

In the first place, we want a college education for our girls, and that means that we want them taught the higher mathematics, not merely the "school" algebra and the lower geometries and trigonometries—mere makeshifts with high-sounding titles—but the "college" algebra and analytical trigonometry and calculus, as at the mathematics taught at Millsaps and Centenary; and it means that they should be allowed and encouraged to learn Latin and Greek, and not graduate at the end of Virgil and Homer, but read a full college course; and it means that English should be well taught to them, higher English including Anglo-Saxon and the Old English of Chaucer—not merely a little of Milton and Shakespeare, a smattering of rhetoric and a touch of "English literature;" and it means that physics and chemistry, logic and psychology, should outrank the language of flowers," miscalled botany," and a little composition miscalled "rhetoric." We want these things taught to our girls. We do not want an elaborate course of study like no girl ever pursues printed in our college catalogues as a basis for the claim that the college is very high-grade, and as a lure to capture girls who follow the growing fashion and seek a high-grade college. It is time to stop all of this sham in female education. The education which every parent consults with the conditions wants to find is not, What is the course of study in the catalogue? but it is, What do the girls study in the college? How many girls in our colleges are pursuing a real A. B. course? Alas! too few. The majority of them are pressing for M. E. L. And what is M. E. L.? Merely a sham degree not worth the sham parchment on which its diploma is printed. It is high time that we Methodists should remember that we claim to be Christians, and should drop all of this sham business in female education. We want a real college for our girls, one whose diploma means as much as a diploma from Centenary, or Emory, or Millsaps.

The answer is made that the female colleges, so called, give the girls just what they call for. This is but half true. As a matter of course, not one girl in a hundred entering the Freshman class has wisdom and foresight and bravery enough to demand, against the fashion and the discouragement of the college people, a real A. B. course; and very few of the parents are thoughtful and far-seeing enough to urge it. It is the business of us men and women, who have these educational matters in hand, to create a demand for higher education. It can be done; it has been done. I knew a girl's college, some years ago, with over a hundred pupils, in which seventy-five per cent. of the whole student body studied Latin, and thirty-five per cent. studied Greek. If the same efforts were put forth to induce the girls to press for the A. B. degree as are used to persuade them to take music and art and French, almost every degree conferred would be A. B., or, at least, B. S. I think every man and woman in the State, who has ever taught a year in a college, knows this. When a college has a hundred studying music, and not one seeking an A. B. degree, there is something radically wrong in its management. Such a condition of affairs may be very wholesome to the president's pocket-book, but it must be harrowing somewhat to his conscience.

The question is asked, Do our girls really need higher education? Some think that they do not. A few urge that higher education will make them unwomanly, and a very few declare that a girl can not take a really high education. Ignorance prompts the latter statement, for it is well known that some of the finest scholars in England and America are women, and a superficial observation dictates the first, for it is a fact, beyond all question, that some of the womanliest women of the world are the most learned; and it is also true that ignorant women are generally unwomanly. If womanliness means anything, it involves refinement, and true refinement and ignorance can not exist together. Refinement is a natural and immediate outgrowth of learning.

Let us study this question from a very practical point of view. Do our girls need a college education to fit them for life's common duties? Their sex makes them naturally more helpless than men. "But," you say, "they will get married." Suppose your daughter does marry, and by the time she is the mother of five or six children she is left a widow—then what? Suppose she has something left her, and does not know how to manage it—then what? Go into hundreds of widows' houses in our great cities and see the hard, hard struggle for bread; read in their womanly faces the sad records of motherly agony over poverty-stricken children. Even on the hills and in the valleys of our rural districts they may be found battling against awful odds in the avenues of unwomanly drudgery. One near Woodville, Miss., worked in the cotton field along with the negroes; she had to do it or beg. In this country, where negroes do all of our manual labor, no white woman can compete with them. Who wants to hire a white cook, or house-maid, or nurse? Nobody. Even a white seamstress finds little to do. A white woman thrown on her own resources must find mental work to do, or must get down into a drudgery and a humiliated poverty known nowhere else. A widow came and begged that she might sweep the floors of my college for her bread and shelter. She came and tried; I could not keep her. To-day she is a wretched pauper on the world's cold charity. That woman was reared in the lap of luxury. Her home was a palace; her dress and equipage were royal; her family one of the finest of those baronial ante-bellum days in Mississippi. She married well, but her education was superficial, and this is the result.

I knew two sisters. One without education married while a girl; circumstances favored the higher education of the second. She said to me just before her graduation: "I owe to you and your college all I am or ever will be. I shudder when I think of what I would have been had you not gotten me into your college." The first is a faded wife and mother immersed in poverty and drudgery; the second the happy wife of a gifted and successful young professional man. Were the first left a widow, her lot would be more and more wretched; were the second left a widow, she would be independent, for she easily supported herself before she was married.

(To be continued.)

"THE SIGNS OF THE TIMES"—NO. 1.

In your issue of March 10 "Layman or Sextus" has an article under the heading quoted above, which, I think, calls for a reply. It seems that "Layman or Sextus" is a lawyer, as he evinces familiarity with the teachings of the law books. I am not at all certain that "the common law is the perfection of human reasoning" in all its parts; but it is not my purpose to discuss this proposition in this paper, or in these papers. I am willing to admit that "Sextus" knows the law books, and that he keeps himself fully abreast of the latest and best information to be had in connection with his profession. This is the right and the wise thing for him to do.

If I am not mistaken, "Sextus" knows more about law, and the correct interpretation thereof, than he does about the Holy Scriptures and the meaning of them. It is to this feature of this subject that I wish now to direct special attention. If I am not greatly mistaken, "Sextus" blunders in his interpretations of the Word of God. This is not to be wondered at; one man can not know everything. A man may be wise in law, and at the same time not be very proficient in the Word and doctrine of God. I am free to confess my ignorance of law, for my talents and my time have been spent in study in another direction. I doubt not but that I would be a better teacher and preacher of the gospel if I knew more about law, and, perhaps, "Sextus" would be a better lawyer if he knew more of the Scriptures.

It seems to me, too, that "Sextus," in some things, has misread "the signs of the times," or else he has read them through colored glasses. I take it, from the style of his writing, that he is yet a young man, but one who has been so absorbed in legal lore that he has fallen behind the procession, and has lost step with the age in which he lives. It may be that he has been as good as asleep for the past twenty years, and has just waked up and finds things all wrong because they are not just as they were twenty years ago.

Some good men who are in favor of progress and improvement in most things are dead set against any advancement in other things. Their prejudices and preconceived opinions on some subjects would forever block the car of progress along some lines. Paul prayed to be "delivered from unreasonable men"—absurd men; men who pretended to be in favor of the progress of the gospel, and yet stood in the way of it. He wanted them to clear the track "that the gospel might have free course and be glorified." Some men do nothing but stand in the way now.

Some of the positions taken by "Sextus," it seems to me, tend to hinder rather than help the cause of God among men. If all were of his way of thinking, the largest and best corps of God's army would be idle and silent on the field during a terrific engagement with the combined powers of darkness and sin.

The object of these papers is to refute these positions so confidently put forth by this young and erudite limb of the law, or such I take him to be. In the department of law, and the legal status of woman as fixed by law, I am free to confess my lack of extensive and accurate information; but such information as I have does not tend to increase my admiration for the common law nor for the statutory provisions of many, if not most, of the civilized nations of the earth.

If I blunder, and am thereby likely to mislead others, "Sextus," and members of the legal fraternity generally, can set me right. Anyway, at present I do not think the legal status of woman, as stated in the common law and in most the statutory provisions, is fair and just.

Again, I think "Sextus" has read the Word of God through his legal glasses, and that he interprets Scripture in the light of law. In this way the Word of God may be made as binding and grinding on woman as the law itself. It would be better to look at law in the light of Scripture than to look at the Scriptures in the light of law. It is certain that God has not cut out one road to heaven for men, and another and different road for women. We all go by the same road and are bound by the same divine law. Whatever is morally right for men is also morally right for women.

Lastly, the principle advocated by "Sextus," if adopted and carried out, would shut Christian women off from several wide fields of usefulness that would be almost wholly uncultivated and but poorly cultivated but for them. I am sure this is not in harmony with the Word of God, the spirit of the gospel, and the needs and condition of a world that lieth in sin.

I am not nearly so anxious to reply to "Sextus" as I am to exhibit truth before the people. So, if I use my unknown legal friend as a text or a pretext for the exhibition of the truth, I hope he will bear with me for the truth's sake. GILDEROY.

OUR GIRLS.

No careful student of the drift of events can be blind to the fact that the education of our girls is one of the most vital quantities to be considered in relation to our future place in the line of civilization. Whether the changed conditions of our womanhood in relation to the public life is for the best may not be clearly apparent to many, but this does not affect the fact that this changed condition is on us, and the demand of the hour is, how best to conserve and direct the force which womanhood is to exert upon the public life. In the home, in the school-room, in the avenues of industry, and in the broad field of foreign evangelism, woman is a quantity to be considered; and in order that harm may not come, a cultivated and thoroughly furnished womanhood is imperatively demanded. Supreme in the home, well-nigh in command of our schools, found in the busy ways of commerce, and in the lead in the movements of the church in relation to aggressive work, the good or evil influence of this vast force must depend upon the character of education furnished. The States, recognizing this, have provided for the young women schools upon the basis of those provided for their young men, and the half education of the State will be their heritage to general damage unless the church provides a full system, and facilities for their thorough education in the full development of the equally forceful quantities found in their mental and moral natures. The State proposes only to educate the mind, and let the soul powers go undeveloped, and thus increase the capacity for evil, with no moral check, and would place young womanhood in the position of having the most dangerous of all weapons, with no knowledge of how rightfully to use it, unless the moral nature be developed equally with the mental. On the church must largely devolve the great work of educating our young womanhood, in order that the conditions which render it the more forceful may, at the same time, render it the more useful, for only Christian culture can do this. In order to this, the church must awake to the fact that she must provide as fully in well-equipped and fully endowed institutions of learning for her girls as for her boys. Female schools unendowed can not compete with the State schools any more than could our male schools under the same conditions, and hence we must make the same provisions for our female schools as we do for our schools for our boys.

The time was when the State made no arrangement for the girls as she did for her boys. Then the church could successfully carry on institutions of learning for her girls without endowment, for there was no competition; but now the State provides for the girls, and the church must compete by endowing schools for the girls, and offering them as cheap education as does the State, or else she must see their education pass out of her hands, and the half education furnished by the State take the place of Christian education, the only safeguard of man or woman along the line of mental development.

Will our people awake to this fact and make the needed provision? If so, well for the future, but if not, then the time must come when a teaching and hurtful force will be felt, ultimately to result in a drifting away of womanhood from the church, and the entrenchment of infidelity in the home, the school, and the social world.

No greater work could be done for the church and our young women of Mississippi than the endowment of the Grenada Female College, the property of the church, and I write this only to call attention to this in the hope of awakening an interest in this work.

Can not the Mississippi and North Mississippi Conferences endow this school, so that here our girls may go as our boys go to Millsaps College at Jackson, and our girls and boys be brought up under the fostering care of the church? Let us all think seriously and prayerfully as to this matter, and recognize our responsibility to God and our children. What say you, brethren?

W. T. BOLLING.

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Selections.

MORMON TRAMPS.

MR. EDITOR: I had an experience last week with two of these fellows which I want to tell, so that it can be imitated by all the good people, and especially all the preachers of all the churches in Alabama.

They came to my door, and, supposing they were gentlemen on some proper business, I told the servant to invite them in. At the time rheumatism had me down on a couch, and was exceedingly distressing, so that when they came in I did not rise to meet them, but simply asked them to be seated. Pretty soon the fact came out that they had come to convert me to Mormonism. In all my life, I think, I never felt more keenly the indignity of an insult nor resented one with more vehemence. Without telling who they were and what was their purpose, of course they entered under the guise of gentlemen and strangers on legitimate business. Had their characters and design been made known at the door, they would have been turned away at once, for since the days of pure paganism, when the combined worship of Bacchus and Venus debauched the devotees at their shrine, in my judgment nothing in the way of religion so vilely sensual, so completely debauching to soul and body, so utterly opposed to the spirit of Christianity, so dishonoring to God, and so vile and nasty and hypocritical, has been conceived by man, and put forth as a religion. And this religion, they claim, is superior to that taught by Christ, because based upon more recent revelations made to Joe Smith, Brigham Young and Company—the leaders of the "Latter Day Saints," who had as many wives as they could find silly women to marry, and advised their followers to imitate their example. This example was most religiously followed, too, and polygamy was openly practiced in Utah until Congress passed the Edmund-Tucker law forbidding it; and it is clandestinely practiced now in defiance of the law. And in justification of all this debauchery of womanhood, and neglect of childhood and ruin of the family, they have the blasphemous audacity to teach that God himself is a polygamist, and that if all the acts of Jesus Christ had been reported, they doubt not it would appear that our Savior was married to Mary and her sister Martha and Mary Magdalene.

When I realized that men who hold and teach such miserable stuff had hypocritically sneaked into my house, and had the brazen affrontery to sit down by my couch and try to convert me to Mormonism, my indignation hardly knew the proper bounds. You may be sure that I forgot the rheumatism for a few minutes and poured out hot words on them, and drove them, like dogs, out of the house. And I did exactly right. Every man and woman who is insulted by the coming of these fellows should do likewise. I had much rather a man would dump the garbage and filth of his back yard on my front door steps than to scatter any sort of nasty literature, or plead for any form of blasphemy and devilment before my family in my home. If one is an outrage and an insult, the other is much more so.

I have told this story to call the attention of all decent people to these men. It is said that 1,700, going two together, have been sent out to preach Mormonism, and that they are now making a house-to-house canvass of Alabama, and, indeed, of all the Southern States. The people ought to be warned against them, and not permit them either to enter their homes or to leave their tracts. Their impudence surpasses all bounds, and they are not fools either, for they can talk glibly and lie without any trouble. A great many good people, ignorant of their religious tenets, can be easily misled by their lying sophistries. They claim to have been persecuted; say they are now persecuted when treated as they were by me. They deny the present practice of polygamy (which denial is false); they talk of Jesus Christ as the Son of God, and claim to believe the Bible. And yet they teach that polygamy is essential to their religion, and that Adam is the only heavenly father we have; and that God and Christ are polygamists, and much more of equal filth and blasphemy. But with the misinformed they know how to use the arts of hypocritical and skillful proselytes.—J. W. Rush, in Alabama Christian Advocate.

When God deals with you, he is always definite, and the impression grows stronger every time you pray. But any impression from God's Spirit is always corroborated by two things. First, by the Word. The Spirit of God and the Word of God are parallel lines. And, secondly, by circumstances. If you are truly called of God, circumstances will coincide with the spiritual impulse.

The Lord is never voiceless except to the earless soul.—Exchange.

LOVE

My work is finished. I am strong
In faith and hope and charity.
And the sole thing I hate is hate.
For hate is death and love is life.
A peace, a splendor from above;
And hate a never ending strife
A smoke, a blackness from the abyss
Where unclean serpents coil and hiss.
Love is the Holy Ghost within
Hate the unpardonable sin.
Who preaches otherwise than this
Betrays his master with a kiss.

Communications.

THE HOLY SABBATH—A SIGN BETWEEN GOD AND MAN.

THE SIN OF ITS VIOLATED SANCTITY.

The institution and sanctification of the Sabbath followed close upon the work of creation, and was made a part in time with the preparation of the world for man's occupancy. It was given to man as a memory of God, and was meant to preserve the name and a remembrance of God upon the earth. In forgetting the Sabbath and putting its memory from them for more than two thousand years, men forgot God by almost entire generations of that time. It is well known in physiology that a constant strain on the stoutest physical frame, without any rest, will break it down prematurely. The same is known to be true in psychology; no mind can stand for long a continuous strain. After the fall of man the tax laid on him as a curse was, that he should make his "living by the sweat of his face," with the provision that he should do "all his work in six days." This seventh day was for man to rest from his six days' labor; to observe its sacredness in the sense in which God sanctified it. The obvious sense is that God and man are joined into one on that day. The law was not only written by the finger of God, but was incorporated in man's body and mind, and is essential to the recuperation of his worn and tired faculties. One feature of the day made prominent at the time the Sabbath was renewed in the days of Moses was in declaring it a sign between God and man. We read:

1. "The Lord said to Moses, Speak unto the children of Israel, saying, Verily I say unto you, my Sabbaths shall ye keep for a sign between me and you throughout your generations. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever, for in six days the Lord made heaven and earth, and on the seventh he rested." (Exodus xxxi, 13, 16, 17.)

2. The prophet writes: "Moreover, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord. . . . I am the Lord your God; walk in my statutes and keep my judgments, and do them, and hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." (Ezekiel xx, 12, 19, 20.) Thus the Sabbath is a sign of God set for a memory of God with us. As long as the father and head of a family is loved, and his memory and teachings reverenced, his portrait hangs in the old family hall; but a time comes when the father's precepts are onerous; his likeness on the wall is a chafing to conscience; the picture is removed to some unfrequented place, the attic or cellar, and one who did more for them than they ever did for themselves is forgotten. Its place on the wall is occupied by some tinsel or memory of fashion. A policy adopted by any person or chartered company secularizing the Sabbath, an act of the Legislature, or an act of Congress legalizing mercenary business, removes the sign God has set for himself among men, putting aside the memento of one who has done more for them than they are able to do for themselves.

Any person setting aside the sacredness of the Sabbath for worldly gain or pleasure passes under the curse of God's law. Reverses have visited such characters in such a way as to give the desecration and the reverse an association in the mind of the God-fearing as to make it sure that reverse did follow the other. Any railroad company making a run of trains on the Sabbath passes under the uplifted curse of God. Wrecks of trains and disasters of human life are often intimately associated with Sabbath train-running. Any State Legislature legalizing and protecting any company in the unrestricted violation of the Sabbath, if God be true to himself, judgment will be visited upon that State, as the threatened pestilence in several Southern States in 1897 might suggest. The United States, in the transportation of its mails, and in the requirement of the running of a vast number of mail trains on the holy Sabbath, if the Word of God be true, must be visited by the provoked judgments of High Heaven. Events in the past history of our country may be associated with an outlawed Sabbath, while some recent events, such as the blowing up of the battleship "Maine"—this associated with our foreign relations—at this time suggest war. War, whether victorious or otherwise, is a calamity.

Recently a bill was before the Legislature of a certain State to prohibit the running of freight trains on railroads through the State on Sunday. Certain members resisted the measure with ridicule and sarcasm. Such speech towards a day sanctified and set apart for sacred purpose is nothing short of profanity and blasphemy. There is nothing in all our religious economy more sacred than the holy Sabbath. The sacrament of the Lord's Supper is a solemn and sacred service. It should ever be observed with profound seriousness. If, while this solemn service is going on, one present should ridicule the exercises and speak sarcastically of any person observing such a rite, they would be reprobated by every right-thinking man and woman present as an outrageous blasphemer. But there is a sacredness attaching to the Sabbath not in the same sense associated with the Lord's Supper, for one may go to heaven in the formal neglect of the Lord's Supper, but one can never make the kingdom of God without observing and carefully remembering the Sabbath day to keep it holy.

There are, perhaps, forty thousand railroad employees in the State of Mississippi. Many of these go regularly to work every Sabbath day, while the last one of these scores of thousands are pledged to turn out on duty if called for any special work in their own line. On the company rests the first responsibility of this breaking the Sabbath. Another responsibility assumed is the inducement held out for Sabbath day travel in ready transportation and in reduced fare, offering special excursion rates, with additional cars for pleasure trips on the Lord's day. This carrying of passengers on the holy Sabbath for the money that is in it is a sin for which no palliation can be found in the Sacred Scriptures.

Any commonwealth providing by the special enactment of laws for such a run of business on the Sabbath is a partaker on a large scale of this open and daring sin against the laws of heaven. The United States government goes further in this matter than mere permission and protection. Her laws positively require the transportation of mails, trains to run thousands of miles in every part of the Union on the holy Sabbath, and also postmasters are required to open their offices and distribute the mails on that day.

These business regulations of corporations, these State laws and laws of the United States providing for and requiring persons in their employ to violate the Sabbath, compel no man to enter their service. Everyone engaging in such service does so at his own option—that is, he volunteers his own personal responsibility in the sin of performing this work on the Lord's day, of which he is positively forbidden in the Word of God, and for which he must answer in person in that great day before the Judge eternal.

The going into this business with a distinct view to the prostitution of the holy Sabbath is for nothing less nor more than for the money that is in it, as they have been heard to say: "I can not afford to give up a thousand dollars a year;" "I can not afford to give up my twelve hundred job." Thus the sanctified day of God must go. Nor does the convenience of the Sunday train for a Sabbath day's trip, nor the reduced rates for a Sunday excursion, relieve the traveler, the pleasure seeker, the excursionist, or the use of the train for any other pretext, of a personal sin and accountability to Him "who can not look upon sin with the least degree of allowance." Whether the train is taken for business, for pleasure, or to save time; whether by saint or sinner, there is a contract with those who run the train for the money that is in it, as conditional in this bargain they count and pay the money on the Sabbath day for the privilege of riding on that day, thus taking part in all that sustains the company in running their trains on the day that God claims, holds, and sets apart for his own.

The question is asked, What would you do under such and such circumstances? I need not mention the circumstances; all who contend for these desecrations know them well. A sufficient answer to all such questions may be made thus: The law of the Sabbath was made before railroads were built. They were built under the dispensation which consecrated the Sabbath; hence our movements are under the Sabbath law. Under circumstances where a conflict of interests is joined I can act as though there was not a railroad in the world, taking the law in its primitive force. J. D. NEWSOM.

A VISIT TO THE WAIFS' HOME.

An engagement to preach the annual sermon and deliver the annual address before the Louisiana Society for the Prevention of Cruelty to Children called me to New Orleans on the seventeenth of February. On the eighteenth, in company with Dr. and Mrs. Clay and Mrs. Margaret Hunt Brisbane, I went over to the Waifs' Home at Beauvoir, Miss. The day was spent among the children there. The new chapel, a beautiful structure put up largely by the boys of the Home, was dedicated in the afternoon. On the following Wednesday I spent another day among the children at this beautiful Home on the gulf shore.

Sixty-three children, ranging in ages from 8 weeks to 18 years, are gathered in this Home. They have been snatched by Dr. Clay and his co workers of the La. S. P. C. C. from all sorts of ruin. Some of them came into the Home with life almost crushed out by the cruelty of unnatural parents or of self-appointed guardians of parentless waifhood. Some of them bear yet the scars and brands of the hells from which they have been snatched; but most of them have been lifted so far from their old lives by the judicious and beautiful treatment at the Home that they bear neither mark nor memory of their dark and bitter past. Some of the prettiest children I have ever seen are in that Home. Little Ivy, with her clustering curls of sunny hair and azure eyes, and Electra, and half a dozen more, whose names I can not recall, are not to be excelled anywhere. Then there are some larger girls (and some handsome boys, whose demeanor gives them right to the very front rank of boyhood and girlhood.

I was struck with the healthful appearance of the children. Rosy cheeks and robust forms and sprightliness of movement prevailed, and told of the wholesome fare and superior regimen of the Home. When I looked into the larder and saw the children at dinner, and got acquainted with Sister Rosa, the incomparable cook, with Sister Lilly, the matron, and Sister Tighlman, the nurse, I understood it all. Then I thought of life under such guidance in that well-arranged Home among the oaks and pines on that matchless seashore, and thanked God for his merciful providences all co-operating to help this helpless waifhood.

I was also struck with the affection shown by them to the noble man who founded and directs the Home. Every girl greeted him with a kiss, and the boys were anxious to serve him in some way: one begged to be permitted to carry his grip, another wanted to build a fire in his room, and all of them talked freely with him about the work they were doing, and were delighted with his approbation. This partly accounts for the evident happiness of the children. It was a marvel to me that, although made up of waifs gathered from such unfavorable conditions, and so diverse in natures and tendencies, yet this Home was so nearly a real home of the best type. An orphan asylum and a home are very unlike; but our brother has managed to make the Waifs' Home at Beauvoir a real home.

When I remembered that every one of these sixty-three beautiful children had been rescued by Bro. Clay and his co-workers from some fate a hundredfold worse than death, and when I learned at the anniversary in Carondelet Methodist Church on Sunday night that he and his associates had, within the six years of their work, thus helped more than eleven thousand such little ones, I was thrilled. Here I had found practical Christianity in its truest, highest expression. I remembered the words of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Five of the waifs at the Home have gone there from Meridian; and others are there from various parts of Mississippi. The Home is in Mississippi—it is ours. I urged Bro. Clay to visit our principal towns and present the claims of his grand work. No preacher with the spirit of the Christ in him will refuse to Bro. Clay the use of his pulpit, and no real Christian will turn a deaf ear to the appeal which this cause makes.

Two of the brightest days of my life were spent with the waifs at Beauvoir.

H. WALTER FEATHERSTUN.

"OUR DOMESTIC MISSIONS."

I see an article in the ADVOCATE, of March 3, by Bro. T. W. Lewis, on the important subject of domestic missions, specially as related to the North Mississippi Conference. This is a subject that should enlist the serious attention of both the ministry and laity of our church just at this time. Bro. Lewis has surveyed the field, and showed clearly that a state of things exists in some parts of the country that is truly appalling, and is enough to make a good man sick at heart to contemplate the future of the church in these regions referred to. As to the conditinn of the field I perfectly agree with Bro. Lewis.

But I take issue with him on the "policy" he advocates. In the first place, I am opposed to our present policy of domestic missions, i. e.: keeping up mission circuits; and I am no less opposed to the plan set forth by Bro. Lewis of "doubling our assessment for domestic missions."

I have no complaint to make against our Board of Missions, or of their work. I believe they have faithfully performed their duty, and have done just what has been demanded of them by the existing policy, and I am in perfect sympathy with our brethren who serve these mission works. But I believe the policy of appropriating money annually to these mission circuits positively injurious alike to pastors and churches. As I see it, the system tends to paralyze the energies and self respect of the churches which receive these annual assessments, and they will come, it may be gradually, but certainly, to look for help, and expect it.

On the other hand, the good men who must serve these mission circuits will unavoidably feel that they are discounted by their brethren. Thus their spirit is broken; they feel discouraged, and the way is opened for discontent. So I urge that we abolish our system of appropriating money to weak circuits, thereby making and keeping up mission circuits, and thus we have but one class of work, and that on a self supporting basis, except in opening up new work. I am aware that the objection to this plan is that the weak charges will not support pastors. We answer: Give plenty of territory, and put able-bodied men on these circuits, young men mainly, who are full of faith, zeal and courage—usually young men who have great faith and courage know no failure; thus by giving whole-hearted service they will accomplish great things for the church and humanity, and receive a reward for their labor in proportion to the opportunities to do good and the possibilities of the field they serve. The law of necessity is of great value to us all in every department of life, and to know, as a preacher, that here is my field, and my living is to come out of this charge, is one motive, and a laudable one, to the best possible service.

I am sure no one will claim that any circuit in the North Mississippi Conference is not able to support a pastor. We are not a mission field in the strict sense of the word; our troubles, which are manifold, have grown out of the deadness of our churches, and not for the want of material support. We do not need money for these fields, but life and spirit; and if we will give them Holy Ghost religion, they will give a fair return in religion, which comprises morals, money, and general development. I insist that we need all the money we can raise for the foreign field, where the opposition to Christianity is fierce because of antagonism with heathen religions, and not simply various evils that have been largely the result of deadness in the churches, as at home; for there is no part of our field that is not fully able to support the gospel. We evidently need more consecration among our people, and the only way possible to get it is by more consecration upon the part of the ministry. "Like priests, like people." Again, my observation is that in proportion as we infuse the spirit of foreign missions into the minds and hearts of our people will they support the institutions of the church at home. The spirit of missions is the life-blood of the church, and when that is wanting there can be no life in the church; so let us make our system at home self-supporting throughout; then preachers will always merit what they get, and usually get what they merit.

W. M. YOUNG.

W. P. AND H. M. SOCIETY CONVENTION.

The annual convention of the Woman's Parsonage and Home Mission Society of the Louisiana Conference was called to order by the president, Mrs. F. A. Lyons, on the third of March, 1898, at 10:30 o'clock, in the Methodist Church at Lafayette. A few of the ladies arrived on the second, and for awhile we were fearful that the meeting would prove a failure, because of the very disagreeable weather. A stiff north wind was blowing, accompanied by rain, and the indications for sleet or snow were very favorable. On Thursday morning, however, prospects were decidedly better, the weather continually growing brighter until noon, and at the same time becoming cooler, so that by Thursday evening the temperature was really bracing.

The ladies in attendance were all in good spirits, and entered upon the business of the convention in a business like manner. I observed, however, quite a difference between this body and that of our Annual Conference with reference to "voting." The "l's" were not as full of enthusiasm as they usually are at Conference. The measures passed, however, and without the lengthy discussions so common in our meetings. Of course, there were some discussions, but they were short and pointed. I think we might learn something along this line by association with our good sisters. I mean we younger brethren, of course. At first I felt a little embarrassed while looking into the faces of so many of the fairer sex, but when they made me—as nearly as they could—one of their number, I was truly glad of the privilege of attending every session, and heartily co-operating with them in the work to which they seem especially called.

It is not my purpose in this article to give a report in detail of this convention—that will be done in the proper manner and by the proper one—but rather to bring to notice this work as it appears from my point of view. I would emphasize the words used a moment ago in speaking of the work to which they seem called. I do not mean by this language to imply doubt with reference to this call, but simply call attention to the work accomplished by this society as sufficient evidence of their call of God into this service. The manner in which God has honored this work is proof that such work is in accordance with the divine will. "A home for every minister." How can we, as servants of God, be indifferent to a society which has for its motto such words as these? The consecrated women, endeavoring to build homes for us, and we not assist them by our prayers, words of encouragement, and in every other way in our power!

As I am now enjoying some of the liberality of this society, I feel constrained to say much more in behalf of the same; but, being a "young writer," modesty forbids. I would say this much, however: May the day soon come when there shall be an auxiliary in every charge in our Conference; when every minister will feel the obligation to "help" these "women who labor with" us "in the gospel."

During the convention several of the ladies paid a visit to the parsonage. One of them, while in our sitting-room, remarked that she had never entered a parsonage which had received assistance from the society until she entered this, and she was delighted to behold some of the material results of her labors. I suppose quite a number of others could say the same. The society has aided several parsonages within the bounds of this district. To mention each one of the good women who were present would be to extend this beyond a reasonable limit. While many deserve mention, yet I shall only mention a few for their office and work's sake: Mrs. F. A. Lyons, president; Mrs. F. E. Russ, Conference corresponding secretary, and Mrs. E. R. Kennedy, recording secretary. These I consider are women possessing the necessary qualifications for the offices they respectively hold, being intelligent and fully consecrated to the work.

It has not been my privilege to meet Sister Montgomery, our treasurer, but doubt not that she is in every way qualified for the duties of her responsible office.

In the election of officers for the ensuing year there were no votes cast against the present occupants, except their own.

In conclusion, would say I am truly glad to have had the privilege of opening the doors of our new church to the women of this society, and would welcome them at any future time. Their presence was to us a real benediction.

On Saturday evening, at 7:30 o'clock, Dr. Black gave us an address on the life of Miss Lucinda B. Helm, and at 11, on Sunday, he preached a very instructive sermon on St. Paul's advice to the Philippians, "Help those women who labored with me in the gospel." Rev. J. M. Henry preached at 7:30 Sunday evening, and then the delightful convention adjourned. I. T. REAMES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

ANNUAL REPORT OF CONFERENCE CORRESPONDING SECRETARY W. P. AND H. M. S, LOUISIANA CONFERENCE.

Total number of adult auxiliaries	
Total number of adult members	
Total number of young people and juvenile auxiliaries	
Total number of young people and juvenile members	
Total number added during year	
Number of meetings held during year	
Average attendance during year	
Total number on Baby Roll	
Number of members on Baby Roll added during year	
Number of subscribers to Our Homes	
Number of subscribers added during year	
Number taking Home Mission Reading Course	
Number pledged to systematic and proportionate giving	
Number of papers and leaflets distributed	
Number of sick and strangers visited	
Number of garments distributed	
Number of cottage prayer meetings held	
Number of visits to corrective or benevolent institutions	
Auxiliaries organized during year	
Auxiliaries disbanded during year	
Patrons to Preachers' Wives' Loan Fund	
Appropriation to parsonage in Lafayette	
Appropriation to parsonage in Lanesville	

Respectfully submitted,
MRS. FLORENCE E. RUSS, Cont. Cor. Sec.
3502 Camp street, New Orleans, La.

ANNUAL REPORT OF TREASURER OF WOMAN'S PARSONAGE AND HOME MISSION SOCIETY, LOUISIANA CONFERENCE, FOR 1898.

Amount remitted for adult membership dues	
Amount remitted for juvenile membership dues	
Total	
Amount remitted for Baby Roll	
" " " special donations	
" " " Week of Prayer	
" " " Preachers' Wives Loan Fund	
Amount remitted for mite-box collection	
Value of supplies sent off	
Amount of Contingent Fund	
Amount expended on station parsonages	
" " " district	
" " " circuit	
Number of parsonages aided out of Conference Fund (2)	
Amount expended on local church work	
" " " mission	
Supplies given locally	
Amount paid for missionary's salary	
Miscellaneous	
Amount collected for Lucinda B. Helm Loan Fund	
Total	

MRS. S. A. MONTGOMERY, Conf. Treas.

Selections.

Religion is no haggard and stern monitress waving you from enjoyment; she is a strong angel leading you to noble joy. The Bible is not a book of repressions and prohibitions; it is a book of kindling inspiration. God would not have you crouch, like a poor, timid, startled creature, torturing yourself with a terrified watch over your lower desires. He would see you stand erect and manly, like a victor, in heroic confidence, with these enemies beneath your feet.—Canon Farrar.

A man can never become a gentleman in manner until he is a gentleman at heart.—Dickens.

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A VISIT TO BROOKHAVEN.

Mr. Editor. It was my pleasure to aid Rev. B. F. Jones, pastor, at Brookhaven in revival services from the seventh to the fifteenth, inclusive, of this month. In that time I preached fifteen sermons to good congregations. The church was well filled on Sunday, the fourteenth. We had a good meeting up to the time I left, and I was happy to learn that much good was accomplished under the preaching of Rev. J. A. B. Jones, who came in on Monday. All for which we praise God, who graciously saved many souls.

The greatest work was accomplished in the college, or among the college girls, many of whom were already working Christians, and who did much towards the salvation of their friends. There were about twenty-five or thirty conversions while I was there, and some of these were as happy in "the Savior's love" as any I ever saw enter the Christian life. The sight of these young ladies realizing the burden of sin, and agonizing for deliverance from its weight, and, in answer to their prayers, knowing the Lord, was inspiring to those who were so much concerned for their salvation. The majority of the teachers did work at the altar, and proved their entire sympathy with the customs of the Methodist Church; also their spiritual life as a reality to themselves. I was much delighted with Prof. Webb's interest in the spiritual welfare of the girls who are under him for intellectual training. During this meeting he assured me of his fitness for a girls' school. Of course, I was prepared to appreciate that this would be the time when Bro. Chambers and Crisler would bend every effort in the direction of the salvation of the girls, and, to their great joy of heart, before the meeting closed, nearly all the girls who were not Christians became so.

From my association with the faculty and students for eight days, I am thoroughly impressed that Bro. Chambers is doing a very fine work for Christian education, and in this he has the co-operation of a corps of teachers who are capable in their different departments, and religious as well. I was surprised and delighted to notice the many improvements that have been made under his presidency, and his intention is to magnify his position in the way of advancing the interests of the college as he has opportunity. He is indomitable in his energy, and surely is he receiving his reward in as fine a set of girls as I ever saw to the number of one hundred and thirteen in the Boarding Department. I dined in the college twice, and the perfect order and system in this department altogether charmed me, and gave me an impression of the college which will not be lost. The fare was good and wholesome, and, by the way, the president has the finest garden to be seen in Brookhaven.

The library is provided with the best magazines that can be secured in the country, and many of the choicest papers, such as The Ladies' Home Journal, Youth's Companion, and others, which afford good reading for all, from the primary to the senior class.

The laboratory is well furnished, and being added to under the supervision of that very delightful and painstaking instructor, Rev. C. W. Crisler. Bro. Crisler is popular with his classes because he is careful to make clear any problem so the girls told me.

Every other department in the school was thorough, and Whitworth is the pride of Brookhaven. No parent need fear placing a daughter under the care of these godly men and women. The fact is, I became so enthusiastic over the college property, work, and the general conduct of the affairs pertaining thereto that it is hard for me to know just where to stop in giving my impressions of what I saw and heard.

God bless abundantly the energy and enterprise of Bro. Chambers, who is giving his entire time to the prosperity of the school. May he realize his fullest expectations, for which he is wisely and prayerfully planning every day!

Robt. Selby.

Hazlehurst, Miss., March 23, 1898.

From the Work.

Rev. J. M. Johnston, Mooringsport, La.: "We think the Mooringsport charge and the preacher are doing well in the way of improvements on the parsonage lot. All the debris on the parsonage lot caused by the cyclone last fall is cleared away, and our yard nicely filled in, and our nice and neat parsonage looks home-like now. Our church at Mooringsport will soon be repaired and given a new coat of paint; and then the beautiful grove in which the church stands just on the bank of the beautiful Caddo Lake, we will have quite a delightful scenery, and surely the preacher will feel at home with this kind people. Besides this, our new church at Blanchard will soon be done, and the voice of the brethren is for a Bishop to come and dedicate our new church. With all these prospects before us, shall we not have a gracious revival of religion? I think this is needed above everything else and now we want to begin to sing and to continue to sing. Lord, we want more religion, for this is the one great need of this portion of the Louisiana Conference. We hope the brethren will pray for us, and come and help us when we invite them."

Rev. G. D. Purcell, Half Way, La., March 21, 1898: "The first Quarterly Conference for Wesley circuit, Shreveport district, Louisiana Conference, was held at Wesley, March 19 and 20. Bro. Sheppard, the presiding elder, was on hand and preached two good sermons, and left a blessing with us all. What a noble Christian gentleman and minister he is! We all thank God for his coming among us. I am resolved to live a better life and try harder to do my whole duty as a young pastor. This is my first year as a pastor. I have the salvation of fallen humanity at heart. Pray for me, dear brethren. We have had a glorious time during the first quarter, and I hope and pray we shall improve every quarter. The circuit made the best financial report it has ever made at any first Quarterly Conference."

Rev. W. L. Anderson, P. C., Chester, Miss., March 18, 1898: "We have just closed a five days' meeting of great power. The very first was a sweet service, characterized by the presence of the Holy Spirit with both pastor and membership. The interest increased to the last service. Rev. R. M. Evans, of Ackerman, came over and did the preaching after the first day (Sunday). This man of God has a deep, real experience in truth and verity. He is truly an able expositor of the distinctive doctrines and experience of 'the people called Methodists.' Why can't men of eminent piety, and especially acute insight into scriptural doctrines, always declare the great and wholesome doctrine of Christian perfection without emphasizing the controverted points? Bro. Evans has the happy tact of preaching a full-orbed gospel without being drawn aside into offensive statement. The results of the meeting were several converted and reclaimed and the church much edified."

Rev. R. A. Breland, P. C., Roxie, Miss., March 21, 1898: "With your permission I will give a brief report from Roxie charge. This charge consists of four small towns on the Y. and M. V. R. R. running from McNair to Knoxville, a distance of just twenty miles. Our membership is about 300. We own a fairly good house of worship at McNair, Hamburg and Roxie. We are now building a real nice house of worship at Knoxville, at which point we have never owned a church-building before. Our building here is near completion, and when finished will be quite an addition to the town. There are a great many good, kind people on this charge, some of whom are very spiritual. I have received many tokens of kindness and friendship since my lot has been cast with this people. On Friday, the eleventh, we had quite a pounding. Ladies came from different parts of the circuit bringing all kinds of dainties and delicacies as well as an abundant supply of substantial groceries. After partaking of a delicious and bountiful dinner prepared by the above-named ladies, we all engaged in song and prayer together, after which we were left all alone to think and praise God for the tokens of love. This reception was given on the arrival of the new mistress of the parsonage. May the blessings of God rest in great abundance on this circuit!"

Rev. W. J. O'Bryant: "Please allow me space in the columns of your most excellent paper to say a few words in reference to my people and work this present Conference year, also to tender my heart-felt thanks to the many friends who ministered to us in the sad hour of affliction. I reached my work on the first day of January, and found a kind and hospitable people, who gave me a hearty welcome to their homes, and found at Strongs one of the most comfortable parsonage homes I've seen at all in the country; well furnished, with everything from a hand towel to a cook stove—the cook stove furnished brand new by the P. and H. M. Society on this work. The Home and Foreign Mission Societies on the work are doing well, and while we have had no special 'storm,' there has been almost a constant income of good things to the preacher and his family, in the way of meat, lard, sugar, coffee, chickens, turkeys, butter and eggs—in fact, a vast variety too tedious to mention. Many thanks to the kind people who have been so careful to look after our comfort. The people on the Prairie circuit are few in number, but large-hearted and kind. I feel sure the collections ordered by the Conference will all come up in full, without some providential interference. May the Lord bless us with a gracious revival this Conference year, send great peace and prosperity to his Zion, and save us from pestilence and war! The sickness of my son-in-law, Mr. R. W. Allen, who died recently at Cockrum, Miss., in DeSoto county, called me from my work two weeks. I have returned with his widow, my daughter, and two little orphans, to raise without the assistance of a companion. May the Lord give her grace to train them for heaven, where they may have a reunion with him who was a kind husband, loving father, a good citizen and faithful to his church. To the many friends of Cockrum and Hernando I tender my heart-felt gratitude, praying God's blessings upon them for their many deeds of kindness and warm words of sympathy and assistance rendered in this sad hour of affliction. Pray for us, and may the Lord bless you in your labors of love for the good of Zion."

RURAL HILL CHARGE.

This work might be properly called the "Preacher Breaker." I mean by this that probably more young preachers have served this charge than any other in our recollection. From Bro. A. J. Foster's beginning to the present year there has been but one or two experienced men on this work. Furthermore, this good people have not heretofore received the good name they deserved. Poverty is no disgrace, and, as a rule, this people are good livers and very kind to their boy preacher. Our first quarterly meeting was held last Friday. Bro. Oakley preached an excellent sermon and presided over my first quarterly meeting. I have long since learned that the boy preacher needs those beautiful lines we learned years ago, "Try, try again." The first or the twenty-first failure should not discourage us in this great work. All ye preachers, pray for us. E. B. Freeman, P. C.

REVIVAL IN BILOXI.

We have just closed what several of the oldest residents of this place term the most remarkable revival ever known in Biloxi.

After my return from Conference there was a noticeable increase of interest in spiritual matters, evidenced by larger congregations and by conversions and accessions at nearly every service.

The preaching for the past ten days has all been done by Dr. Inman W. Cooper. He is deeply spiritual, and his eloquent appeals powerfully affected the congregations, in which were represented all denominations in this place and every class of people. At times the church was packed, and many had to be turned away. On Sunday night children sat around the pulpit and around the altar railing, while crowds stood in the isles and at the door. A similar crowd was present when we closed Tuesday night.

Every day cottage prayer meetings were held by a band of fifteen or sixteen consecrated women.

The singing was conducted by Rev. D. L. Mitchel, who is a "power" in a meeting. Few men can equal him in prayer and in the earnestness with which he devotes himself to the Master's cause. Such local preachers as he have ever been invaluable in the history of Methodism.

Miss Stella Harkness presided at the organ. This young lady as an organist has made a record of which she has just cause to be proud. At all times, whether at preaching or prayer meeting, she is at her post doing faithful work.

There has been very little, if any excitement, during these services, and the work done seems to be genuine and lasting.

There have been forty applications for membership, and the conversions and reclamations have been estimated at about one hundred. C. F. Emery.

March 19, 1898.

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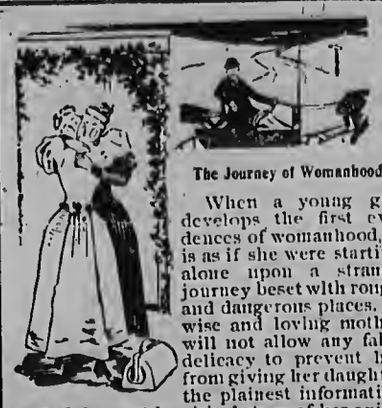

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THURSDAY, MARCH 31, 1898.

I would not enter on my list of friends,
Though graced with polished manners and fine sense,
Yet wanting sensibility the man
Who needlessly sets foot upon a worm.
—Cowper.

Simplicity of manners and taste is the most desirable thing in the world.—Mrs. Dinnies.

Great hearts alone understand how much glory there is in being good.—Jules Michelet.

If you do not love your life work, you can make yourself do so by diligent, well directed effort.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—George Horne.

Make use of the present. Fill every moment with some good. It is useless to cry over lost opportunities.

Talents are best matured in solitude; character is best formed in the stormy billows of the world.—Goethe.

God may not give us an easy journey to the Promised Land, but he will give us a safe one.—Andrew A. Bonar.

Whoever fails to turn aside the ills of life by prudent forethought, must submit to fulfill the course of destiny.—Schiller.

The man whom the world calls a lucky man is one who has the ability to see and the will-power to utilize golden opportunities.

I do not know any class more needing the best direct personal influence of the best civilization than the criminal.—C. D. Warner.

Poverty and hardships have lifted many a man to fame and a noble career who would have accomplished nothing had ease and affluence been his inheritance.

Never confide your secrets to paper; it is like throwing a stone in the air; and if you know who throws the stone, you do not know where it may fall.—Pedro Calderon.

To say "no" is the heart's greatest veto power. It is of more importance and of far more significance than that exercised by any mayor, governor or president.—Rev. J. Fred Heisse.

You can help your fellow men; you must help them; but the only way you can help them is by being the noblest and the best man that is possible for you to be.—Phillips Brooks.

Sweet satisfaction comes to those who try, no matter how humbly, to be earthly providences to the poor and helpless, and gild their mite with the gold of charity, before it is laid up where thieves can not break through and steal.—Louisa M. Alcott.

No proverb is more untrue than the one which says, "A bad beginning makes a good ending." Once in a while such a thing occurs, but ordinarily the good ending has a good beginning. The young man who thinks it well to "sow wild oats" as a preparation for a noble career is listening to one of the devil's biggest lies.

THE WANING OF SECTIONALISM.

Sectional animosity, like prejudice, dies hard, for both are largely nourished by that ignorance which avoids rather than searches for the truth. A contest of the nature and extent of the late Civil War is naturally followed by intense bitterness and hatred between the parties thereto, nor would it be reasonable to expect such feelings of hostility to cease all at once. The history of every such struggle shows plainly that the restoration of confidence and friendliness between the sections once at war with each other is a thing of slow accomplishment, being often retarded by ignorance and demagogueism.

Though difficult of realization in a country like ours, with so many varied and conflicting interests, a spirit of patriotism and national unity is the one thing needful, so far as the stability of our government and the perpetuity of our republican institutions are concerned. There has been in the past, as everyone knows, excess of crimination and vilification of the South and the North by fire eaters on both sides. Far too many on each side of Mason and Dixon's line have done their best to keep the fires of sectional animosity burning; but, in our humble judgment, the majority of people of both sections have for a long time entertained kindly feelings toward each other and have been animated by a common spirit of patriotism.

We are inclined to believe that though worsted in the cause for which they fought so valiantly, the people of the South have, as a rule, been readier to lay aside passion and prejudice than their victors have been. Northern leaders have repeatedly expressed skepticism as to the loyalty of Southerners to the Union, and as to the genuineness of their manifestations of a fraternal spirit. In spite of such utterance it is becoming more and more apparent that there is a closer sympathy existing between the two sections than ever before.

Several recent occurrences have demonstrated that though petty differences may survive, we are a united people, having common interests and common aims. When was there ever a more remarkable outburst of patriotism and expression of national unanimity than we saw displayed in Congress, a few weeks ago, when both Houses without one single dissenting voice promptly passed the military appropriation bill providing for the expenditure of fifty millions of dollars in view of impending war with Spain! In thus looking after the honor of the nation and in making provision for the better protection of her interests, sectionalism was for once forgotten, and party lines went for nought. The politician gave place to the statesman, and every representative proved himself to be a most ardent unionist.

Close upon the heals of this action of Congress have come the offers of numerous Confederate officers and thousands of Confederate soldiers to fight for the Union in the event of war between Spain and the United States. Such offers nearly took away the breath of some partisans in the North, and this unsolicited expression of patriotism has elicited the warmest applause and admiration all over the country. It is now evident that in case of an outbreak with Spain, no section of the Union would support the Union more heartily than the South. Should no war occur, the effect of recent disclosures of Southern sentiments of loyalty and fraternity will be to bring the North and the South closer together.

It is not to be expected that Northern people would pay as high tribute to the genius of our Southern generals as do our own people, but, as sectionalism vanishes, there is larger appreciation on the part of those who once wore the blue of the splendid character and prowess of Lee and Jackson and other Southern heroes. The lofty eulogy bestowed upon Gen. R. E. Lee by President E. Benjamin Andrews, of Brown University, in his recent lecture in this city, is another striking proof of the fact that sectional prejudice has had its day, and that there are in the North men of ability who are ready to render due honor to greatness, no matter in what locality it may appear. Such broadness of view and kindliness of spirit can but exercise a most wholesome influence upon the people of every section. Would that there were more such broad-minded men. We pity the Southerner who can see but little greatness and grandeur in the character of Abraham Lincoln and other Northern leaders.

It is peculiarly fitting and fortunate that just at this time when sectional differences are being forgotten, and a spirit of fraternity pervades the land, Congress should have acted favorably upon the just, but long-delayed claim of our Publishing House, representing the largest Protestant denomination in the South. The assistance and sympathy given us in this matter by the Bishops and leading ministers and laymen of the Northern Methodist Church (with the exception of one or two narrow-minded bigots), should not soon be forgotten, and will do much towards more closely uniting the two great branches of Methodism. The present seems to be "an era of good feeling." God grant that it may continue!

As the lamented Senator L. Q. C. Lamar once said in a public speech regarding the people of the North and the South: 'If we knew each other better, we would love each other more."

". . . Sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.
. . . . . .
"Sail on, nor fear to breast the sea!
Our hearts and hopes are all with thee,
Our hearts and hopes, our prayers and tears,
Our faith triumphant o'er our fears,
Are all with thee, are all with thee."

AT PLAQUEMINE.

By invitation of the enterprising pastor, Rev. J. B. Kent, we lectured on Wednesday, the sixteenth, at Plaquemine. We had a fair audience, who seemed to be quite appreciative of the lecture. The proceeds went into the parsonage improvement fund. Bro. Kent has made important improvements on the parsonage since his pastorate began, less than three months ago. As usual, he is full of plans for the up building of Methodism. In Plaquemine, as in most towns in South Louisiana, Catholicism is the dominant ecclesiastical force, and this being the case, our church finds it impossible to make as rapid progress as in those regions where Protestantism is in the ascendency. Plaquemine is widely known on account of the important work carried on there by the United States government. For the past three years an annual appropriation of $350,000 has been expended there in the construction of locks for the purpose of making Bayou Plaquemine and its connecting streams navigable without making the adjacent lands subject to overflow. It will take a similar appropriation for two or three years more to complete the work. These locks, it is said, will open up to navigation streams aggregating at least fifteen hundred miles in length, all running through a region of almost fabulous fertility.

We had the good fortune to be domiciled with Bro. J. C. Conkling, the government engineer who has charge of the construction of these locks. To him and to his estimable wife we are indebted for many highly appreciated courtesies. We also enjoyed the generous, warm-hearted hospitalities of Bro. Kent and his excellent wife. Bro. Kent is in favor with his people, and is doing whatsoever his hands find to do for the advancement of our cause.

AT SOPHIE NEWCOMB COLLEGE.

By invitation of the Alumnæ Association, we gave a lecture on Monday night last in the spacious auditorium of Sophie Newcomb College. As is known to most of our readers, this is an institution of high order founded in this city a few years since through the munificence of the noble woman whose name it bears. It has magnificent buildings, is admirably equipped, and has a very fine faculty.

We deem it an honor to have been invited by its alumnæ to occupy its rostrum. Although we transcended the conventional time-limits, the entire audience gave the very closest attention from start to finish, and seemed pleased with what they heard.

Bishop Galloway preached a grand sermon on Jeremiah to an immense audience in Central Church, Meridian, on Sunday, March 20. He preached at night in the West End Church. No man can draw a larger audience in Meridian than the gifted and eloquent Bishop Galloway.

NEW BOOKS.

THE TESTIMONY OF THE LAND TO THE BOOK; or, The Evidential Value of Palestine. By Rev. David Gregg, D. D., pastor of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. Author of "The Heaven Life," "Our Best Moods," etc. 52 pages. Boards, 35 cents. New York: E. B. Treat & Co., 5 Cooper Union.

This is a very fascinating and instructive little book, and will do no little to strengthen the faith of those who read it in the divine origin of the Bible. The author brings out some striking facts about Palestine made known by recent archæological explorations, which wonderfully confirm the truth of the Sacred Record. Discoveries in Palestine resulting from excavation and investigation, while much less numerous than those recently made in Egypt and Babylonia, are equally as marvelous, and yet greater wonders are expected in the near future. In presenting the corroboration of the Book by the Land the author treats, first, of "the voices from above ground"—i. e., the land in its physical features; and, secondly, of "the voices from underground." The claim is made, and pretty well substantiated, that as the Bible is a "world book," so Palestine is a "world land," a noted scientist being quoted as saying: "There is not another spot on earth where so much of nature is focused as in this little corner. You have alpine cold and torrid heat. Here are all the animals, birds, insects, plants, shells, rocks, of all zones." Dr. Gregg significantly terms the geography of Palestine a "fifth gospel." There are few Bible readers who would not be interested and profited by a perusal of this volume.

THE CONVERSION OF CHILDREN. By Rev. Edward Payson Hammond, M. A., author of "Little Ones in the Fold," "The Better Life," etc. Paper. Price, five cents, postpaid. James H. Earle, publisher, 178 Bromfield street, Boston.

This little pamphlet discusses in a very earnest and interesting way the importance and desirableness of labor for the early conversion of children, cites numerous instances of such conversion, answers the oft-repeated question, "How early may children be led to Christ?" brings out the fact that, as a rule, children make the most steadfast Christians, and also points out the measures to be employed in this work. Quite a number of thrilling incidents and striking illustrations are given. The pamphlet before us is an abridged edition of a larger work bearing the same title, issued in this small, cheap form in order to be as widely circulated as possible. In the prefatory note it is said that many of the books have gone to missionaries of various societies, and that in return touching letters have been received expressing gratitude for the encouragement and help the book gave them in leading children to Jesus.

THE SUFFRAGE ORDINANCE.

It would be scarcely possible to conceive a Democratic Constitutional Convention lending itself to a more undemocratic plan than that which the Constitutional Convention of Louisiana has just adopted by a large majority.

If there could have been devised a more undemocratic scheme than to create a hereditary class of voters—a class who shall possess the franchise not because of any compliance of their own with the suffrage requirements, but only because they are the sons and grandsons of those who were entitled to vote before 1868—we should like to be informed where and how it could be devised. If there be any one thing more than another on account of which we on this side of the Atlantic have poked fun at our British cousins, if there be one thing more than another on account of which Britishers themselves have been given to finding fault with their government, it is the existence of heredity in legislation, which has been immemorial in their House of Peers, and which we are now about to imbed in our Constitution.

It were bad enough that we, a democratic people, should turn to a monarchy for any principle of self-government, inasmuch as we have prided ourselves for over a century on broader, more liberal and more popular ideas and practices of government than anything known to a monarchy; but that, in turning to take a leaf out of monarchy's book for our self-government, we should adopt the most objectional feature of legislation that exists under a monarchy, is almost incredible.

And that such an anomaly should stand in a democratic country is out of the question. In spite of the fiat of the Convention—that a person may vote and help make the laws in this State because of the fact that he has had a franchised father or grandfather, in utter regardlessness of what the person himself is or has or does—the people of Louisiana will send the undemocratic, hereditary, House of Peers principle sky-high before it shall have got comfortably settled in our organic law.

And the Privileged Foreigner is just as objectionable as the privileged son of his father.

On what conceivable grounds of reason or of justice is it that the naturalized foreigner, without education and without property, should be placed ahead of the native-born, unpropertied illiterate? Is the illiteracy of the Italian, the Hun or the Portuguese a higher qualification than the illiteracy of the Louisianian, that the illiterate Italian or Hun or Portuguese should be admitted to the franchise and to a share in the government of this State, while the illiterate American is excluded from the franchise and a share in the government? What virtue is there in foreign illiteracy that it should be placed on a higher level than native illiteracy, that it should be accorded privileges which native illiteracy is denied?

In drafting an organic or other law, if there are any little favors to be granted, it is generally understood that they shall be granted to the people of the country—to the people who have been born in it, who have grown up with it, who have helped make it what it is, and who take a pride in it. The Constitutional Convention has gone on the very opposite tack. They have decreed that what trifles of favors are to be given, are to be given in preference to the lately come aliens—to men who have been born and reared elsewhere, who have not grown up with the country or in any way helped to advance its interests, but who, on the contrary, the moment they have made their paltry pile in this land of plenty, will turn their backs on this country never to see it more. These are the men whom the Constitutional Convention, in its wisdom, has thought fit to put over the heads of Americans born in the matter of suffrage privilege. And never surely has a more un-American scheme obtained the imprimature of an American body of legislators!

The Times Democrat said yesterday that not only did it object to and protest against the embodiment of such undemocratic and un-American suffrage plans in the organic law of this State, but that it would continue to protest and to agitate against them until they had been repealed. We repeat the same thing to-day. The Convention, letting itself be led by the nose by a clique of politicians, may, contrary to advice and remonstrance from every side, write these absurd and unjust sections in the new Constitution, and may go hence in the belief that in doing so they have "done the State some service." We tell them that it is not so. We tell them that they are missing a grand opportunity of benefiting the State and winning credit for themselves. Instead of compiling and adopting a suffrage plan that would materially help the good government and further the prosperity of Louisiana, they are paltering with the interests of the State for the advantage of scheming politicians.

And scarcely will they have adjourned when their unrighteous work will begin to crumble. The people of Louisiana will not have it; the matter will be attacked, as it should be, in the courts, and as no intelligent person, not blinded by prejudice, can doubt the section's flagrant unconstitutionality, its fate before the Supreme Court is not subject to doubt.—Times Democrat.

Good for the Times Democrat! We hope it will make good its promise to keep up the fight. We hope also that every secular paper in the State will take part in the fray. The agitation ought to be kept up until the infamous work of the present Convention shall be undone. We do not believe there is another State in the Union where it is possible to get together a set of men who would put such provisions in the organic law of the State. Moreover, we do not believe there is another State that would long tolerate such legislation. And we do not believe Louisiana will. The people have spoken in thunder tones already in condemnation of the monstrosity. We believe that within less than five years the people of the State will rise in the might and majesty of a noble manhood and put an end to this contemptible piece of political trickery.

NOTES.

The postoffice address of Rev. W. W. Moore is Woodville, Miss.

***

Everything is moving on smoothly and hopefully on the Shreveport district.

***

"Gilderoy" will commence a meeting in a few days at Minter City, with Rev. W. M. McIntosh to assist him.

***

We invite special attention to the article on our first page, anent "Mormon Tramps," from the pen of Dr. J. W. Rush.

***

In keeping with his record, Rev. C. M. Hull is doing fine work on Washington circuit. Indications are that he will have a decidedly prosperous year.

***

Rev. J. W. Price is carrying on a successful revival at Sunny Side, Miss., assisted by Rev. W. M. McIntosh. At the close of this meeting they will begin at Shell Mound.

***

The article of "Gilderoy" in this issue is the first of a series that will run through several consecutive numbers of the ADVOCATE. We commend the series as worthy of the careful attention of all our readers. Read this first one, and you will be prepared for the second.

***

On last Sunday Rev. J. M. Weems dedicated a new, up-to-date church in Monticello, complete in every respect and paid for. It takes the place of the one blown down by the cyclone that demolished that town a few years ago, and puts Methodism on its feet again in that historic place.

***

We have secured the services of Mr. Elmo M. Massengale as advertising manager. Mr. Massengale has been connected with the Wesleyan Advocate, Atlanta, Ga., for several years, and is a young man of fine business qualifications and of most excellent character. We heartily commend him to our friends and patrons everywhere.

***

Prof. Thomas Carter, of Centenary College, has been elected to the chair of Greek in Tulane University in place of Prof. Hart, recently deceased. We congratulate Prof. Carter on having secured a position so lucrative, so honorable and so fraught with opportunities for doing good. We also congratulate the University upon having secured the services of one so well qualified in every respect to fill the place.

***

Dr. H. W. Featherstun writes: "Mrs. Mary L. Kearney, the mother-in-law of Dr. Andrews, died at the Doctor's home, Tuesday, March 22, and was buried near Flora, Miss., on the following Thursday. Thus passed from us a beautiful life, radiant with the gentler virtues and full of good works. The broken home circle, of which she had been a part from its very beginning, miss the sacred presence so sorely."

Commenting on her death, the Vicksburg Herald says:

This sad news will be received with genuine and general regret in this city, where this estimable lady is so well known and so much beloved. Mrs. Kearney was the mother of Mrs. C. G. Andrews, and with the family of Doctor Andrews, of the Methodist Church, was a resident of this city for several years. Her character was one of unusual beauty, and in every phase of her long life her sweet Christian character shone like a precious jewel on the dark sky of sorrow, or brightened and purified the light of happiness. In losing her, those who are left, as well as the church and the community, have lost one than whom there can be none better, sweeter or purer; but they can look back over her life and learn many a beautiful lesson, and they can look forward and see her in that brighter, better beyond, safe in the arms of Jesus.

[We deeply sympathize with our brother and his family in their sore bereavement.—EDITOR.]

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

AN APPEAL.

The Nowton and Hickory charge, Rev. D. P. Bradford, pastor, is the first to pay the assessment—$100—for foreign missions for this year in full. Bro. Bradford and his good people are to be congratnlated. Let others emnlate their virtuons example.

The domestic missionary box is sadly in need of funds. Urgent calls have already been made on this fnnd for assistance, bnt the response has been necessarily meager. Two or three hnndred dollars within the next ten days wonld enable me to greatly relieve the pressing needs of onr brethren engaged in onr home mission work. Who will be the first to pay his assessment for domestic missions, for this year, in fnll? I await to make the announcement.

B. F. JONES.

A NEW CHURCH.

Work on onr new chnrch is progressing rapidly. The laying of corner-stone was a grand occasion. Estimated over two thonsand people present. Eighty Masons in fnll regalia in procession, headed by the McComb City band. Ex-Governor John M. Stone, Most Worshipfnl Grand Master of Mississippi, delivered address and laid the corner-stone in dne and ancient form. Col. J. L. Power, Grand Secretary, presented needs of the Protestant Orphans' Home in Natchez and received $33 10. Bishop Galloway disappointed the vast mnltitnde. My "beloved," Rev. J. M. Weems, D. D., the presiding elder, proved himself a present help in need and snfficient for the demands of the occasion. He surpassed himself.

After the ceremonies at the church the procession returned to the Masonic Hall, whore a bonntiful dinner was provided. J. A. B. JONES.

EPWORTH LEAGUE STATE CONFERENCE.

ATTENTION, EPWORTH LEAGUERS!

Comparatively few Leagnes have heeded the request of onr Committee on Entertainment that yon send names of delegates. We wish to know who are coming, that we have good homes procnred in advance for everyone. The first day of April is at hand, and but few Leagnes have answered. Please attend to this at once. The opening day, April 14, will soon be here, and we wish to be ready for you. Write at once to

MISS SALLIE SMYLIE,
Chairman of Com. on Entertainment.
Meridian, Miss.

THE MISSISSIPPI CONFERENCE SUNDAY-SCHOOL CONVENTION

Will be held in Meridian, April 12 All Sunday-schools are requested to send delegates. Pastors, superintendents, and other Sunday-school workers are cordially invited to attend and take part in discnssions. Send yonr names at once to Rev. F. Keen, Meridian, in order that rates may be provided. For a copy of the program address the nndersigned. HENRY G. HAWKINS,
Sec. S. S. Board.
Meridian, Miss.

SAMPLES MAILED FREE.

FIFTY THOUSAND TRIAL PACKAGES OF DR. BLOSSER'S CATARRH CURE TO BE SENT FREE TO APPLICANTS.

We have given away 50,000 trial packages of Dr. Blosser's Catarrh Cure to persons afflicted with Colds, Catarrh, Bronchitis, Asthma, Deafness, etc., and now offer another 50,000 packages absolntely free. If the first package does not convince you of its cnrative properties, yon will have been at no expense; if it benefits you, yon will gladly order a month's treatment at $1 00. We are willing to take all the risk, knowing that the medicine will do.

This remedy was discovered by Dr. J. W. Blosser, M. D, the well-known evangelist. It is a harmless, pleasant vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cnres the worst cases of Catarrh. To wish the free package, write at once to Dr. J. W. Blosser & Son Sample Dept., Atlanta, Ga., mentioning the NEW ORLEANS CHRISTIAN ADVOCATE.

NOTICE.

It is due to Bro. J. E. Buck's inquiry for me to say, as treasnrer of Board of Missions of the North Mississippi Conference, that my book showed that Abbeville circnit is credited with $34 80 for foreign missions and $10 for domestic missions.

W. S. SHIPMAN.

Holly Springs, Miss.

A WORD OF ADVICE

TO THOSE COMING TO ALASKA OR THE KLONDIKE GOLD FIELDS.

One thing shonld be impressed npon every miner, prospector or trador coming to Alaska, to the Klondike, or the Yukon conntry, and that is the necessity for providing an adequate and proper food snpply. Whether procnred in the States, in the Dominion, or at the snpply stores here or fnrther on, this must be his primary concern. Upon the mannor in which the miner has observed or neglected this precaution more than npon any other one thing will his snccess or failnre depend.

These snpplies must be healthfnl and shonld be concentrated, bnt the most careful attention in the selection of foods that will keep nnimpaired indefinitely nnder all the conditions which they will have to enconnter is imperative. For instance, as bread raised with baking powder mnst be relied npon for the chief part of every meal, imagine the helplessness of a miner with a can of spoiled baking powder. Bny only the very best flonr; it is the cheapest in the end. Experience has shown the Royal Baking Powder to be the most reliable and the trading companies now uniformly supply this brand, as others will not keep in this climate. Be snre that the bacon is sweet, sound and thoronghly cured. These are the absolnte necessities npon which all must place a chief reliance, and can under no circumstances be neglected. They may, of conrse, be snpplemented by as many comforts or delicacies as the prospector may be able to pack or desire to pay for.—From the Alaska Mining Jonrnal.

A book of receipts for all kinds of cookery, which is specially valnable for nse npon the trail or in the camp, is pnblished by the Royal Baking Powder Company, of New York. The receipts are thoroughly practical, and the methods are carefnlly explained, so that the inexperienced may, with its aid, readily prepare everything requisite for a good, wholesome meal, or even dainties if he has the necessary materials. The matter is in compact though dnrable form, the whole book weighing but two onnces. Under a special arrangement, this book will be sent free to minors or others who may desire it. We would recommend that everyone going to the Klondike procure a copy. Address the Royal Baking Powder Co., New York.

MERIDIAN LEAGUE CONFERENCE.

Meridian is getting ready for the grand Epworth League Conference of Mississippi. The programme will be printed this week. The railroads have given ns most liberal rates; one fare for the ronnd trip—i. e., half-fare—pay fnll fare coming and nothing to return. Let ns have a large attendance. Come, praying for the presence of the Holy Ghost.

H. W. FEATHERSTUN.

EPWORTH LEAGUERS, TAKE NOTE.

The Transportation Committee of the Mississippi State Epworth Leagne Conference have succeeded in getting a roduced rate of one fare for round trip on the following roads: Mobile and Ohio, K. C., M. and B., N. O. and N. E., Alabama and Vicksbnrg, and A. G. S. The M. and C. will sell tickets at one and one third fare, certificate plan. As yet we have not succeeded in getting a rate from the I. C. System, but think that they will make one fare ronnd trip rate.

J. H. LEDYARD,
Chair'n Com. Transportation.

It has always been a mystery why so many people suffer from chapped hands when Salvation Oil will onre them at once.

Epworth League.

BY H. N. HARRISON.

TOPIC FOR APRIL 3—"THE PRECIOUSNESS OF SALVATION." I. PET. i, 18-21.

1. The redemptive price of man was the blood of Christ. He assumed our place on the cross. When the just Judge demanded satisfaction of hnmanity, our Elder Brother cancelled the debt. Neither angel nor archangel was eqnal to the emorgency. Finite cancellation, as by man, or silver and gold, or angel, could not meet the claim. The law demands, not partial payment, but complete satisfaction. Who, then, was eqnal to these things bnt Christ? (Gal. iii, 10-14.)

2. Our redemption, therefore, having been pnrchased at an infinite price, its preciousness can not be measnred in terms of comparison either in this life or in the life to come. Under this great redemptive scheme life and immortality are bronght to men. There is no death for those who desire life; no darkness for those who desire light; no sin for those who desire holiness. Christ, who made the atonement for ns, has made possible for ns these gracions benefits:

3. Repentance nnto life. This is the gatoway into the Christian life. The sinnor pnrsned by his sins may take refuge through this way of escape. There is no other door through which he may enter into the kingdom of heaven. This is the gate ajar. (Luke xiii, 2 5; Acts iii, 19.)

4. Regoneration—the second birth—follows after gennine repentance. It is a radical work, being a birth. It is wronght by the Holy Ghost himself. It may be instantaneous, or in a measnre gradual. Though it is but the beginning of the heavenly life, it is a distinct and complete work in itself. It forms an epoch in heart history. (John iii, 3 7.)

5 Entire sanctification, or the life more abnndant, called also the "rest of faith," is the Christian's endnement, or eqnipment, for service. Jesus calls it the baptism with the Holy Spirit. (Acts i, 5.) The hundred and twenty Christians in the upper room received this pecnliar power "suddenly," in a moment of time, on Pentecost (Acts ii, 1-4). Peter declares that it is for all (Acts ii, 14-18, 37-39). Paul earnestly prays that the Thessalonian Christians might be sanctified wholly and preserved blameless in this state till the coming of Jesus (I. Thess. v, 23) That he does not mean regeneration by this passage is clear from the fact that he is addressing those already regenerated (I. Thess. i, 1-10).

6. Glorification shall take place at the close of our Christian pilgrimage. If we snffer with him, we shall also be glorified together (Rom. viii, 17). Our glorified bodies will possess resnrrection powers. When Jesus rose from the dead, his body possessed new and extraordinary powers; he appeared and disappeared suddenly and instantly. When the disciples were assembled together in a closed room, every door being shut fast, he startled them by penetrating through the walls and saying, "Peace be unto yon!" In the act of breaking bread with the two disciples at Emmans, he vanishes ont of their sight (Luke xxiv, 30, 31). Having led the disciples out to the Mount of Olives, close to Bethany, he rose from the earth and ascended into heaven, defying the law of gravitation. We shall be like him (I. John iii, 2). "I shall be satisfied when I awake with thy likeness" (Ps. xvii, 15). Our vile body shall be fashioned like unto his glorions body (Phil. iii, 20, 21). "We shall hnnger no more, neither thirst any more. We shall rnn and not be weary; and sorrow and sighing shall flee away" (Rev. xxi, 4). The benefits which will come to all who accept this great redemption, are incalonlable. The possibilities of grace are without limit. Those who limit the power of God with reference to salvation from sin in this life dishonor the promises of God and mistake the power and scope of the gospel (Eph. iii, 20; I. Cor. ii, 9).

AMERICA'S GREATEST medicine is Hood's Sarsaparilla, which accomplishes wonderful cures of blood diseases when all other medicines fail to do any good whatever.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

STILL COMING IN.

Since my last report the following ministers and laymen have sent in their contributions for the church in Mississippi City: Revs. Robt. Selby, W. T. Beall, C. C. Evans, Bro. I. E. Breland and wife, Miss Irene Ramsay (Ramsay, Miss.), and Mrs. L. M. Lum (Rocky Springs Miss.). Accept the gratitude of my heart, dear friends, and still let the dimes roll in from every point of the compass except due south.

G. R. ELLIS.

FOR COUGHS, ASTHMA AND THROAT DISORDERS "BROWN'S BRONCHIAL TROCHES" are an effectual remedy. Sold only in boxes.

IMPORTANT.

I have a copy of Minutes of the Methodist Conferences annually held in America, from 1773 to 1813, inclusive. A book of 612 pages, substantially bound, covering the first 40 years of Methodist history in this country.

I want to sell this book and apply the entire proceeds towards paying off mortgage on parsonage here. The church is in danger of losing a fine piece of property, and I am anxious to do all I can to prevent that. Who will make me an offer? DAVID LEITH.

East Florence, Ala.

I STARTED WITH $3.50

And Made $215 the First Month

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We've travelled together, my Bible and I,
Through all kinds of weather, with smile or with sigh,
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my psalm.

We've travelled together, my Bible and I,
When life had grown weary, and death e'en was nigh,
But all through the darkness of mist and of wrong
I found thee a solace, a prayer or a song.

So now, who shall part me, my Bible and I?
Shall Ism, or schism, or new lights who try?
Shall shadow for substance, or stone for good bread,
Supplant its sound wisdom, give folly instead?

Ah, no, my dear Bible, Revealer of Light,
Thou sword of the Spirit, put error to flight,
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

—Guardian.

PERSECUTION OF CHILDREN.

It seems very strange that children can be persecuted in their own homes. One never associates the sweet name of "mother" with anything that could savor of persecution, and yet there have been, and perhaps there are now, mothers who do not seem to have that love for their children that we associate with the beautiful type of motherhood. Augustus J. C. Hare, in the story of his life, shows us an unknown and most fortunately a rare type of motherhood.

Mr. Hare's contributed reminiscences have a mission of warning to all educators. The very fact that he dwells with exaggerated bitterness upon this dreary period of his life is in itself a lesson against the blue-laws theory of child misery. His mother regarded him from infancy without maternal affection, for she turned the care of him immediately over to others. Esther Maurice, an aunt by marriage, seemed to be his care-taker much of the time during his childhood. She it was who ordered his pet cat to be hanged because she "felt it a duty," and religiously forced the child to do whatever was the most disagreeable thing on every occasion "to mortify the flesh." Surely his mother, knowing these facts, if she had had a mother-love in her heart, would have taken her boy away from such a life. Such a training reminds one of a father who deliberately disappointed his children purposedly, arguing that as their lives would be full of disappointments when they grew up that it was well to have them get used to them while they were children. That our children need discipline of different kinds we all know, but occasions come often enough without our making them for the express purpose.

It is very necessary that our children should early learn to be a law unto themselves. And the teaching of this most essential lesson should be done wisely and with great consideration and kindness. We should show them when disappointments and troubles come how to bear them bravely, and that victories gained at such times show the makings of heroes and heroines. The sympathy of the loving father and mother may thus throw a brighter light over the shades that gather in the child's heart in the hour of disappointment. Nothing should be done to stir up bitterness that will make the way to victory harder and more hedged in for them. What an invaluable blessing to a child is a wise father and a wise mother! Care-takers and guides who have learned to gain the victories over themselves, and know how to help their children.

Children are very quick to know when they are unjustly blamed and dealt with. Children's sorrows are very real and burdensome to their young hearts. Many dear little ones have cried themselves to sleep because of being misunderstood by those who should have shown them the way out of their sorrows, instead of causing bitterness to come into their hearts, making a twofold burden for them to bear. There is nothing of such great importance, mothers, as to know your

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children's characteristics and how to treat them wisely. It will bring you in better results and more satisfactory ones than leaving the little ones with servants to join Clubs for the study of "Ologies" and "isms."

What a holy, sacred hour of child-life is the bed-time hour! What a blessed privilege that the mother can gather her little ones about her knee to offer the evening prayer!

A dear little child said, "We're so happy when it is bed-time and mamma goes with us to our room, and we all kneel down to tell to God our good-night prayer."

Yes, dear mothers, we know the arms so often ache, that the feet are weary, and the heart oftentimes faint, but be faithful to your sacred trust of motherhood.

Don't let injustice, impatience and unwise judgment in your dealings with them get the mastery over you. Do you ask, "How can we be true, good, wise mothers?"

A dear old mother once said: "When I was a young mother I had a great deal of work to do and my family of little ones was quite large. I wanted to be faithful to the trust God had given me, and every morning before the family were awake, I used to go up to the 'Mount of Vision,' and take counsel of the Great Helper. It was in my little clothes closet, the only place I could ever be alone. None of the family ever knew that it was my 'Mount of Vision.' Years after those children by their Christ-like lives showed to others that the visits of that mother in the early morning, to that 'Mount of Vision,' had been greatly blessed to them."

—Susan Teall Perry, in The Evangelist.

KEEPING YOUR OWN COUNSEL.

It is an old saying among schoolboys and college men that the fellow who keeps his mouth shut is always the big man; that he who deliberately says little quickly wins for himself the name for wisdom. Such statements are quite as true in the outer world to a certain degree as they are in college and school. The pith of the matter is that if in any way you arrive at a position of any importance, the less you talk to everyone the more credit you receive for care, for thoughtfulness, for sound, well-considered opinions. Here is nothing which urges a boy to have no opinions or to never express them; and in fact this "wise silence" at school and college as often, perhaps, covers up an empty mind as it does the wisdom of Solomon. There is, however, a good rule to follow, which may be given briefly, to the effect that it is well to say little until you have thoroughly made up your mind, and then not to hesitate in your statements. The temptation of the average man is to express some opinion at once, but if that is changed later, the full force of the final opinion is lost.

Let others do the wrangling. Your opinion will have all the more influence if you come out strong with it at the close of the discussion, when not only are the others considerably in doubt as to what they do want, but you have also had the advantage of hearing many sides of the case.

That is to say, that in your daily behavior toward the others in school it is well to keep your "talk" in reserve. It is a habit easily acquired, and one that in the end works both ways. It adds both to the value of your advice, because the advice is better considered, and it gives the advice an added value so far as others are concerned, because when you only say a little that little has the more consideration.

—Harper's Round Table.

DON'T GIVE UP.

Sorrow came to you yesterday and emptied your home. Your first impulse now is to give up and sit down in despair amid the wrecks of your hopes. But you dare not do it. You are in the line of battle and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing. Holy interests would suffer should your hands be folded. You must not linger even to indulge your grief. Sorrows are but incidents in life and must not interrupt us. We must leave them behind while we press on to the things that are before.

Then God has so ordered, too, that in pressing on in duty we shall find the truest, richest comfort for ourselves. Sitting down to brood over our sorrows, the darkness deepens about us and creeps into our heart, and our strength changes to weakness. But if we turn away from the gloom and take up the tasks and duties to which God calls us, the light will come again and we shall grow stronger.

When all our hopes are gone,
'Tis well our hands must still keep toiling on for others' sake;
For strength to bear is found in duty done:
And he is blest indeed who learns to make
The joy of others cure his own heartache.

—J. R. Miller, D. D.

PERSISTENCY WINS.

Persistency is characteristic of all men who have accomplished anything great. They may lack in some other particular, may have many weaknesses and eccentricities, but the quality of persistence is never absent in a successful man. No matter what opposition he meets, or what discouragements overtake him, he is always persistent. Drudgery can not disgust him, labor can not weary him. He will persist, no matter what comes or what goes; it is a part of his nature: he could almost as easily stop breathing. It is not so much brilliancy of intellect or fertility of resource as persistency of effort, constancy of purpose, that gives success. Persistency always inspires confidence. Everybody believes in the man who persists. He may meet misfortunes, sorrows and reverses, but everybody believes that he will ultimately triumph, because they know there is no keeping him down. "Does he keep at it—is he persistent?" This is the question which the world asks about a man. Even a man with small ability will often succeed if he has the quality of persistence, where a genius without it would fail.—Selected.

A California paper is responsible for the following: The lecturer inquired dramatically: "Can anyone in this room tell me of a perfect man?" There was a dead silence. "Has anyone," he continued, "heard of a perfect woman?" Then a patient little woman in a black dress rose up at the back of the auditorium and answered: "There was one. I've often heard of her, but she's dead now. She was my husband's first wife."

Hygiene.

THE LAWS OF HEALTH.

We wish that our pastors could take a "course" of medical instruction when preparing for the ministry. A preacher acquainted with the healing art can do good to men's bodies and win their hearts. There is dense ignorance even among the intelligent classes concerning the laws of health, not to say anatomy, physiology, and the pharmacopea. The pastor would protect himself and his people from many an ill. We knew a scientific person of highest position, who was grievously injured in the war, yet kept himself in fair condition by knowledge of medicine. He was verging on seventy, with use of only one lung, nevertheless he held death at bay while very energetic in his calling. Keeping in touch with remedies and diseases has helped this writer to abort many a grave menace, and to escape more than once death itself.

The people need instruction as to maladies, medicines and the structure and functions of the human body. In a word, a series of lectures on the laws of health delivered from our pulpits would serve a wise and merciful purpose.

Let us illustrate. It is known that bad drinking water contains the germs of certain fevers, particularly that plague of the rural sections—typhoid fever.

Water may be "cold as ice" out of a deep well, clear as crystal, sweet as dew, yet deadly. The "well in the yard" costs lives. The ground around a dwelling becomes in a few years very "rich" and poisonous. The refuse mixes with the soil and charges it with active malignant germs. In time these viewless and venomous microbes get into the water supply—the "well," or the "spring at the bottom of the hill." Remember that human beings will infect the soil around their dwelling. We know doctors who will never touch a drop of water while visiting certain families. A well "at the kitchen door" is convenient, saves labor. It means sickness—death.

We consulted a scientific physician of New York as to the location of a residence. He gave opinions. Let your house sit on a hill, a gravelly soil, "poor place," with water running off from it. Locate in regard to water—a spring. The spring ought to be a quarter of a mile away, far from any habitation. Pipe the water to your house. Get abundant supply. Let your sewer pipes run down the hill in the opposite direction from the spring. Carry your sewerage far away where it can be utilized in garden or crops. Flush out your drainage track. Use copperas (very cheap) in the closets. Let your stables be below your dwelling and as far as you can from it—one to two hundred yards. If you must have a "well," dig it a good distance. Have no dwelling, stable, farm yard near it. Use a windmill to draw the water. Let it flow in a pipe to the dwelling. Death is in the well by the kitchen.

We have known a town noted for fevers turned into a sanitarium, winter resort, by sinking artesian wells which get the supply from currents too deep for local contamination. Such wells have improved the health at West Point, in this State, and the regions around about.

"It costs too much." Put the cost by the side of the doctor's bill, the suffering of a long illness, the corpse of child, wife, mother. Better live in a log hut than drink polluted water. The prime question is pure water. Mark you, the tongue or nose can not judge the character of the water. It may taste and smell "all right," yet a poison. These are settled facts.

It costs to be ignorant or stingy in matters of health. Let the pulpit and press inculcate these laws of hygiene.—Richmond Christian Advocate.

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OBITUARIES.

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NUGENT—DENNIS OLIVER NUGENT WAS born Sept. 19, 1849, in the parish of Rapides, State of Louisiana, of Matthew and Julia Ann Nugent; was married Oct 24, 1876, to Miss Virginia Taliaferro, of Evergreen, La., and died Dec. 3, 1897, at his home near Milburn, Avoyelles parish, La. He joined the M. E. Church, South, during a protracted meeting held by Bro. John F. Wynn at Liberty Chapel, Grant parish, in July, 1871. His conversion was so bright that it appeared that his countenance and whole being was changed, and to the day of his death he maintained the integrity of his character and purity of his life. He served the church almost twenty-two years as steward and Sunday-school superintendent. Reared in a pious home, his father being a class leader, his life of usefulness is not a surprise. His death was tragic, he being caught in a cotton gin. He was cut in a great many places, but just before he died he recognized the writer, and, in answer to a question, he signified his trust in the Savior. Truly, in the midst of life we are in death!

Bro. Nugent leaves a wife and seven children to mourn his loss. He was buried at White Chapel Church, Sunday, Dec 5, 1897, a large concourse of friends being present.

May God comfort the bereaved ones, and raise up one to carry forward his work in the church! H. S. JOHNS, Pastor.

MCREE—Mrs. BETTIE A. MCRAE died March 7, 1898, at her home near Peelsville, Copiah county, Miss. She was the daughter of Mr. Wm. and Mrs. Susan Beacham. Her father died when she was eight years old; her three brothers, two of whom are living, were younger. In 1860 she joined the Methodist Church at what we now call old Sweet Water Church during a protracted meeting, Rev. R. A. Sibley being pastor. She was married to Mr. F. M McRee, Oct. 4, 1866. Her two sons—one a physician, the other a lawyer—with her husband and aged mother, were the inmates of her home. She was a model woman, and kept a model home.

Probably her last formal visit was to look after the sick at the parsonage. Her pastor did not have a truer or better friend. Hers was an intelligent and consistent piety. In her last illness she suffered much, but was patient, and died in bright expectation of the future.

We buried her in the cemetery at Bethel Church, where her membership was held, and her near kindred were at the funeral except one son, who was too unwell to be present. We commend the bereaved to the grace of God. We are confident there will be a happy reunion in heaven. C. MCDONALD.
Caseyville, Miss.

BLACKWELL—Bro. J. W. BLACKWELL, son of B. M. and H. S. Blackwell, was born near Mill Hill, Miss., Nov. 6, 1872, and died in Memphis, Tenn., March 6, 1898.

Bro. Walter joined the Southern Methodist Church at Mill Hill in August, 1893; Bro. J. A. Huggin, pastor; Bro. A. J. Jones, assistant, doing the preaching.

He had just secured business in Memphis; had been from home only about three weeks. He died suddenly; was sick but a short time, I suppose, of congestion. He was brought home, and Tuesday, the eighth instant, was laid his remains in the silent tomb to wait the resurrection, "when all that are in their graves shall come forth."

Bro. Walter is the first of a large family to pass over the river and rest under the shade;" but while the cloud of sorrow is over the home, and fond hearts are aching, sadly bereft, the clouds are rent and the star of hope is lighting the gloom with the happy expectation of a glorious meeting beyond this vale of tears.

May this affliction help to work for all the saved a far more exceeding and eternal weight of glory! J. H. SMITH.

MCCOY—Sister McCoy (nee Smith) was born in Monroe county, Tenn., in 1838, and died in Yazoo county, Miss., on March 1, 1898. She was brought to Mississippi by her parents when quite young, so she was a Mississippian the most of her life. She was happily married to Mr. D. L. McCoy in 1858. Her husband died during the Civil War. She joined the Methodist Church when about sixteen years of age, and lived a consistent member until death. She was sick fourteen months, during all of her afflictions she was never heard to murmur, but was always submissive to the will of God. She was ready for the summons, and could say, "Lord, thy will be done." She was a useful nurse, and was always ready to go where duty called her. The door of her was always a welcome visitor to her home. All who knew her loved her, and those who knew her best loved her best.

May God help loved ones to endeavor to imitate the example that she set before them, and remember that their loss is heaven's gain! Her pastor, W. A. TAMRY.
Free Run, Miss.

HANCOCK—Died at the old home near Chunkshoma, Marshall county, Miss., Bro. A. W. HANCOCK, in the fifty-sixth year of his age.

Bro. Hancock was living alone at the old home where he was raised, having never married. He was a Confederate soldier, and a more valiant son the South did not have to defend her warm hearts and sunny land of fruits and flowers and happy homes. He was a good citizen, a consistent member of the Southern Methodist Church. But all the warfares of earth are ended with him now, and he has gone to the church triumphant.

One brother and many other relatives and friends will miss him here. May they all meet in the happy home of the blessed!
J. H. SMITH.

WHITE—The following resolutions were adopted by the Quarterly Conference of the Abbeville charge, Feb. 26, 1898:

Whereas, Our all-wise and loving heavenly Father has seen fit, in his wise providence, to call from labor to rest our deceased brother, Dr. W. DEE WHITE, who was one of the first members of the Abbeville Church in its organization, and from that time has acceptably filled prominent official positions, and was a most consistent and active member and liberal supporter of all its institutions; And, Whereas, The community has lost a most excellent physician and liberal, public-spirited man, the family its stay and support, the widow a kind and loving husband, the children a thoughtful and indulgent father, and all a warm-hearted Christian friend; therefore, be it

Resolved, By the first Quarterly Conference of the Abbeville charge, Opelousas district, Louisiana Conference, M. E Church, South, Feb. 26, 1898, that, by the death of Dr. White, the M. E. Church, South, and especially the Abbeville charge and community, sustain a great loss.

Resolved, That, as a church, we bow in humble submission to the divine will, and will revere the memory and emulate the virtues and Christian character of our deceased brother.

Resolved, That we tender the sorrowing family and loved ones our heartfelt sympathies, and pray the abiding presence of the Comforter with them in this, their great bereavement. JNO. A. MILLER, for Com.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Jesus Christ takes a world of pains in the making of a first-class Christian. Sometimes he applies his pruning-knife so that every branch of his vine may bring forth more fruit. Knives are made to cut, and sometimes our loving Master's knife cuts deep. So does the sculptor's chisel. Before the sculptor's eye there rises a certain ideal form which he desires to bring out of the marble, and he does not ask the marble's permission to apply either chisel or hammer. Before our Master's eye there is an ideal of what you and I ought to be, and if he can correct our faults, and develop our graces, and increase our influence for good, and make us better Christians, he does not hesitate to use sharp instruments. "Whom I love I chasten," and the literal meaning of that word is to cause suffering. The Master has a great many places for his gold where he refines it. May you not be in just one of those places now? If so, then it is the best place for you.—Theodore L. Cuyler, D D.

BEWARE OF OINTMENTS FOR CATARRH THAT CONTAIN MERCURY,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co Testimonials free.

Sold by Druggists; price, 75 cents per bottle.
Hall's Family Pills are the best.

Now that so many of our readers are entering on a new Conference year, it seems in place to say, by way of gentle reminder, that ministerial success can not be altogether gauged by the size of the congregation, or the salary, or even by the number of converts reported, or the amount of benevolent money raised. For all these things may be affected by influences quite beyond the control of the toiler. He who seems to human eyes to fail may really succeed, according to the heavenly estimate. To do one's best with utmost conscientiousness, severely faithful, not sparing labor, lavish of self, loyal to all one's light, dead in earnest for the glory of God and the good of men—is not this success, no matter what comes of it? It is something open to all, whether in large stations or small.—Zion's Herald.

Oftentimes the little things you do don't seem of much account. But they are. One Spring morning a little boy planted a single seed in a bank of earth. It grew, budded, and blossomed into sweet blue violets unseen by the child planter. It also seeded, and the seed fell out upon the bank of earth, and the next Spring more violets grew; and so for years, increasing every season. The boy, grown a man in a foreign land, desired to visit his childhood's home. When he saw the bank of violets he remembered how, years before, he had planted there a single seed. "Can it be," he said, "that all these have sprung from the single seed I planted? I will never waste a single seed"—English Exchange.

Let the peace of God rule in your hearts.—Col. iii, 15.

There is a peace that will enter there if you do not thwart it; there is a Spirit that will take possession of your soul, provided that you do not quench it. In this world we are recipients, not creators. In obedience and in gratefulness, and the infinite peace of God in the soul of man, is alone deep rest and repose.—F. W. Robertson.

It seems wonderful that God should make his work to be dependent upon human co-operation, but it is true. Jesus could do no mighty work in his own country because of the unbelief of the people. How often have we made his power to help us ineffectual by our failure to co-operate with him.

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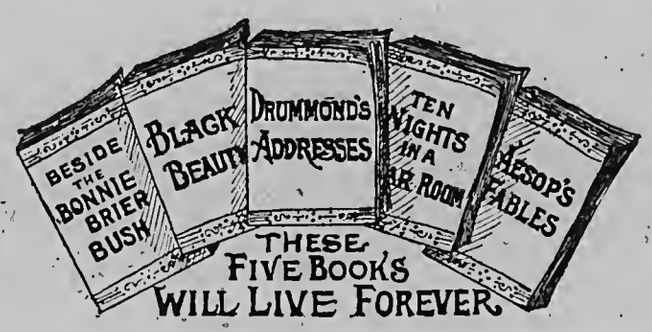

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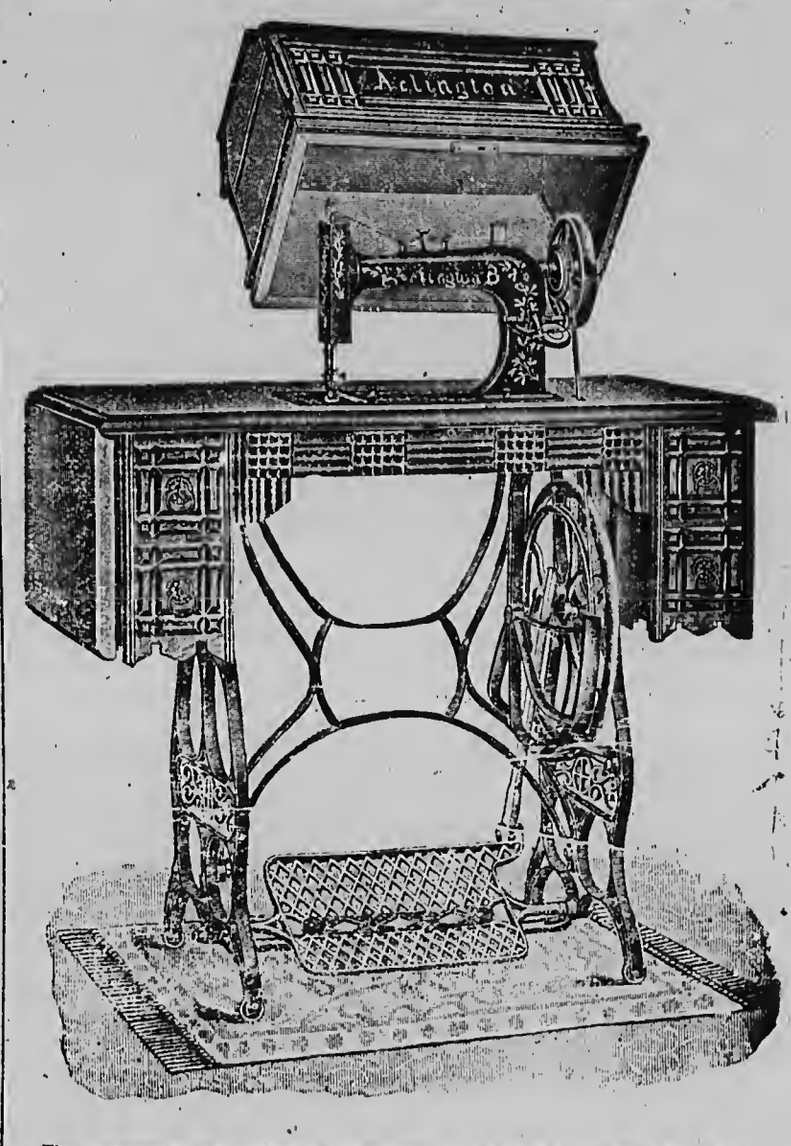
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

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NEWS OF THE WEEK.

DOMESTIC.

Orders were issued on Friday to have all warships painted black, a color that is better adapted to hostilities because the vessels will not afford as good a target.

An attempt is being made in Boston to raise $50,000 for a dormitory for the girl students at Radcliffe College, Harvard University's annex. President Eliot favors it.

The damages in Ohio from the heavy rains and overflowing rivers will amount to millions of dollars. At Zanesville and Hamilton some lives were lost. In other towns many homes were swept away.

In a message sent to Congress by the President, he says that the "Maine" was destroyed by the explosion of a submarine mine. He asks that Spain be given a chance to make proper reparation voluntarily.

Women are to the fore in educational matters in Colorado. Out of the 59 counties in the State 27 have women superintendents of schools, and every School Board has one or two women members.

The governors of Massachusetts and New York are requested to direct their naval militia to assume charge of the monitors assigned for the protection of the harbors of Boston and New York in conjunction with land forces.

Rabbis in Baltimore, in order to encourage attendance at the synagogues on the part of young people, have decided to decline to officiate at the weddings of couples who had not previously attended synagogue with some degree of regularity.

Baltimore is macadamizing her suburban roads by labor of the inmates of the House of Correction. Last year she paid $9000 per mile for macadamizing suburban roads. With convict labor she does it as well at a cost of $1000 per mile.

Last week the twin battle-ships, "Kearsarge" and "Kentucky," were launched from the ways at Newport News, Va., where the gigantic hulls have been in course of construction for more than a year past. Owing to the war fever which prevails, there was an unusually large and enthusiastic crowd in attendance, and the greatest interest was manifested in the ceremony.

The National Woman's Christian Temperance Union took an emphatic way of indorsing the water christening of the warship "Kentucky" and to congratulate Miss Bradley upon her strength in resisting Kentucky blandishments to follow tradition. When the young sponsor left Washington for Newport News she was met at the depot by committees from the district, national and world's Unions, who presented her with flowers, and in a warm eulogy thanked her for her stand for white ribbon principles.

All of the Southern senators and members who are called in consultation by the President remark upon the calmness and conservatism he has displayed in dealing with the Spanish question. He invoked their aid in carrying out the purpose of the administration, of which he gave an intimation. Mr. McKinley particularly laid stress on the necessity for deliberate action by Congress after the "Maine" report was submitted in order that the plans of the administration might be put into effect before any decisive action was taken by Congress. He expresses a desire to prevent war, but wants it understood that the country would be ready for that event and wished to put the United States in such a position before the world that their course would be justified on priacicples of right and humanity.

The court of inquiry, appointed to investigate the cause of the "Maine" disaster, has reported that the loss of the battle-ship was due to an outside explosion. The State Department, by direction of the President, has cabled United States Minister Woodford, at Madrid, to notify the Spanish government of this conclusion. Members of the Cabinet stated, after a meeting, that the discussion was of a grave character, and that never since the wrecking of the "Maine" has the situation seemed so critical. The Spanish government has cabled officially to Washington that the Spanish naval commission holds the disaster to the "Maine" to be of internal origin. The government of Spain, it can be stated positively, is not disposed to turn back the flotilla now proceeding from the Canaries, and would be disinclined to consider a suggestion from this government tending to interfere with the disposition by Spain of her own naval forces. War preparations on an unprecedented scale are being hurried to completion by War and Navy Departments, and the country is practically on a war footing.

FOREIGN.

The Mormons are pushing their propaganda very actively in Belgium. At Liege they have opened a large hall, and have five missionaries working on the simple-minded peasants of that province.

The failure of the sugar bounty system in Europe to stimulate the production of beet sugar at paying prices, has forced the growers to look about for other means of improving the condition of their industry.

On Sunday there occurred in Spain the general elections for members of the Cortes. As this was the first election since the advent to power of the Liberals under Sagasta, the result was looked forward to with considerable anxiety. The triumph of Senor Sagasta will make the chances of peace between Spain and this country much better. Assured of a supporting Cortes the Spanish Premier will feel freer to negotiate on broad lines and will not hesitate to make concessions he would not have dared to entertain for a moment a week ago.

The old reliable remedy for cough, cold, croup and sore throat, Dr. Bull's Cough Syrup, should be kept in every home.

MISSISSIPPI CONFERENCE.

RATES TO SUNDAY-SCHOOL CONVENTION.

The M. and O. R. R. has granted the following rates to the Sunday-school Convention: April 12—One fare for round trip. April 13—One and one-third fare by certificate plan.

Tickets of both kinds good for return until April 18. Similar rates and limit are expected upon the other roads.

HENRY G. HAWKINS,
Sec'y S. S. Board, Miss. Conf.

Meridian, Miss., March 28, 1898.

A WARNING TO MEN AND BOYS!

DYING FROM CIGARETTE SMOKING!

A doctor writes to the editor of the Banner and Herald that a sixteen-year-old boy in Michigan City, Ind., is dying at his parents' home from excessive cigarette smoking.

His eyes are congorged and face bloated, with the tremors of death and suffering depicted upon his every expression, and is constantly kept under the influence of chloroform to appease his great agony and distress, and can last only a few days longer at the best. This sad spectacle of human suffering and ultimate death from tobacco poisoning is causing intense excitement in all circles here.

It is only another warning crying out against the use of tobacco and rum, poison that destroys soul and body.

Note—A paper recently stated that the Kentucky Assembly has passed a bill prohibiting the sale of cigarettes throughout the State.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—SECOND ROUND.
(In Part.)

Gloster	Apr. 9, 10
Liberty	16, 17
Galloway	23, 24
Percy's Creek	30, May 1
Woodville	1, 2
Jefferson Street	7, 8
Wesley Chapel	8, 9
Nobo	14, 15
Kingston	21, 22
McNair	28, 29
Belle Grove	June 4, 5
Brandywine	11, 12

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

JACKSON DIST.—SECOND ROUND.

Tranquil, at Zeigler ville	Apr. 2, 3
Sharon, at Lone Pine	9, 10
Yazoo circuit, at Short Creek	16, 17
Benton, at Union	23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Braadou	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—SECOND ROUND.

North Kemper, at Mt. Pleasant	Apr. 2, 3
West End—Meridian, Wed., 7:30 P. M.	6
Winchester, at Spring Hill, Fri. A. M. and P. M.	8
Wayne, at Mt. Pleasant	9, 10
Waynesboro and State Line, at S. S.	
Sun. P. M. and Mon. A. M.	10, 11
Pachuta, at Adams Chapel	16, 17
De'ville, at Bethel	23, 24
Enterprise at Stone Wall	30, May 1
Energy, at State Line	28, 29
Matherville, at Andrew Chapel, Sun. P. M. and Mon. A. M.	29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

VICKSBURG DIST.—SECOND ROUND.
(In Part.)

Rolling Fork, at Redwood	Apr. 16, 17
Port Gibson	23, 24
Meyersville, at Beulah	30, May 1
South Warren, at Wesley Chapel	7, 8
Vicksburg—Crawford Street	14, 15
South Vicksburg	14, 15
Utica, at Cayuga	21, 22
Warren, at Wesley Chapel	28, 29

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—SECOND ROUND.

Patterson	Apr. 2, 3
Jeanerette	9, 10
Indian Bayou, at I. B.	16, 17
New Iberia	23, 24
Prudhomme	30, May 1
Lake Arthur	7, 8
Franklin	14, 15
Abbeville	21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Cheniere	25, 26

H. O. WHITE, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Bayou Sara, at New Hope	Apr. 2, 3
Jackson	3, 4
East Baton Rouge, at Deerford	9, 10
Zachary	16, 17
Meadows and Antioch, at Meadows	16, 17
Port Vincent, at Mauropas	18, 19
Plae Grave, at Cooper Chapel	21, 22
Ponchatoula, at James Chapel	23, 24
Baton Rouge—Second Church	May 1, 2
Baton Rouge—First Church	1, 2
St. Helena, at Center	7, 8
Amite City, at Tangipahoa	10, 11
Franklinton, at Pleasant Valley	14, 15
East Feliciana	21, 22
Live Oak, at Bethel	22, 23
Clinton, at Clinton	28, 29

The District Conference will convene in Clinton, May 26, at 10 A. M. The opening sermon will be preached Thursday, at 11 A. M., by Rev. N. J. Roberts. Let me urge all the preachers, delegates and recording stewards to come to stay over through Sunday (it being the fifth Sunday).

R. W. TUCKER, P. E.

ARCADIA DIST.—SECOND ROUND.

Lalaeville, at Brushwood	Apr. 6
Calhoun, at Indian Village	18
Vernon, at Long Straw	19
Homer, at Arizona	23, 24
Lisbon and Summerfield, at L.	30, May 1
Downsville, at Willhite	6
Farmerville, at Ebenezer	7, 8
Ruston	10
Simsboro, at Simsboro	11
Bienville, at Ebenezer	14, 15
Haineville	29
Valley	21, 22
Minden	23
Onachita	28, 29
Gansville	28, 29
Arcadia, at Tulip	11, 12

B. T. CREWS, P. E.

Arcadia, La.

SHREVEPORT DIST. SECOND ROUND.

South Bossier, at Haughton	Mar. 31
North Bossier, at Emma	Apr. 2, 3
Benton, at Ben'on	4
Cadilo, at Keachie	9, 10
Many, at Holly Grove	16, 17
Fort Jessup, at Zwolle	23, 24
Pleasant Hill, at P. H.	30, May 1
Robeline, at Provencal	3
Shreveport—First Church	8
Shreveport—Jordan Street	15, 16
Red River, at Knox Point	17
Grand Cane, at Stonewall	21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtle	June 4, 5
Wesley	11, 12
Cousbatta	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Bunkie and Big Cane, at Bay Hills	Apr. 2, 3
White Chapel, at Bayou Claire	2, 3
Pineville, at Fellowship	9, 10
Natchitoches, at Ragan's Chapel	16, 17
Olla and Centerville, at Pollock	23, 24
Columbia, at Bosco	30, May 1
Spring Creek	7, 8
Dry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26-29. Opening by Rev. H. Armstrong, May 26, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach W. J. Roberts, Robt. Raudle, R. S. Isbell. For Admission on Trial—J. A. Parker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. SKIPPER, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

Kossoth circuit, at Pleasant Hill	Apr. 2, 3
Blue Springs circuit, at Liberty	9, 10
New Albany circuit, at Union Hill	16, 17
Ripley and New Albany, at Ripley	23, 24
Ripley circuit, at Marvla	Thurs. 26
Jonesboro circuit, at Browns	Thurs. 28
Corinth circuit, at Gains	30, May 1
Goutown circuit, at Guntown	Thurs. 5
Saltillo circuit, at Allen's Chapel	7, 8
Booneville circuit, at Asbury	14, 15
Belmont circuit, at Liberty	Thurs. 19
Brown's Creek circuit, at ——	21, 22
Marietta circuit, at Blythe Chapel	28, 29

ABERDEEN DIST.—SECOND ROUND.

Prairie circuit	Apr. 2, 3
Verona and Nettleton	9, 10
Montpelier	16, 17
Aberdeen circuit	23, 24
Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	19
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

West Point station	Apr. 2, 3
Brooksville circuit	9, 10
Columbus circuit	16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrange circuit	21, 22
Shuqualak	28, 29
Tibbee	June 4, 5
Winatonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Apr. 2, 3
Greenwood station	9, 10
Valdeu circuit	16, 17
Winona circuit	23, 24
Carrollton circuit	30, May 1
Indianola	7, 8
West	14, 15
McNutt	21, 22
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. STONE, P. E.

MARRIAGES.

CALHOUN—BUCHANAN.—At the residence of the bride's brother, Mr. D. R. Buchanan, near Powell, Miss., March 17, by Rev. W. J. Dawson, Mr. G. H. Calhoun to Miss Teonie Buchanan.

HUTSON—BREWER.—At the parsonage in Gallman, Miss., Saturday, March 19, at 2 P. M., by Rev. W. M. Williams, Mr. J. W. Hutson and Miss L. M. Brower.

HOLMES—GREENWOOD.—At the residence of the bride's father, Mr. Greenwood, Hattiesburg, Miss., March 23, 1898, by Rev. Isaac L. Peebles, Mr. W. A. J. Holmes to Miss Ellen R. Greenwood.

GATLIN—TOLBERT.—At the residence of the bride's father, Mr. Polk Tolbert, near Gloster, Miss., March 23, 1898, by Rev. M. M. Black, Rev. Henry A. Gatlin, of Tryus, Miss., to Miss Belle Tolbert.

EVERITT—VINSON.—At the residence of the bride's father, Mr. S. H. Vinson, Wednesday, March 23, at 3 o'clock P. M., by Rev. P. H. Howse, Mr. J. C. Everitt, of Smith county, Miss., to Miss Fannie E. Vinson, of Rankin county, Miss.

NOBLIN—TIBBS.—At the residence of the bride's brother-in-law, Mr. Gen. Palmer, near Clarksburg, Miss., March 15, 1898, by Rev. Paul D. Hardin, Mr. J. Q. Noblin, of Rankin county, to Miss Florence Tibbs, of Scott county.

BROWN—BASS.—At the residence of the bride's parents, near Dobson, Miss., March 23, 1898, by Rev. Paul D. Hardin, Mr. J. H. Brown to Miss Lina Bass, all of Rankin county.

MARSHALL—STEWART.—At the residence of the bride's parents, Neshoba county, Miss., Jan. 12, 1898, at 3 P. M., by Rev. D. Scarborough, Mr. W. H. Marshall to Miss Ida Stewart.

HESTER—KING.—At the residence of the bride's parents, Calvert, Miss., Feb. 24, 1898, at 12 M., by Rev. D. Scarborough, Mr. A. E. Hester to Miss Maggie L. King.

JONES—TUCKER.—At the residence of the bride's parents, Java, Miss., March 16, 1898, at 8 P. M., by Rev. D. Scarborough, Mr. R. H. Jones to Miss Mattie Tucker.

For constipation, sick headache, stomach and liver troubles, and all derangements of the digestive and assimilative organs, Ayer's Pills are of inestimable value. Sugar-coated and pleasant to take, they are always reliable, and retain their virtues in any climate.

PROGRAMME.

The first Annual Convention of the Sunday-school workers of the Mississippi Conference will be held in Central Church, Meridian, Miss., April 12-14, 1898.

TUESDAY—7:30 P. M.

Convention called to order Tuesday, April 12, at 7:30 P. M., by Rev. C. G. Andrews, D. D., who will deliver a short address on, "What We Ought to Do at This Convention."

"Music and Love," No. 9—By the Primary classes of the four Methodist Sunday-schools of Meridian.

Address of welcome—Miss Sallie Smylie, Meridian.

Response—Mrs. A. F. Watkins, Vicksburg.

Address on Intellectual Qualifications of the Teacher:—R. H. Barr, Vimville.

What Methods Sunday-schools Might Well Adopt from Day School Systems—by Prof. J. C. Fant, Supt. Meridian Graded Schools.

WEDNESDAY—9 A. M.

Advantages of Loyal Sunday-school Army Plan—D. S. Harmon, Supt. West End, Meridian.

Report of Sunday-school Board—Rev. J. Wilson Brown, Pres't, Terry, Miss.

Work of Sunday-school Board—Rev. H. P. Lewis, Carthage, and Rev. F. M. Keen, Meridian.

Children's Day, last year and this year—Rev. J. Wilson Brown, Terry, and R. M. Cameron, DeSoto.

Importance of District Sunday-school Conferences—Paper by Rev. G. S. Harmon, Lauderdale.

Influence of Sunday-school work on the family, the church and the world—An address by Rev. T. L. Mellen, Canton.

WEDNESDAY—2:30 P. M.

How to make the Sunday-school attractive—Rev. J. T. Nicholson, Shubuta.

Habits of Lesson Study at odd moments, and how formed—Paper by Miss Lula T. Hawkins, Hattiesburg.

How may the art of talking to children be cultivated?—Mrs. A. F. Watkins, Vicksburg.

Twenty minutes illustration of how to conduct the teachers' meeting—L. P. Brown, Meridian, in charge.

Advantages of the written quarterly examination—Heard Ledyard, Meridian.

WEDNESDAY—7:30 P. M.

"How to get the pupils to study the lesson"—John A. Lewis, Meridian; Capt. S. B. Watts, Meridian; Geo. W. Monroe, Meridian; Mrs. C. L. White, Meridian.

"How to get all the children to sing"—Paper by P. A. Lindroso, Wesson.

Jesus, the model teacher—An address by Rev. H. M. DuBose, D. D., Jackson.

THURSDAY—9:00 A. M.

The system of the Jewish school in Meridian—Rabbi W. Willner.

What we can do to improve the Sunday-schools in the country places—Rev. J. C. Ellis, Middleton, and Rev. R. A. Sibley, Jr., Chunky.

Black-board exercises—W. D. Hawkins, Meridian.

Home department—Supplies distributed and discussion led by Dr. W. B. Murrah, president Millsaps College.

Those expecting to attend are requested to send their names at once to Rev. F. M. Keen, Meridian, in order that homes may be provided. Superintendents, teachers, pastors and all Sunday-school workers are cordially invited to come and participate in the discussion.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

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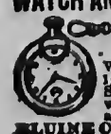

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The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottsville and Gordonsville, the route is through the most memorable battle fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manasses and Bull Run.

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Christian Advocate.

VOL. 45.—NO. 14. NEW ORLEANS, THURSDAY, APRIL 7, 1898. WHOLE NO. 2172

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

ARE YOU DRIFTING?

BY W. C. MARTIN.

Are you drifting with the current
As it gently flows along?
Or resisting all allurements
To a line of conduct wrong?
Spread your sails to catch the breezes,
Setting toward the Beulah land,
And direct your bark according
To the Master's right command.

Are you drifting with the current
Setting from the golden strand?
Or exerting every power
Evil forces to withstand?
Seek and catch the precious breathings
Of the Spirit of the Lord,
And for pilot take the Master
Of the stormy seas aboard.

Are you drifting with the current
Flowing gently, but away,
From the harbor of salvation
To the breakers of dismay?
Lift a cry for help to Jesus,
Stronger than the swiftest tide;
And into the peaceful harbor
You will surely, safely glide.

Communications.

A COLLEGE EDUCATION UNDER CHRISTIAN INFLUENCES FOR OUR GIRLS.

BY REV. H. WALTER FEATHERSTUN, D. D.,
Pastor Central Methodist Church, Meridian, Miss.

(Concluded.)

The notion of too many parents, which expresses itself in their ideals of female education, that the only duty a parent owes to a daughter is to get her married to some man, is heathenish and most degrading to womanhood. When I see a parent reckless of a daughter's education, but anxious to get her "rigged up" and ushered into that misnamed abomination called "society"—I think of the Turk or the Chinaman with his daughter in the market anxious to sell her to any man able to buy—I feel like crying out: "A fair young American girl born of so-called Christian parents, who are very anxious to get rid of her, is for sale—what man with more money than morals will bid?"

I knew a woman with two diplomas from a so-called college begging her bread in the streets of Meridian less than a year ago. She had diplomas, but she had very little education. The superficial education that prides itself on its music, art and French will not avail in the practical struggle of common life to-day. All of our girls can not get music classes; there is very little money in picture-painting, and none at all in jabbering poor French.

This is the very lowest view to take of this matter. There are higher considerations which argue more strongly still for collegiate training for our girls. An educated mother will never consent for her children to grow up in ignorance. The superficially educated mothers of the generation before this gave to the South a generation of uneducated men. The hope we have for a better educated population is the hope for a generation of educated mothers. We owe it to ourselves, our children, our country and our God to foster and encourage the higher education of our girls.

My theme leads me to say that this education must be Christian as well as collegiate, and that means that it must be under the immediate control and direction of the church. The notion prevails in some quarters that it is the business of the church to educate in religion only—to do the work of the Sunday-school and the pulpit, and leave all other educating to be done by the State. This is not God's notion. In the only state he ever organized—the old Jewish theocracy—the church did all of the educating. Her prophets were the presidents of her colleges and the teachers of her lower schools. The very name given in her language to pupils indicates this; they were called "the sons of the prophets." In later times, when there were but few prophets, the rabbis took their place as teachers; hence the learned Saul of Tarsus "sat at the feet of Gamaliel"—i. e., went to a college of which Rabbi Gamaliel was president and principal teacher.

The Christian Church for nearly nineteen centuries has followed her mother's example, making the work of educating part of her glorious mission. Can we of to-day suggest a better plan? After four thousand years of successful experience shall we lightly abandon a policy ordained of God, and take to some wild scheme of a latter-day philosophy?

Two hundred years ago New England adopted a system of public schools which were placed out of the reach of the church, and were fostered by compulsory laws. The result is that her public schools have almost crowded out all church education, for 90 per cent. of her children attend them, while only 10 per cent. attend private or church schools, or do not go to any school. What is the result of this plan tried for two centuries in New England? Prof. Samuel Boyce, in a book published in Boston, confesses: "There is hardly a state or county in the civilized world where atrocious and flagrant crimes are so common as in educated Massachusetts." There is, according to the statistics, six times more crime in proportion to population in New England than there is in the South. This awful demoralization is evidenced by the filthy divorce plague which has devastated so many New England homes in the last fifty years. In Massachusetts there was in 1878 one divorce to every 21.4 marriages; in Vermont, one to every 14; in Connecticut, one to every 10.6; in Rhode Island, one to every 11.8. Romanists allow no divorces. If we count them out of the population, the proportion of divorces to marriages is as follows: Massachusetts, 1 to 14; Vermont, 1 to 12; Connecticut, 1 to 8; Rhode Island, 1 to 8.

In the city and county of Sacramento, Cal., for the year ending June 1, 1883—the year I lived there—there was more than one divorce for every five marriages. California is largely settled from New England, and the same educational system prevails there.

Other and kindred vices follow in the train of this horrible divorce plague. Looseness in the marriage relation brings luxness in chastity. This is an invariable law. In Massachusetts, for the period of eighteen years from 1860 to 1878, divorces increased 250 per cent., and marriages less than 4 per cent.; convictions for crime increased 20 per cent., but convictions for crimes against chastity increased 300 per cent. In California, where I spent over seven years in the pastorate, I was frequently brought face to face with the fact that a lapse in chastity did not exclude a woman from society, but that the mistresses of many of the lordliest mansions had either become mothers before they were wives, or had served a term in the slums.

The question may be asked: Is this awful demoralization in New England and California to be attributed to the educational system prevailing in those sections? New England has given type to California society by giving so many of her people and by being considered a sort of model for younger sections to copy. New England's two centuries of public education out of the reach of the church, where ninety per cent. of all the children are thus trained, bear most positive evidence of the danger of such a system. It is but natural that such results should follow such a system. The child's earliest impressions are its strongest and most lasting. In these days of kindergartens and other infant schools the New England child gets many of these earliest impressions from his teacher. A child's teacher is generally his bean ideal. If that teacher—the child's ideal of man or woman—is irreligious, the child is more than inclined to be so, too, thinking it the more sensible way. If that teacher is an infidel, the child will think infidelity an indication of mental vigor or large learning. The rampant infidelity of New England is fostered by her godless teachers in her churchless public schools. In California I frequently met public school teachers who were positive and outspoken infidels. Some would sneer in their teaching at the selections of Scripture found in the readers.

State education must be unsectarian. It would not do for any denomination to use everybody's money to teach its own sectarian dogmas; hence it must be unsectarian. In striving to be this, it often becomes anti-sectarian, and easily going further, it becomes first unreligious, then irreligious, and finally anti-religious. The Jew says, "I pay my taxes to this school fund, and the New Testament must not be taught;" another says, "I am a New Testament Christian, and do not wish the Old Testament taught my children." There are such. Then another comes in and says, "I am a Freethinker (?), and do not believe in either Testament, so let neither be taught;" and the State accepts this solution of the quarrel between the Jew and the New Testament man, and a like discussion between the Protestant and the Roman Catholic, and the Bible is banished from the public school, and prayer in the school is forbidden.

I do not wish to be misunderstood. The State has been driven to educate because the church has failed to do it. Nothing is more dangerous to the welfare of a State than ignorant voters; hence, to avoid the calamity of ignorant voters, the State is compelled to establish and maintain our public schools, the church having failed to do the work. I am glad the public schools are here, for many are getting some education in them who would get none at all without them. The Methodist Church can not afford to relegate the education of her daughters to the State, nor even to colleges run by any other than herself.

"THE SIGNS OF THE TIMES"—NO. 2.

"Sextus" tells us that "the common law, the perfection of human reason, regulates our social relations; that the common law has its foundation and original in the Holy Bible, and that nowhere is this more clearly exemplified than in the establishment of the legal status of the sexes." In other words, the legal status, or standing, of the sexes is one and the same both in the Bible and in the common law. I may expose myself to ridicule when I say that I do not believe that the common law, as it relates to the legal status of the sexes, is the perfection of human reason; nor is it an exact transcript of the Holy Scriptures on this subject. More: I do not believe that all of the best-trained lawyers hold this view.

Mr. Story says: "In respect to the powers and rights of married women the law is by no means abreast of the spirit of the age. Here are seen the old fossil footprints of feudalism. The law relating to woman tends to make every family a barony, or a monarchy, or a despotism, of which the husband is the baron, king, or despot, and the wife the dependent, serf, or slave. That this is not always the fact is due not to the law, but to the large humanity which spurns the narrow limits of its rules. The progress of civilization has changed the family from a barony to a republic, but the law has not kept pace with the advance of ideas, manners, and customs."

It would seem that Mr. Story was a better reader of the signs of the times than my younger friend, "Sextus." Anyway, they differ very materially about the source of inspiration and information in fixing the legal status of the sexes. Mr. Story thinks many of these laws are the remains of feudalism, as no doubt they are, and "Sextus" would have us believe they were transcribed from the Word of God.

Again: "It is a maxim of the English common law that 'the legal existence of the wife is merged in that of her husband.' This implies that, as against her husband, a woman has no legal rights. This was the law in glorious, enlightened, liberty-loving England until 1870."

"Sextus" evidently thinks that this ought to be the law yet in all enlightened Christian lands, for he grows eloquent in depicting the shame and the disgrace and the real danger that has come in this country because some of the States have adopted statutes whereby the wife can go into court and recover from her husband money honestly due her. "Sextus" reads the signs of the times through feudal glasses fully one thousand years old, and through the same glasses he reads the Word of God. The wife, as a human being, has no legal rights that her husband is bound to regard.

I suppose that "Sextus" knows that within the past forty or fifty years all of the States of this Union have passed laws that are a wonderful improvement upon this maxim of the old English common law. "Sextus" thinks this advancement in recognition of the personal existence and rights of women would grieve the "spirits of the departed sages of the law" who worship at the shrine of "this common law of Baron and Feme."

In regard to the legal status of woman "Sextus" will find some interesting and profitable reading in "Christian Womanhood," by Rev. W. C. Black, D. D., pages 173-183.

God hath ordained "that they twain shall be one flesh," but in too many instances they are no longer twain, but one, and that one the husband alone. The wife has no personality and no rights that the husband is bound to regard. The signs of the times indicate, if I do not misinterpret the signs, that this old feudal and degrading view of the wife's relation to her husband is rapidly passing away in all Christian lands. The women may well take comfort and be of good courage, for the day of their salvation draweth nigh. If the law of love were supreme in the hearts of men, then wives would need no legal enactments to protect them against the wrongs perpetrated upon them by their husbands. The lack of love makes law necessary. "Husbands ought to love their wives as Christ loved the church," and then they would be ready and willing to provide for them, to deny themselves for them, and, if need be, to die for them. Where this is the case it is a small matter and a real pleasure for the "wife to be in subjection to her own husband in everything."

There is no law and no need of law where love is supreme. Principle, high and holy in its nature, takes the place and precedence of law, and men and women do right because they love to do it. This is God's law in relation to the marriage relation, and, indeed, the law that should govern men and women in all the social and business relations of this life.

I am sure no high-minded, great-souled, noble woman wants to be so merged into her husband that, in fact and in form, she would lose her identity, her individuality, and her personality, and yet just such a woman would be proud to be one with her husband in everything if loved and respectfully treated by him as she ought to be.

To my way of thinking the hardest requirement laid on wives in God's Word is, "And the wife see that she reverence her husband." How some good women manage to reverence the husbands they have is more than I can understand. They are too bestial, besotted and brutal to be reverenced by anybody. And yet the common law merges this noble woman into this brutal husband, and counts him everything and the woman nothing. "This is the perfection of human reason." Fie on human reason. I do not believe one word of it.

GILDEROY.

ARIZONA.

BY A. C. G.

The Territory of Arizona is 113 000 square miles in area. It now has a population of 88 000, though it was refused Statehood recently on the ground of its illiterate Indian and Mexican inhabitants. It is estimated that 3,000 will cover these, leaving 85,000 who are educated and progressive. Our soil lying along the Salt, Gila and Verde rivers is very productive, and devoted to agriculture. Much of the Territory is fertile, and only needs facilities for irrigation in order to make many waste places to blossom and yield fruitful harvests. Water is near the surface, and artesian wells, windmills, ditches and dams, capital and increased population would materially change the face of the country, reclaiming much that is now bare and uninviting. Land is cheap, and is sometimes bought or sold in immense tracts. A man bought here last week a grant amounting to 1 509,444 acres for $6,500. Think of paying four cents per acre! This entire tract will probably be utilized as a sheep or cattle ranch.

As a mining country Arizona ranks fifth in its yield of precious metals. It is claimed that the largest stamp and output of copper in the world comes from Jerome, thirty miles above Prescott. The wickedness of the place, the light from the great furnaces, the river of blazing slag, make a gruesome scene, and has caused it to be likened to the infernal regions. Besides copper and precious metals, mica, galena asbestos and borax are found, and some precious stones, as ruby, chalcedony and turquoise. The Arizona ruby is very beautiful and is found in the ant-hills. Onyx is shipped from here to the East to be manufactured into ornamental furniture. Quantities of beautiful sandstone, marble and granite, capable of taking fine polish, of exquisite tints and colors, go from Arizona to the East for ornamental building purposes. These are some of the natural sources of wealth.

The Grand Canon of the Colorado, the Natural Bridge, are some of the wonders. A crater of an old and long extinct volcano can be easily recognized and distinctly seen by travelers from the car window, just west of Ash Fork and south of the railroad. There are more railroads being constructed here now than in any other part of the Union, two of which will run through Prescott.

The locality of this city, once the hiding-place and sure defense of the Indian, abounds in hills, rocks, and chasms in such variety that they could easily conceal themselves, or their escape from an enemy. Here, it is said, not a dozen years ago, Indians lurked behind rocks or trees for exterminating the white settlers. Not a block away from where I now write is the old and original state house, built of logs, and in a fair state of preservation. In another part of the city may be seen Fort Misery, another block-house, where the early settlers were at one time besieged by natives, and where they underwent much suffering and privation until military relief was brought to them. Most of the Indians are now kept on the reservations. The principal of these are the Navajo,* Moqui and Zuni in the north, and the Gila, Salt and White river reservations in the south. The Moqui are distinguished for their superior excellence in blanket-weaving and the finest Indian pottery. They buy their wool, color with diamond dyes, and then charge you as much for weaving as the wool cost—that is, if the wool in the blanket cost ten dollars, you pay an additional ten for weaving. I have seen some that were very beautiful, costing from forty to one hundred dollars. Their pottery is fired, then painted in fanciful designs in white, black, venetian red or yellow ochre; then it is fired again. After that they glaze it and fire again. They all believe in many gods, as the god of rain, of the new moon, of the harvest. The Moqui god of rain is Ormuzd-cachuca, the cachuca being the term for god. The Presbyterians and some other religious denominations have missions among the Arizona Indians.

The whole Territory abounds in archæological treasures. The remains of aqueducts for irrigation in the south, and the cliff dwellings and old forts in this part of the Territory, attest the former existence of a people here superior to the present Indians. Whence they came, or their fate, is as yet undetermined. Two old forts near Prescott are very distinct still, though declared to be hundreds of years old by antiquarians. The cliff dwellings, four or five stories in height, are sometimes marked with finger-prints in the mortar, as plainly discernible as if done only a short while, and yet the accumulation of deposits of dirt and trash on the floors would indicate extreme antiquity. This dry, rare atmosphere has, perhaps, been a potent factor in preserving these marks through so many ages. Bodies that have been buried in the ordinary way have been found here completely mummified. I am told that the Indian and Mexican flesh is so thoroughly permeated with chili (or red pepper) that no living animal would eat their flesh. Many consider this fact and the dry, rare atmosphere the only process of embalming that the mummies have undergone. I saw a child's mummy in the territorial collection here in almost perfect preservation. I was shown also a bowl said to be 1400 years old, of very superior pottery, but not so pretty as that more recently made. Nearly every Indian grave has been rifled by curio fiends, and pottery, mummies, needles, corn, arrows, dolls, cups, and even the bones, have been sold to relic hunters. In the large burying-ground near here every grave is empty, and only the rude circle of rocks is left to mark the spot. Near these graves are hieroglyphics carved on immense boulders that are supposed to record some battle. These would hardly be here but for the fact that the boulders are too large to be handled. Alas! the poor Indian!

*A good and interesting book for boys and girls on Indian lore is "Howling Wolf, or the Trick Pony," by Elizabeth W. Champney.

Selections.

Some one has said that an honest man is the noblest work of God; and taking it in its broadest sense, this is true. There is nothing more worthy of our admiration than a sincere man, who is true to his convictions, who despises duplicity and trickery, and really is what he appears to be. How different from the man whose heart is full of trickery and deceit, who is fair to your face, but ready to betray you behind your back. While we naturally esteem and admire the former, we can not but disapprove and despise the latter. No man can be a good man who is not true, who is not honest, who is not sincere, who is not what he professes to be.—Recorder.

The man who refuses to advance a step toward making friends with his neighbor may imagine that he is as immaculate as his shirt bosom; but anybody can see that he has been handling the old boy's smutty tongs.—Bible Reader.

OPEN THE DOOR.

Open the door, let in the air,
The winds are sweet and the flowers are fair.
Joy is abroad in the world to day.
If our door is wide open, it may come this way—
Open the door.

Open the door, let in the sun:
He hath a smile for everyone.
He hath made of the raindrops gold and gems.
He may change our tears to diadems—
Open the door.

Open the door of the soul, let in
Strong pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door.

Open the door of the heart, let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unaware—
Open the door.

—Author Unknown.

Communications.

REV. REUBEN ELLIS.

BY REV. W. S. HARRISON.

In 1858 I was in charge of the Middleton circuit, Memphis Conference. This circuit was partly in Tippah county, Miss. Next to my presiding elder, Rev. Hudson D. Howell, the Methodist preacher who came oftenest in my view, and made the most lasting impression on my mind, was Rev. Reuben Ellis. He was then about sixty-eight years old, and, I believe, on the supernumerary list.

Mr. Ellis lived near Rienzi, Miss., and all the work of his later life was done in "striking distance" of that place. He was born in North Carolina in 1790; was converted in 1810, and admitted into Virginia Conference in 1814. After traveling some years in Virginia he located and came to Tennessee, where he joined the Tennessee Conference. In a few years he was transferred to the Memphis Conference. Here he labored faithfully, as health and advancing years would permit, till his death. This occurred at his home near Rienzi, April 5, 1868. He was for fifty-four years a preacher of the gospel. Three of his sons, following his example, became preachers.

I remember Father Ellis as an old man, somewhat stooped, of small stature, but active and quick in his movements. In his prime he must have been capable of great labor.

His educational attainments were very meagre. This was constantly manifest by his pronunciation and the structure of his language. But he was endowed with great natural ability. He understood men. His keen insight into human character made him a master of assemblies. He was richly endowed with honest convictions of the truths he preached for the conviction of others. Thoroughly in earnest, voice good, emotions aglow, his ministry was wonderfully successful. It is not surprising that he won a high place in the affections of the people, and that he held it until the day of his death.

Mr. Ellis belonged to a class of preachers who, in the early days of Methodism in this country, with very small furnishing by the schools, did immense service for mankind. They made the wilderness blossom as the rose. Had the pioneers been compelled to wait till the more staid ministries of older ecclesiasticisms had brought to them the shorter catechism or the prayer book, the moral and mental darkness would indeed have become dense. The early Methodist preachers saved the South and West from a season—perhaps, a long season—of semi-barbarism. Those preachers were men of faith. They believed in the Bible; that it was really and truly inspired. They depended on its words to carry conviction to the minds of the most hardened and daring sinners. The texts they used were pulsating with authority. They were glowing missiles thrown out with the strength of conviction, which sent conviction home to other minds. They thundered the anathemas of the law against all offenders. Their denunciation of sin was terrific. The livid eloquence sometimes fairly hissed with the blazes of impending wrath. Then their tones became as tender as a mother's lullaby, and winning as a lover's pleading, as they dwelt on the love which became tragic on Calvary. Such preaching was mental and moral pabulum. It built a church in the wilderness "fair as the moon, clear as the sun, and mighty as an army with banners." They preached Christ, the living Christ, the Savior of sinners. They emphasized the cross. As they were accustomed to say, they "hid themselves behind the cross," and from this retreat, as from a masked battery, they hurled gigantic truths blazing with the energies of life into the very hearts and souls of their hearers. They believed in the living presence of the Holy Spirit. They expected the Spirit to carry the inspired words into the minds of sinners as the beginning of a new life. They looked for convictions, expected men and women to cry out for mercy, believed that souls would be born from above, and they were not disappointed.

These men, many of them working on small capital as to mental training, but with large endowments of faith and religious experience, did a noble work for God and humanity. Keeping abreast with the adventurous pioneers, they established churches in log cabins, mapped out large circuits and immense districts, made their rounds regardless of weather, roads, or bridges. They traveled hundreds of miles and preached from two to six sermons a week, examined classes, catechised the children, and instructed the slaves. In this manner they laid broad and strong the foundations of Methodism. They made possible all her later triumphs. The goodly heritage of to-day is the result of their sacrificing labors. They have left rich materials which should be woven into history to feed the piety and direct the enterprise of the present generation.

RECOLLECTIONS OF WOODVILLE.

Looking at the list of delegates to the General Conference, my attention was arrested by the name of H. B. McGehee, Woodville, Miss. Notwithstanding the presumption in differing from the immortal Shakespeare, "What's in a name?" this name awakened a pleasant train of thought, which here finds utterance.

Howard McGehee, grandson of the noble old Southern gentleman, Judge Edward McGehee! Who does not remember him—genial, yet courtly in manner, so gallant a gentleman of the old South, that the smallest girl could not enter without his rising to offer a seat, and yet so unswerving in devotion to the true and the right, that a mighty host could not shake his integrity or weaken his steadfastness. Needless it seems to portray his Christian character, for is not his memory embalmed in the whole of Southern Methodism? His life, written in Centenary Cameos, is known to all, and he being dead yet speaketh, as well to the church at large, as to the hearts of his loving friends. The Methodist Church in New Orleans and the McGehee Institute in Woodville are lasting monuments of his Christian munificence, and in deeds he will live forever in the memory of recipients of his bounty.

H. B. McGehee is of noble ancestry, great and good, for "He is but half great who is not good." As an attractive little black-eyed boy, he lived in his father's house, a lovely home about six miles from Woodville. In this home, beautified by external surroundings, still more by the genial and hospitable inmates, many were the strangers welcomed within its gates, who found rest and refreshment from this hospitable and cordial host, Mr. C. B. McGehee. He married into the McNair family, a name prominent in the South, one of whom, Capt. McNair, sealed his devotion with his life's blood, and fell at Shiloh, lamented as a knightly hero and deeply mourned by his loving family. This family was known and honored in literary and religious circles in New Orleans. Mrs. M. M. McNair, grandmother of H. B. McGehee, was a noble specimen of Southern womanhood. Cultivated, elegant, and intellectual, she was attractive to old and young—above all, she was a devoted follower of Jesus Christ, and none could be with her without feeling instructed and benefited by her companionship. Her daughter, Mrs. C. B. McGehee, was also a lady of rare endowments and remarkable Christian graces. Under such influences H. B. McGehee passed his boyhood, and well could he say with Cowper, with the exception that he is still blessed with his father,

"My boast is not that I deduce my birth
From loins enthroned, or rulers of the earth,
But higher far my proud pretensions rise,
The son of parents passed into the skies."

There were many other families at Woodville at this time whose memory is to me a pleasure. Connected with the McGehees were the Burrus family, children of the noble Christian worker, Mr. John W. Burrus, then recently called up higher. They were gifted and lovely girls, all since passed away, but one, now married, and living in New Orleans. There were many other prominent families in the vicinity of Woodville. Here lived the relatives of our sainted here, Jefferson Davis. His sister, Mrs. Stamps, a lovely and kindly old lady, likewise welcoming the wayfarer and stranger. Her two sons were residents there; one, the gallant Capt. Isaac Stamps, fell in battle, leaving a lovely, elegant widow, and two little girls, all survive him. The daughters married; one living in New Orleans, the other in St. Louis. Mr. Hugh Davis, half brother of Capt. Stamps, was there often, though his home was in the country, and a truer and kinder friend never lived. Many were the needy he assisted during war's destitution; probably never known, for his right hand knew not what his left hand did. He will have his reward from him who said, "Inasmuch as ye did it to the least of these, ye did it unto me." He had a pleasant and interesting family, some of whom live—one daughter, an agreeable and intelligent lady, now teaching in New Orleans. Mr. and Mrs. Howard Wailes were residents at that time, and are gratefully to be remembered by many who were entertained at their hospitable home. Mr. Wailes was an elegant and cultured Southern gentleman, simple and unassuming, who, with his amiable and lovely wife, lived in a simple, but pleasant home, with a lovely family of daughters, who beautified the place with their kindly manners and unaffected welcome to guests, and many happy hours were spent there by visiting strangers. Such homes are ideal, but, alas! can not last long here below. The host and hostess have been called up higher; the daughters acceptably filling their different vocations worthily. It may not be out of place to mention that the youngest daughter, then at school at the excellent institution known now as McGehee Institute, is now Mrs. J. P. Drake, living in a pleasant home at the beautiful semi-tropical coast town, Bay St. Louis, nobly fulfilling her place as a fitting helpmeet for Rev. J. P. Drake, so highly estoomed in the Mississippi Conference. On the coast, too, resides another sister, Mrs. B. Jones, widow of the well known minister of the same Conference. At the time I mention Miss Clara Wailes was at school under the admirable training of the scholarly and able president, Dr. Wm. T. J. Sullivan. It was a rare privilege to be under his teaching; untiring in zeal and labor. Not as many presidents do, leaving the work to the teachers, and acting as a figure head to receive the funds earned by those in his employ, he was diligent in his work, the friend and adviser of teachers and pupils, patient with dullness, and sympathetic and enthusiastic in leading the more gifted. Dr. Sullivan was connected by marriage with a prominent and cultured family, the Magruders, some of them residents of Woodville vicinity and others often there. Many pleasant remembrances are connected with them. There were others from whom I recollect great kindness and hospitality—Mrs. Barton, her family; the Walkers, the Holts, Sticketts, and others.

Indeed, I do not know a town of its size that could boast of so many intelligent people, or were more kind and hospitable to all who were in their circle of acquaintance. "There were giants in those days," but they have gone. Many of these precious friends have "crossed the river," but their memory is enshrined forever in the hearts of those who knew them. Memory, did I say? No, rather, hope—a reunion in a home, eternal in the heavens, where death's dark river can part friends no more, and though sometimes weary of living what passes away,

"We long for that land, whose blest promise alone
Is changeless and sure, as eternity's throne."

M. D. C.

Brooksville, March, 1898.

THE UNIFORM LESSON SYSTEM NOT SUITED TO THE PRIMARY CLASSES.

MR EDITOR: The Uniform Lesson Series has been used round the world now for twenty-five years. It has done much to speed the success of Sunday-school efforts in all lands, and I suppose that to ages yet unborn it will be "practical and desirable to unite all the schools of our whole country upon one and the same series," as Mr. B. F. Jacobs, of the Superintendents' Committee, reported to the National Convention in 1869.

But for several reasons I have come to believe that the Uniform Lesson System does not present an ideal plan for the infant and primary classes.

1. The child mind in all other educational work needs a different lesson from that of the adult mind. Oftentimes, when the worker considers the current Sunday's lesson, it becomes evident that the committee would never have chosen such an one if they had been selecting specially for little children. They can be brought to comprehend a speck of it, but because a little child can be made to understand what is a hypothenuse is no good reason for putting him into geometry.

2. Children, in learning, need to repeat, going over again and again, day after day, and week after week, the same thing. The literature furnished under the Uniform Lesson System is not as well adapted to this repetition as is the catechism or simple story book, because the leaflets used are so transitory. Known to be for only one week or month, they are oftentimes not kept until Sunday, much less preserved for future use in repetition and review. And, furthermore,

3. Oftentimes the questions and answers and other matter contained in the leaflets are not comprehended by the pupils, and the teacher considers it a waste of time to repeat, and the advantage that comes from reviews is lost.

4. It need hardly be said that literature, to be placed in permanent book form, will be more carefully prepared and adapted to the purpose intended than that which is known to be transient. This will apply with more force to the child's literature, because under the Uniform System this is the most transient of all; and it sometimes happens that, while the magazines prepared for the advanced classes are simply fine, the lesson papers prepared for the little people are only ordinary—it may be, sorry.

It is easier to tear down than it is to build; it is easier to criticise another's sermon than to make a good one of our own; it is not well to destroy faith in existing institutions unless better can be offered. We must hold to our present Uniform Lesson literature for the little folks until some one makes and proposes a more practical literature. An attractive graded course of study, in which lessons go on step by step, is a crying need of the hour in our Sunday-schools, second only to the need of earnest teachers who will instruct in an eloquent manner with proper literature or no literature. Who will make the books? Who will move forward to their adoption if they be made? Already there are some catechisms and a very few other books which might well be used as the beginnings of a graded curriculum.

For some reasons Sunday-school work is not keeping pace with the advances made in the day-schools. Let us begin to think.

HENRY G. HAWKINS.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

ITEMS FROM CORRESPONDING SECRETARIES.

FOR FOURTH AND LAST QUARTER OF THE FISCAL YEAR, MISSISSIPPI CONFERENCE.

Miss Kennard, of Port Gibson Auxiliary, reports: "Mrs. E. S. Drake, president, and other officers re-elected. We recognize that the success of our society is due to the untiring zeal and interest of our president. Appropriate memorial services were held in honor of Miss Lucinda B. Helm. A box of clothing sent a minister in Indian Territory, valued at $41.20. Money for local work, $3.50. Collected for L. B. Helm Loan Fund, $7.25."

Mrs. Galloway, East End, Meridian: "We held our last meeting for the year and quarter; full attendance and enthusiastic meeting. While we have grown slowly so far, I do expect better results this year. The members are taking more interest, and others becoming interested. We have started a 'Baby Roll.'"

Mrs. Ford, Magnolia: "Twelve members on Baby Roll, and twenty subscribers to Our Homes. Five boxes of supplies sent during the year."

Mrs. Joyner, Bay St. Louis: "Week of Prayer observed second week in January; collected ninety-five cents. Held our anniversary meeting. Motto for the year, 'Serve the Lord with gladness.' I pray that we may do more this year than ever before."

Mrs. Grant, Oak Ridge: "I am sorry to report that we have not done as good work this last year as the year before; yet, by the help of God, we are going to do our utmost to bring up a better report this year. Our minister, Bro. G. A Gnice, was moved; consequently, we had to give up our president, Mrs. Gnice, a devoted Christian and tireless worker in the vineyard of the Master, and we were grieved to give her up. The children are doing nicely; have twenty members."

Miss Fitzpatrick, Natchez: "The work of visiting sick and strangers, relieving needy, holding cottage prayer meetings, is done by our League, and the same members belong to the P. and H. M. Society; so we can not report on those items."

Mrs. R. L. Evans, Jackson: "Mrs. J. S. Parker was made a life member. One member to Preachers' Wives' Loan Fund. Special parsonage fund, $4.30; dues, $20."

Mrs. Ellis, Fannin: "We are few and weak, but, with God's help, intend to make this the best year's work we have ever done for his cause. Dues, $5.30; local work, $3.15; for parsonage, $4.25."

Mrs. Howell, Canton: "Our auxiliary seems to be doing good work. We have fifteen connectional members. Number of Homes taken, five."

Mrs. Harmon, Lauderdale: "Though I have so recently joined the society, I feel sure no auxiliary has begun the year's work under more favorable and encouraging conditions. The last meeting was well attended, and each one seemed to come with an earnestness of purpose, and I feel sure all were brightened and refreshed. Our consecrated president, Mrs. K. Kennedy, to whose untiring efforts the success of the society is greatly due, realizes her responsibilities. Assisted by faithful officers, it can not fail to inspire the members with renewed hope and zeal. There is a great work before us for 1898, and the society will lose no opportunity to advance along all lines."

Mrs. Dunn, Bradley Chapel: "Our membership is very small; have secured but one subscriber to Our Homes. Local work done to the amount of $4.50."

MRS. S. S. COPE,
Conf. Cor. Sec.

Paulding, Miss., March 26, 1898.

(To be continued.)

ANNUAL REPORT OF TREASURER OF MISSISSIPPI CONFERENCE W. P. AND H. M. S.

FROM MARCH 1, 1897, TO MARCH 1, 1898.

RECEIPTS.

Connectional mem. dues	$281 71
Special donations	$ 70 31
Number of auxiliaries observing Week of Prayer	8
Week of Prayer collection	$ 86 01
Contingent Fund	$ 20 35
Preachers' Wives' Loan Fund	$ 5 00
Patrons made during year	1
Baby Roll	$ 5 00
Members made during year	20
Mite-boxes	$ 33 26
Hermanville parsonage	$ 39 50

REPORTED TO TREASURER BY VOUCHER.

Expended for station parsonage	$157 11
Expended for circuit parsonage	185 20
Expended for district parsonage	
Expended in local mission work	145 68
Expended in local church work	178 67
Value of supplies sent off	180 97
Value of supplies given locally	
Contingent Fund	34 00
Minutes	28 75

M. J. HOLLOMAN, Conf. Treas.

Selections.

CHARACTER BUILDING.

Let me remind these Christians who desire to grow in godliness that they may commit the serious mistake of trying to "grow by wholesale." A vague desire to be better, stronger, holier, will come to nothing. Character is built, like the walls of an edifice, by laying one stone upon another.

Lay hold of some single fault, and mend it. Put the knife, with God's help, to some ugly, besetting sin. Stop that one leak that has let so much into your ship. Put into practice some long-neglected duty. The first step to improvement with one person was to banish his decanters; with another, to discontinue his secular paper on Sunday morning; with another, to ask the pardon of an injured friend; with another, to go after some street arabs and take them to a mission school. He can never be rich toward God who despises a pennyworth of true piety. Holiness is just the living to the Lord in the least things as well as the greatest; for graces can only be gathered one by one.

I count this thing to be grandly true,
That a righteous deed is a step toward God,
Lifting the soul from its common clod
To a purer air and a clearer view.

Heaven is not reached by a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—Rev. T. L. Cuyler, D. D.

MR. GLADSTONE ON THE BIBLE.

What crisis, what trouble, what perplexity of life has failed or can fail to draw from this inexhaustible treasure house its proper supply? What profession, what position is not daily and hourly enriched by these words, which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages, to heal and to soothe, to uplift and to uphold, to invigorate and to stir.

Nay more, perhaps, than this; amid the crowds of the court, or the forum, or the street, or the market-place, when every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the Holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest.

THE BLESSEDNESS OF GIVING.

The giver is the possessor of a fullness which makes him akin to God. The eternal in his essence is so abundant in his fullness that the cup of divine nature runs over. God's nature "must out," and because of its unsearchable riches must express itself in the glad creation of beauty. This he has done, and continues doing, and all the universe is brimming over with the mighty expression of the boundless heart.

The blessedness of giving is the blessedness of the Eternal Giver, and in a measure to enter into the joy of our God is the portion of those who catch and reflect his Spirit.

Giving bears fruit in the divine life within as well as filling the lives of those who receive. The use of the brain conduces to its strength and alertness. The expenditure of strength creates strength, and giving awakens and cultivates the good and latent energies within, so that to scatter is to increase, and to withhold is to make poor. The consciousness of increasing power, the rapture of quickened and more comprehensive insight, the tuning of the strings of sensibility to the pitch celestial—these are the blessedness of giving.—Episcopal Recorder.

King Henry IV. of France, on the field of Ivry, seeing his advance-guard hesitating and some even preparing to fly, exclaimed, "Turn your heads, and if you will not fight, at least see me die!" They turned and saw the snow-white plume, which ever appeared in the forefront of the fight, and nerved by their leader's unflinching bravery, they gained a complete victory. Christians can not settle down on earth in undisturbed rest; but though we may not be called upon to take the sword, we have to do battle valiantly against evil within and without.—Exchange.

Pitt was once asked what quality was most needful in a Prime Minister. One of the party suggested "eloquence;" another, "knowledge;" and another, "toil." "No," said Pitt, "it is patience." Almost as much as a Prime Minister does a Christian worker require patience. Often he can see no result of his work, and he has to try experiment after experiment, and must give each experiment considerable testing time. Without faith and charity no work deserves to be called Christian, and the more of these there are the more patience there will be.—The Quiver.

WALL PAPER.

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ARCADIA DISTRICT PREACHERS' MEETING.

Pursuant to a call of our presiding elder, Rev. B. T. Crews, the Preachers' and Laymen's Meeting met in the church at Arcadia, March 15, at 8:30, and adjourned on the seventeenth at 10:45.

All the preachers of the district, with the exception of four, were present. There were very few laymen present, owing, doubtless, to the busy period of the year.

The following subjects were discussed with thoroughness and to the elevation of all present: Revivals, Pastoral Work, Relation of Pastor to Sunday-schools, Pastoral Instruction to Children, How to Develop Church Workers, Ministerial Courtesy, Missions, Best Methods to Raise Church Finances, Need of the Holy Spirit in Preparation and Delivery of Sermons, and Epworth Leagues. The address of Rev. A. J. Notestine, on "How to Develop Church Workers," and the paper by Rev. Elton Wilson, on "Need of the Holy Spirit in Preparation and Delivery of Sermons," were of very high order.

We adjourned feeling abundantly repaid for the time spent in this meeting. After the social and spiritual intercourse, the interchange of thoughts and opinions on things pertaining to the success of Zion in our district, and listening to five most excellent sermons, the preachers go to their respective charges feeling better equipped for the battle. The preachers are all in high spirits, and confidently looking forward for the best record of the Arcadia district in its past history.

Resolutions were passed ordering a district rally meeting of Epworth Leagues, the programme to be arranged, the time and place to be appointed by a committee consisting of the presidents of the Leagues now in existence. Miss Ione Smith, president of the League at Arcadia, was made chairman of said committee. It is hoped by this means to arouse an interest among our young people in the League.

The presence of Rev. J. L. P. Sheppard, presiding elder of Shreveport district, was a source of pleasure and profit to all present. His words of wisdom and godly counsel, springing from long experience, will long be "treasured up" in our hearts.

Resolutions of thanks to the Arcadia people for their unbounded hospitality and to Rev. J. L. P. Sheppard for his serviceable presence with us were unanimously adopted. Bro. Sheppard extended an urgent invitation to attend the preachers' meeting of the Shreveport district, the time and place to be announced.

ROBT. W. VAUGHAN, Sec.

PIOUS PROFANITY.

The flippant repetition of hallelujah, bless the Lord, praise the Lord, which we hear these days in religious speeches, common conversation, and see in letters, is in many cases mere cant. It is a fad or fashion of a certain class of people, and such expressions are frequently used without a particle of feeling. This machine religion is of a very inferior sort. Such expressions, when prompted by emotion or spiritual impulse, are all right in their place; but when they are a mere habit or an attempt to produce an impression of superior sanctity, they are calculated to bring religion into contempt. We have a right to speak of God, but we should always do it in terms of reverence. The flippant manner in which the name of God is often used in sermons, exhortations, prayers and private conversations, amounts to profanity. Common swearing and cursing are not the only ways in which God's name is taken in vain.—Exchange.

FROM THE WORK.

Rev. W. C. Lester, Black Hawk, Miss., writes: "We are moving along very nicely; have painted the parsonage and nearly near enough in hand to build a body. Fine Sunday-school at each church. Every interest of the church is in fine shape."

Rev. B. P. Fullilove, Corinth circuit: "Yesterday there came a nice, gentle breeze from the West, and it blew for some time. It blew corn, hams, butter, eggs, fruit, both canned and dried, sweet bread and cake. I tell you those fellow women know how to make the preacher and his family happy. May the Lord abundantly bless them this year in basket and store!"

Rev. W. T. Woodward, Simesport, La., March 25, 1898: "This is the fourth year on this circuit. We are commencing well. We have received by profession since Conference five by certificate. Our Sunday-schools are doing an excellent work indeed. We expect to observe Children's Day at all points. Congregations upon regular preaching services better than ever before at this time of the year. Our assessments for all purposes this year have been raised. We are going to try to meet the obligation. We have the Alexandria District Conference with us, beginning May 26, 1898. We would be delighted to have the NEW ORLEANS CHRISTIAN ADVOCATE editor with us on that grand occasion. We are expecting great and good times then. The presiding elder and all his co-laborers are cordially invited and expected to be here. Gardens, pigs and chickens are very promising in this vicinity this Spring. Bro. A. C. Flowers has things his way over in Point Coupee parish this year, doing a very good work; has organized two Sunday-schools. Has collected about 20 or 22 members already."

Rev. G. M. Hull, P. C., Washington circuit, Mississippi Conference: "We have been on this circuit about two months. We are very well pleased so far. This is one of the oldest circuits in the Conference. About one hundred yards from the parsonage steps is a pile of brick-bats which marks the place where the first Methodist Church in the State stood. It was organized by Tobias Gibson shortly after his arrival in the Mississippi Territory, as the first missionary of our church. Across the street from the parsonage lot is the campus of Jefferson College—the oldest college in the State. Being endowed with forty-five thousand dollars, and being presided over by Prof. Raymond, a most excellent Christian gentleman, it can offer the youth of our country many inducements. Surrounded by so many places—too numerous to mention—of interest to any Mississippian, and especially to a Mississippi Methodist, we are to labor this year. This is a very intelligent Christian people, and, perhaps, this is as liberal as can be found anywhere in the Conference. The fruits of such pastors as Watkins, Winans and Drake do follow them. For several years after the war Methodism did not flourish, but we are now on a firm footing again. Everything bespeaks a good year's work in all departments. Pastor and people are aiming at a full financial report, and a general spirit of revival."

LEXINGTON, MISS.

There are no happier people in all the country than Rev. W. W. Mitchell, his wife and all his flock in Lexington. Methodism there no longer stands at the "foot of the class;" indeed, they have made a great big "head mark." The church for which they have struggled for several years has been completed, and on Sunday, March 6, was dedicated by Bishop Galloway. It is a beautiful brick building with lovely stained glass windows, nineteen in number, and all memorial and tribute windows. Ah! what a history in each one; most of them for those who have gone before, and others for those yet in the rank and file of life. One down in the west near the chancel for the pastor and his wife—a token of love and appreciation which speaks volumes, for had they not worked together, Building Committee, Ladies' Aid Society, for months and years? The "crowning day" dawned bright and cloudless, the great congregation went up to the temple to worship. The Bishop preached as he only can one of those eloquent heart-sermons; then in his inimitable way, with his personal magnetism, drew out of the pockets of the people nearly four hundred dollars, clearing the church of all indebtedness—pews, carpet, chandeliers, chairs, everything complete. They can sing, "Praise God, from whom all blessings flow." There was one cloud to mar the day—one vacant chair, for many in that large audience missed the form and voice of Miss Bettie Ford Watson, whose place was rarely vacant in the choir till last Christmas morning; her young life was a "gift to heaven." What a treasure above; but, oh! how much poorer is earth. It was her great desire to live to see the new church dedicated to God and sing his praise in her accustomed place, but with that magnificent voice she now swells the volume of song in the "angel choir," and by her pure life while on earth draws many loved ones and friends heavenward.

The dedication was followed by protracted services; Rev. J. S. Oakley, the presiding elder, preaching the first sermon. He is known to so many as a strong and forcible preacher; presiding elders, though, belong to others, and he could not stay. He was followed by Rev. E. B. Ramsey, of Hernando Street Church, Memphis, Tenn. Bro. Ramsey needs no introduction to North Mississippians: he only came "home," preaching more than a week a gospel pure and strong, drawing the people closer together in Christian love. Indeed, it was a remarkable meeting in many respects: there seemed to be no denominational lines. Baptists, Presbyterians, Episcopalians, Methodists "laboring together with God" for the salvation of souls. He did much good; and the hearts and homes of Lexington will always have a welcome for him.

Bro. Mitchell is filling his fourth year in Lexington, and they have been years of hard work. He says his has been a "money administration." Somebody has to raise money and build churches and homes for the preachers, though not an enviable position, as every pastor knows. But from the expressions of his people and "others not of his fold," there will be a vote at the General Conference in May for an extension of the pastorate—at least, in Lexington.

A METHODIST.

NESHOBA CIRCUIT.

We were kindly received for our third year's work on the Neshoba circuit. Five days after Conference adjourned we found ourselves in the parsonage here, and in a day or so were ready for work. We have been hard at it ever since, and, tho Lord being our helper, we expect to keep at it all the year. We had not been on this work long before we felt quite at home among these good people. The longer we stay here the more we feel that way. Since our return the people have given us many expressions of their kindly feeling for their pastor. They have given him to understand that he need not be uneasy about a support, and a great many have assured him of their prayers and hearty co-operation in his work. May the Lord help us to so labor together this year that we may greatly advance his cause, and lead many souls to Christ!

Our first Quarterly Conference for this year embraced last Saturday and Sunday. Rev. W. W. Simmons, our presiding elder, was on hand. His preaching was to the great delight and edification of everybody. His sermon on prayer, Saturday, was very much enjoyed; but Sunday, at eleven o'clock in the morning, he completely captured the whole congregation. His theme was the love of God, and his text was, "Behold what manner of love the Father hath bestowed upon us." Bro. Simmons is a model presiding officer as well as a strong preacher. We feel confident that, under his wise leadership, the Lord's cause will prosper in our hands this year. We hated very much to give up Dr. Andrews, for he was greatly loved by our people; but as the change was made, we were fortunate in falling into the hands of such a man as Bro. Simmons. A good presiding elder, a strong preacher, and, above all, a man of God, we may expect his visits to be a blessing to us all. He was the one who, in the hands of God, led this scribe to Christ. He was then on the China Grove circuit, and was assisting Bro. Charley Smith, of the Columbia circuit, in a meeting at Hopewell Church. His sermon, Sunday morning, was powerful, and I was mightily convicted. When the opportunity was given I went to the altar and was there gloriously converted to God. I rose from my knees rejoicing, as did many others. In the afternoon Bro. Smith opened the door of the church and I joined. Since that time my pathway has not always been strown with flowers, for I have had some hard struggles along the road, but, thank God, I have kept my face heavenward and have tried to keep in the "strait and narrow way." I am now trying to do for other young men what Bro. Simmons did for me. May God help me to lead scores of them to the blessed Savior!

Mr. Editor, we are doing all we can for the NEW ORLEANS CHRISTIAN ADVOCATE. I find that from those homes where it is a weekly visitor come our most intelligent and appreciative hearers. I have also learned that those who read it are our most loyal members. I am glad to tell you that Methodism is moving forward here. We have purchased an organ during the quarter for one of our churches (Cook's Chapel), and are making material progress at other places. Our congregations are good, and a deeper interest in the cause is developing. An interest in your prayers is solicited. D. SCARBOROUGH.

Coffadelilah, Miss., March 22, 1898.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to sustain the wasting of nerve, muscle and tissue. The only remedy for tired, weak, nervous women is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For troubles *Peculiar to Women* at change of season, climate or life, take

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Mrs. Ella Howell, of Derby, Perry Co., Ind., writes: "In the year of 1894 I was taken with stomach trouble—nervous dyspepsia. There was a coldness in my stomach, and a weight which seemed like a rock. Everything that I ate gave me great pain; I had a bearing down sensation; was swelled across my stomach; had a ridge around my right side, and in a short time I was bloated. I was treated by three of our best physicians but got no relief. I was so weak I could not walk across the room without assistance. Then Dr. Pierce's Golden Medical Discovery was recommended to me and I got it, and commenced the use of it. I began to improve very fast after the use of a few bottles. The physicians said my disease was leading into pulmonary consumption, and gave me up to die. I thank God that my cure is permanent."

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THURSDAY, APRIL 7, 1898.

I am not glad till I have known
Life that can lift me from my own,
A loftier level must be won,
A mightier strength to lean upon.
—Lucy Larcom.

Others see our faults as plainly as we see theirs.—Selected.

Originality is simply a fresh pair of eyes.—T. W. Higginson.

The great man is he who does not lose his child's heart.—Mencius.

The rarest opportunities are worthless to the man who is unprepared for them.

He who loses his conscience has nothing left that is worth keeping.—Isaac Walton.

Ostentation in alms-giving is a vice which robs charity of its virtue.—W. Boyd Carpenter.

Think of the errors of the past only long enough to get incentives to do better in the future.

True greatness is achieved not by one great act, but by the faithful performance of little duties from day to day.—Selected.

Find out the weak point in your character and concentrate your forces there, for it is there that the devil will make his most vigorous attack.

Candor is the seal of a noble mind, the ornament of man, the sweetest charm of woman, the scorn of rascals, and the rarest virtue of sociability. —Selected.

Truth is quite beyond the reach of satire. There is so brave a simplicity in her that she can no more be made ridiculous than an oak or a pine.—J. R. Lowell.

One thing which the world sadly needs to learn is, that its idea of success is erroneous. A man may accumulate millions of money and still be an ignominious failure. Selah.

All affectation proceeds from the supposition of possessing something better than the rest of the world possesses. Nobody is vain of possessing two legs and two arms.—Sydney Smith.

Do not let ten thousand failures cause you to lower your ideal of a religious life. The best that is still beautiful and attractive in your thought is possible in your experience. —O. P. Fitzgerald.

I believe that great holiness sets us free from the love of this world and makes us ready to depart. By great holiness I mean great horror of sin and great longing after perfect purity.—C. H. Spurgeon.

Manners form at least a rich varnish, with which the routine of life is washed and its details adorned. If they are superficial, so are the dewdrops which give such a depth to the morning meads.—R. W. Emerson.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

GUARDING THE LIPS.

Not many people think of praying, as did the Psalmist, that their words may be acceptable in the sight of God. Hence their mouths often utter foolish and hurtful things. The importance of right speaking is sadly underestimated by a large proportion of the human race. It is not enough to be guarded in conduct, if at the same time we are unguarded in speech. Great is the inconsistency of those professors of religion who pride themselves upon their honesty, lihorality and respectability, but who make little effort to control their tongues. The man who does not honor God in word as well as in deed lacks a good deal of being a high-grade Christian. The Scripture exhortation is, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." The faithful disciple takes care to avoid every form and source of evil, whether it be of tongue, of desire, or of association.

No offenses, perhaps, are more easily or more commonly committed than those of the tongue. What a multitude of people are afflicted with unruly tongues! Instead of setting a watch upon their lips they pour forth their thoughts and impulses in an unchecked stream, to the nauseation and consternation of both friend and foe. "If any man offendeth not in word," says James, in his Epistle, "the same is a perfect man, and able also to bridle the whole body." Well does the sacred writer add that "the tongue can no man tame." But the grace of God, if diligently sought, is sufficient to enable every man to bridle this unruly member, and thus perform through divine aid what before was an impossible task. Let no man, then, who is hasty of speech continue to excuse his fault and imagine himself blameless. Prayer and vigilance will in due time result in the mastery of the "unruly member." Von Moltke, the great German strategist, had, it is said, as a foundation for his other gifts the ability to hold his tongue in seven languages. Conversation is in large measure an index to character. The shallow-pated talk empty nothings; the sensual breathe forth obscenity; the malicious circulate slanders, and so on through every class of society, for "out of the abundance of the heart the mouth speaketh."

In guarding our lips we ought to see to it that no untruth or hurtful exaggeration escapes them. What a shame it is that so few people always speak the exact truth! The Greek writer, Menander, in saying that "a lie is better than a hurtful truth," expressed a sentiment that unfortunately is accepted and put into practice by many people in modern times. The temptation frequently comes in business and in society to compromise the truth, or to tell convenient falsehoods, because the opposite course seems inexpedient. And for the sake of expediency or worldly gain, numbers of people form habits of lying and deception that follow them all through life. "Let your communication be, yea, yea; nay, nay," says the Master, "for whatsoever is more than these cometh of evil."

How few men there are who when brought before a grand jury are willing to tell what they know about gambling, crap-shooting, illicit whisky-selling, etc., in the community in which they live! Strangely silent or strangely ignorant are they, although the public weal demands that they should speak the whole truth. Then, too, how quickly property drops in value when the tax assessor comes around! What deception and falsehood many are guilty of when assessing their goods and chattles, who, in other matters, have an excellent reputation for veracity!

One of the commonest as well as the most detestable sins is that of tale-bearing and scandal-mongering. In most communities there are people who delight to report sensational news respecting churches, families and individuals, giving a touch here and there to what they hear, until a mountain is soon made out of a mole-hill. Such people seldom trouble themselves to find out the truth of their gossip, and seem to take pleasure in believing and circulating what is injurious to the reputation of others. Well does the Scripture say, "An ungodly man stirreth up strife," and "a whisperer separateth chief friends."

No man can be a true Christian who backbites with his tongue, or takes up a reproach against his neighbor, without taking the utmost pains to ascertain its truth. There is no place where the Golden Rule should be more rigidly applied than here. A slander is easily started, but catching up with it is a good deal like chasing one's shadow. No one should give credence to an evil report until he has fully investigated the matter, nor should he assist in spreading such a report unless the failure to do so is likely to result in harm to others. Peter the Great of Russia once wisely remarked of evil speaking, "It is easy to splash mud, but I would rather help a man keep his coat clean."

Exaggeration is one of the sins of a large class. So great is this propensity with some that everything they say has to be taken "cum grano salis." Such a habit is not only wrong and despicable, but, sooner or later, it will bring those addicted to it into trouble. Let us say what we mean, and mean what we say.

Christians should take care also that their words be pure, having no taint of coarseness or baseness. Contemptible indeed is the man who delights to treasure up and tell vulgarities and improper anecdotes. Sir Isaac Newton cut the acquaintance of a man who on one occasion told an obscene story in his presence. Many a boy has been ruined by being regaled with coarse jests and impure anecdotes narrated by loungers and gossips, some of them church members. "Let no corrupt communication proceed out of your mouth, but over that which is good to the use of edifying."

Profitableness ought to be another characteristic of the speech of Christians. The tongues of many are like a flutter-mill, continually clacking, yet seldom giving forth valuable results of any kind. It is very frequently the case that the more people talk the less they have to say. Solomon spoke a great truth when he said, "The mouth of fools poureth out foolishness." Ofttimes people who do not mean any harm unthoughtedly say things that wound and work great injury. Far too few are they who think before they speak. Many a holy influence and deep impression has been dissipated, perhaps forever, by the flippant and untimely remarks of some giddy, undevout person.

Our words should also be kind. Not all who speak wisely and truly speak kindly. There are many whose words are as swords, so sharp and cutting are they. Lack of grace accounts for many a harsh utterance. Gentle, sympathetic words cost but little, yet they are potent for good, and can never die. "Pleasant words are as an honey-comb, sweet to the soul and health to the bones." It is often hard to speak kindly of those or to those who have done us an injury, but we must "overcome evil with good." "Let your speech be always with grace seasoned with salt."

AN EASTER MEDITATION.

BY REV. E. H. MOUNGER, D. D.

The resurrection of Jesus Christ from the dead is the supreme fact in human history. It is the deep foundation of the whole Christian scheme, with its marvelous civilizations and triumphs outrolled for eighteen hundred years. It is the light which has shone upon these successive generations until to-day, and will shine unto the end. Let the resurrection of Christ be accounted fiction, and hope fades away from the earth just as the day-light fades from off the sky when the night comes on. "If in this life only we have hope in Christ, we are of all men most miserable." But Christ is risen; he could not be holden of death. He was free among the dead. Death had no more power over him than the passing cloud has over the inextinguishable sun. "Ye are risen with Christ," risen from the grave of darkness, of doubt, of despair, and now ye walk in the light. When he speaks all the devils of doubt and fear fall on their faces, as the grim Roman soldiers fell when they saw him standing by the rifled sepulcher in the gray dawn of the morning. He is the only one who has come back to tell us what there is beyond, or to tell us if there is anything beyond for us who are to die. Immortality is the blessed, the glorious discovery of Christ—nay, more, it is his creation, for he declares, "I am the Resurrection and the Life." His resurrection is the conquering proof, the triumphant assertion of immortality.

There is no greater thought than this, that Christ is risen. The one wide-wasting power of the world has been broken. Death has been conquered, and then laid aside like the cup which the Son of man would not drink upon the cross! One, at least, of all the billows of earth's history has not gone down forever, but has risen a victor. As he comes up from the grave we hear the mighty challenge upon his lips, "I am he that liveth and was dead, and, behold, I am alive forevermore." This stupendous thought of living again, and living on beyond the region and power of death, is interpreted to us by means of the resurrection of our Lord. Any other revelation of that life would be a strange and far-off thing. But he has made it simple and natural to us. It has been beautifully said by the poetic soul of Phillips Brooks: "Just as the flowers have taken the infinite and mysterious forces of nature, and put them into clear shapes of visible beauty, so Easter, the flower of the year, takes the immeasurable truths of life and immortality and holds them to us in a beauty that we can all see and love."

Easter comes to us in the pomp and fragrance of the Spring-time, when all nature wakes from the death of Winter. A wave of verdure rolls up from the equator to the pole, and everything tells of renewed life. Easter is the consummate flower of all the ages, the golden clasp that binds the centuries together, and makes them each significant.

In Christ's resurrection are the pledge and potency of our own. "Because I live, ye shall live also." It demonstrates that death is an incident, a passing experience of life, and not the end. It is indeed a most momentous and mysterious experience, a solemn and shuddering passage in the lifetime of a spirit made in the image of God; but it is not the end, for life is shown to be triumphant through it all, and forevermore.

But what is the resurrection of Christ to them who wait, and look beyond, who wait and think tenderly and lovingly of those who have gone away? We go and stand by the gentle billows of earth that swell in some quiet burying-ground, those impressive regiments that have been marshalled to the music of death, and no wonder at it all.

"Love is and was my lord and king,
And in his presence I attend,
To hear the tidings of my friend."

We lift our hands with earnest longings for those who have sailed for the farther shore. To all the mystery and sorrow faith answers: "When Thou didst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." By every filled-up grave and sealed sepulcher he stands and says, "I have the keys of hell and death." Seemingly he delays, but really he is on his way to Bethany to speak the word of power for the resurrection of the dead, and to make his triumph the more complete. With everlasting love in his heart, with the memory of his mortal passion, and with the voice of mercy on his lips, he is leading his beloved through death to the land where there is no dying any more. The more we live in him and by him, the surer we will feel that the dead are in Christ, and that he has them unharmed of death in his sacred keeping.

NEW BOOKS.

C. L. S. C. REQUIRED LITERATURE FOR THE GERMAN-ROMAN YEAR, 1897-98. Flood and Vincent, publishers, Meadville, Penn.

The five books described below, which, together with the Chautauquan, comprise the required literature of the Chautauqua Literary and Scientific Circle for the new German-Roman year, have been prepared by five of the most competent authorities in their special fields in the world, and the publishers have undertaken to produce the new set to the end that it may meet with favor both in point of artistic excellence and substantial quality and workmanship. The five books are printed in large, clear type, upon smooth paper of a very superior grade, embellished with several hundred finely executed illustrations, diagrams, and maps, in attractive colors of maroon cloth stamped in black and gold. Following is the complete list:

IMPERIAL GERMANY. By Sidney Whitman. 12 mo. Cloth. 330 pages. Profusely illustrated. Price, $1.

This volume describes in a most attractive way the formation of the present empire. The author is a well known London writer and newspaper correspondent, the personal friend of Bismarck, Von Moltke, and other leaders of modern Germany. Count Von Moltke thus praises the book under consideration: "I have read this study on Germany with great interest." "I consider the different chapters of the book masterly," is the significant comment of Prince Bismarck.

THE SOCIAL SPIRIT IN AMERICA. By Prof. Charles R. Henderson, of the University of Chicago. 12 mo. Cloth. 350 pages. $1.

The aim of this work is to inspire social sentiment, to describe the best methods, to direct practical efforts, to exhibit religion in action, and to suggest in every-day language the teachings of social science in respect to the causes and tendencies at work in the human life of our age and land.

ROMAN LIFE IN PLINY'S TIME. By Maurice Pellison. 12 mo. Cloth. 340 pages. Profusely Illustrated. $1.

This book gives an account of the family and social life of the ancient Romans. It tells how the children were educated, gives us information in regard to the marriage customs, and depicts the condition of slaves. We learn from it how people so long ago occupied their time, how business was conducted, and how people traveled. It is an intensely interesting and instructive book.

A SHORT HISTORY OF MEDIÆVAL EUROPE. By Prof. Oliver J. Thatcher, of the University of Chicago. 12 mo. Cloth. 309 pages, with lining maps printed in colors. $1.

Professor Thatcher has aimed to give a connected account of the history of Europe during the period from about 350 to 1500 A. D. The Dark Age, the Renaissance, the beginnings of the national spirit, are described in the light of the latest historical research.

ROMAN AND MEDIÆVAL ART. By Prof. William H. Goodyear, of the Brooklyn Institute. 12 mo. Cloth. 307 pages. Nearly 200 Illustrations.

This is a new and enlarged edition of a work which was profitably used in the C. L. S. C. course four years ago. The book has been revised and fifty pages of new matter and illustrations added. Professor Goodyear has proved a good guide to the study of art, and he makes the history of the manner in which the Romans adopted and modified the art of the Greeks very clear and interesting.

THE CHAUTAUQUAN. Theodore L. Flood, editor and proprietor, Meadville, Pa. A monthly illustrated magazine. $2 per year. In clubs of five or more to one post-office, $1.80 each.

The fact that this magazine is the official organ of the C. L. S. C. is a sufficient guarantee of its excellence. For $7 the publishers will send the literature for the full year's course prepaid by post or express.

The beauty of work, wrote the happy worker, Lucy Larcom, depends upon the way we meet it—whether we arm ourselves each morning to attack it as an enemy that must be vanquished before night comes, or whether we open our eyes with the sunrise, to welcome it as an approaching friend who will keep us delightful company all day, and who will make us feel, at evening, that the day was well worth its fatigues.

REV. J. C. KROUT.

Rev. J. C. Krout, L. P., of Whitestown circuit, Mississippi Conference, died Sunday at 12:15 A. M. A good man is gone. We shall miss him.

J. W. TINNIN.

April 4, 1898.

NOTES.

During his stay in the city Dr. Young J. Allen will be the guest of Bro. and Sister F. A. Dicks.

***

Dr. J. A. Parker is in the midst of a prosperous pastorate at Boyce. Sister Parker has organized a P. and H. M. Society and also a juvenile P. and H. M. Society, both of which are in good working order.

We had the pleasure recently of a call from our friend, Rev. F. N. Parker, of Baton Rouge. He was in good health and spirits, and reports that the lines have fallen unto him in pleasant places in the State capital.

***

Lumberton and Purvis, under the wise leadership of Dr. W. H. Huntley, are steadily moving forward. The financial report this year will be the best in the history of the charge. There is also progress along spiritual lines.

***

The New Orleans District Conference will meet in the Rayne Memorial Church on Thursday, April 7, 1898, at 10 o'clock A. M. Bishop J. C. Keener will preside. Rev. R. H. Wynn will preach the opening sermon at 11 o'clock Thursday morning.

***

Under the pastorate of Rev. W. H. Shipman, Holly Springs station is in a prosperous condition. Congregations are good. The foreign mission assessment is paid in full. Finances are in fairly good shape, and indications point to a prosperous year on all lines.

***

We are pleased to learn that Rev. C. A. Powell, presiding elder of the Seashore district, is much improved in health. He has been for some time unable to fill his appointments. He hopes ere long, however, to be able to make full proof of his ministry.

***

Rev. R. H. Wynn has been carrying on quite a successful meeting at Algiers for some days past. Bro. Wynn did most of the preaching himself. He was assisted part of the time by Bros. Foster, S. S. Keener, and G. D. Parker. The church received a spiritual uplift.

***

Cards are out for the marriage of Rev. John Alexander Moore, of the Mississippi Conference, to Miss Zula Elizabeth Weems, daughter of Dr. and Mrs. J. M. Weems. The ceremony will take place Wednesday, April 13, in the Methodist Church at Brookhaven, Miss. We extend our heartiest congratulations, and wish them unalloyed felicity through life.

***

We are always busy, but during the last quarter we have been rather more so than usual. Besides fulfilling the duties of our double position as editor and publisher, we have filled a vacant pulpit, supervised a job printing office, and given a lecture or address on an average once a week. If any man has done more work in the same length of time, he is the man who has learned how to do without sleep—an art which we have no desire to learn this side the grave.

***

Dr. Knickerbocker's meeting at Louisiana Avenue, which closed on Sunday night, was quite a success. The attendance was large from the beginning, and the interest increased to the last. There were ten accessions to the church, and the number of conversions is reported as about forty. Dr. Knickerbocker's brother, Rev. P. R. Knickerbocker, did most of the preaching. He left behind him an enviable reputation as an earnest, able, and forceful minister of the gospel of Christ.

***

Several of our prominent women left Tuesday to attend the General Convention of the Parsonage and Home Mission Society at Asheville, N. C., viz.: Mrs. F. A. Lyons, Mrs. F. R. Ruse, Mrs. E. R. Kennedy, and Miss Mary Werlein. Mrs. F. A. Lyons will not return until after the meeting of the Central Committee at Louisville, during the Annual Meeting of the Church Extension Board, about the last of April. She will spend the interim visiting Mrs. Bishop Hargrove and other friends.

***

Rev. Young J. Allen, the oldest missionary we have in the field, with the single exception of Sister Lambuth, will spend Sunday, April 17, in this city. An announcement as to the places at which he will speak in the city will appear in our next week's issue. We congratulate our people upon the opportunity afforded them of hearing this veteran. He is a man of ability, and of extensive culture. He is the editor of two periodicals and the author of many books. We doubt if there is any man living who is better prepared to instruct and edify our people on the all-important subject of missions. Do not fail to hear him.

THEIR TONE TELLS
that the WEBER, HARDMAN, EMERSON
Pianos are the kind you want, though we have others.
—SOLE AGENT FOR ANN ARBOR ORGANS.—
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

AST MISSISSIPPI FEMALE COLLEGE.

The friends of the E. M. F. College ill doubtless be glad to have some formation abont our work this year. 'e have, up to date, enrolled 302 ndents—113 of these being boarde in the college. Quite a nnmber e boarding with relatives in town. do not know the exact nnmber of nsic stndents enrolled, bnt it is mewhore near 150. Six mnsic achers are kept quite bnsy in that partment. The conservatory has en a snccess beyond onr expecta on. We have ladies stndying here ho have stndied a year or more in oston and Cincinnati Conservato es, and they tell me they are got ng better resnlts and doing better ork than they did in these North n Conservatories. They tell me ey did not have any better talent ere than we have here, and yet eir expenses here are not half so eat.

I have closed a contract with my rector for five more years, and also ve contracts with my violinist and sistant piano teachers. This puts e conservatory on a firm basis, and cnres a continnation of the same ethods of instrnction throngh a rm of years. Onr director is a nice hristian gentleman, a member of e Lntheran Chnrch, and is a good an. His wife is a Methodist, a lendid woman and a fine musi an.

We have been solicited by many have a Summer session of the nservatory for the benefit of mnsic achers and those who could not at nd the regular session. We have ally decided to give an eight eks' conrse beginning July 1 If y want to make it a twelve weeks rse, they can enter June 1.

We have raised the conrse of stndy the literary department this year, d intend to raise it again next year. is onr aim to make as high a rse for women as is made for men onr male colleges. We have as e stndent body as I ever saw in a llege, male or female, and I feel e in saying that onr young women ll take their stand alongside of onr n from onr male colleges. Our gnage department is qnite strong s year. We have a larger number stndents in Latin than any lan ge besides English, there being r 80 per cent. in the college de rtment stndying this language. xt comes French, then German. e modern langnages are taught by se who speak the langnages, either natives or by those who have stud in those countries and learned speak it. We have a strong course Greek, bnt it is hard to get young ies to stndy it. We allow two dern langnages to be snbstituted its equal.

Our work in mathematics is thor gh, and the conrse is high. After a year each student mnst finish lyties and conic sections as re red work. Onr teacher of mathe tics studied at the I. I. and C., d afterwards gradnated from the body Normal. She is hard to ex in her line of work. We are ning ont some mathematicians o can hold their own with the ng men of eqnal age and advance t, and I believe can excel most them.

The religious tone of the college year is very fine. It has often n remarked by yonng ladies and hers who have been in other rding-schools that they have er seen snch a good set of girls. t of them were Christians when y came, bnt we have had over nty conversions in the college e Conference, without any pro ted meeting. The work has been e in a qniet way by the girls nselves in their association meet . They meet every Sunday night ead of going ont to chnrch. We e found it impracticable to take girls ont at night on acconnt of annoyance of bad boys who al s hang around college girls. The onsibility is too great. Every ge president who has had many to control knows what it is to rtake to escort girls ont at night larly. So, in order to avoid this, t them have a meeting of their conducted by themselves, and the results show that it is no mistake. I have tried faithfnlly the plan of taking them to church Snnday night, and I gave it up before I ever came to Meridian, as unsatisfactory and impractical.

As to the health of onr girls, I could not ask for any better record, barring the little roseola and grippe that was among ns. We have the healthiest set of girls I ever saw. Nearly all of them have gained from five to forty pounds. Quite a nnmber have gained twenty-five to thirty-five ponnds since coming here. Many have had to procure new clothing altogether, being too large for any brought with them. This health record is dne largely to onr fine water, systematic life, plenty of systematic exercise, and a careful matron who is a trained nurse, and is very vigilant in taking care of the health of the girls.

This has been a very prosperons session of the college in every respect. We have added eight new npright pianos and one grand since September, and made many improvements in the gronnds, buildings, fnrnitnre, etc. We have added a fine new range, an excellent bake oven, and are now well equipped in the culinary department, as the girls can attest.

We have a happy set of girls. Our work is delightful. Truly God is good to ns. Praise be to his name!

J. W. Beeson, President.

P. S.—We are preparing a concert to be given in honor of the Epworth League on Friday afternoon, April 15, during the State Conference. Those who attend can see something of the work we are doing.

J. W. B.

NOTICE.

I wish to recommend Dr. Strong's Concordance to brethren who, like myself, have not the advantage of a classical education. To illustrate its nsefulness let us take the word "preacher" (Eccles. i, 1). We find it in the Concordance in the quotation named, and opposite the quotation the number 6953, which refers to the original word in the Hebrew and Chaldee Dictionary. We find the nnmber in the dictionary, and, although I do not know a character in the Hebrew, I get the pronnnciation and literal meaning of the original word. Take the same word nsed in I. Tim. ii, 7. Opposite I find the nnmber 2783, referring to the Greek Dictionary. Here I get the pronnnciation and meaning of the original Greek word. In the same volnme we have a complete concordance Hebrew-Chaldee, and Greek Dictionaries arranged, so that without knowing a single character in either language, the stndent can get a fair knowledge of the meaning in the original. A knowledge eqnally as satisfactory as he would get otherwise unless he had made a very thorough study of the original languages. I have also fonnd Farrar's Messages of the Books very helpful in Bible study. J. A. Randolph.

A Slight Cold, if Neglected, often Attacks the Lungs. "Brown's Bronchial Troches" give immediate and effectnal relief.

SHREVEPORT DISTRICT.

I have just made my first ronnd on the Shreveport district. Preachers all at their posts, and onr machinery working smoothly. We hope to excel all former years in visible resnlts of faithfnl work done. Several chnrches will be bnilt this year and one parsonage now nearing completion. J. L. P. Sheppard.

A PREACHER'S DISCOVERY.

Dr. Blosser, who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cnres the worst cases of Catarrh, Bronchitis, etc. It is a penetrating, healing smoke vapor that goes directly to every affected spot, destroys the germs, and heals the mucous membrane. Any sufferer mentioning New Orleans Christian Advocate, who will address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, post-paid, a three days' trial treatment free.

Epworth League

By H. N. Harrison.

Topic for April 10—"Easter Thanksgiving, and the Reasons for It." I. Pet. i, 3, 4.

1. Christ's life, death, and resnrrection were miracles of love and power. If his resurrection be marvelons and inexplicable in the eyes of the world, his life is eqnally so. What is trne of these is trno also of his death. There is no more difficulty to us in believing in his resurrection than in believing in the snblimity of his life, or in the unspeakable grandeur of his closing hours. If we accept one, we can, with eqnal facility of faith, accept all. (Jer. xxxii, 27.)

2. The new life which is in ns—the divine germ implanted in onr hearts by the Holy Ghost—is the gnarantee of onr resurrection and the basis of our hope beyond the grave. As Jesns lived the divine life on earth, suffered death, and overcame the grave by his resnrrection, so we, who have been created anew in his image by the Holy Ghost, shall overcome death by the divino power which worketh in us might ily.

3 In the light of the resnrrection of Jesus we onght to regard death as a means to an end in the process of development. It is not only necessary that the carnal shall die in order that the spiritnal may be born, but that onr mortal bodies may perish in order that we may assume immortal and glorified bodies. We may regard death as a gateway to higher things, and the resurrection as prophetic of grander existences.

4. We must be careful to remember that there are, as far as we are concerned, two resnrrections—one to everlasting life, and the other to shame and everlasting contempt (Dan. xii, 2). These are a thousand years apart. We may have onr choice of either. The first resurrection occurs when Jesus comes and meets his people, his chnrch, in the air. They are canght np from the earth into the air (read carefully I. Thess. iv, 13-18). Note carefully the closing clause of verse 16 and the verse following. We will find in Rev. xx, 6, a parallel passage which warns us that only the pnre in heart will have part in this resnrrection. The millenninm of a thonsand years now intervenes. At its close the second resurrection (Rev. xx, 5) will take place. The innnmerable wicked of all ages will rise up from sea and land, death and hell, and stand before God in the terrors of the last judgment. There will not be a solitary absentee. The second resnrrection, with the last judgment, winds up earthly affairs. Then the present earth and heavens shall pass away as a scroll forever and ever. (Rev. xxi, 1; II. Peter iii, 7-14.) In which resnrrection shall we have a part? Seeing, then, that these things are trne, ought we not to be holy in all manner of conversation? Ought we not to watch and pray always, that we may be accounted worthy to take part in the first resurrection? (See Acts xxiv, 14-16; John v, 28, 29.)

Don't forget that the next monthly meeting of the Union Epworth League will meet at Dryades Church, on next Tuesday, April 12, at 7:30 P. M.

OUR GENERAL CONFERENCE DAILY.

A "Daily Christian Advocate" will be published at Baltimore during the session of the approaching General Conference, of which Drs. Hoss and Boswell will be Editors. The proceedings of the Conference will be reported for the "Daily Advocate" by Dr. J. J. Lafferty, assisted by a corps of expert stenographers. It is needless to say that the work will be well done. Diligent effort will be made to give the Chnrch a satisfactory paper.

Subscriptions are now solicited. We hope our brethren of the clergy will give the laymen a chance to snbscribe for the "Daily." We respectfully request our pastors to call the attention of their congregations to the paper at an early day. All snbscriptions must be sent to Nashville, that the mailing lists may be made up here before the Conference meets. This is important. The subscription price of the paper is $1.

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EGGS FOR HATCHING
From 24 varieties fine fowls. Write for prices to J. M. GOELIN, Ruston, La.

NOTICE.

The District Epworth League Conference of the Columbus district, North Mississippi Conference, has been postponed. Notice will appear later.

R. A. Burroughs, P. E.

April 2, 1898.

ATTENTION! MISSISSIPPI LEAGUERS!

The fourth State Conference of the Epworth Leagues in Mississippi will meet in Meridian, Miss., April 14 17.

The railroads throughont the State have agreed to give a round-trip rate for one fare, and delegates should secure certificates from the agents at their starting-points.

The city of Meridian proposes to throw open her doors to the leaguers of the State, and every League should be represented. An interesting programme has been prepared, and prominent connectional leaguers will be present.

Let us make this Conference the most interesting and profitable in the history of the League in the State.

A. F. Watkins, Pres.

NOTICE TO PREACHERS.

Ministers of the Louisiana Annual Conference having schools on their circuits which are not able to provide themselves with the Children's Day Programs will be provided with same from the Sunday-school Fund by applying to Jno. F. Foster, No. 1327 Josephine St., New Orleans, La.

Brethren will please see to it that their schools observe this day, and by sending the funds raised to the treasnrer, Bro. N. S. Cornell, Knox Point postoffice, by money order on Shreveport, they will much oblige the Board. Jno. F. Foster, Pres.

TAKE HEED!
And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,
USE
Locock's Cough Elixir.
It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.
TESTIMONIAL.
Linden, Ala.
I. L. Lyons, New Orleans—
Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.
E. L. Walston.
Price: 50 cts. and $1 a Bottle.
I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists

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EVERY PRICE
FROM
$2.50 to $125.
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LIMITED,
NEW ORLEANS.

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We are prepared to pay any Church, Benevolent Association, Charitable Organization, Hospital and Society organized for public benefit in return for outside White Cloud Soap wrappers intact as follows:

LARGE SIZE WRAPPERS.		SMALL SIZE WRAPPERS.	
1,000	$ 12.90	1 000	$ 4.30
2,000	26.10	2,000	8.70
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7,500	100.00	7,500	33.38
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20,000	273 00	20,000	91.00
30,000	414 00	30,000	138.00
40,000	558 00	40,000	186.00
50,000	705 00	50,000	235.00
60,000	855.00	60,000	285.00
70,000	1,008.00	70,000	336.00
80,000	1,164 00	80,000	388.00
90,000	1,323.00	90,000	441.00
100,000	1,500.00	100,000	500.00

We were the FIRST FIRM in the World to adopt a system whereby Churches, Benevolent and Charitable Organizations were offered assistance as per above plan. Address, for full particulars,
JAMES S. KIRK & CO.,
ESTAB. 1839. CHICAGO, ILL.

A RARE BARGAIN
I have a cloth-bound set of McClintock & Strong as good as new, which I will sell for $30.00. J. M. COWAN, Jackson, Miss.

PIANO GLASSES
IN ANY COLOR.
75 Cents a Set for a Short Time.
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NEW ORLEANS.

54 YEARS RECORD
The Mutual Life Insurance Com'y
OF NEW YORK.
Purely Mutual Company. No Capital Stock
IN FIFTY-FOUR YEARS—
Has paid for death claims.....over 178 millions of dollars
" " to living members.....over 258 " " "
Holds in trust for living members.....over 222 " " "
Total payments and accumulations.....over 658 " " "
Exceeding by 195 millions of dollars the record of any other Life Insurance Company in the World.
Post & Bowles, New Orleans, La.,
Managers for Mississippi and Louisiana.

A few weeks since we published an editorial notice of the above-named book. Here is our editorial notice:

A NEW BOOK.

The Home of the Bible: What I Saw and Heard in Palestine. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 416 pages.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

PUBLISHER'S PRICE, $2.25.

We were so much delighted with the book that we resolved, if possible, to offer it to our subscribers at a reduced price. We are glad to be able to state that we have made arrangements whereby we can offer it at a price within the reach of all.

OUR PREMIUM PRICE.

We do not sell the book at all to those unprogressive people who do not take and pay for the New Orleans Christian Advocate. But to our subscribers we sell it at the low price of $1.25, postpaid. The only condition attached is that one's subscription must be paid up one full year in advance—viz., to April, '99—at the regular rate of $2 a year.

Preachers who get the paper at $1 per year can make special arrangements with us. We will send a copy of the work, postpaid, to any one who will send us two new subscribers accompanied by the cash—$4.

Address
Rev. W. C. Black,
512 Camp Street, - - - New Orleans, La.

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can be raised at a profit, and the yield enlarged, if properly fertilized. Most fertilizers do do not contain enough

Potash.

Vegetables *need plenty of potash*—at least 10%—besides the phosphoric acid and nitrogen.

Write for our books which tell all about fertilizers. They are free.

GERMAN KALI WORKS,
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A Bicycle Boot

travel stained, mud splattered, gray with dust and shabby looking, can be made to look as good as new with a little

VICI Leather Dressing

Polishes leather and softens it. Gives it the lustre it had when it left the makers' hands. Good for any kind of leather, any kind of shoes. Sold by all dealers. Made by the makers of the famous Vici Kid.

An illustrated book of instruction—"How to buy and care for your Shoes," mailed free.

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our swell '98 models early, we will, for the next 30 days ship a sample wheel, C. O. D. to any address, upon receipt of $1.00.

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IBERIAN 1 1-4 lb. tubing, Sash joints, 2 pr. cranks M. & W. tires $ 29.
COSSACK 1 1-8 lb. tubing, 2 piece cranks, Morgan & Wright tires $ 24.
KLONDIKE 1 1-4 lb. tubing 2 piece cranks, New Departure tires $ 19.

Any color, style, gear, height frame wanted.

'97 and '96 Models, various makes and styles $12 to $16
Wheels, slightly used, modern types, $8 to $15
1000 CATALOGUES FREE. SECURE AGENCY AT ONCE.

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3 cts. EACH. Also Vapor Baths, Sulphur, Perfumed or Medicated. Write for Interesting Book, Free. Vapor Baths cleanse the outer skin only. Our method far superior. Cleanses, Purifies, Invigorates entire system. Prevents disease. Use our Quaker Bath Cabinet. Best, cheapest for family use. Costs Nothing to Try It. Over 97,000 happy users. Produces health, strength, vigor. Beautifies complexion. Cures colds, rheumatism, obesity, la grippe, etc., all blood, skin, nervous and kidney troubles. Excellent for female ills.

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GRATEFUL—COMFORTING.

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BOILING WATER OR MILK.

Home Circle.

EVERY YEAR.

[Supposed to have been written by Gen. Albert Pike.]

You are growing old, they tell us
Every year;
You are more aloue, they tell us
Every year;
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection,
Every year.

There come new cares and sorrows
Every year;
Darker days and darker sorrows
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us
Every year.

Too true! Life's shores are shifting
Every year;
And we are seaward drifting
Every year;
Old places, changing, fret us,
The living more forget us,
There are fewer to regret us
Every year.

But the truer life draws nigher
Every year;
And its Morning Star climbs higher
Every year;
Earth's hold on us grows slighter,
And the heavy burthen lighter,
And the Dawn Immorial brighter,
Every year.

HOW TO BE HAPPY.

Let love rule. Love is never stubborn. Love never stands up and quarrels for its rights. Love will make each blame self, and not the other, when anything goes wrong. It transforms blemishes into imaginary virtues.

I know "it's hardly in a body's power to keep at times from looking sour," but avoid as much as possible disputes.

Never be ashamed to apologize when you have made a fool of yourself. The most dangerous infernal machine in a home is "the last word." One man asked another why he and his wife were always disagreeing. "Because," replied the other, "we are both of one mind—she wants to be boss, and so do I."

Every dispute between husband and wife forces good humor out of its channel, undermines affection, and insidiously, though perhaps insensibly, wears out and at last utterly destroys that cordiality which is the life and soul of matrimonial harmony. Never get angry both at the same time—take turn about. Learn to keep quiet when you can say only impatient words. One grievous word at such a time has stirred up a cyclone.

Politeness is not to be used only in our intercourse with the outside world. Incivility is nowhere so unpardonable as toward our best loved. Carry over the wedded life the same refinement of manner and warmth of affection that characterized your wooing days. Don't imagine that because you have now won each other you need no longer be affectionate. Husband, tell your wife how much you love her. She has a sacred right to some expression of appreciation of her unselfish devotion to your interests. You may all the while be full of loyal devotion to her, yet for want of comprehension of a nature more sensitive and more dependent than your own, never give her any assurance of your appreciation. Many a husband boasts to others of the treasure he finds in his wife—he is really proud of her—but he does not care to spoil her by telling her so. Dr. Hoge tells of a husband who said: "I always take my wife's advice, but I never tell her so. She is a treasure. She is like a fine day, which grows as it advances. I never knew her equal, but I never tell her so."

Wives, praise your husbands. If you let your husband feel that you think him a good husband, it will be a strong stimulus to his being so. As long as he thinks he possesses the character, he will take some pains to deserve it, but when he has lost the name, he may abandon the reality. Keats tells us that he has met with women who would like to be married to a poem, and given away by a novel; but wives must not cease honoring their husbands on discovering that instead of being poetical and romantic they are very ordinary, imperfect beings.

A GREAT REMEDY.

Greatly Tested.

Greatly Recommended.

The loss of the hair is one of the most serious losses a woman can undergo. Beautiful hair gives many a woman a claim to beauty which would be utterly wanting if the locks were short and scanty. It is almost as serious a loss when the natural hue of the hair begins to fade, and the shining tresses of chestnut and auburn are changed to gray or to a faded shadow of their former brightness. Such a loss is no longer a necessity. There is one remedy which may well be called a great remedy by reason of its great success in stopping the falling of the hair, cleansing the scalp of dandruff, and restoring the lost color to gray or faded tresses. Dr. Ayer's Hair Vigor is a standard and reliable preparation, in use in thousands of homes, and recommended by everyone who has tested it and experienced the remarkable results that follow its use. It makes hair grow. It restores the original color to hair that has turned gray or faded out. It stops hair from falling, cleanses the scalp of dandruff, and gives the hair a thickness and gloss that no other preparation can produce.

Mrs. Herzmann, of 356 East 68th St., New York City, writes:

"A little more than a year ago, my hair began turning gray and falling out, and although I tried ever so many things to prevent a continuance of these conditions, I obtained no satisfaction until I tried Dr. Ayer's Hair Vigor. After using one bottle my hair was restored to its natural color, and ceased falling out."—Mrs. HERZMANN, 356 East 68th St., New York City.

"I have sold Dr. Ayer's Hair Vigor for fifteen years, and I do not know of a case where it did not give entire satisfaction. I have been, and am now using it myself to prevent dandruff and gray hair, and am thoroughly convinced that it is the best on the market. Nothing that I ever tried can touch it. It affords me great pleasure to recommend it to the public."—FRANK M. GROVE, Faunsdale, Ala.

There's more on this subject in Dr. Ayer's Curebook. A story of cures told by the cured. This book of 100 pages is sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

Never speak to anyone outside of one another's faults. Any woman with ordinary eyes can see things in her husband she does not like. Never whisper to others your husband's or wife's shortcomings.

Pay attention to little things. Estrangements are rarely the work of one day, or caused by one offense. They are growths.

The sunbeam is composed of millions of minute rays. So the home life must be constituted of little tendernesses, kind looks, sweet laughter, gentle words, loving counsels; and soon it will be found that kindliness will spring up on every side, displacing incompatibility of temper and spirit, want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea rocks.

If you would be happy when married, make home everything. Men running day by day against this lightning-footed nineteenth century, harassed by its cares and perplexed by its inquietudes, yearn for the repose of home, where the mind can be at rest, the heart's turmoil become quiet, and the spirits bask in the peaceful delights of domestic love. Busy men become weary of the dull prose of life, and thirst for poetry. Happy is the man who can find that poetry at home. Think of this, ye wives and daughters of business and professional men. Think of the toils, the anxieties which husbands and fathers undergo to secure for you comfortable homes, and compensate them for their sacrifices by making them happy at their own firesides. There let warm greetings come from appreciative hearts, fond glances from bright eyes, the little arrangements for our comfort which silently tell us of thoughtful love, and force us into an easy chair to spend the evening at home before we are aware of it. Home!—Christian Intelligencer.

RESERVE POWER GIVES CONFIDENCE.

Few things can be more humiliating than the consciousness of possessing a college diploma which means nothing in practical life; of having passed one's examinations in a parrot-like way; of being looked upon as an educated man, and yet as having no ability. Nobody has confidence in the man without reserve, and he can not, of course, believe in himself. A single speech exhausts him; the slightest emergency pumps him dry; he is in constant fear lest the slightest mistake may uncover his shallowness and expose his emptiness.

Not least among our forces in reserve are those which come from that "facility and inclination, acquired by repetition," which we call habit. Any occupation is easiest to him who has familiarized himself with its processes by repeated practice, and he who has become familiar with those processes is most likely to succeed therein. As men acquire greater and greater skill in the various trades or professions, it becomes more and more difficult for one to do many kinds of work in a satisfactory manner, in competition with others.

Jacks-of-all-trades are gradually becoming scarcer as we advance in civilization. We must concentrate our energies to definite purposes in proportion as we wish to excel. "I have but one lamp by which my feet are guided," said Patrick Henry, "and that is the lamp of experience."—Selected.

LOVE FOR PARENTS.

"In all my travels I have never seen a man succeed in life who treated his parents with contempt. I don't know of any evil to-day that this country is more guilty of than the way sons and daughters are treating their parents. If we are untrue to God, we shall find that our children will be untrue to us."

"I believe many a man that is out of work would find work if he would follow God's way. Let a man turn from his sins and call on God, honestly, you know, and I believe God will open a way."

"Love will give, but never will steal. Love will not slander or lie. If I love a man, there is no danger of my starting a false report about him, and instead of publishing a slander I will do all that I can to keep it from the public. Love's eye is not covetous. If the heart is filled with love, there is no room in it for covetousness."—D. L. Moody.

HOME.

A prize, which was offered by a London paper for the best definition of a home, brought about five thousand answers. Some of the best were the following:

A world of strife shut out, a world of love shut in. Home is the blossom of which heaven is the fruit.

The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity.

The father's kingdom, the children's paradise, the mother's world.

Where you are treated best and grumble most.

A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances.—The Presbyterian.

Mrs. Margaret E. Sangster writes in the Christian Intelligencer as follows: "From very early years a boy should have a little money of his own, and learn how to save, and how to spend, and how to give away. The latter is the most important of the three, though everybody does not know this. When a child goes to Sunday-school, it ought not to be his mother's or his father's penny or 5 cents which he drops into the missionary envelope, but his own money, appropriated by his own act. Unless a boy has a little money, he can neither save, spend, nor give it away. From the small weekly amount given the very little boy, to the large sum bestowed on the student at college, the steps may be slow, but the lesson all along will be the same—responsibility for the right use of means."

Hygiene.

MEDICINAL FOODS.

"A dish of apples," says a German scientist, "is often worth a dozen doctor's prescriptions." Not in cases of acute illness, of course, but where one suffers from sleeplessness, indigestion and wearisome lassitude. Persons who suffer from nervous, wakeful nights, or who are weak-throated, should make it a rule to eat one or more apples just before going to bed. Eat them raw, of course, and peeled, with all the bruised spots most carefully cut out.

An apple eaten early in the morning purifies and disinfects the mouth, where one suffers from acidity of the stomach. Another virtue of the apple is that it exerts a most excellent influence on the liver and kidneys.

Next, perhaps, in value to this fruit is the fig; whether it be eaten fresh or dry. Happily the fig grows in warm climates where the heat renders the liver most unhealthily sluggish, and to counteract this weakness figs should be and are eaten freely. In northern climates dried or pressed figs may be had and are eaten with exactly the same results. In fact, so beneficial is their effect that, with prunes, they are now recommended by physicians to those who endure much from the inactivity of this particular organ and wish to have treatment.

One way of helping the victims of the alcohol or opium habit is to serve at every meal and many times in the day, oranges when in season, and lemons and limes the twelve months round. The juice of these fruits counteracts the fearful thirst and craving which liquor inspires, while a few drops of pure lemon juice will support the thirsty bicycler many miles until cool and wholesome water can be had.

The very staff of life to men or women who write, or must labor over figures many hours a day, is not bread, but the baked banana. Raw, this fruit is often painfully indigestible, but baked it acts as a stimulant on the nerves, being at once received and rapidly assimilated by the stomach.

Nervous women will find remarkable relief in eating celery. They may take it raw; or stewed and served with butter or white sauce, it is a delicious dish; while in the hot season celery salt and flavoring should be liberally used on meats, salads, in soups, etc.

But a list of medicinal foods would not be complete did one fail to mention the virtues of cracked wheat for weak-livered folk. Dry wheat merely cracked, but not ground fine, boiled with a little salt and eaten with butter is a cure all of itself. A coarse bread, made at home, baked like cornmeal pone and eaten in place of baker's bread also has a salutary influence on a liver that can not accept starch in any other form. It is the rough husk that does the good work, and will often aid a poor misanthropic invalid back to vigor and cheerfulness.—American Queen.

All our possessions are as nothing compared to health, strength, and a clear conscience.—Hosea Ballou.

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OBITUARIES.

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ber send one cent per word.

KETON—It is with deep sorrow that we
a record of the death of Louis McLE-
KETON, son of J. P. and Mrs. M. E.
on.
ttle did any of us think last year that it
ld be our sad lot to commit his body to
grave so soon. If his death had been that
yone of those of a more advanced age, we
ld not have been so startled at its an-
cement, but would have felt more likely
their proper time of departure had come
still, when we remember that it was his
e to die, and, too, that this desire was
ssed by him prior to and also in the be-
ing of his sickness, we can somewhat un-
and why he was taken in the very
th of his youthhood, for it is plainly
d to the Scriptures of the Lord that, "He
give thee the desires of thine heart."
, xxxvii, 4.) How unusual is such a de-
for a healthy youth with flattering pros-
to encourage him to prefer to live long
his world even to a good old age! But be-
he was swayed into such a choice by the
tiest charms of this life the Lord num-
him among the departed in response to
wn expressed desire not to live longer.
was born July 23, 1881, and died March
8 being nearly seventeen years old. In
mber, 1895, he joined the Methodist
ch, having passed his twelfth year more
one month. As to his moral character,
the united testimony of all who knew
ing of him from whom we have had an
asion, that he was exceptionally good.
Currie, a Presbyterian minister to whom
s going to school about two weeks be-
s was taken sick, speaks of him in every
ct in the most complimentary terms.
writer of this never had the pleasure of
associated with him, owing to our
acquaintance with each other, and also
fact that we lived the distance of five
apart. The sickness that ended his
ly career was a violent type of pneu-
a, and although it was of a short dura-
yet his sufferings were quite intense.
God comfort his sorrowing father and
er and all his surviving loved ones!
ISAAC L. PEEBLES.
tlesburg, Miss.

LLADAY—JOHN H. HOLLADAY, son of
. S. and Sister Lurah Holladay, of the
iana Conference, was born Nov. 12, 1882,
eparted this life Jan. 22, 1898, aged fif-
years two months and ten days
n was accidentally shot and instantly
by a friend while out hunting. In 1894,
the influence of godly parents, and
honest convictions, he joined the Meth-
Church. Not being satisfied with mere
h membership, he followed on to know
rd, and during a meeting held last
er by his father, assisted by Rev. J. B.
ms, he was happily converted. He was
of promise, and having begun life in the
way, his parents were full of hope and
tation. But it is written, "In the midst
we are in death." So death so often
s the object of our hopes, and our ex-
ions prove vain. We can not under-
God's providences. We can well ex-
with the apostle, "How unsearchable
judgments, and his ways past finding
Let us not for a moment question his
ess and wisdom. When the fogs and
of this old world have blown away, and
ake in "his image," "and know as we
own," then father and mother will un-
nd how a loving hand could so suiden-
mysteriously remove this object of
d hope from their hearts and home.
sparrow shall fall to the ground with-
r heavenly Father;" "Ye are of more
an many sparrows."
J. S. SANDERS.
, La.

NE—Mrs. GEORGIANA BOONE, wife of
e Dr. Philip S. Boone, was born in Co-
, S. C., sixty-five years ago, and died at
e of her daughter, Mrs. E. H. Bord, in
e county, Miss., March 1, 1898.
mbraced religion and joined the Lu-
Church in the old Palmetto State in
s of her girlhood. After her removal
Mississippi she joined the M. E. Church,
in which she lived a faithful and con-
member until death. She was the
of four children, two of whom survive
son and a daughter; the son a local
r in the Mississippi Conference.
Boone was well connected in life. Her
Jessa Bates, was a prominent local
r in Mississippi for many years; a
affairs and of considerable means. Her
's brother, Bishop William Thomas
of the Episcopal Church, went out as
ary Bishop to China, and finally died
foreign field to which he devoted the
energies of his life. Mrs. Boone's husband was a surgeon in the Confederate Army, and died at the close of the war at Corinth, Miss. Thus she was left alone to fight the battles of life and to rear her children, which she did with great fidelity. She lived respected and died regretted. She was not afraid to die. We laid her mortal remains away to rest beneath the sighing pines four miles west of Shuqualak, Miss., to await the archangel's tramp. M. E. TUMLIN.

KENT—ROBERT THURMAN KENT was born Nov. 20, 1892 and died Nov. 5, 1897.

For nearly five years he was with us, filling our lives with sunshine, and then his pure spirit winged its way back to the God who gave it. Our hearts are filled with despair, our joy turned to bitter grief, and we must live on with a longing in our hearts which will only cease when we are gathered together in our Father's house, where death never comes and sorrow is unknown.

A more obedient, affectionate and thoughtful child never blest a home, and when he was rudely snatched from us with hardly a moment's warning, it seemed as if our burden was too heavy, and our punishment more than we could bear; but, thank God! we can now say, "Thy will be done," and bow submissively to his way, which we know is best. With his little playmates Thurman was a great favorite, and to visit him was their delight.

May God keep us in his loving remembrance and care, so that, when the final tramp has sounded, all who have loved our darling here may meet him there where there is only joy and peace and love, and where we shall never be parted, but shall forever sing praises to our loving and merciful Father!
MAMA.

JOURDAN—CHAS. HICKS JOURDAN was born July 27, 1877, and departed this life Feb. 28, 1898.

Charley was the son of Rev. John Jourdan, of Tishomingo county, Miss. Charley was a noble young man. He made friends wherever he went. No one spoke of him but to praise; no one knew him but to love. Charley professed religion last year in Texas under the ministry of Rev. Luke McCowen. He came home last Fall, and was stricken with fever, and then pneumonia. He was sick eighty-four days. He was a great sufferer, yet in the midst of all his suffering he was never heard to murmur or complain at his lot. He told them he would never get well; he did not want to get well. He said he wanted to go home to his Savior; he said there was nothing but suffering and trouble in this world. His daily prayer was, "Lord, call me home." Just a short time before he died he said, "I am almost gone; Jesus is come at last."

Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combined to say,
"How blest the righteous when he dies!"

B. P. FELLOWS, P. C.

ALLEN—We, the undersigned committee appointed by the superintendent of Cockrum Sabbath-school to draft resolutions on the death of Bro. R. W. ALLEN, a member of said school, and who departed this life on the twenty-second day of February, 1898, submit the following preamble and resolutions:

Whereas, It has pleased our divine Father, ruler of earth and heaven, to remove from our midst our beloved friend and brother; and, whereas, We can only bow submissively to his will, recognizing that he doeth all things for our good, our hearts are sorely stricken by this dispensation of his providence; therefore, be it

Resolved, That in the death of Bro. Allen the Sabbath-school of Cockrum has lost one of its most zealous members, one always prompt in attendance, and who was ever ready to assist in the exercises of the school, and worked earnestly for its advancement; that we will miss his kind and genial face in our coming together, and feel that his place can not be filled.

Resolved, That every member of this school sympathize with his family in this, their great bereavement, and would mingle our tears with theirs could that allay their grief, but know that time, the great healer of all wounds, is the only remedy for such sorrow.
MISS KATE KNIGHT, for Com.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

In reaction from monasticism, have we not gone to the opposite extreme? A habit of the current religious life is its failure to observe seasons of retirement for meditation. It tells to heed Jesus' injunction, "Go into thy closet, and shut to the door." Our noblest ideals will come to us in the place of secret devotion. In meditation and communion, in devout reading of the ever-blessed Word, in earnest, believing, and well-considered prayer, we shall gain that strength and skill which will enable us to put our ideals into living, permanent, and beautiful deeds. He who sees in secret will thus reward us openly.

In this hustling age, crammed with organizations, committees, functions, and what not—this hurly-burly of business, politics, and society—need is imperative of a revival of the meditative spirit. George Herbert, the gentle poet of seclusion, says, quaintly:

By all means, use some time to be alone.
Salute thyself! See what thy soul doth wear.
Dare to look in thy chest: for 'tis thine own;
And tumble up and down what thou findest there.

—Central Advocate.

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Try all the ways to righteousness you can think of, and you will find that no way brings you to it except the way of Jesus.—Matthew Arnold.

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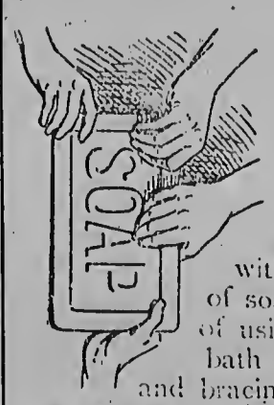

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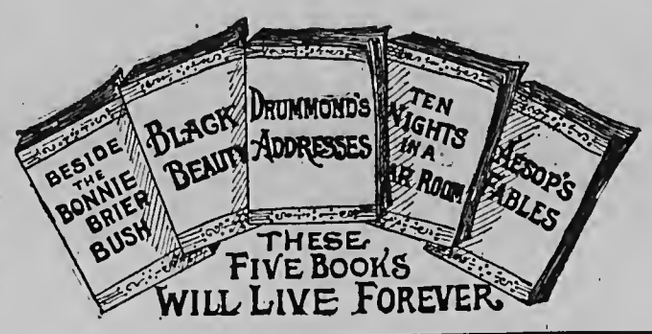

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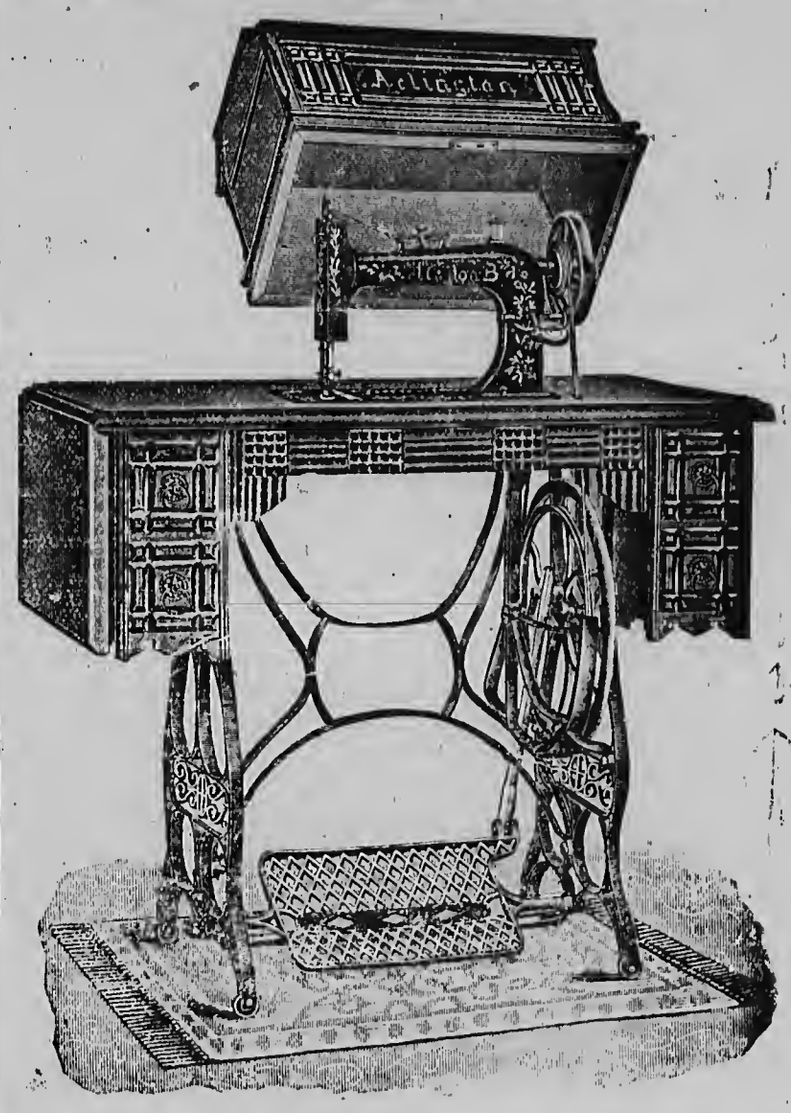
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instructive book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

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We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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NEWS OF THE WEEK.

DOMESTIC.

The New York Methodist Conference has voted in favor of equal lay and ministerial representation in the quadrennial General Conference.

Two of the public schools of Brooklyn have had to be closed on account of diphtheria, scarlet fever and measles having broken out amongst the pupils.

The General Assembly of the State of New York has appropriated one million dollars for the war fund of the United States with which to fight Spain.

The levee at Shawneetown, Ill., broke in on April 3, and a great part of the town has been destroyed. A large number of citizens have been drowned.

Evidences of false registration in Chicago have multiplied so during the last two weeks that the Boards of Revision, it is estimated, have erased fully 90,000 names, leaving the city's total registration about 360,000.

It is said that William K. Vanderbilt has decided, in the event of war with Spain, to present to the United States goverament a warship to cost $5,000,000. His grandfather, Commodore Cornelius Vanderbilt, during the Civil War, presented to the federal government the steamship "Vanderbilt," which was valued at $1,000,000.

The present war scare has demonstrated very forcibly the necessity for a larger supply of efficient coast-defense vessels. The large number of important ports scattered along our extensive coast line which must be defended in time of war make it necessary that this country should be more than ordinarily provided with coast-defense vessels. At the present time we have only six such ships of the double-turreted monitor type.

The opinion almost universally held in Washington by leading public men and diplomats is that the crisis will reach its climax this week, and that the question of war or peace will be determined within the next seven days. At the outset Spain was most earnest for mediation, and to this end addressed a note to the powers about ten days ago. Now, however, as the prospects for mediation appear to be growing, the Spanish authorities seem to be less inclined toward this course. This may be due to the fact that Spain had looked on mediation as an indirect form of intervention of the European powers in favor of one of their own number. The Spanish note developed, however, that the powers were not ready for any such radical step. France made the first declaration, through Premier Hanotaux, in the French chamber, that France would treat both parties alike as friends.

The two foremost branches of the Cuban question in Washington on Tuesday were the President's message and European mediation which now has taken form in the courts of Europe according to a dispatch received at foreign embassies, though no proffer has been made to the United States. Regarding the first, it can be stated it is fully expected by the administration that the message will be sent to Congress on Wednesday, in all probability, and certainly by Thursday. Members of Mr. McKinley's Cabinet and his friends in conference stated definitely to-day that it will deal vigorously with the Cuban question, will include the "Maine" incident, and will make definite recommendations to Congress, one of which will be the recognition of Cuban independence. As to the mediation of Europe or the Pope they declare that these material and moral powers must exercise their suasion on Spain, as this government will insist on the independence of Cuba.

FOREIGN.

Spain has now a population of about 19,000,000 people, and of these, according to a recent government report, nearly 8,000,000 profess no occupation.

Prince Otto Von Bismarck on April 1 celebrated the 83d anniversary of his birth, giving a banquet to twenty-two guests. The Prince was in excellent spirits. At dinner he called for cheers for the Emperor.

Although the reported probable retirement of Lord Salisbury has been denied, it is becoming daily more evident that, for some reason or other, the British Premier has ceased to hold his own in the diplomatic contest going on among the chancelleries of Europe.

France and England are making one mighty effort to induce Spain to cede the independence of Cuba. If war between the United States and Spain can be averted at all through medium of diplomacy, the first steps in that direction will have to be taken from Madrid.

Pope Leo was able to show deference to an older man than himself at the celebration of his coronation. Cardinal Mertel, who is 92 years of age and the senior cardinal in length of service, had himself carried to the Vatican, but was unable, after the Pope's address, to join in the defile past the throne. The Pope, noticing this, stepped down from his throne, and, walking to Cardinal Mertel, wished him many more years of life.

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TAKE NOTICE.

NORTH MISSISSIPPI CONFERENCE.

Children's Day Programmes, with an adequate supply of Supplements, have been sent to the pastors, as ordered by the Sunday-school Board. The pro rata to each pastoral charge is based on the number of Sunday-school scholars reported in the Conference Minutes. The programme prepared by those authorized by the church is excellent in matter and order. It would be very difficult to improve upon it if there should be any minded to try to do so.

Let all concerned begin in due time and prepare to have the best Children's Day we have ever had.

Should any pastor fail to receive his package soon, let him report to me.

G. W. BACHMAN,
S. S. Agent.

Kosciusko, Miss., April 1, 1898.

A CORRECTION.

I dislike correcting Minutes after they are published; but there is such a discrepancy between the facts and the figures as to the membership on the Pineville circuit, I mention it, intending no reflection on our worthy secretary in the matter.

The figures give us 443 members. We actually have 249. The work having been divided last year—after Conference—doubtless caused the mistake to be made in the figures.

F. D. VAN VALKENBURGH, P. C.

Pineville, La.

INDIAN MISSION.

As my report for February has not as yet appeared in the ADVOCATE, the following is a duplicate, together with my report for March:

North Bend Church, Neshoba circuit	$ 1 45
Mars Hill Church, Neshoba circuit	5 30
Cleaveland village, Kemper circuit	1 35
New Hope Church, DeKalb circuit	2 30
One week's teaching school	6 90
	$17 30
Expenses to Mission	15
	$17 15

MARCH.

North Bend, Neshoba circuit	$ 25
Mars Hill, Neshoba circuit	1 00
Daleville Church, Daleville circuit	4 30
Hope Well Church, North Kemper circuit	1 40
One month's teaching	27 50
	$34 45
	20
	$34 25

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

Received for foreign missions from—

La. State Epworth League Conference	$302 45
Tchoupitoulas St. and Gouldsboro, Rev. C. T. Munholland	8 00
Carrollton Ave. Rev. G. B. Parker	25 65
Slaughter, Rev. A. S. Lutz	5 00
Winnsboro, Rev. I. L. Branson	20 00
Louisiana Ave. Sunday-school	18 20
Minden, Rev. A. D. McVoy	30 00
Total	$409 26

W. B. THOMSON, Pres.,
233 S. Rampart St.

New Orleans, March 30, 1898.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Lumberton and Poplarville	Wed., Apr. 13
Ocean Springs and Scranton	16, 17
Ellisville and Laurel	Wed., 20
Purvis circuit	23, 24
Columbia circuit	30, May 1
Hattiesburg station	Tues., 3
Fuller circuit	7, 8
Escatawpa circuit	14, 15
Moss Point station	21, 22
District Conference at Hattiesburg	26-29
Thurs. and Sun.	
Vancleave circuit	June 4, 5
Williamsburg circuit	Wed., 8
Americus circuit	11, 12
Gulf Port mission	Wed., 15
Bay St. Louis	18, 19
Leakesville circuit	Wed., 22
Pearlington and Logtown	25, 26
Galloway circuit	Wed., 29
Whitfington circuit	July 2, 3
Biloxi	9, 10

The District Conference will convene at Hattiesburg on Thursday, May 26, at 9 A. M. Rev. J. P. Drake will preach the opening sermon at 11 A. M., and Rev. T. W. Brown, of Bay St. Louis, at 8 P. M.

The following are the committees: On License to Preach and for Admission—W. H. Huntley, W. O. Forsythe, and H. B. Trevillon. Deacon's Orders—T. W. Brown, I. W. Cooper, and N. B. Harmon. Elder's Orders—J. P. Drake, W. T. Beall, and I. L. Peebles.

We want all the Quarterly Conference Records and the attendance of all the members of the District Conference.

C. A. POWELL, P. E.

VICKSBURG DIST.—SECOND ROUND.
(In Part.)

Rolling Fork, at Redwood	Apr. 10, 17
Port Gibson	23, 24
Meyersville, at Benlah	30, May 1
South Warren, at Wesley Chapel	7, 8
Vicksburg—Crawford Street	14, 15
South Vicksburg	14, 15
Utica, at Cayuga	21, 22
Warren, at Wesley Chapel	28, 29

E. H. MOUNGER, P. E.

NATCHEZ DIST.—SECOND ROUND.
(In Part.)

Gloster	Apr. 9, 10
Liberty	16, 17
Galloway	23, 24
Percy's Creek	30, May 1
Woodville	1, 2
Jefferson Street	7, 8
Wesley Chapel	8, 9
Nobo	14, 15
Kingston	21, 22
McNair	28, 29
Bello Grove	June 4, 5
Brandywine	11, 12

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—SECOND ROUND.

North Kemper, at Mt. Pleasant	Apr. 2, 3
West End—Meridian, Wed., 7.30 P. M.	6
Winchester, at Spring Hill, Fri. A. M. and P. M.	8
Wayne, at Mt. Pleasant	9, 10
Waynesboro and State Line, at S. S. Sun. P. M. and Mon. A. M.	10, 11
Pachuta, at Adams Chapel	16, 17
Daleville, at Bethel	23, 24
Enterprise, at Stone Wall	30, May 1
Energy, at State Line	28, 29
Marthasville, at Andrew Chapel, Sun. P. M. and Mon. A. M.	29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Tranquil, at Zeiglerville	Apr. 2, 3
Sharon, at Lone Pine	9, 10
Yazoo circuit, at Short Creek	16, 17
Benton, at Union	23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	Apr. 10
White Castle	17
Felicity Street	24
Louisiana Avenue	May 1
Moreau Street	11 A. M.
Craps Street	7:30 P. M.
Lower Coast	8
Gouldsboro	22
Carondelet Street	29
Mandeville	June 5
Dryades Street	12
Carrollton Avenue	11 A. M.
Rayne Memorial	7:30 P. M.
Parker Memorial	26
Donaldsonville	July 3

S. S. KEENER, P. E.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—SECOND ROUND.

Lexington and Tchula, at Tchula	Apr. 9, 10
Pickens, at Goodman	16, 17
Durant station	17, 18
Salem, at Salem	22
Ethel, at Bethel	23, 24
Chester, at Mount Nebo	26
Eupora and Maben, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Belzoni, at Sky Lake	June 4, 5
Ackerman, at Ackerman	11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Plattsburg	25, 26

J. S. OAKLEY, P. E.

Durant, Miss.

GREENVILLE DIST.—SECOND ROUND.

Poplar Grove	Apr. 9, 10
Clarksdale	17, 18
Lyon	23, 24
Hollywood	May 1, 2
Jonestown	4
Carnesville	7, 8
Cleveland	12
Riverside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lebanon	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Olive Branch cir., at Miller	Apr. 9, 10
Pleasant Hill cir., at Love Station	16, 17
Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wall Hill cir., at Gruh Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

GRENADA DIST.—SECOND ROUND.

Oxford station	Apr. 9, 10
Water Valley cir., at Pleasant R	16, 17
Grenada sta. Q. C., Thurs., 7:30 P. M.	21
Grenada circuit, at Sparta	23, 24
Banner, at Salem	30, May 1
Paris	7, 8
Grenada station, Religious services	8
Strathmore	14, 15
Tatum, at Friendship	Tues., 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Tues., 24
Pittsboro	28, 29
Ellzey	29, 30

H. C. MORRHEAD, P. E.

SARDIS DIST.—SECOND ROUND.

Eureka	Apr. 9, 10
Senatobia	Wed., 13
Batesville and Wesley	16, 17
Cockrum	Fri., 22
Nesbit	23, 24
Courtland	30, May 1
Charleston	7, 8
Pleasant Grove	14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. WIER, P. E.

MARRIAGES.

STANLEY—RODNEY.—At the residence of the bride's parents at Baton Rouge, by Rev. C. C. Miller, Mr. James Stanley to Miss Lida Rodney.

THOMAS—PERKINS.—At the residence of the bride's father, near Bolton, Miss., March 14, 1898, by Rev. L. Carley, Mr. James G. Thomas and Miss Jessie F. Perkins.

EASTER THOUGHTS.

What a joyful surprise awaited those sorrowing women who nearly 1898 years ago went in the early dawn of the first Easter morning to embalm (as they thought) the dead body of the Lord, to be met with this greeting, "He is not here, he is risen." It is beyond human conception to imagine first the surprise and then the heavenly gladness which broke upon their minds as they realized the glorious truth of the resurrection of their Lord and Savior. Every follower of the lowly Nazarene may just as truly have that joy to-day as the glad Easter sun seen in the beauty of his majesty breaks in glory o'er the earth, brightening all the dark corners, as did those humble women of so many centuries gone. The grave is only one of the many stations at which we stop to rest on our way through this world, to the terminus of our journey in the next. It has been made a calm and peaceful resting-place since Jesus has lain there.

FANNIE WILKINSON.

When the blood is kept pure and the system thoroughly invigorated by the use of Ayer's Sarsaparilla, sudden changes of temperature and extremes of heat and cold, so characteristic of certain climates, are rarely attended with injurious results. Take it now.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference will be held in Summit, May 26-29. The opening sermon will be preached on the night of the twenty-fifth by W. B. Lewis. Thursday will be Missionary Day, with a sermon at 11 A. M. by T. L. Mellen, and at night by R. Selby.

Committees are appointed as follows:

License to Preach—W. B. Lewis, C. McDonald and J. M. Morse.

Admission on Trial in Conference—C. W. Crisler, B. F. Jones and J. D. Crymes.

Deacon's Orders—R. Selby, W. M. Williams and W. W. Morse.

Elder's Orders—J. A. B. Jones, T. W. Adams and B. H. Rawles.

Let all local preachers be present to make their reports and have their license renewed.

J. M. WEEMS, P. E.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property.

Efficient teachers desiring information should write for circulars.

NOTICE.

The Alexandria District Conference will be held in Simesport, La., beginning May 26, and closing Sunday night, the twenty-ninth. We are anxious to have a full attendance, both ministers and layman. We hope and pray that the Conference may be a blessing to us all. All who come by rail will please take notice. Go to Binkie, on T. and P. R. R.; from there the rest of the way on "The St. Louis, Avoyelles and Southwestern Sugar Belt Route."

Brethren will please come on the twenty-fifth of May in order that we may open with as full an attendance as possible. All the preachers will please bring their District Conference sermon.

W. T. WOODWARD, P. C.

Simesport, La

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottesville and Gordonsville, the route is through the most memorable battle fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manasses and Bull Run.

For complete description of the C. & O. Route address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

Spain's formidable fleet, gathered at Cadiz, is on the eve of proceeding to sea, its destination being unknown.

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unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

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N. J. HARRIS, President,
Jackson, Miss.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT ORLEANS AS SECOND-CLASS MATTER

TEACH ME TO LIVE.

Teach me to live; 'tis easier far to die,
Sadly and silently to pass away
On earth; to close the heavy, dark'ning eye,
And waken in the realms of endless day.

Teach me that harder lesson how to live—
To serve thee in the darkest paths of life;
Arm me for conflict now, free vi-or give,
And make me more than conqueror in the strife.

Teach me to live, my daily cross to bear,
Nor murmur though I bend beneath its load;
Only be with me, let me feel thee near—
Closer round thee my heart's affections twine.

Teach me to live; no idler let me be,
But in thy service heart and hand employ;
Prepared to do thy bidding cheerfully,
Be this my highest and my holiest joy.

Teach me to live, with kindly words to all,
Wearing no cold, reproachful brow or gloom;
Waiting, with cheerful patience, for the call
That summons me unto my heavenly home.

—Northwestern Advocate.

Communications.

"THE SIGNS OF THE TIMES"—NO. 3.

"Sextus" declares his disapproval, his severest condemnation, of the efforts of those advanced thinkers who would revolutionize the relation of the sexes and take from the Word of God the Pauline doctrine in reference to women. This will never be done by advanced thinkers, nor by thinkers of any other kind. Women will always be women and men men as long as the world stands. "Male and female created he them, and called their name Adam." This relation will stand. Women will be the wives and mothers of men throughout all the generations of the human race. "Sextus," however, has reference specially to the relations of husbands and wives, and his views, no doubt, have been formed more by the study of the common law than by the study of the Word of God. The common law merges the legal existence of the wife into that of her husband, so that the wife ceases to be, only as the husband chooses to speak and act for her. The Bible makes the wife one with her husband, his other self, his partner, his helper. She has a right to a voice and to her part in all that concerns the home and family life. She saves what her husband makes, and she is worth a hundredfold more than she costs.

"Sextus," like many others, thinks Paul prohibited women from speaking in public, particularly in the church. This is not true. Paul did nothing of the kind. If "Sextus" will consult Dr. Adam Clark's comment on this passage, he will see what the apostle did prohibit. The apostle was talking about answering back, wrangling, in the church services, perhaps in the business meetings of the church. This brought about confusion, sharp contentions, strifes, and many heart-burnings. This course of conduct would lead to the same results now. It would pay "Sextus," or anyone else who is interested, to read "Christian Womanhood," by the editor of the ADVOCATE. With what the editor knew on this subject, and in view of what he has written, the wonder is that he did not take "Sextus" to task on this subject. He has left this duty to one not so well informed and wielding a far feebler pen.

"Sextus" says one true thing. Here it is: "Paul particularly and pointedly declared woman's relation to the public dispensation of the Word of God."

That is true, and he particularly and pointedly gave specific directions about having her head covered when she came before the public to dispense the Word of God—to read the Scriptures, to pray, to teach, and to prophesy, or preach. By all which I suppose the apostle meant that she was not to unsex herself, but to dress in female attire when she performed the functions of a public teacher. It might be well for "Sextus" and others to read this passage and the context. Special attention should be given to the word "prophesy," and to the fact that it was a public miniskation of the Word.

For fifty-five years past—the period covered by my memory of things—I have been accustomed to hear women teach, exhort, comfort, speak and pray in public, and I have never yet heard one of them say, or seen one of them do, a silly, foolish, or unwomanly thing. They have conducted themselves with the utmost Christian propriety on all public occasions and in all public places.

I would like for "Sextus" to know that my observations have been limited entirely to the Southern States, and, in the main, to our Southern women. I do not believe that women are nearly so apt to do and to say silly and foolish things in public as some men.

It is worth while to consider the fact that Christ and the Christian religion have been the emancipators of women in every land where the gospel has gone. Christ comes to set the race free from the bondage of sin, and to open up a door of hope and of the largest usefulness to every redeemed son and daughter of Adam's fallen race. This is in accord with the promise of God by the mouth of his prophet Joel, which promise was fulfilled on the day of Pentecost, and will continue to be fulfilled more abundantly down to the end of time.

If "Sextus" would take time to consider, one by one, the long line of good women who have "dispensed the Word of God in public" from the earliest ages down to the present time—specially since Christ—I think all his fears about women misbehaving before the congregation, and all of his solemn protests against "women dispensing the Word of God in public," will vanish into thin air. There is no solid reason why everything should be now just as it was twenty years ago. The facts are not what "Sextus" assumes them to be. Among our Methodist people twenty, and even fifty, years ago ten women spoke and prayed in the congregation to where one speaks or prays now. So the evil "Sextus" so deeply deplores is not nearly so imminent as he seems to think it is. Twenty and forty years ago I have heard as many as forty and fifty women speak prudently and profitably—speak to edification—in one love-feast or class meeting. Where has "Sextus" been that he has not heard these things or heard of them? If I have not blundered as to whom "Sextus" is, nor as to where he lives, I think he can hear good women "dispense the Word of God" with prudence and propriety in his home church almost any week of his life; and, if I am right in the man and the place, this has been going on steadily for more than forty years. And now, at this late day, when all the Lord's people ought to be prophets and teachers of the truth, "Sextus" wakes up as if dreaming, and plants down his solemn protest. My, my, man; you are too late, for this thing has been going on for nineteen hundred years. You are behind and don't know where you are at, that's all. Fact is, you have been so occupied with ancient law that you have not kept step with our progressive Christianity, nor are you well posted in the many and noble enterprises our Christian women have on hand for the betterment and salvation of men. GILDEROY.

"CORRELATION FOR OUR FEMALE COLLEGES."

At the last session of our Conference the following action was had:

"On motion of H. M. Ellis it was resolved that a committee of five be appointed to form some plan of correlation for our female colleges, whereby a uniform standard of work may be done, and expense and effort saved.

"Whereupon said committee was appointed as follows, viz.: T. B. Holloman, J. M. Weems, C. W. Crisler, H. W. Featherstun, I. W. Cooper."

This committee, in response to a call from the first-named thereon, Rev. T. B. Holloman, met in First Church, Jackson, Miss., on Tuesday, April 5, and after religious service organized by electing T. B. Holloman permanent chairman, and H. Walter Featherstun, secretary. One member, Rev. J. M. Weems, D. D., was absent.

The matter committed to them for consideration was very carefully considered, and it was finally resolved, by unanimous vote, that the following be recommended to the ensuing session of the Annual Conference for adoption, viz:

1. No college for girls shall confer any degrees other than such as are conferred by Millsaps College, and such degrees must be conferred upon the same conditions required in Millsaps College; and no institution that fails to graduate pupils in conformity to this requirement shall be known as a college.

2. The Annual Conference claims the right to pass upon the selection of all trustees of our colleges, and no trustee shall act as such until his election shall have been ratified by the Conference.

3. The Conference shall appoint at its earliest convenience a committee of three of its members, who shall prepare a form of charter for our colleges for girls conformable to the foregoing provisions; and when such form shall have been approved by the Annual Conference, our colleges for girls shall be required to annul their present charters, and adopt the uniform charter thus provided.

4. The Conference deprecates deeply the custom sometimes followed of underbidding each other, and considers it highly censurable for any college president or other officer to underbid other colleges belonging to our Conference with a view of securing patronage.

The committee instructed the secretary to publish in the ADVOCATE these recommendations to be presented to our next Conference, in order that the brethren might have ample time for full and careful consideration and free discussion. The committee invites the fullest and freest discussion, and would be glad to receive any suggestion of amendment. Another session of the committee will be held just before the meeting of the Annual Conference, when all such suggestions will be carefully considered. This is done because comparatively little time for the discussion of such matters is allowed at the sessions of the Conference.

H. WALTER FEATHERSTUN, Sec.

MR. EDITOR: Submitting the above officially, I beg leave, on my own account, to subjoin a few observations.

We found a widespread and growing demand that the standard of education for girls be very much raised. One intelligent lady said to a member of the committee: "I do sincerely hope that you may do something to bring about a higher standard for female education." Another very cultivated lady said to another member of the committee: "The first thing your committee ought to do, if it could, would be to compel our girls' schools to take the word 'college' out of their names and write 'high school' instead." This writer, without inquiry, and not moving in educational circles, has met with a number of girls recently who are asking about such colleges as Randolph-Macon and the Woman's College at Baltimore. There is a growing demand for a higher standard. We must meet that demand. I know that many will choose the shoddy because it costs less; but I also know that many of these—aye, most of them—will patronize the high-grade college whenever higher education for girls is made fashionable. We, as a Conference, can make it fashionable. Let us do it.

The first item of our recommendation contemplates that such institutions as will put a required course of study, such as Millsaps has, will be recognized as colleges, and that those which do not will be classed as academies or high schools; and, as a matter of course, it contemplates that only colleges shall confer degrees. This item met the heartiest endorsement of every member of the committee present.

The second item recommended is so manifestly just and reasonable that it needs only a statement to enlist endorsement.

The third item will be necessary to make the first and second items effective, as well as to correct some other minor evils. There is a college formally ceded to the Mississippi Conference whose charter, as subsequently amended, empowers the trustees to do what the law of our church positively forbids trustees doing.

The fourth item punctuates and, I trust, will puncture a growing custom as unchristian as it is unsocial to the cause of education. That colleges belonging to the same Conference, and claiming to be Christian colleges, should get into such an unseemly wrangle over patronage, is simply too reprehensible to be properly characterized.

Possibly the committee did not cover all the ground that it should. If so, let us hear any suggestion, and at our next meeting will gladly give it the most careful consideration. Brethren, give this matter careful attention.

H. WALTER FEATHERSTUN.

NOTICE TO DELEGATES AND VISITORS TO THE GENERAL CONFERENCE.

The local committee in the city of Baltimore, having in hand the work of providing for the entertainment of the General Conference, have so far completed their arrangements for the comfort of their guests that they now desire to make a general statement on the subject.

The building selected for the meeting of the General Conference is the armory of the Fourth Maryland Regiment, a large and imposing structure, entirely new, located on Fayette street near Paca street, and easily accessible from all points in the city by the city passenger railways. It has a seating capacity on the main audience floor of twenty two hundred, and in the galleries of four hundred. On the first floor of the building are seventeen well-lighted and ventilated rooms, suitable for committees.

A postoffice will be established in the building. Telephone, telegraph and type-writing service will be provided, and also messenger service, for the convenience and comfort of the delegates. Most favorable terms have been obtained from the leading hotels and boarding houses of the city for board of delegates and visitors.

The seats in the auditorium are for the members of the Conference and for visitors. After setting apart sufficient space to amply accommodate the members of the Conference, fraternal delegates, and all others engaged in Conference business, there will be at least sixteen hundred seats on the floor of the audience-room to be occupied by visitors in attendance, and to which they will have free access. It has been deemed judicious to reserve certain seats in the galleries for families desiring such accommodations.

The committee wishes to assure all who may favor us with their presence in Baltimore at this great gathering of Southern Methodists, of a most cordial greeting, and we shall do our utmost to contribute to their comfort during their visit in our city. We also desire delegates who shall be accompanied by members of their families, and visitors who may purpose to attend the Conference, to advise the committee of that fact, and of what accommodations they may need, so that they may be provided before their arrival, and assignment of homes made without delay. Notice will be given delegates of the places assigned them at least two weeks before the meeting of the Conference. A card will be sent visitors immediately upon the receipt of certain information of their purpose to attend.

Through the courtesy of the railroad systems of the South and West the favorable rate of one-half the regular fare, or one whole fare for the round trip, has been obtained for members of the Conference and all visitors. We have assurance that these tickets will be on sale from May 2 to May 5, inclusive, good to return until May 30, with the privilege of extension to June 15, if desired.

We have made these statements in detail because we wish the public to be informed of our plans, and especially so since some incorrect and misleading statements have found their way into the public press.

ROBERT MAGRUDER, Chair'n,
12 St. Paul street, Baltimore, Md.
S. H. RANDALL, JR., Sec.
Baltimore, Md., April 5, 1898.

"THE LAW OF SANCTIFICATION."

"The Law of Sanctification," by Rev. W. M. Leftwich, D. D., is a pamphlet of sixty-four pages, and is a most valuable contribution to the literature on the subject of sanctification. While so much has been written upon the various theories of sanctification, and much useless hair-splitting been done in the way of the definition of terms, that which is at the foundation of the whole matter seems to have had little, if any, attention. The church is indebted to the author of this pamphlet for clearly, logically and convincingly stating the law of sanctification, without the daily keeping of which all professions of it, and even the most orthodox theories about it, amount to nothing. Speaking of Paul, the Doctor says: "Such a life and character are possible only under the law of self-sanctification in the kingdom of God. No human life can reach its best estate upon any other plan. And, after all, this is the living gospel. It is the gospel translated into character, illustrated in the life, and put before the world in its highest concrete form. It is this gospel that is made the power of God unto salvation. A sanctified life in the home, in the shop, the store, the bank, the office, the field, and on the highway, is a living gospel of more power over men than all the didactic instruction on the subject of religion that can be given from the pulpit and the press."

Dr. Leftwich's pamphlet should be circulated freely throughout the church, that our people may learn that God expects his every child to conform his life to the law of sanctification, and, giving himself unreservedly to the operation of that law, he is thereby to "grow in grace," and go on to that perfection or ripeness of Christian character that God demands of all his children.

Ten cents sent to Barbee & Smith, Nashville, Tenn., will secure you this pamphlet by return mail.

JOHN T. SAWYER.

Selections.

DR. YOUNG J. ALLEN.

More than threescore years ago a Georgia baby was left an orphan and under the guardianship of an uncle, who was a Hard-shell, anti Missionary Baptist. This orphan baby boy soon developed into a very promising, vivacious, fun-loving youth. Why or how this Baptist uncle ever sent him to a Methodist school, we have never heard. But such was the case. The boy was entered as a student in Emory College at Oxford, Ga. Here he not only found an opportunity for splendid intellectual culture and training, but here he found and accepted his Savior in the conscious pardon of sin, and became a member of the Methodist Church. Soon after his conversion he felt called to preach the gospel in China. His dazed and bewildered anti-Missionary, Hard-shell Baptist relatives feared he had lost his mind, and refused to extend to him the ordinary parting courtesies.

In the meantime he fell in love with a very bright, promising, but poor girl. He recognized in this girl a heroine and elements of character adapted to the career he had chosen. He was wise enough to give her four years' training at his own expense in the Wesleyan Female College at Macon, Ga., of which Dr. John D. Hammond is now president—the oldest female college in the world. After her graduation they were married, and started to China just forty years ago. They were on a sailing vessel, and were becalmed, tossed and blown about six months before they reached Shanghai. Then there were not more than 1 000 Christians in all that vast empire; now there are 80 000 enrolled church members, and many thousands more of Christian adherents and sympathizers. At that time China was as some stupendous, sleeping monster, whose outer cuticle scarcely felt the tickling touches of the outer world. Within this last decade of this eventful century this sleeping monster has felt the shock of Japanese battleships, and is now twitching its ears and opening its eyes to the encroachments of civilization.

Just ten years ago it was our privilege and pleasure to be entertained in the home of Dr. Allen in the city of Shanghai. As preacher, teacher and writer we found he had grown to be a very important factor among the foreign influences conspiring to mold and shape the future of that great empire. He is now a Mandarin, and probably exerting as broad an influence with his pen as any living foreigner. China's new relations began with the Western world with the Teintsin treaty of 1861, and nearly all the important changes have taken place within the last thirty-seven years. As Dr. Allen was on the ground three years before the Teintsin treaty, he has been an eye-witness of the changes, and happily adjusting his work and rising influence accordingly. Dr. R. H. Graves, of the American Baptist Mission of Canton, reached China in 1856, and is probably the only active American missionary who antedates the work of Dr. Allen.

It was our pleasure this week to have the Doctor dine with us in St. Louis. He is a delegate to our General Conference, and had just arrived from across the Pacific Ocean. We were surprised and delighted to see him looking so well. There is a little more frost on his magnificent beard, but we have never seen him looking so robust. One secret of this increased vigor seems to be the total abandonment of a certain weed of which Missourians, Georgians, and green worms were very fond in the olden days. He thinks China is now awake to the fact that she must be more aggressive, or be annihilated. Hitherto she has never made any progress except when pushed on by other nations. She now realizes that she must act voluntarily. She is wide awake to the need of more material progress, and if the present external pressure does not prove too great, she will make rapid strides in the near future.

Dr. Graves has given to American and English readers a very instructive, helpful and charming book called "Forty Years in China." It seems to us that while Dr. Allen is doing so much for Chinese literature, he should not fail to give us a book in the English language embodying a synopsis of his thrilling life and work. It might be made as fascinating as fiction, and would be a fitting climax to his long and eventful career.—St. Louis Advocate.

WHAT MIGHT BE DONE.

BY CHARLES MACKAY.

What might be done if men were wise.
What glorious deeds, my suffering brother,
Would they unite
In love and right
And cease their scorn of one another!

Oppression's heart might be imbued
With kindling drops of loving kindness,
And knowledge pour
From shore to shore
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime, might die together;
And wine and corn,
To each man born,
Be free as warmth in Summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the kindling world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother,
More than the tongue
E'er said or sung,
If men were wise and loved each other.

Communications.

REPLY TO J. A PARKER'S ARTICLE, "FALLACIOUS ARGUMENTS."

Thanking the ADVOCATE for the space in its columns to reply, I wish to state, first, that the "catechetical lesson, the only perceptible object of which was to prop up the failing doctrine of immersion," was prepared as a "Bible reading" on Christian baptism, and that it consists of a series of twenty-five plain, practical questions on the subject, all of which, except three, are answered by a quotation, without note or comment, from the Word of God, giving book, chapter, and verse. If this is "clap-trap," then may the Lord give us more of it in the pulpit and out of it. If it is "clap-trap" to ask a pertinent question, and then allow God's Word to answer it, it must be something more than "clap-trap" to prepare catechisms and other statements of what is believed to be Bible truth, and endorsed by churches, and send them out to the world.

Of the twenty five questions in the "catechetical lesson," Mr. Parker, after denominating them all as "clap-trap," notices four particularly. He begins with the third. Had he quoted the first and second, I believe he would have been a little more careful in his dealing with the third. The first question is, "Where is baptism first mentioned in the Bible?" Ans.—"In the Gospel of Matthew, third chapter." The second, "Who was the first administrator?" Ans.—"John the Baptist." (Matt. iii, 1-6)

If the answers to these two first are pertinent and right, then the answer to the third question—"Where were the first baptisms performed?" Ans.—"In the river of Jordan" (Mark i, 5)—must be right also. The two first can not be true unless the third one is true also. The authority is the same in all—the Word of God.

Mr. Parker says I dispute St. Paul, who tells us that the Israelites "were all baptized" hundreds of years before John saw "the river of Jordan."

If Mr. Parker means to declare that the passage of the children of Israel through the channel of the Red Sea was a real, literal Christian baptism, then I am constrained to ask a few questions. First, What ceremony was used upon this occasion? Second, Who was the administrator? Third, Were their flocks and herds, with all their belongings, baptized at the same time? If not, why not?

Of course, I know that Paul speaks of this incident, for I quote it elsewhere; but he speaks of it, not as a literal, but as a figurative baptism, just as our Savior speaks of his sufferings and death as a baptism. That the baptism "unto Moses in the cloud and in the sea" was a figurative, and not a literal baptism, is as evident as that the spiritual Rock that followed them was not literally, but only figuratively, or typically, Christ. This fact is so universally admitted that I am amazed at Mr. Parker's position that it was a literal Christian baptism. No respectable authority in the world will agree with Mr. Parker in this matter.

Again, Mr. Parker says: "Mr. Vardeman runs right over the author of the fourth gospel (John x, 40) who tells us plainly that 'at first' John baptized 'beyond Jordan.' . . . 'In Bethabara beyond Jordan.'" "The preposition 'in' was evidently what Mr. Vardeman was after; but prepositions express place, not mode."

In the answer given to the questions, "Where were the first baptisms performed?" I was not after the mode, but the place, and the preposition "in" is not in this place essential to the plain and simple meaning of the gospel which I quote.

The eleventh question of the "catechetical lesson" is, "How was Jesus baptized?" and the answer given is a quotation from Mark i, 9—"baptized of John in Jordan." Mr. Parker "wonders why Mr. V. did not take this question." I wonder why Mr. P. did not see that I did take this question and answer it, not by quibbling about prepositions, but by a direct quotation from the Word of God, using that awful "clap-trap" which Mr. P. thinks is to be "despised and shunned."

If Acts viii, 12, "They were baptized, both men and women," does not answer the question, "Did the apostles baptize infants?" and answer it in the negative, will not Mr. Parker kindly point out the passage that does answer it in the positive? One of the fundamental principles of logic and common sense is, that a command to do a certain definite thing is a prohibition to something else in its stead. We know that Jesus commanded his apostles to baptize believers; we know that infants are not believers; we know that these "men and women" baptized in Samaria were "believers," and, therefore, we know there were no infants baptized by the apostles there. Either there were no infants baptized in Samaria, or else the record of the Holy Spirit in this matter is faulty and misleading. If the apostles did baptize infants, why is there no record of it? And if there is such a record, why can it not be pointed out?

Mr. P. asks, "How did Mr. V. find out" there were no infants in the homes of Lydia, the jailer, Crispus, and Stephanus? How did Mr. P. find out there were infants baptized in these homes? If there were infants baptized in these households, as a defender of the practice, Mr. P. must prove it. Mark you, I have intimated nothing at all in regard to whether there were infants in any of these households or not. The question is not whether there were infants there, but whether there were any infants baptized. To take one case as a sample of all, to prove that there were infants in the household of Lydia, Mr. P. must first prove that Lydia was married; that she had a child, or children; that some of these were infants, and that they were with her at Philippi, a long distance from her home in Thyatira. Suppose Mr. P. could prove all this; then, in order to make out his case, he must prove that such infants were actually baptized, and that the apostles did something directly contrary to their orders to baptize believers, and something of which there is no record at all.

Of Crispus it is said (Acts xviii, 8) that "he believed on the Lord with all his house." Does this mean that there were infants in his house, and that they "believed?" Whether there were infants or not in the house of Crispus, they were not included in the statement that "they believed on the Lord." They could not do this.

Now, if infants are not included in this statement, why are they included in other statements about households? If Mr. P. had quoted the answer to the twenty first question in the "catechetical lesson," he would have given his readers my reasons for believing—not that there were no infants in those households, but that no infants were baptized. The question referred to is, "How are such baptized households spoken of?" The answer is: as "believing in God" (Acts xvi, 34); as "brethren" (Acts xvi, 40); as "addicting themselves to the ministry of the saints" (I. Cor. xvi, 15).

No, I do not remember that I ever baptized an entire household, but many Baptist preachers have done so. My next door neighbor informs me that in the case of his father's family it was a "household baptism," and there were no infants in it, either.

Mr. P. also objects to the answer given to the question, "How many baptisms are there?" "One Lord, one faith, one baptism." (Eph. iv, 5) If this does not answer the question, will he please give the Scripture that does answer it? Surely, we are not left in darkness about this command of our Savior. Does Mr. P. believe there is more than "one baptism"? If he does, let him say so plainly, and let him further say how many, and what they are. If he does not believe there is more than "one baptism," then why does he quibble about this definite statement of the inspired *apostle*?

Finally, Mr. P. says "immersion" was never in a New Testament "until Mr. Vardeman's people put it there." The correctness of this statement I very much doubt. I will say, however, that if the Greek word for baptize had been translated, instead of transferred, to our language, that every English New Testament in the world would have had "immerse" instead of "baptize." That the Greek word for "baptize" is properly translated by the English word "immerse," the learned men of all creeds and nations agree, and among them such great Methodist leaders as John Wesley, Adam Clark, C. W. Bennett, George R. Crooks, and Bishop Hurst.

A. M. VARDEMAN.

THE COMMITTEES UNDER FIRE.

The endorsement of this plea, "I think our committees have too much power, and are too exacting in many cases, and I wish the Conference, as a body, had a right to reject the report and call for another examination," comes in the nature of a surprise. Give the Conference, as a body, that right, and what follows? The same "too-exacting" committee would proceed to hold another "too-strict" examination, for they will not go back on their carefully prepared judgment in the matter. Then the Conference must investigate the fitness and ability of its examining corps. Questions and answers submitted for their criticism must be gone over, a thing of endless detail and debate. The Conference may draw up a standard of questions on each book required in the course of study, by which the committeemen may guide themselves. Failing to satisfy the "dissatisfied" this way, let us fall back on a passing mark of fifty-one per cent., or go back to the old oral method which has been discarded by every institution and Examining Board of intelligence and eminence. Let us let down the bars, and say to all, "Come in and sup with us." Any examination in its last analysis must be left to their wisdom and intelligence, and undue influence or unwise pressure brought to bear upon the committees is to be deprecated.

A Baptist minister, who reads the Bible in four languages and has had charge of churches of note in his denomination, declared to me: "I wish our church had a method like yours of keeping out the illiterate and unqualified. Any little wayside church may call a meeting, ordain a preacher without any regard to his fitness whatever, and send him forth. The result is, our denomination is overrun with men who murder the Queen's English, and know absolutely nothing of the laws of grammar and rhetoric."

Our church fathers builded wisely and well when they put up these hedges around the sacred precincts of the pulpit. It protects the pew, and saves them from the shame and humiliation of incompetent heralds of the cross, who bring neither credit to themselves nor to the Great Head of the church whom they represent.

Principal Fairburn has said: "We have lowered the ministry by lowering the standard of the men who can enter it." God forbid that the Louisiana Conference should commit itself to such a suicidal policy.

If it be not more credit to a man to pass a rigid examination than a poor one, let us retrench. If it be not more credit to the committees to put up a high-grade examination, let us have the low grade. If it will not help us among the thoughtful leaders of the day to learn that no man can become an elder in our church without having been thoroughly tested and tried as to his gifts and graces, then let us depart from the "wisdom of the fathers." If we are not to wrestle with the grave problems of the day, but pass them by in unthinking ignorance, then let us return to an effete theology that met and vanquished foes that no longer vex the heart of the church to-day. Theology must change its line of defense, for its intellectual opponents have set in new array its weapons of warfare. Who can meet these issues save the mentally and spiritually equipped for the battle now raging in certain quarters?

In conclusion, I want to add my testimony that I have met with firm, fair and kind treatment from each committeeman. The only safe way is to know the books when you report for examination.

H. W. RICKEY.

"OUR DOMESTIC MISSIONARY POLICY."

MR. EDITOR: With your permission I want to review a sentiment suggested and a plan stated in the ADVOCATE, of March 3, and emphasized in the ADVOCATE of the seventeenth. Bro. T. W. Lewis announces a policy, and Dr. W. T. J. Sullivan endorses it and states that it has been the policy of the Board of Missions of our (the North Mississippi) Conference for years.

Now, it seems that the plan is not a very popular one, as they can not get it adopted; or it must be very impractical. Of course, the appointing powers have known of the plan for years, as it has been declared often on our Conference floor, and the Doctor says the Bishop and his cabinet were formally advised of this policy at our last Conference. Now, it is evident that they did not favor the plan, or that it is not practical. In either case it seems to me they would drop that plan and try to find one that could be worked.

Now, if the Board of Missions had all the money necessary, I doubt if there are any men or angels that could develop some charges to what is wanted financially. I really doubt whether any other class of men could do any better, or even as well as the class who have served them from year to year; and such assertions made in private, on our Conference floor, and through our Conference organ, it seems to me to be very depreciatively discriminating against some of our truest and most consecrated men.

Now, as assertions do not prove anything, I have this proposition to submit to our Conference Board: At our next meeting let the Board select a number of the strongest and most successful men we have, and make such appropriations as they think necessary to support them well, and I will select the same number of charges as they are now arranged and served by "men who can not be sent to stronger charges;" and if we can get the appointing powers to send the men to the places selected, we will let these strong, successful men stay in this given circle of appointments, whatever term of years the Board may elect, and if at the end of this term these charges are really first-class appointments, such as these same strong, successful men would not feel at all afflicted to return to without any appropriation from the Board, then I will be convinced that their plan is correct, and that the unappreciative condition of so many of our charges is attributable to the unsuccessful and weak brethren who have served them.

Main Street, Water Valley, is not a test case at all. That was a prosperous community in a thriving little city, and the time was ripe for the development, and we did well to enter. The charges referred to are not in such condition.

Fraternally, J. H. SMITH.

Wall Hill, Miss., March 29, 1898.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

ITEMS FROM CORRESPONDING SECRETARIES.

FOR FOURTH AND LAST QUARTER OF THE FISCAL YEAR, MISSISSIPPI CONFERENCE.

(Concluded.)

Mrs. Biberon, Long Beach: "Held our last quarterly meeting. We are a little encouraged by the amount of dues collected this quarter—$4.90; for local work, $33.50; sent off, $12 65."

Miss Norman, Wesson: "Three new members added during the quarter. Two added to Baby Roll, and four subscribers to Our Homes. North Wesson: Fourteen members; one subscriber to Our Homes."

Mrs. White, Biloxi: "Seventeen members; one subscriber to Our Homes. Pray that our work may prosper this year."

Mrs. C. S. Freeman, Hamburg: "Three new members added during the quarter, making ten members."

Mrs. Breckenridge, Montrose: "Meetings held; nine members; spent for local work, $8.85; sent off $10. Paulding: Ten members, five subscribers to Our Homes."

Mrs. Buie, West End, Meridian: "We held the Helm memorial service on Sunday afternoon; only forty-five cents collected, owning to several other collections. Dues, $4.60; expended for local work, $5."

Madie Grant, Oak Ridge Juveniles: "Reported four meetings held during quarter; twenty members; officers elected for the year."

Mattie Bonds, Jackson Jewels: "We have been doing real good work this quarter, and I hope you will be pleased with my report. We had $5 16 in treasury; sent off five dollars. Collection for last Sunday was forty-eight cents; so we have fifty-seven cents now in treasury. Our Baby Roll and Mite-box Association is carried on by our lady manager. She has given forty-odd boxes." (Indeed, we are pleased with your report, Miss Mattie, and award you the banner juvenile auxiliary.—Conference Corresponding Secretary.)

We wrote and enclosed programs for Loan Fund Day to forty-one pastors. The following will show how many responded:

Rev. J. P. Drake wrote: "Yours received just after I had observed Miss Helm's memorial at Long Beach; collection, $1 15. We hope to hold the memorial service, and will add something to this living and loving monument to one of the noblest of her race." Later Mrs. Joyner reported memorial service held at Bay St. Louis by auxiliary. Bro. Drake made a talk and collected $1.15.

Rev. T. L. Mellen responded: "Your letter did not reach me till Saturday afternoon; too late to carry out the program. Moreover, I preached a sermon (Is. liv, 2), stressing W. P. and H. M. work. Sunday, Feb. 13, I took up a collection, and got $5.50 in cash and good subscriptions for memorial fund."

Rev. G. S. Harmon replied: "The W. P. and H. M. Society at this place observed the Helm Loan Fund service on the sixth instant. Much interest manifested. Inclement weather and sickness reduced the congregation and collection; $3.26. The society is a strong arm to the pastor. Praying God's blessing upon your department," etc.

Rev. D. C. Langford: "Memorial service in honor of Miss Helm was observed at Paulding; collection, $1 75."

Mrs. Stuart, of Ocean Springs, reported an interesting service held in honor of Miss Helm; collection, $5.

Miss Pauline Stafford organized a W. P. and H. M. Society at Porterville, with nine members. Rev. B. F. Lewis organized at Brandon, eight members.

Names added to Baby Roll during quarter: Lucretia Bab Lampton, Ashberry A. Norwood, Lena May French, Robie Gastou, O. O. N. Nichols, Jeanette Cutrer, Charles Mellen Lee, Julia Jiggits, E. J. Bowers, Posy Bowers, Sallie Bowers, Elsie Hill Moore, Vivian Lee Harris, Rosa Lowry Wilson, Lee Jayne Wilson, Rosa Wilson McFatter, John Benson Carlisle, Fannie T. C. Bailey, Robert Watkins Bailey, Henrietta Lowther, Eugene Van Hook Lowther, Geo. T. Howard, Charles Nimms, Nellie Mande Todd, Alfred Y. Harper, Lucy Summerville, Sarah Banchelle Penn, Nannie Randolph, Garrette Henderson, Virginia Lane Henry, Bettie Montgomery Henry, Theodosia Comer Shaw, Elizabeth Holmes Watkins, James Gunning Watkins, Sam Thomas Lloyd, Wm. Baldwin Lloyd, Gertrude Rosa Martin, James Monroe Simmons, Thomas Clarence Simmons, Sarah Ethel Fant, Polly Cora Ard, John R. Matthews Ard, Nancy Natalie Gibson, Ouida Victoria Lampton, Hollis Jerome Ford, Donald Jackson Simmons, George Kennedy Galloway.

Others reported, but names not given.

MRS. S. S. COPE,
Conf. Cor. Sec.

Paulding, Miss., March 26, 1898.

All we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—Bishop Whipple.

Selections.

THE SECRET OF ENJOYMENT.

We paddled into a little lake—I and my friends—in our Indian birch canoe. We were hungry, and we wanted fish. We found a tanned and wrinkled trapper at the door of his cabin, and questioned him as to the waters. There had once, he said, been many gray trout there; but now they were all gone, and we must look for them in the next lake. We portaged and passed into the next lake. We found there another trapper, thin-lipped, and with deep-set furtive eye, who told us that the gray trout had descended into the deep waters, and could only, with great difficulty, be caught, but that there were many in the next lake. Into the next lake we portaged and passed, only to learn that the gray trout must be sought in a lake still further beyond. On we went, from lake to lake, till we had lost ourselves in the wilderness; but we never found the gray trout. Not the gray trout, indeed; but how many other things were conferred upon us, things vital and beautiful, a store of inextinguishable reminiscence! Years afterward we remembered the rare brown water, deep and dark, in the cool abysses of lakes, golden and glowing at mid-day over the rocks and shallows; the tingling forest air; the solemn and fane-like pine-woods; the morning mists reeling before the sunrise into rosy shattered spirals; the cold and lonely nights, near and radiant with stars; the passing of the loons above us; voices of the northern solitude, weird and disconsolate; the ringing of the axes of woodmen at dawn, hewing a path in the unbroken wilderness. These and many other things we remembered afterward with luxurious joy, when the gray trout were no longer a care to us.

So it is with happiness. We spend long lives in the pursuit of objects which we seldom attain; but always before us are the glories of anticipation, and behind us the magical playhouse of memory. Let us, therefore, cultivate a mood of the utmost spiritual openness. Let us not be exacting with life, nor demand too much of the present hour. Let us be content if we lay up for ourselves treasures of fruitful memory, for there is an alchemy in the imagination which can brew pleasure out of the most unpromising material, and gleams of a curious sunshine will some day fall even upon the recollection of our darkest miseries.—From "Happiness," by Archibald Lampman, in Harper's Magazine.

HOW AFFLICTION ILLUMINES SACRED TRUTH.

There is an invisible ink in constant use among diplomats and others, the purpose of which is that only those to whom the letter is addressed shall become acquainted with its contents. When the letter is received it is exposed to the heat of the fire, and then slowly, but surely and plainly, the writing appears upon the paper in unmistakable characters. The Bible contains God's letters to men, and they are distributed so widely on account of their cheapness that several are to be found in the home of nearly every civilized family which acknowledges God throughout the world; and yet how few there are who comparatively speaking, who can intelligently read these divine letters. Millions might as well be without the Book for all it is worth to them, because they only see the paper and the binding, the message it contains being written in invisible ink so far as their understanding it goes. And how often have we found that it required the fierce fires of affliction to make its written truths plain and consplonous to our view! When we have been laid aside by the hand of sickness or accident we have discovered for the first time, it may be, how very precious is the Father's message to his children, and how very happy we have been made to feel after discovering its warmth and its promises.—Temple Magazine.

I think it is in circumstances that we are most tested. It is just then that we have to meet God. And just as in some electric lights the two points have to come very closely together before the light shines between them, so the point of your will and the point of God's will will have to touch, and then come the electric light flashes of acquiescence and peace.

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FROM THE WORK.

Rev. C. T. Manholland: "On the evening of the second of April, about half-past eight o'clock, I was sitting in my study alone preparing for the Sunday service. It so happened there was no one at home except myself. The door-bell rang. On going to the door and opening it, in rushed about twenty-two ladies and gentlemen. They gave this scribe a gentle pounding, which has caused the following effect: First, it has made the one who received the pounding more humble; second, the parties who did the pounding felt happy that they had done their duty; third, and the receiver of the pounding was materially benefited. May God bless the dear people of Tchoupitoulas Street Church! is my prayer."

Rev. Robt. L. Phillips, Waynesboro, Miss., April 2, 1898: "We held a meeting at Spring Hill from March 12 to the eighteenth. It was a scriptural meeting, because it was preaching 'out of season.' The farmers were very busy in their crops, but the devil was busy in his; so we held the meeting. Our help was the Lord and the brethren. Three were baptized and received into the church, one young man brightly converted, some restorations, two or three renewed or confirmed in the experience of sanctification. One day, during the morning service, while preaching quietly, the Holy Ghost fell on the congregation; many Christians weeping for joy and sinners for their sins. We told the brethren we wanted a religion that could work in March and every other month in the year. 'Brethren, don't let your churches get too cold and dead. Pray for us."

Rev. W. M. Sullivan, P. C., Forest, April 4, 1898: "Perhaps a word from this charge will be of interest to some of the readers of your paper. Our first Quarterly Conference is a thing of the past. It was held at Harperville the twenty-sixth of March; well attended. Our presiding elder was there in his usual style; preached three of his best sermons to the joy and edification of his hearers. On Sunday the hall was full of people. The communion service was a delightful occasion. There must have been seventy-two or one hundred communicants. Sunday night, after a strong and earnest sermon from Bro. Simmons, the young lady, who promises to make a useful member, came forward for church membership. The Conference was a spiritual occasion, the presiding elder making special inquiry as to the spiritual condition of the work. The stewards have planned liberally for the pastor, raising his assessment $50 above last year. Paid one-fourth of the entire assessment for the presiding elder and preacher in charge at the Quarterly Conference. We are arranging as fast as possible to begin work on the new parsonage. This work, though just organized a little more than one year ago, bids fair to be one of our best circuits. We were kindly received. This is the second year on the work. Pray for us."

Rev. H. P. Gibbs, Secretary: "The Pastoral and Theological Society of Grenada district, North Mississippi Conference, met in Grenada, March 21 and 22, 1898. Owing to the very unfavorable weather immediately preceding the meeting, the preachers living off the road did not get there, with the exception of Rev. H. D. Estes; consequently, the attendance was small. The program prepared by our presiding elder, Rev. H. C. Morehead, was one of the best. The papers were well prepared, and the discussions spirited and profitable. If one thing was brought out by the discussions more prominently than any other, it was that a Methodist preacher must be an all-round man, capable of developing the various interests of God's kingdom under the leadership of the Holy Ghost. The preaching was done by Bros. W. M. Young, J. A. Bowen, J. L. Burton, and H. P. Gibbs. Bros. Bowman and Burton represented the interests of the church committed to their care, took an active part in the discussions, and added interest to the meeting. The services closed with an experience meeting and season of prayer, in which the brethren testified to a personal blessing and profit from the meeting. The Holy Spirit was present, and each felt stronger as we separated for our various homes. The women of the district hold their annual district meeting with the W. F. M. Society and the P. and P. M. Society at the same time and place; and as we closed, the leaguers of the district took charge."

Rev. H. P. Lewis, Carthage, Miss., September 7, 1898: "'Carthage' is a post village, capital of Leake county, Miss., 60 or 65 miles northeast of Jackson. It has a population of about 500. We have fourteen business houses, among them two drug stores owned by nice, good men; one a Presbyterian (Old School), the other a staunch Methodist preacher's friend. We have two large and well-kept hotels; one a Baptist, the other a Methodist. We have seven lawyers; one of them—viz.: Col. J. D. Eads—is one of the oldest, most substantial members of the Methodist Church in this country. He is a true friend to preachers and the Methodist Church. He is eighty-four years old, and takes the ADVOCATE. He has taken it forty-four years. We have three doctors; one Methodist, with a Presbyterian wife; one Baptist, with a Methodist wife; one Presbyterian, with a Methodist-Presbyterian wife. All good men, and successful in their profession. We have a good school, taught by Prof. Wallace, principal, and two young ladies. We have also a nice music class taught by Miss Pattie Lewis. We have two church-houses—one Methodist, one Baptist. The Cumberland Presbyterians have an organization here, and worship in the Methodist Church. We give two Sundays to Carthage, two to the country churches. The junior preacher gives three Sundays to the country, one to Carthage. Our congregations are good; prayer and class meetings in Carthage well attended. We love our presiding elder, Bro. Simmons, and we regret exceedingly he is not able to spend more time with us. He is a good man, a fine preacher, and looks faithfully after every interest of the church in his bounds. His district is too large. We have about 450 members in Carthage charge. We ought to take 75 or 80 ADVOCATES. We take 10 or 12. Of the seventeen stewards on the work, only three of them take our church paper. This is a shame. I regret it, but can't help it. One of my stewards has neither Bible or Discipline. 'My! my!' you say. So say I. I did not put him in office. He is a clean man, however, and has authorized me to get him a Bible. The country part of the Carthage circuit does not develop as fast as we would love to see it. We need a revival. I do not mean more members; I mean a revival of old-time Methodist religion. Not mere surface work; too much of that already at times. Our people need to be convicted. They need to have their eyes and ears opened, that they may see and hear, and know something of the exceeding sinfulness of sin. My heart is pained when I think of the desolate state of Zion in many localities. Is there no remedy? God help us."

REVIVALS.

The indications are that this year will be a great one for revivals. Successful meetings seem to be more general than last year, and it is much easier to lead sinners to Christ.

I spent most of the time during January and February in Missouri, where I assisted in three meetings at Carrollton, Norborne, and Marshall. Carrollton and Marshall are leading points. The meetings at Norborne and Marshall were revivals of great power. They were remarkable for the large number of adults converted, and the display of Holy Ghost power that often rested upon the congregations. The meeting at Carrollton was a good meeting, but much hindered by the continuous rains and snows.

I love to work with those Western people, though they are more phlegmatic than our Southern people. They are hard to move, but when they do, it means something. It takes much longer to hold a meeting in Missouri than in the South. I wanted to remain up there all the Spring, but thought it not best to spend too much time out of the bounds of my own Conference. Then, too, these Mississippi people are the best people in the world, and, therefore, I had rather be among them. And with, perhaps, the exception of Middle Georgia, we have the best type of Methodism I have found.

I spent the month of March helping Bros. Rook and Price on Paris and McNutt circuits. The revival at Paris was exceptionally good. Bro. Rook is doing a good work on the circuit, and my stay with him, his lovely family, and good people, was most pleasant.

The meetings at Sunny Side, Shellmound and McNutt were splendid, and I am sure that much good was done. It is a big pleasure to be with Dr. Price and his family. The Doctor is making a fine beginning on McNutt circuit, which is one of the most important in the Conference. The music in our meetings has been fine. Misses Price, the Doctor's daughters, rendered faithful service in the choir. We used the V. P. Hymnal, and I want to say that there is no better.

I am now with Bro. Porter at Minter City. The meeting has just started, and we can hardly, at this stage, say what the results will be.

I go from here home to assist Bro. Lewis in a tent meeting. Pray for us that God may do great things for Grenada. W. M. MCINTOSH.

Minter City, April 3, 1898.

TOLES, MISS.

Since my last writing I have visited another Indian settlement about fifteen miles west of our mission church. The settlement is near the Catholic headquarters. Our service was held outdoors. We had 18 Indians and 26 whites present. We arranged a few pine logs for seats for the Choctaws, and the whites supplied themselves largely with chairs from a house near by and chairs taken from wagon and wagon seats, etc. As it was a sunny place, and the sun began to shine a little hotly before we closed, I suggested to the Choctaws to put their hats on, and I set the example by preaching the first sermon in my life with my hat on, which was, however, in regular Choctaw style. There was good attention paid to the message, and more particularly by an Indian Baptist preacher, who was much affected. At the close they all gave me their hand, promising to be my friend, and that they would help me all they could in my work among them. The white people kindly tendered me their school-house till we can make other arrangements.

Our cause at our mission church (Tullicholuke) is doing well. The membership met Friday before the Quarterly Conference, and cleaned up the churchyard nicely, and on Quarterly Conference day (though on Monday) were out to enjoy the occasion; but, greatly to our regret, our presiding elder failed to reach us, and this scribe undertook to preside in his stead.

My school will be out about the tenth of April, after which I expect to make more extensive tours in the interest of the mission.

We have an opportunity to secure a beautiful location for a parsonage, consisting of 240 acres of land, two tenant-houses, a little store-house that would make an excellent office for the preacher, a good barn, a log-crib, a well, a goodly number of fruit trees. The residence, however, is not such as could be used, and about 75 acres that could be put in cultivation the first year, with some fencing, all for $500, with $100 within ninety days, and four years' time on the balance of $100 each; payment with six per cent. interest. I do not think we can afford to miss this opportunity. Beside answering for a parsonage, it will also give a home to quite a number of Indian families who are anxious to go on it next Fall and Winter. Can I not depend on the membership of the Methodist Church and its friends for the $100? My faith in them says I can.

As to the probability of our success among the Indians, I think it is great. I see no reasons why they can not, but many reasons why they can be brought to Christ. (1) They are human beings, and, being such, are possessed with immortal souls, and are, therefore, a part of the purchased of our Lord. Christ died for all, and all for whom he died can be saved. (2) Where faithful and persistent efforts have been made, success has been won, both by us and other denominations. Taking their past history and present surroundings into consideration, they are as easily reached as other people, and when once won to Christ, they make, as a rule, faithful Christians. What we need most is to contrive a plan by which the gospel can be given them in the shortest possible time. Ere long I expect to submit a plan by which this can be done. In the meanwhile pray for our success.

J. N. TUCKER.

March 31, 1898.

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TARRY AT LEAST A FEW DAYS.

It is announced that B—— W——, "minstrel," was converted the other day in a Western city, and has decided to become an evangelist and hold meetings in New York, where he formerly lived, and in the other large cities of this country. We hope his conversion is genuine, and that he will make a successful recruiting agent for the army of Christian soldiers; but we also hope that he will be content to build up a reputation in some community and church for a year at least before summoning the churches of our great cities to co-operate with him in great evangelistic movements. Something more than conversion added to the qualities which contribute to success as a minstrel, is necessary to success in winning souls; some considerable practice in holy living is essential to confidence and the development of discretion.—New York Christian Advocate.

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When a young woman answers "yes" to the impetuous wooing of an honorable and ambitious young man, it depends largely upon her health whether she will be a happy or an unhappy wife. A young wife who suffers from weakness and disease of the delicate and important organs that are distinctly feminine is sure to fail of happy wifehood. Dr. Pierce's Favorite Prescription imparts health, strength, virility and elasticity to the womanly organism. It fits for healthy wifehood and capable motherhood. It allays inflammation, heals ulceration, soothes pain and invigorates and vitalizes. It banishes the nausea and complaints of the expectant period and makes the little one's arrival easy and almost painless. It insures baby's health and a bountiful supply of nourishment. Thousands of homes that for years had only needed the added tie of a baby to make them happy now resound with the laughter of happy, healthy childhood, as a result of the use of this remedy. Over 90,000 women have testified to its marvelous results in writing.

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REV. JOHN T. SAWYER, D. D.

MISSISSIPPI CONFERENCE.
REV. W. B. LEWIS.
REV. R. J. JONES.
REV. R. W. BAILEY.

NORTH MISSISSIPPI CONFERENCE.
REV. J. D. CAMERON, D. D.
REV. W. T. J. SULLIVAN, D. D.
REV. T. C. WIER, D. D.

THURSDAY, APRIL 14, 1898.

Patience is the exercise
Of saints, the trial of their fortitude;
Making them each his own deliverer,
And victor over all
That tyranny or fortune can inflict.
—John Milton.

Good humor is the clear blue sky of the soul.—Frederic Saunders.

Hope is the lantern that illuminates the hard places in the path to heaven.

The man who walks by faith is in no hurry for God to explain himself. —Selected.

Great blessings that are won with prayer are worn with thankfulness. —Selected.

Attempt the wonderful things to day that you expect to do to-morrow. —Exchange.

It is to live twice when you can enjoy the recollection of your former life.—Martial.

Luck is only another word for good management in practical affairs. —Samuel Smiles.

There are no crown-wearers in heaven that were not cross-bearers here below.—Spurgeon.

If you can't find a way, make one. That is what has been done a thousand times over by earth's greatest and best.

Character is a unity, and all the virtues must advance together to make the perfect man.—Henry Drummond.

Evils that are ruining us for want of attention to them, lessen from the moment that our attention to them begins.—Selected.

If we would bring a holy life to Christ, we must mind our fireside duties as well as the duties of the sanctuary.—C. H. Spurgeon.

Sincerity and honesty carry one through many difficulties which all the arts he can invent would never help him through.—Edward Stillingfleet.

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—Burke.

It is well to make frequent excursions into the future under the guidance of reason and conscience, but irrational and irresponsible day-dreaming is a delusion and a snare.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—Spurgeon.

How shall you make man know that God loves him? Most of all by loving the man with a great love yourself, of which he shall know that, coming through you, it comes from beyond you.—Phillips Brooks.

The pivotal point of character is fidelity. He who is unfaithful to his intellectual or moral convictions degrades himself to the level of a coward and forges for himself shackles which all time will not suffice to wear away.—Selected.

THE RECENT INTERNATIONAL STUDENT VOLUNTEER CONVENTION.

From the Review of Missions, for April, we gather most of the following interesting items respecting the Student Volunteer Movement, the third international convention of which was held at Cleveland, Ohio, Feb. 23-27. At this convention the high expectations of its promoters were more than realized. It was, as one speaker truthfully declared, the largest missionary gathering ever held on this continent. The total attendance, including students, professors, speakers, editors and missionary secretaries, numbered 2,214, to say nothing of the vast crowds in the vicinity of Cleveland that flocked to the various meetings of the convention. Over 1,700 student delegates and 106 college professors representing 458 colleges, universities and theological seminaries in the United States and Canada were in attendance, the Volunteer Movement being almost entirely confined to the higher institutions of learning. There were present also 83 missionary secretaries representing 71 Missionary Boards and societies, and 89 missionaries from all parts of the world. Among the speakers who took part in the exercises were a number of the most prominent workers in the Christian world. Bishop Hargrove and Dr. W. R Lambuth were among the representatives from our church to that assemblage, which was marked by spiritual fervor and wideness of vision. The missionary zeal there aroused, the information there imparted, and the spiritual power there manifested, will extend to nearly every college and university in the land, and produce glorious and abiding results for the kingdom of God.

The Christian world is to be congratulated upon the fact that nowhere else is there such intense and intelligent enthusiasm in the cause of missions as among college students and instructors. No longer can it be said that missionary enterprise enlists the attention chiefly of the illiterate pious and fanatical dreamers. A vast ocean of change in sentiment rolls between us and the age of Sydney Smith, who only a hundred years ago ridiculed and lampooned William Carey and his associates as "didactic artisans, whose proper talk is of hullocks and not of the gospel; delirious mechanics; the lowest of the people; detachments of lunatics." Let it not be forgotten that David Livingston, the great explorer and missionary to Africa, though once sneered at as a fanatic, was given a state funeral and sepulture in Westminister Abbey, the resting place of kings and nobles and heroes. As the London Quarterly Review not long ago aptly remarked: "Men of mark for scholarship in larger numbers than ever devote their talents to the labor or the literature of the mission field and add to its prestige." Well has it been said: "The fact that the interest of the student class, from whose ranks are to come the leaders of thought and action, has been enlisted in behalf of the evangelization of the world, is of the largest possible significance."

The watchword of the Student Volunteer Movement, which took definite shape in 1888, and is, therefore, but ten years old, is "the evangelization of the world in this generation." The good it has done in awakening intelligent interest in foreign missions is incalculable. The movement has reached and affected 837 institutions of learning, in many of which a complete revolution has taken place in the attitude of the students towards foreign missions. Is it not significant that the greatest readers of missionary literature to-day are students? Four years ago in the colleges within the circle of the movement the systematic study of missions was begun. In all North America less than 30 classes were then pursuing such study. Since that time marvelous progress has been made in this direction. One hundred and forty-four classes, with an average attendance of 1,400, were organized the first year this new line of voluntary study was enterprised. Last year the number of classes was 267, the number of students in them being 2,361. Not less than $20,000, it is said, has been expended in missionary literature for the colleges to which the movement has spread.

The most striking feature of this modern missionary movement is the fact that under its influence over 4,000 volunteers have been enrolled, and of these 1,173 are already in the foreign field, serving in 53 different countries as the representatives of forty-six distinct and separate missionary societies; for, as its leaders state, "the Volunteer Movement is simply a recruiting agency, the servant of all the foreign missionary societies." In the British Isles the greatest activity among the student volunteers is exhibited in the medical schools, there being now in that region more volunteers among the medical than among the theological students. Thus the college students of this day are proving themselves worthy, but more practical successors of the zealous monks who went forth in other ages from the halls of learning to win the heathen to Christ.

It is noticeable that at the inception of this movement $5,000 represented the yearly contributions of our colleges and seminaries to foreign missions. The total from this source last year reached the splendid sum of $40,000. Over 100 institutions of learning now support missionaries either entirely or in part. We join the editors of the Review of Missions in saying that "this heroic devotion upon the part of the student body on this continent should stimulate the church to prayer for an awakened conscience."

TWO SORTS.

Recently we have been sending out circulars reminding some of our subscribers that they are in arrears. Most of them, like the good, sensible people that they are, reply in a kindly spirit, either paying up or asking for indulgence for a time. A few, however, get into a rage, and call ugly names, and flatly refuse to pay on the ground that we ought not to have sent the paper after the subscription expired, and this, too, in the face of the fact that they have never notified us of a desire to discontinue, but have regularly taken the paper from the office. After reading an occasional fulmination of this sort, it is a real treat to get a letter like the one from which the following quotation is made: "I thank you so much for being so patient in waiting with me. Your paper gets better all the time. I intend to keep on reading it as long as I can pay for it. I pray God's blessings upon you in your work." This letter breathes a Christian spirit. But what about those who take a paper as long as they can get it and then refuse to pay for it? "By their fruits ye shall know them."

A NEW BOOK.

AUTOBIOGRAPHY OF CHARLES FORCE DEEMS, D. D., LL.D., pastor of the Church of the Strangers, New York City, and president of the American Institute of Christian Philosophy, and Memoir by his sons, Rev. Edward M. Deems, A. M., Ph.D., and Francis M. Deems, M. D., Ph.D. 12 mo. 365 pages. Price, $1.50. Fleming H. Revell Co.: New York, Chicago, Toronto.

The numerous friends and admirers of the lamented Dr. Deems will hail the appearance of this volume with genuine delight. It is not every public man whose biography is worth reading; but the story of the life of this gifted and consecrated man, who, before his death, had achieved national—we may say, international—fame, is neither dry nor disappointing. Perhaps no other preacher, North or South, ever rose more rapidly into prominence, or held his place in public esteem more firmly, than did Dr. Deems. Being a man of remarkable versatility, as a preacher, teacher, author, editor, and lecturer, he was a brilliant success. Whatever he undertook he did heartily and well. His life seems to have been full of change and incident as well as of toil.

During his lifetime the Southern Methodist Church had not a more faithful servant or a more brilliant representative than was he. For a considerable portion of his life Dr. Deems resided in North Carolina, where he served the church in various capacities. He was repeatedly elected delegate to the General Conference, and at one time was not far from being elected to the bishopric. The latter part of his life was spent in New York City, where he founded shortly after the Civil War the "Church of the Strangers," which remains to-day a fitting and splendid monument to his memory. The account of its establishment is of romantic interest. While pastor of this church Dr. Deems wrote his life of "Jesus, the Light of the Nations," a book which has received the highest encomiums both in Europe and America, and which will give its author lasting fame.

The autobiography, comprising eighty-nine pages, covers the first twenty-four years of the Doctor's life, taking us up to his marriage and entrance upon a professorship in the University of North Carolina. The memoir by his sons contains much interesting matter, and is not too fulsome in its praise. Rightly is it said that "Dr. Deems was a man of pronounced and original personality. In the pulpit he was wonderously eloquent as an orator; in his pastoral work he was indefatigable, and, without apparent effort, was equally at home with the pauper and the millionaire, with the scholar and the unlearned." The vivacious, spiritual, and scholarly man whose deeds and character are so well portrayed in this volume has left behind him a noble and inspiring record. We hope it will be read by thousands.

NEW ORLEANS DISTRICT CONFERENCE.

The New Orleans District Conference convened at Rayne Memorial Church on Thursday, April 7, at 10 A. M., with Bishop Keener in the chair. All of the pastors in the district except two were present. There was a very good attendance of city laymen, but not a single one from the charges outside the city. It was quite a pleasure to the brethren to see Bishop Keener able to be present at the first session of the Conference, and a regret to them that he was not able to attend the remaining sessions, owing probably to the fact of the change of time for the daily sessions to 5 P. M., for the convenience of the laymen. During the remainder of the Conference Bro. S. S. Keener, the presiding elder, presided with ability and grace.

In the reports of the various preachers in charge the following facts of special interest were reported:

We have a new charge, supplied by Bro. W. L. Hamil, comprising Lutcher, Burnside, and New River, from which the report was quite encouraging. A subscription was begun during the Conference for the purchase of a church lot in the town of Lutcher.

The Morean Street and Craps Street charges, by the mutual consent of both congregations, will soon effect a consolidation, the exact plan of which has not been determined, but which will be of great benefit to our work in that section of the city. It is hoped that enough money will be realized from the sale of one of the churches to put the other in first-class condition, and also to build a chapel at McCarthy Square, in the extreme lower part of the city, where it is much needed.

A gracious revival was reported at Louisiana Avenue, and also a good meeting in Algiers.

A neat little church has been dedicated in Gouldsboro, the terminal of the T. and P. railroad.

There is prospect of purchasing a parsonage at Felicity, sufficient funds having been realized from the collection of an old debt, and one thousand dollars has been subscribed to the liquidation of the debt on Dryades Street Church.

Encouraging items were reported from nearly all of the charges, but we have not space to dwell upon them.

Two bright young men were licensed to preach by the Conference —Bro. L. F. Magruder, of Louisiana Avenue Church, and now a student at Millsaps College, and Bro. Wm. Kleinschmidt, of Dryades Street Church.

A committee was appointed to superintend the repair of the Elijah Steele tomb in the Firemen's Cemetery, of this city, and Sunday, April 17, was set as the time for the various pastors appointed to raise money for that purpose.

The following were elected delegates to the Annual Conference: W. B. Thomson, W. W. Carre, A. S. Daniels, W. W. Sutcliffe. Alternates: J. Cohen, and T. J. Ferguson.

It will be observed that some changes were made in the Board of Trustees of the Seashore Camp Ground. The following were elected: W. B. Thomson, W. W. Sutcliffe, A. S. Daniels, H. W. Spear, S. H. Meyer, W. H. Krone, J. A. Woodville, and W. B. DePass.

Dr. Sawyer introduced very fitting resolutions of respect to the memory of our beloved Dr. David Morton.

The following memorial to the General Conference was introduced by the Epworth League Committee, and was unanimously carried:

Resolved, That we memorialize the General Conference to revise Chapter 6, Section 6, of the Discipline, so as to provide for the election of an Epworth League editor, as in the case of the Sunday school, whose duty shall be not only to edit the League organ, but also, with the assistance of the League Board, such publications as are necessary to the graded instruction of our young people, and as shall be within their financial reach.

In some parts of the church the election of two Epworth League officers has been advocated, secretary and editor. This memorial is to the effect that in case it be not deemed advisable to have two such officers, that the one chosen be an editor rather than a traveling secretary, since it is thought that he is the more necessary to meet the necessities of our League work.

Sermons were preached by Revs. Pierce, Kelly, Kent, Wynn, and Mansholland.

Miss Mary Werlein read the annual report of the Woman's Parsonage and Home Mission Society.

Dr. Black was present and addressed the Conference on the subject of the ADVOCATE.

ROBERT H. WYNN.

THE "CONSECRATED COBBLER."

When in the town of Serampore, not far from the city of Calcutta, a few months ago, I saw in a bookcase of the Baptist college of that place a most astounding monument to the perseverance and genius of one man. There, on a single shelf, were piled high, one above another, no less than forty Bibles or portions of the Bible in as many different languages and dialects, all of them the work of the pioneer missionary of the nineteenth century, the Rev. William Carey, a name revered and honored in all Christian circles. He was the man whom Sidney Smith sneeringly called the shoemaker's awl and hammer, the "consecrated cobbler;" but the "consecrated cobbler" became the greatest Sanscrit scholar of his time. He became professor of Sanscrit in the college at Fort Edward, at a very large salary, all of which he devoted to missionary purposes, and, as I have said, left this monument of Bibles of his own translation behind him. Most of these are in use to-day, for no better translations have ever been made, and yet this was only a small portion of the self denying labors of this missionary hero. No wonder that an eminent writer of the Ethnological Society of New York enthusiastically declares: "Missions enable the German in his closet to compare more than two hundred languages; the unpronounceable syllables used by John Eliot, the monosyllables of China, the lordly Sanscrit and its modern associates, the smooth languages of the South Seas, the musical dialects of Africa, and the harsh gutturals of our own Indians." "But for the researches of our missionaries," says another, "the languages of further India"—and he might add of most of the rest of the world—"would be a 'terra incognita.'"—North American Review.

Dr. Harvey tells a story of a man who was overtaken by a storm, to escape which he crawled into a hollow log. The log swelled, by getting wet, and caught the man so tightly that he could not get out. He began to think over his past life, recalling all the wrong things he had done. Ever and anon he would renew the struggle to extricate himself, but in vain. After awhile he thought of the way he had acted in not paying for his religious paper, and immediately he got so small that he could turn around and come out of the log without difficulty.—Western Recorder.

No man denies God until after he has departed from God; for as long as he delights in the sunlight and fellowship of God he can not bring his heart to the state of denial; but once we are separated from God, as Peter was, it is easy to deny him. And then return to him must be by the path of tears and bitterness.

Character gives splendor to youth, and awe to wrinkled skin and gray hairs.—R. W. Emerson.

NOTES.

Rev. J. B. Kent illuminated our sanctum with his genial presence a few days since.

***

There was a general swapping of pulpits among the Methodist clergy of the city last Sunday.

***

Dr. J. T. Sawyer, assisted by Rev. J. E. Denson, is carrying on a meeting this week at Rayne Memorial Church.

***

We regret to have missed a call on Monday last from Dr. W. L. C. Hunnicutt, who spent several hours in the city en route to Bay St. Louis.

***

We regret to learn that Rev. F. G. Hoentt has been sick since Conference with la grippe and malarial fever, and has been compelled to give up his work.

***

We had the pleasure of meeting in the city, a few days since, Rev. J. J. Kelley, of the Louisiana Conference. We learn that his charge is in a prosperous condition.

***

Rev. Daniel Schrumpf, of the German Mission Conference, made us an appreciated call at the ADVOCATE office a few days since. Bro. Schrumpf came to the city on the sad mission of attending the funeral of his mother.

***

Rev. A. F. Watkins, of the Mississippi Conference, let the light of his countenance shine into our sanctum on Tuesday last. He is stopping a few days in the city visiting relatives. He will take in the League Conference at Meridian before going home.

***

By courtesy of the secretary, Dr. J. T. Sawyer, a copy of the Minutes of the last session of the Louisiana Conference lies upon our table. It is a neatly gotten up pamphlet of about fifty pages. The secretarial work is done in the excellent style which our people have learned to expect from Dr. Sawyer.

***

Mrs. A. H. Steel, mother of Dr. A. Steel, died at the residence of Dr. Steel a few days since.

J. T. Tigert, father of Dr. J. M. Tigert, died at his residence in Louisville, Ky., last week.

We tender our sympathies to our brethren in their bereavement. In both cases there is a well ground hope of a blissful reunion beyond the skies.

***

The distinguished missionary, Dr. Young J. Allen, will spend next Sabbath in this city. He will occupy the pulpit at Rayne Memorial in the morning and at Carondelet at night. He will arrive on Saturday morning by the L. and N. R. R. at 7:40, and will be the guest of Mr. and Mrs. A. Dicks, 1918 Napoleon avenue. Our readers will find an interesting sketch of him on our first page. It goes without saying that this distinguished scholar and missionary will have a full house, morning and night.

***

From a private letter from Rev. A. B. Jones we quote as follows:

I attended meeting of Sam Jones' Camp Ground Association, Tuesday, April 5. Preached the annual sermon. Quite an enthusiastic attendance of members. Very important improvements have been made in hotel accommodations, dividing the sleeping apartments into rooms. The camp meeting to begin Friday, July 29, and continue ten days. The presiding elder, Dr. W. L. C. Hunnicutt, was present, and was much pleased with what he saw and heard.

***

The New Orleans Methodist Sunday-school Union celebrated its first anniversary, last Sabbath afternoon, at Carondelet Street Church. The spacious auditorium was crowded. An interesting and appropriate programme had been prepared consisting of music, responsive readings, recitations, essays and addresses. The banner was awarded to Douglass Square Mission School. The award is always made on the basis of the best general average. This includes the best percentage of attendance and the largest amount of money per capita. There was great surprise that this mission school, which was organized only two or three years ago, should have won the banner. The program was a good one and well-carried out.

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GRENADA COLLEGIATE INSTITUTE.

The Board of Trnstees of the Grenada Collegiate Institnte had a called meeting on Tnesday, March 29. Of the thirteen members of the Board, nine were present. Bro. J. R. Bingham presided, and Bro. J. W. Griffis served as secretary. The object of this special meeting was to devise plans to go forward in onr female edncational work. Plans for enlargement and endowment were discnssed and agreed upon. The following preamble and resolntions were passed:

Whereas, The time seems to have come, in the providence of God, for the chnrch in the North Mississippi Conference to go forward in her female edncational work; And, Whereas, The Grenada college is the only property we own for doing this work; therefore, be it

Resolved, That it is the sense of this body that the institntion is wisely and well located.

Resolved, That we go forward in both endowment and enlargement.

Resolved, That, as a Board, we will seek to so interest the Conference as to dupllcate every dollar for enlargement in the way of additional buildings and equipments raised by the citizens of Grenada.

Resolved, That we will encourage and aid in endowment to the extent of our ability.

This paper met the hearty approval of every member of the Board, and President Malone begins to feel that there is light ahead. One absent member of the Board wrote that he would give $100 to the endowment fnnd, and another brother, who is not a trnstee, wrote that he would give $100 to the same fnnd. With the work our agent is doing, and the co operation of the preachers and other friends of the college, we hope to enlarge and endow this institution within the next few years. The trne policy of female edncation is to pnt our female colleges on the same footing as onr male colleges, pay the president and teachers a salary, and let the girls pay for board what their actnal expenses amount to. Dr. J. W. Malone is now in a position to begin this work of enlargement and endowment, and if anyone whose eyes may fall npon these lines should desire to give to the conrse of Christian edncation any sum, little or much, that will be an endnring benedictlon to the girls of North Mlsslssippi, let him or her write to him at Grenada, Miss.

T. W. LEWIS.

DR. DAVID MORTON.

Whereas, The Methodist Episcopal Chnrch, South, has been called to monrn the sndden death of Rev. David Morton, D. D., its General Secretary of Chnrch Extension; therefore, be it

Resolved, That we, the members of the New Orleans District Conference, recognize that one of the foremost leaders of onr Zion has been removed from the field of his earthly labors and trinmphs, leaving to the Church the glorious heritage of a thoroughly consecrated and eminently successfnl life;

That in Dr. Morton the chnrch had a servant providentially called and fitted for the great work of chnrch extension, into which work he ever put his best of head and heart, his indomitable will, mighty faith and burning zeal, snrmonnting all difficnlties in the inaugnration and firm establishment of that great cause;

That, while his labors for the past sixteen years, resnlting in the raising of more than a million of dollars and the bnilding of hnndreds of chnrches throughout our home and foreign fields, constitnte an endnring monument to him, nevertheless we trnst that a "David Morton Loan Fnnd" may be raised as a special token of the love the chnrch has for his memory;

That we sympathize deeply with the bereaved family, earnestly praying that God may graciously sustain and comfort them in their great loss;

That these resolntions be pnblished in the Nashville and NEW ORLEANS Christian Advocates.

JOHN T. SAWYER,
JAMES E. DENSON.

Silence is less injnrions than a weak reply.—C. C. Colton.

NORTH MISSISSIPPI CONFERENCE NOTES.

I left home March 22 for a two week's itinerary. I first attended onr Preachers' Meeting in Durant, where we had two days of pleasant fellowship and discussion of topics pertaining to Christian doctrines and work. After spending a night in Winona with onr sons, I ran np to Batesville and stopped over a day with Bro. McCullongh and his people, snpplying them with some needed books. Thence, on Friday evening, to Sardis, where I was met by the pastor, Bro. Kendall, with his characteristic brotherly greeting and conducted to the parsonage, where the ever-hearty welcome of the hostess, Sister K, was extended. Here I fonnd Bro. Cogdell assisting Bro. K. in a meeting. So we had several days of good old-fashioned Methodist preacher association together in that pastor's home as well as good preaching and edifying religions services at the chnrch two and three times each day. Bro. Kendall and his people are greatly in love with each other. He is rendering them faithful service, and they are giving special tokens of esteem by almost daily "sending things to the parsonage" and boasting of his good preaching.

I had the pleasnre also of a day in the district parsonage occupied by the beloved Dr. Wier and wife. He is as alert and diligent in the work as ever. May his bow long abide in strength!

March 30 I ran down to Grenada, where I met in session the Grenada District Pastors' and Theological Institute, Woman's Foreign Missionary Society, Parsonage and Home Missionary Society and Epworth League Conference. While the attendance npon either was not large, the occasion was enjoyable and, donbtless, profitable to those who participated in the exercises.

The first Sunday in April was spent very pleasantly and, I trnst, profitably at Kilmichael with Bro. J. F. Evans and his people. I had the loved privilege of preaching morning and evening and of addressing the Sunday-school at three o'clock P. M.

Monday night was delightfnlly spent at Winona in the district parsonage with Presiding Elder Stone and family. The Lord reward them and all other helpers in the gospel for their kindness.

Dnring these two weeks good libraries have been fnrnished to the Sunday schools at Sardis, Sherrard and Kilmichael, and many other nsefnl books pnt in circnlation. Grenada Collegiate Institute is doing well; everything there is lovely and nnder good report.

Rev. M. L. Burton is circnlating among the chnrches and is making a good impression personally and for the Orphans' Home. He reports 14 inmates and many applications.

G. W. BACHMAN.

Kosciusko, Miss., April 8, 1898.

THE NEW PRESIDING ELDER.

By orders from Bishop Wilson, I am now on the Corinth district, which I find in prosperous condition. The preachers are all at their posts, and as far as I have been able to learn, in favor with their people. There is great monrning over the fall of their faithfnl leader. Bro. Tucker died with sword in hand in the midst of the battle with every detail of his work np to date; a faithfnl record made of everything. I had fnlly made np my mind to retire from the Epworth College the first of Jnne, and was traveling a circnit in Arkansas, and knew nothing of my appointment to the circnit nntil ten days after the appointment was made. I leave a good place in the Epworth College for some ednoator in onr chnrch. My address will be Holly Springs, Miss.

J. W. HONNOLL.

SPRING HUMORS, boils, pimples, sores and all erniptions are promptly cnred by Hood's Sarsaparilla, which thoroughly purifies the blood, eradicating every trace of scrofnla.

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Take notice that we are now handling two different Bibles. The difference between the two is that the one called the "Combination" Bible has all the advantages of the other Bible, and also has all the changes made by the revisers. These changes are given, however, brief notes at the bottom of each page, reference to them being facilitated by a very convenient system of notation. Thus you have all the benefits of the two versions in parallel colnmns without the bnlkiness of snch an arrangement. In ordering this edition be sure to say "Combination" Bible.

You will find onr offer of the "Combination" Bible on the fifth page; the other on the third.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, "BROWN'S BRONCHIAL TROCHES" are wonderfnlly effective. Avoid imitations.

NOTICE.

The Jackson District Conference will be held in Canton, July 28-31. I give this date early that the pastors may not make arrangements for any other meetings at that time. Delegates to the District Conference will be elected on the second round. R. D. NORSWORTHY.

Jackson, Miss., April 5, 1898.

Epworth League

BY H. N. HARRISON.

TOPIC FOR APRIL 17.—"THE KEEPING POWER OF GOD." 1. PET. i, 5; DEUT. xxxiii, 27.

1. Christ's love for his sheep, and their love for him, will preserve them safely nnto his coming. The trne sheep know his voice, and they follow him, and he giveth nnto them eternal life, and they shall never perish, neither shall any man pluck them ont of his hand. (John x, 27, 28)

2. There are many professing Christians among ns who have mnch difficnlty in holding on to their religion. They find it hard to keep from stumbling into evil. We have observed that they are apprehensive and nneasy as to the fntnre. The fact is, the evil one keeps them in a state of painfnl vigilance and nncertainty. They do not seem to stand where "that wicked one toncheth them not." Now, the object of salvation is to keep ns from these things (See 1. John iv, 18). "Thon wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Is. xxvi, 3.)

3. The explanation of the tronble with many Christians lies in the fact that they are not fully committed unto God. We can only be fnlly kept when we are fully committed nnto him. We mnst commit both soul and body into his keeping (Ps. xxxvii, 5, 6). The life victorious is the privilege of every believer; yet we hear onr Christian friends on all sides confessing constant defeats. In their prayers, pnblic and private, they bemoan the egregions sins they have been committing against him in thought, word, and deed. Why shonld we sin against him? Are we compelled to do so? If we really love him, will we not keep his commandments? (John xiv, 15, 21.) It is by love that we fnlfil the commandments (Rom. xiii, 10). Hear Paul on the life victorions: "Who shall separate ns from the love of Christ? Shall tribnlation, or distress, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conqnerors through him that loved ns!" More than conqnerors! Think of it! Exceeding great conquerors! This shonld be the aim, as it is the privilege, of all God's children. When we meet the conditions laid down in the Word, we shall snrely secnre both the keeping power of God and the victory that overcometh the world, even our faith. (II. Tim. i, 12)

We wish to remind the Epworth Leagners of Loulsiana that their Annnal Conference will be held at the close of the present month in Alexandria, La. Do not forget this, and go, if possible. Pray specially for this Conference.

TAKE HEED!

And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

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Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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40,000	558 00	40 000	186 00
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WORDS.

Words are things of little cost,
Quickly spoken, quickly lost;
We forget them, but they stand
Witnesses at God's right hand,
And their testimony bear
For us or against us there.

Oh, how often ours have been
Idle words, and words of sin,
Words of anger, scorn and pride,
Or desire our fault's to hide,
Envious tales, or strife unkind,
Leaving bitter thoughts behind!

Grant us, Lord, from day to day,
Strength to watch and grace to pray.
May our lips, from sin set free,
Love to speak and sing of thee,
Till in heaven we learn to raise
Hymns of everlasting praise!

– Immanuel Baptist Messenger.

TEMPERS, AND WHAT TO DO WITH THEM.

What a shadow is cast over lives and homes by bad tempers! It is Sunday morning, God's day of rest and peace, when the worry and rush of the world should be quiet, and the voices of newspaper boys and hawkers of small wares should be still. A family of little children is waiting to be sweetened and blessed by God, mother, and father. But the mother has become put out over something; she speaks peevishly and crossly; her husband hardly dares put in a word; and the children are scared, and talk to one another in whispers. Though there is everything in the pretty home to entrap the sunbeams which play without, a shadow lies over all and mars the day.

Or it is church-time, and the family are late; the husband and father is waiting, dressed, ready for the house of God, but the mother or children are unready, and he calls for them, each time in a more irritable tone, and when at last they appear, "Late again," "Always your way," "I am tired and out of patience with you," bring some sharp retort, and the rest of the walk to the sanctuary is either spent in silence, or the parents confine their observations to whichever child they happen to be walking with. What good will the service have after such an introduction?

How often has a happy day's excursion been spoiled in the same way! It has been the topic of conversation for weeks. The wife has been hurrying all her work to be ready. Such preparations in dress for herself and the children, such cooking of savory tartlets and cutting of sandwiches! The husband has got off for the day with no little planning. Sunshine augurs a happy excursion. But somehow things do not go right. Perhaps the husband is unreasonable and thoughtless, or gives the wife reason to think that he does not appreciate her careful provision; or, perhaps, she is over-tired and nervous, and misinterprets a remark meant quite innocently; but one crosses the other, and the ill-natured word, the sour look, the sulking manner, somehow make the whole party miserable—worse than a shower of rain would.

People who have a temper are much to be pitied. They know when it is coming on, or has come, and wish they had not yielded, and hate themselves for being disagreeable; yet can not shake themselves loose from the evil thing that has sprung on them as the jaguar or antelope, or the ague on the traveler in the tropics. They are disposed, however, to fancy that they can not help themselves. They have inherited it, as they did the color of their hair or the shape of their nose. Their mother had it before them, and her father before her.

Now, there is some truth, no doubt, in this talk about heredity. For good or ill past generations have left their mark upon us; and parents, especially mothers, can not too deeply ponder it in their hearts. What they are, their children will become; and if there is a strong taint in the blood, an evil tendency in any special direction, there is the most reason why the mother should set herself resolutely to resist it, and replace

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It is a *renewer*, because it makes new again. Old hair is made new; the gray changed to the color of youth.

it by the opposite. There is no doubt that this can be done. It has been done in thousands of instances, and may be done again.

It is impossible to estimate the value of a good and sunny temper, which goes through life with a song, looking always on the bright side of things, and yielding to the blows of trial and disappointment with an unfailing grace. It is often associated with a sound constitution and abounding health, and there is undoubtedly a close connection between the two, but it is not dependent on these; for, as the great Dr. Arnold testified of his sister, who was for years a confirmed invalid, but whose chamber was the sunniest room in the house, so suffering and pain have often only set forth to greater advantage the well-spring of sweetness and good nature which has poured forth like strains of sweet music amid the clatter of a dusty, noisy thoroughfare.

But how may those afflicted with ill-temper be delivered? The apostle says, "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." That "laying aside" is a remarkable expression, for it means that the thing may be done by one sudden, definite act. We are not to wait till these evil things die down in our hearts, but are to make up our minds, once and forever, to lay them aside, as a beggar his rags when new clothes are offered him. It is a definite act of the will. Will you make it now? Will you say, "From this moment I choose to be free of these things, and I deliberately put them off"?

But you fear that this will not help you, you have so often made good resolutions before, and broken them. Then take one further step. Trust Christ to keep you. Look up to him, and say, "Lord, I have often tried to keep my temper and failed, but from henceforth I intrust its keeping to thee." Expect him to undertake the charge. Every morning look up into his face, and say, "I am still trusting thee to be between me and my evil past, and to fill me with thy own sweetness, gentleness, and patience." In moments of provocation dare to trust him still, and to hold to the compact by which your helplessness and evil claims everything from his all-sufficiency. Live thus, and you will become known for the very opposite temper to that which has so often caused you poignant regret.—F. B. Meyer, in Golden Rule.

GONE.

Every day things are forever passing out of our sight and slipping beyond our reach. Of how many things we are compelled to say, "They are gone." We start with life all before us; in a little while much that was once within our reach is gone. Time is gone, never to return; opportunity is gone, and can not be recovered; youth is gone, and often wasted; influence sometimes is gone through our own follies and misdeeds; money is gone, spent in useless and in foolish ways; and by and by life itself will be gone, and time will be gone, and we must meet the Judge who gave his life for us, and who gave us our lives that we might devote them to his service and his praise.

Moments are slipping by, opportunities are fleeing, years are passing, life is short, and in a little while everything which we once could have grasped is beyond our reach; and then comes the time of reckoning, the solemn account, the Judge of the quick and dead, before whom we must stand. Let us then improve the present hour, grasp each opportunity as it comes, redeem the time, because the days are evil, and so be ready that we at last may meet our Lord in peace, and enter into his presence with joy.

"My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly,
Those hours of toil and danger;

"For oh! we stand on Jordan's strand,
And soon we'll pass over;
And just before, the shining shore
We may almost discover."

—Common People.

EXAMPLE.

Example ranks next to character in its moulding power. The parent's example is the type, and the child's receptive nature the ready paper on which it is copied. By this invisible printing "parents advertise themselves in their children," and stamp within them messages of good or ill that can never be erased. A young minister when about to be ordained, stated that at one period of life he was nearly an infidel. "But," said he, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my father."—Exchange.

ARE YOU KIND TO YOUR MOTHER?

Who guarded you in health, and comforted you when ill? Who hung over your little bed when you were fretful, and put the cooling draught to your parched lips? Who taught you how to pray, and gently helped you to read? Who has borne with your faults, and has been kind and patient in your childish ways? Who loves you still, and who contrives and works and prays for you every day you live? Is it not your mother, your own dear mother? Now let me ask you: Are you kind to your mother?—Exchange.

GREED.

A story is told of a young man who picked up a sovereign on the road. Ever afterward, as he walked, he kept his eye fixed on the ground in the hope of finding another. Heaven was bright above him, but he gazed on mud and filth, and when he died, a rich old man, he knew this fair earth only as a dirty road in which to pick up money.—Evangelical Messenger.

When the game is not worth the candle, drop it at once. It is wasting time to look for milk in a gate-post, or blood in a turnip, or sense in a fool. Never ask a covetous man for money till you have boiled a flint soft. Don't sue a debtor who has not a penny to bless himself with—you will only be throwing good money after bad, which is like losing your ferret without getting the rabbit. Never offer a looking-glass to a blind man, if a man is so proud that he will not see his faults, he will only quarrel with you for pointing them out to him. It is of no use to hold a lantern to a mole, or to talk of heaven to a man who cares for nothing but his dirty money. There is a time for everything, and it is a silly thing to preach to drunken men; it is casting pearls before swine; get them sober, and then talk to them soberly; if you lecture them while they are drunk, you act as if you were drunk yourself.—Spurgeon.

Life here is short even at the longest. We can not finish in threescore and ten years the great things we dream of in our best moods. Then, only comparatively a few lives reach this full limit of age. It is but a little that we can do in our short, broken years. We begin things, and we are interrupted in the midst of them. Before they are half finished we are called away to something else, or laid aside by illness, or our life ends, and the work remains incomplete. It is pathetic, when a busy man has been called away suddenly, to go into his office, his study, or his place of work, and see the unfinished things he has left—the letter half written, the book half read, the column of figures half added up, the picture begun, but not completed. Life is full of fragments, the mere beginnings of things. If there were nothing beyond death, little could come of this poor fragmentary living and doing. But when we know that life will go on without serious break through endless years, it puts a new meaning into every noble and worthy beginning. Every right and good thing, however small it may seem, shall live forever.—J. R. Miller, D. D., in "Things to Live For."

"My father is very rich," said little Earl, as he walked by the side of his nurse. "All this land is his, and this house and the stable and the lake." "My father is also rich," said the girl, and she looked up toward the sky and away over the fields and woods. "The green fields and meadows are all his, the blue sky and the golden sun, 'the cattle on a thousand hills'—all these are his." "And who is your father?" asked Earl. "He is God, the Father Almighty, maker of heaven and earth," was the good and gentle answer.—Indian Witness.

Hygiene.

FRUIT AS A MEDICINE.

While the general reader has been told many times of the advantages and desirability of a fruit diet, it may be that the traits and characteristics of the several fruits have not been as fully explained, in a concise form, as could be desired. Here are some useful suggestions, taken from a special article on the subject:

Fresh ripe fruits are excellent for purifying the blood and toning up the system.

As specific remedies, oranges are aperient. Sour oranges are highly recommended for rheumatism.

Watermelons for epilepsy and for yellow fever.

Cranberries for erysipelas are used externally as well as internally.

Lemons for feverish thirst in sickness, for biliousness, low fevers, rheumatism, colds, coughs, liver complaints, etc.

Blackberries as a tonic; useful in all forms of diarrhœa.

Tomatoes are a powerful aperient for the liver, a sovereign remedy for dyspepsia, and for indigestion; they are invaluable in all conditions of the system in which the use of calomel is indicated.

Figs are aperient and wholesome; they are said to be valuable as a food for those suffering from cancer; they are used externally as well as internally.

Apples are useful in nervous dyspepsia; they are nutritious and vitalizing; they aid digestion, clear the voice, correct the acidity of the stomach, are valuable in rheumatism, insomnia and liver troubles. An apple contains as much nutriment as a potato, in a pleasanter and more wholesome form.

Grapes dilute thick blood, send the circulation to the surface, remove the obstructions from liver and lungs, dissolve and dislodge gravel and calculi, and bring the stomach and bowels to a healthy condition.—Good Housekeeping.

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OBITUARIES.

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MISS DOLLIE HICKS.

n undying love sprang up in my heart for s Dollie Hicks when, as her pastor's wife three years in Sardis, Miss., I learned the th of her noble, shrinking nature, the th of her unselfish friendship, and the de- ion of her heart to God and to his church. a large circle of acquaintances I believe I truthfully say I never knew a heart more al to God and his cause, or one who de- red more deeply that which was evil, and iced more heartily over the success of that ich was good.

Like Dorcas of old, she "was full of good rks and alms-deeds which she did." In bbath-school, W. F. M. Society, Ladies' d Society, and the weekly prayer meetings, though leading an unusually busy life, her ce was almost never vacant, and she was y there, by word and work, to advance cause of the Master she loved so well. ny a sick-room has rejoiced in her gentle istry, and it falls to the lot of few women be more universally appreciated and es- med in her own community. In the provi- ce of God the last days of her life were en to me after an almost total separation more than two years. She came to the hos- al of the Scarritt Bible and Training school king relief after months of lingering and reasing disease. She spent four bright, py days with us, so interested in and de- ted with the school she had loved and la- ed for from its inciplency. She was fully re of her danger, eager to live for the sake her loved ones, and yet perfectly resigned ready to go if it should be her Father's . I shall never forget the expression of face on the night before she left us as she ated every word of the beautiful old n commencing, "Since all the varying rs o' time." We would have kept her, we felt that this world would be poorer darker without her sweet, loving pres- ; but a tender Father led her gently e, and we know him too well for one mo- t to doubt his wisdom or his love.

MARY L. HARGROVE.

Scarritt Bible and Training school, Kansas y, Mo.

ILL—It is with sadness that the writer ens the death of ADOLPHUS KNOX HILL, ber of Barron Hill, of whom we have just ken. Knox died in the bloom of youth, g only eighteen years and a few months He died on the ninth of February, 1898 was happily converted and joined the M. hurch a few months before his death. He very suddenly after taking sick, but suf- d a great deal before death. We can hard- ealize dear Knox has passed away. One e link is broken in the family circle that never be filled. He died as he lived—in triumphs of a living faith; and now two bers lie side by side in the country rthyard awaiting the resurrection. But e their bodies lie cold and silent in the ve, their spirits are happy around the ne of God and the holy angels. What a ed thought—sweet rest! While we can r again meet them here and enjoy their iation, we can meet them at the gate stands ajar. "And be saith unto me, e, blessed are they which are called unto arriage supper of the Lord."

funeral services took place at Davis g Church at 12 o'clock, Feb. 10, 1898 Rev. Cargill officiating. G. D. PURCELL.

f Way, La.

ILL—GEORGE BARRON HILL, son of G. W. . A. Hill, was born Sept. 6, 1876, and Nov. 23, 1897, aged twenty-one years two hs and eleven days. He was married to Belle Clinton, of Alpha, La., March 3, Barron was a member of the M. E. h. He was killed instantaneously while ing at a saw-mill at Pollock, La. Too can never be said in memory of this de- young man. He was a true Christian, always delighted in reading the Word of As a husband, he was kind, gentle, and His aim was ever to do something to home happy for his dear, young, de- wife.

n Barron was nine years old his father leaving him to help support his mother ree younger brothers, for which he ly proved to be true. All who knew rned to love him. "Blessed are the hich die in the Lord from henceforth: th the Spirit, that they may rest from bors, and their works do follow them." eep not, dear friends, as those who hope, for death to Barron was only as . The funeral service took place at pring Church at 11 A. M., Nov. 25, 1897, B. Cargill officiating.

G. D. PURCELL.

Way, La.

WHITED—ISABELLE JANE WHITED was born in New Salem, Westmoreland county, Penn., March 4, 1823. Her maiden name was Hall. She joined the Presbyterian Church when she was twelve years of age, and lived a consistent member of that church until the day of her death. She was married to Samuel Whited at Blairsville, Indiana county, Penn., Feb. 22, 1849. She was the mother of five children. Two died in infancy; three are still living, as is her aged husband.

She moved to Ouachita parish, La., in April, 1863. Not being near the church of her choice, she attended the services of the M. E. Church, South. No one would have known that she was not a member of the above-mentioned church, she being an active worker in the same. For seventeen years she was teacher of the infant class in the Sabbath-school at Bowman Chapel. She was loved and respected by all who knew her. The writer knew her intimately. Her home was the home of the preacher. She was kind and gentle to all; an active, zealous Christian worker; one who knew God in the pardon of sins, and loved God and his cause with all of her soul. She was preparing for the Sunday service when she met the angel of death. When she received the summons it found her ready. She fell asleep in Jesus on the eighteenth of March, 1898. She was a devoted wife, an affectionate mother, a true friend. While she has ceased her labors on earth, she awaits her loved ones on the other shore, where she lives forever. C. T. MUNHOLLAND

COOPER—HILARY HALLAM, infant son of Rev. Inman W. and Mrs. B. W. Cooper, died of acute bronchitis at Moss Point, Miss., March 27, 1898, aged three months and twenty-one days.

The writer was summoned by telegram to mourn with Bro. and Sister Cooper in the loss of their precious babe. The physician had scarcely left the house, for the babe was not considered dangerously ill, when a sudden change took place, and it passed away to Him who has now called home three bright jewels from this household.

The interment was from the church, where a large number of friends were gathered. Revs. Byers and Bennett, pastors of the Presbyterian and Baptist Churches respectively, took part in the services. The grave was literally covered with beautiful floral designs sent by friends from Biloxi and Moss Point. The little one was "buried in the roses." The bereaved parents, though sorely stricken, bore their affliction with commendable Christian fortitude, looking unto Him who has promised to wipe away every tear, and who comforts with infinite hope. C. F. EBERLY.

Biloxi, Miss.

BUCK—JESSE ALBERT BUCK, son of Mrs. Althia Buck, was born Aug. 14, 1886, and departed this life March 18, 1898.

Jesse was a bright, manly little fellow, the pride of his mother's heart. He was his mother's mainstay. Her lonely widowhood was cheered by his brightness, and her otherwise gloomy life was made happy by his love and devotion. He was verily a flower whose fragrance filled the home. He was the comfort of his mother when all else seemed far away. He was just reaching that age when she could begin to look to him for protection; but when she least expected it death touched him, and he slept. He left behind the aroma of a devoted life, and during his eleven brief Summers he gave promise of a life of usefulness and honor. In his case we were made to realize that "man cometh forth like a flower, and is cut down". Peace be to his ashes!

E. S. LEWIS.

Shaw, Miss.

FLOWERS—EDNA BELLE, daughter of W. W. and Myrtle Flowers, was born Jan. 8, 1896, and departed this life in Bitter Root Valley, Mon., Feb. 18, 1898.

She was a bright and promising child, and the joy of the home she had come to bless. Her life on earth, though short, was not in vain. She helped to bring heaven down to earth, and has carried hearts with her up to heaven. The spirit world is more real, and the home on high brighter and more attractive, since she has gone there. The Master has said, "Suffer the little ones to come unto me," and we know that "the tender Shepherd doth guard with care the lambs of the upper fold."

E. J. STANLEY.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

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WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

Dr. Paton, having lost all his earthly goods, with savages all around seeking to take his life, was obliged to spend several hours one night in a tree for safety. "Yet," says he, "never in all my sorrows did my Lord draw nearer to me and speak more soothingly in my soul. . . . Had I been a stranger to Jesus and to prayer, my reason would verily have given way, but my comfort and joy sprang up out of these. 'I will never leave thee nor forsake thee'; lo, I am with thee always!"—John G. Paton.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The slender, graceful curves of the lighthouse tower standing on the rock-bound coast are unseen, whilst from its lantern the reflectors flash beams of light far out to sea. We must live nearer Christ, catching the glow of his love; then, like John the Baptist, we shall be timid of attracting a single thought to ourselves, which might have found its way to him. We shall be willing to be pedestals, from which his beams shine the farther.—F. B. Meyer.

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"What We May Do to be Saved" is a little book giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio

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And if they are in earnest about getting an education, and desire to become more useful as Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.
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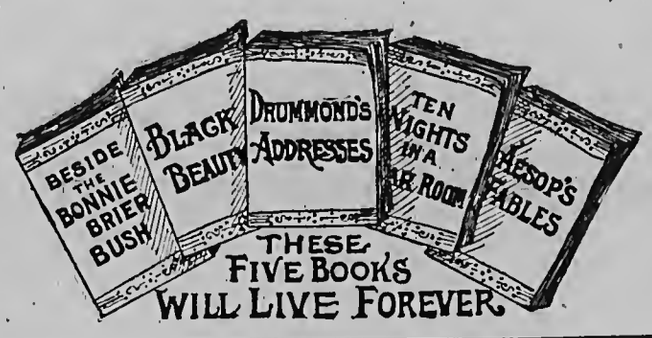

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The "Uncle Tom's Cabin" of the Horse. Adopted by the Boston Grammar Schools as supplementary reading, to instill into their pupils the principles of kindness and justice to our domestic animals, as well as to each other.

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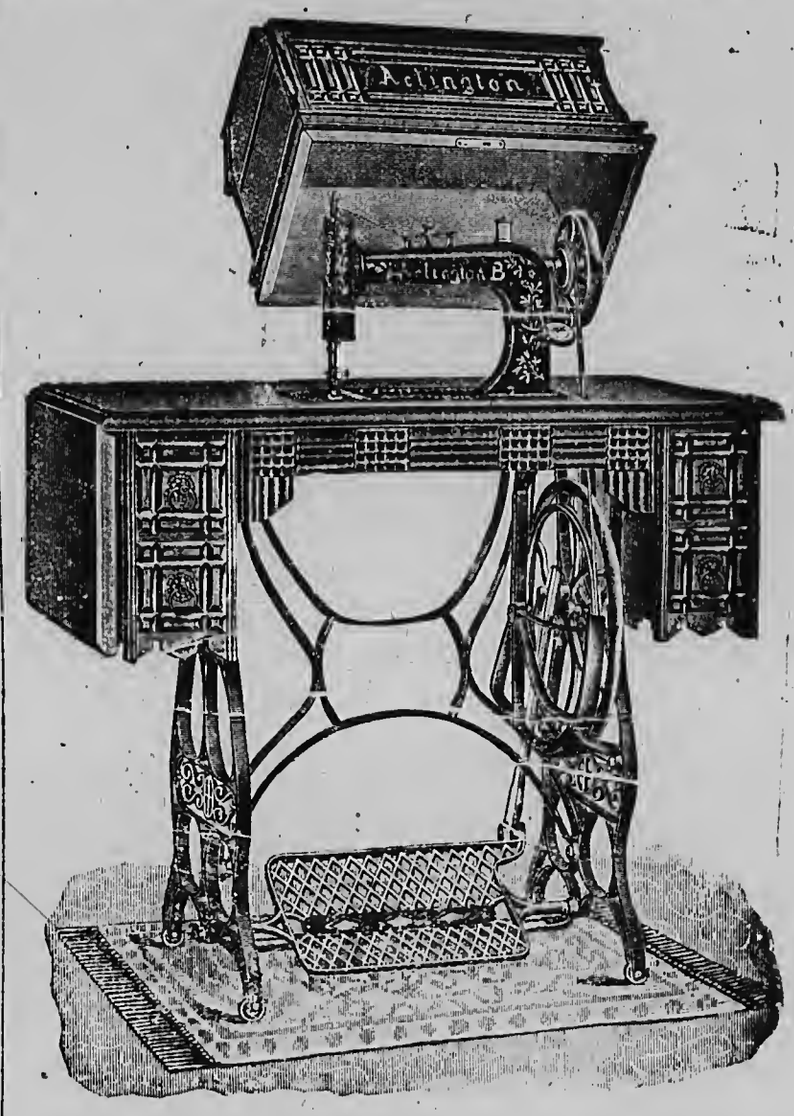
13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

3 Specialists in Piano, 1 Specialist in Piano and Voice.
Address REV. J. W. CHAMBERS, Pres., Brookhaven, Miss.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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NEWS OF THE WEEK.

DOMESTIC.

Advices received from Skagnay, Alaska, says that at least seventy-five lives were lost in the snowslide on Chilcoot pass. The number may possibly be as high as one hundred. Sixty-nine bodies have been recovered so far, and the work of excavating is still progressing.

The remains of Miss Frances E. Willard were buried at Rose Hill Cemetery, Chicago, last Sunday. The body of the late temperance leader had been cremated, and previous to the ceremony on Sunday a small metal box, wrapped in white and containing the ashes, was placed beside the grave of Miss Willard's mother.

The naval appropriation bill which is now before the Senate is certain not to be cut down in any respect by the Senate committee. On the contrary, there is every reason to believe that, when the measure emerges from committee, it will be found that additions have been made to it which will add more than $6,000,000 to the total expenditure provided for in the bill.

Consul General Lee sailed from Havana on Saturday evening at 6 o'clock, on the United States lighthouse tender "Fern." Previous to his departure, as a matter of official courtesy, he called on Captain-General Blanco, the Military Governor and the highest Spanish functionary in the island. General Blanco refused to see the representative of the United States, alleging some frivolous excuse of business.

The message which President McKinley sent to Congress on Monday, on the controversy with Spain, greatly displeased the extremists of all parties and factions. It was too tame and unimpassioned for those who want immediate war and the independence of Cuba; it is too warlike for the peace-at-any-price partisans.

He decides that it would be unwise at this time to declare the independence of Cuba, or to recognize as sovereign and authoritative the present Cuban government, because, as he asserts, there is in existence there no organization of Cubans possessing the power and actually exercising the authority necessary to a government, or holding control over any considerable portion of the island, or performing the proper functions there of a civil government.

The Senate Committee will report unanimously for intervention without recognizing the present government in Cuba. The House report will be on the same general lines.

FOREIGN.

The Anglo-Egyptian forces attacked the Dervish position in the Soudan on April 8. The attack was entirely successful, and the Dervishes lost heavily.

There is now no doubt that France has made demands upon China in the shape of a proposition for the lease of a naval station and other privileges of a commercial character. With Russia, Great Britain, Japan, Germany and France occupying points along the Chinese coast, it is evident that the dismemberment of the Celestial Empire is no longer a dream, but a reality.

NOTICE.

The Corinth District Conference will convene at Kossuth on Thursday, the last day of June, at 9 A. M. W. T. J. Sullivan, D. D., will preach the opening sermon at 11 A. M. The following are the committees: On License to Preach and Admission—J. H. Shumaker, B. S. Rayner, and D. C. Feust. Deacon's Orders—J. M. Wyatt, James Porter, and B. P. Fullilove. Elder's Orders—W. T. J. Sullivan, D. D., and T. B. Clifford.

The Sunday-school Conference will convene Saturday, July 2, at 9 A. M.

Preachers and Sunday-school workers are requested to prepare themselves to suggest and discuss such subjects as they may consider of interest to the Sunday-school work.

All Sunday-school workers cordially invited to attend.

J. W. HONNOLL.

Kossuth, Miss., April 8, 1898.

P. S.—The editor of the NEW ORLEANS CHRISTIAN ADVOCATE invited to come and play Bishop for us. J. W. H.

A PREACHER WANTED.

Rev. F. D. VanValkenburgh having joined the M. E. Church, I want a pastor for the Pineville circuit. The work has a very good parsonage with some furniture. There is also an appropriation of twelve dollars and fifty cents per quarter. Any preacher desiring this work will please write me at once at Alexandria, La. V. D. SKIPPER.

April 9, 1898.

APRIL WISDOM.

Be sure that your blood is pure, your appetite good, your digestion perfect.

To purify your blood and build up your health, take Hood's Sarsaparilla.

This medicine has accomplished remarkable cures of all blood diseases. It is the One True Blood Purifier.

Hood's Sarsaparilla has power to make you well by purifying and enriching your blood, giving you an appetite, and nerve, mental and digestive strength.

STATE SUNDAY-SCHOOL CONVENTION, OXFORD.

Those who expect to attend above Convention, May 3, 4 and 5, will please notify the undersigned chairman of committee at once. Please state day and train on which you expect to arrive here, what Sunday-school you will represent, and give your address plainly.

If after sending notice of your purpose to come anything should occur to prevent it, please send promptly notice of that fact, as soon as known.

Address, A. R. BOGARD,
Ch. Com. on Reception.

Oxford, Miss.

NOTICE.

I have a full set of "The Preachers' Homiletic Commentary on the Old Testament," and a few other useful books that I will sell cheap.

L. P. MEADOR.

Hattiesburg, Miss.

NOTICE.

The district meeting of the W. F. M. S. of Enterprise district will be held in Waynesboro, Miss., April 22 to 24, 1898. All auxiliaries are urged to send delegates, and ministers are earnestly requested to attend. Names of delegates and visitors should be sent to Mrs. A. J. McKay, Waynesboro.

ANNA TROTTER, Dist. Sec.

SAMPLES MAILED FREE.

FIFTY THOUSAND TRIAL PACKAGES OF DR. BLOSSER'S CATARRH CURE TO BE SENT FREE TO APPLICANTS.

We have given away 50,000 trial packages of Dr. Blosser's Catarrh Cure to persons afflicted with Colds, Catarrh, Bronchitis, Asthma, Deafness, etc., and now offer another 50 000 packages absolutely free. If the trial package does not convince you of its curative properties, you will have been at no expense; if it benefits you, you will gladly order a month's treatment at $1 00. We are willing to take all the risk, knowing what the medicine will do.

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known evangelist. It is a harmless, pleasant vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Blosser & Son, Sample Dept., Atlanta, Ga., mentioning the NEW ORLEANS CHRISTIAN ADVOCATE.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—SECOND ROUND.

Gloster	Apr. 9, 10
Liberty	16, 17
Galloway	23, 24
Perry's Creek	30, May 1
Woodville	1, 2
Jefferson Street	7, 8
Wesley Chapel	8, 9
Nobo	14, 15
Kingston	21, 22
McNair	28, 29
Belle Grove	June 4, 5
Brandywine	11, 12
Whitaker	18, 19
Harriston	25, 26

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—SECOND ROUND.

Lake, at High Hill	Apr. 9, 10
Newton and Hickory, at Newton	17, 18
Chunkey, at Suqualena	23, 24
Morton, at Zion Grove	30, May 1
Decatur, at Union	7, 8
Neshoba, at Hester's Chapel	9
Indian Mission	14, 15
Carthage, at Pleasant Hill	16
Forest, at Pulaski	18
Trenton, at Pine Grove	19
Shiloh, at Shiloh	20
Clarksburg, at Lobobar	21, 22
Montrose, at Hubler's	25
Rose Hill, at Paulding	26
Vossburg, at Eucutta	27
Heidelberg, at Philadelphia	28, 29
Hillsboro, at Pleasant Ridge	June 4, 5
Raleigh, at Cedar Grove	8
Walnut Grove, at Scotland Chapel	11, 12

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	Apr. 10
White Castle	17
Felicity Street	24
Louisiana Avenue	May 1
Marcon Street	8
Napoleon Avenue	8
Crapa Street	22
Lower Coast	29
Gouldsboro	5
Carondelet Street	June 12
Mandeville	19
Dryades Street	26
Carrollton Avenue	26
Rayne Memorial	3
Parker Memorial	July 10
Donaldsonville	

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Natchitoches, at Ragan's Chapel	Apr. 16, 17
Olla and Centerville, at Pollock	23, 24
Columbia, at Bosco	30, May 1
Spring Creek	7, 8
Dry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26–29. Opening by Rev. H. Armstrong, May 20, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach W. J. Roberts, Robt. Randle, R. S. Isbell. For Admission on Trial—J. A. Parker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. SKIPPER, P. E.

SHREVEPORT DIST. SECOND ROUND.

Mooy, at Holly Grove	Apr. 16, 17
Fort Jessup, at Zwolle	23, 24
Pleasant Hill, at P. H.	30, May 1
Robeline, at Provencal	3
Shreveport—First Church	8
Shreveport—Ilorlan Street	15, 16
Red River, at Knox Point	17
Grand Cane, at Stonewall	21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtle	June 4, 5
Wesley	11, 12
Coushatta	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Apr. 18
Vernon, at Long Straw	19
Homer, at Artzona	23, 24
Lisbon and Summerfield, at L.	30, May 1
Dowonville, at Willhite	6
Farmerville, at Ebenezer	7, 8
Ruston	10
Simsboro, at Shusboro	11
Bluenville, at Ebenezer	14, 15
Haineaville	20
Valley	21, 22
Minden	23
Onachita	28, 29
Gamaville	28, 29
Arcadia, at Tulip	11, 12

B. T. CREWS, P. E.

Arcadia, La.

DELHI DIST.—SECOND ROUND.

Winnsboro, at Magnolia	Apr. 16, 17
Girard, at Colony	23, 24
Monroe, at Monroe	24, 25
Deslard, at Deslard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26–29

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Indian Bayou, at I. B.	Apr. 16, 17
New Iberia	23, 24
Pontchatoula	30, May 1
Lake Arthur	7, 8
Franklin	14, 15
Abbeville	21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Chenier	25, 26

H. O. WHITE, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Meadows and Antioch, at Meadows	Apr. 16, 17
Port Vincent, at Maurepas	18, 19
Pine Grove, at Cooper Chapel	21, 22
Ponchatoula, at James Chapel	23, 24
East Feliciana, at Independence	30, May 1
Live Oak, at Bethel	1, 2
St. Helena, at Center	7, 8
Amite City, at Tanglipahoa	10, 11
Franklinton, at Pleasant Valley	14, 15
Baton Rouge—Second Church	21, 22, 23
Baton Rouge—First Church	22, 23
Clinton, at Clinton	28, 29

The District Conference will convene in Clinton, May 20, at 10 A. M. The opening sermon will be preached Thursday, at 11 A. M., by Rev. N. J. Roberts. Let me urge all the preachers, delegates and recording stewards to come to stay over through Sunday (it being the fifth Sunday).

R. W. TUCKER, P. E.

NORTH MISSISSIPPI CONFERENCE.

CORINTH DIST.—SECOND ROUND.

New Albany circuit, at Union Hill	Apr. 16, 17
Ripley and New Albany, at Ripley	23, 24
Ripley circuit, at Marvin	Tues. 26
Jonesboro circuit, at Browns	Thurs. 28
Corinth circuit, at Galea	30, May 1
Guntown circuit, at Guntown	Thurs. 5
Saltillo circuit, at Abbey Chapel	7, 8
Booneville circuit, at Asbury	14, 15
Belmont circuit, at Liberty	16
Brown's Creek circuit, at ——	21, 22
Marietta circuit, at Blythe Chapel	28, 29

ABERDEEN DIST.—SECOND ROUND.

Montpelier	Apr. 16, 17
Aberdeen circuit	23, 24
Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	Apr. 16, 17
Columbus station	23, 24
Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrange circuit	21, 22
Shuqualak	28, 29
Winston circuit	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

WINONA DIST.—SECOND ROUND.

Valden circuit	Apr. 16, 17
Winona circuit	23, 24
Carrollton circuit	30, May 1
Indianola	7, 8
West	14, 15
McNutt	21, 22
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. STONE, P. E.

BOARD OF MISSIONS, NORTH MISSISSIPPI CONFERENCE.

The treasurer of the Board of Missions of the North Mississippi Conference reports the following amounts as having been received by him up to April 1, 1898:

	For. Miss.	Dom. Miss.
SARDIS DISTRICT.		
Como	$115 00	$35 00
Nesbitt	25 00	.. ..
Pleasant Grove	20 00	10 00
GRENADA DISTRICT.		
Coffeeville	$ 30 00	$11 50
Grenada station	70 00	42 00
WINONA DISTRICT.		
Carrollton	$100 00	.. ..
Winona station	150 00	.. ..
Valden	32 20	.. ..
DURANT DISTRICT.		
Pickens	$ 50 00	.. ..
HOLLY SPRINGS DISTRICT.		
Holly Springs station	$140 00	.. ..
Abbeville	18 00	.. ..
CORINTH DISTRICT.		
New Albany circuit	$ 28 00	.. ..
Ripley and N. Albany sta	85 00	.. ..
Iuka station	80 00	.. ..
COLUMBUS DISTRICT.		
Columbus circuit	$ 50 00	.. ..
ABERDEEN DISTRICT.		
Aberdeen station	$200 00	.. ..
Fulton	20 00	.. ..
Amory and Smithville	75 00	.. ..
GREENVILLE DISTRICT.		
Arcola and Hollandale	$ 50 00	.. ..

'Tis much to be regretted that so many of our wealthy congregations will persist in holding the money they expect to pay to missions until the end of the year. They seem determined to use it as long as possible. Wish there was some way to make them pay interest on it. Our Mission Board at Nashville is wrestling mightily with the mission finances, and yet these people hold on till just before Conference. I would to God our people would deal justly with the Lord. I'm glad there is to be a judgment.

W. S. SHIPMAN, Treas.

MORE AND MORE.

Below are the names of those who have sent in contributions to our churches in Mississippi City since I last reported:

Rev. James King, A Well Wisher (Kosciusko, Miss.), Mrs. Beulah Siddon (Rocky Springs, Miss.), and Mrs. Wm. T. Beall (Moss Point, Miss.).

Thank you, dear friends, one and all, and may God bless each one of you. I trust that I will be able to report as many again next week.

G. R. ELLIS.

NOTICE.

All delegates to the approaching State Epworth League Conference in Alexandria will please send in their names to me at once.

The railroads will give one and one-third rates, provided fifty delegates attend. You must also have a certificate from the agent at your starting-point.

Let each League that has not already attended to the matter, elect delegates at once.

W. J. ROBERTS,
For Committee.

Alexandria, La., April 8, 1898.

Pierson, Montgomery & Pierson,

ATTORNEYS AT LAW,

ROOM 5, MASONIC TEMPLE,

Corner St. Charles and Perdido Streets,

NEW ORLEANS, LA.

ALUMINUM MANDOLINS, -- GUITARS

THE LATEST and BEST.

PHILIP WERLEIN,

LIMITED,

NEW ORLEANS.

THE CHRISTY SADDLE.

ITS EVOLUTION:

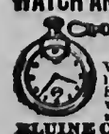
20,000 sold in 1895.
60,000 sold in 1896.
150,000 sold in 1897.
500,000 to be sold in 1898.

Hence this advertisement to call your attention to its superior merits and wonderful record. In 1895 it was correct in principle, but crude in design and make. In 1896 it was improved in design and manufacture. In 1897 it was much improved in shape, design, and finish. In 1898 perfected. Once a Christy rider, always a Christy advocate.

Christy Booklet free.

New York A. G. SPALDING & BROS. Chicago

WATCH AND CHAIN FOR ONE DAY'S WORK.



Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.

BLUINE CO., Box 3, Concord Junction, Mass.

MUL-EN-OL is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

MUL-EN-OL

Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

BUFFALO LITHIA WATER

SPRINGS Nos. 1 and 2.

In Diseases of Women and Children, Ne vous Dyspepsia, Malarial Cachexia, U Acid Diathesis, Bright's Disease, Re Calculi, etc., etc.

Dr. Wm. T. Howard, *Baltimore, Professor of Diseases of Women and Ch in the University of Maryland.* In a communicat the Therapeutic value of the then "Buffalo Spring," now Buffalo Lithia Spring compares it with the far famed White Sulphur Springs in Greenbrier County and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. Debilit ebbing debility attendant upon the early convalescence from grave acute di and more especially to the Cachexia and Sequelæ incident to Malarious Fevers their grades and varieties. In certain forms of Atonic Dyspepsia and all the affec peculiar to women that are so distressing and so frequently called upon to relieve from what mineral waters I have seen the greatest and most unmistakable amount of good accrue in the largest number of cases in a general would unhesitatingly say the BUFFALO SPRINGS, in Mecklenburg County, Virg

Dr. John H. Tucker, *of Henderson, N. C., Ex-president of the Medical Soc ation, says:* "The North Carolina, Member of the American Medical A nerve tonic. Nervous Dy sia, with its train of distressing symptoms, is promptly and permanently relie BUFFALO LITHIA WATER Spring No. 1, is that of a de ll. In many of the diseases peculiar to women I prescribe this Water with almo same confidence that I do Quinine in Chills and Fever. I have observed marked edicial results from its use in the disorders of Teething Infants. I have sent ma tients of this class to the Springs for the use of this water, and without exception have returned to me cured or greatly benefited."

Dr. James Shelton, *Formerly for many years resident Physician at the Sp* "BUFFALO LITHIA WATER is, in my opinion, among the most po agents ever brought to the relief of h suffering. Spring No 1 is a powerful and permanent Nerve Tonic, and as a restor of the exhausted, shattered nervous system, is unequalled by anything kno me. It has shown uniform, special and the happiest possible adaptation in disea women, more particularly in functional irregularities, in Nervous Dyspepsia, Ne gia, Disorders of Teething Infants, and in all Malarial Poisoning.

Spring No. 2, in concoun with No. 1, has in many cases shown extraord remedial power in these conditions. No. 2, however, is best known for its un marvellous power in Renal Calculi, Stone of the Bladder, Bright's Disease, Rheumatism, and in all diseases of Uric Acid Diathesis.

The late Dr. Thomas P. Atkinson, *Ex-President Medical So Virginia:* "I regard BUFFALO LITHIA WATER Spring No. 1, as a most powerful re agent. It is invaluable in many of the tions peculiar to Women in Chills and Fevers, and in all diseases originating Malarial influences. I found it highly efficacious in a severe and obstinate c Dyspepsia in my own person, after a trial, without material benefit, of th noted springs of the country, both North and South." The most valuable properti Water are those of an alterative and a Tonic character; it is powerfully diaph and diuretic; indeed it affects all of the secretions, but its crowning glory is the the best Tonic in all the land. To a person debilitated by the lung and impr use of Medicine (and there are many such), or by disease or by overwork this category, too, there are many sufferers), it has no equal in all the ra Medicines of which I have any knowledge."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists ev Book of testimonials sent free on applica

Springs open for guests June 15th. Close October 1st.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

MARRIAGES.

RAINEY—CATHEY.—At the residence of the bride's aunt, Mr. and Mrs. W. T. Howard, Hazlehurst, Miss., April 3, 1898, by Rev. Robt. Selby, Mr. Calvin D. Rainey, of New Orleans, La., to Miss Mary E. Cathey, of Union City, Tenn.

BROWN—HUBBS.—Near Zachary, La., March 31, 1898, by Rev. Thos. J. Upton, Mr. T. L. Brown and Miss Lula E. Hubbs.

SKINNER—MATTHEWS.—At the Methodist parsonage in West Lake, La., April 4, 1898, by Rev. T. A. Lusier, Mr. John W. Skinner to Miss Roberta F. Matthews, all of West Lake.

HOWEL—DICKENS.—At the residence of the bride's mother, in Leake county, Miss., by Rev. H. P. Lewis, Mr. Elias Howel and Miss Nermy Dickens.

CROOK—McDONALD.—At the Methodist parsonage, Caseyville, Miss., April 5, 1898, by Rev. C. McDonald, Mr. W. S. Crook, Jr., to Miss Ella McDonald.

Naturally fair complexions would be the rule rather than the exception, as unfortunately it is at present, if the ladies would wholly abandon cosmetics, and more generally keep the blood pure and vigorous by the use of Ayer's Sarsaparilla, the only reliable blood-purifier.

PAINT TALKS. IV.

SOMETHING ABOUT WALL PAPER.

The inventor of wall paper succeeded in producing an ideal dirt-preserver and disease-breeder. When anything else about us becomes soiled we wash it; but wall paper, which usually is put on with decaying paste, to begin with, continues from year's end to year's end collecting dust and smells and microbes, until it becomes, under the microscope, a veritable zoological garden of nastiness and disease.

It is a good rule to use in a house nothing that can not be cleansed. Carpet is bad enough, but it can be taken up at intervals for beating and airing. Lead paint crumbles off gradually in poisonous dust, but the paint covers only the wood-work, while the paper covers the whole wall.

When paint has outlived its beauty a fresh coat makes it at least clean; but when the dirt-collection on the paper becomes too apparent, it is commonly preserved for future use by pasting over it another layer of the dirt-collector.

There is only one valid excuse for wall paper—it is convenient. Paint in the long run is cheaper; it is in better taste and infinitely more healthful. But the great consideration is that a painted wall can be kept clean, while a papered wall can not.

It follows that all living-rooms should be painted. For this purpose the choice is between two materials—lead and zinc. The first is poisonous and darkens from the effects of coal gas, while the latter is innocuous, covers more surface, never changes color, and is more durable. Paints based on zinc are, therefore, certainly to be preferred on all accounts.

The property owner that does not use paint neglects his own interests, and if he does not give the preference to the combination paints based on zinc, he takes needless risks to his own financial damage. STANTON DUDLEY.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

We are anxious to build up Western Texas, and commencing at once, and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round-trip tickets to Abilene, Pecos, and stations intermediate, and to Eddy and Roswell, New Mexico, at rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

THE MOST ATTRACTIVE ROUTE BALTIMORE VIA WASHINGTON CI

The Chesapeake and Ohio rail with its connections offers by fa most interesting route to the Con ence in Baltimore in May. T ronte from Louisville is through Blue Grass region of Kentucky, p ing Frankfort, the State Cap Lexington, and the home of He Clay. At Ashland the line f Cincinnati is joined; the route f Cincinnati being along the bank the beautiful Ohio river for 165 m Shortly after entering West Virg the banks of the Kanawha river followed, Kanawha Falls is pa and the canons of New River penetrated. After skirting the tureque Greenbrier for 50 miles heights of the Alleghenies are reach and next comes the Shenandoah ley, the Blue Ridge Mountains Piedmont section, the most beau of the Appalachain Valley. A passing through Charlottsville Gordonsville, the route is thro the most memorable battle fields the Civil War, among them C Mountain, Culpepper, Rappahann Warrenton Junction, Manassas Bull Run.

For complete description of th & O, Route address C. B. Ryan, G. P. A., Cincinnati, Ohio.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTI BUSINESS COLLEGE, SCHOOL O SHORTHAND AND TELEGRAPH JACKSON, MISS.

We have bought the Wyatt Col here and at Meridian, but have c out the one at Meridian, and are prepared to give students the best commercial training to be anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, Presid Jackson,

PIANO GLASS IN ANY COLO

75 Cents a Set for a Short Time

Philip Werlein, Li NEW ORLEANS.

T. J. MURRA RETAIL DEALER IN WOOD AND C Rampart and St. Andrew Sts.

Stovewood — Ash - Oak load, with \$2,25; Ash and Pine or Oak and Pine, Pine, \$1.75; Pine Blocks, \$1.50; Oak Blocks, \$1.75. Put inside premises. Coal, 40 cents; Gas Coke, 30 cents per 10-barrel lots.

Christian Advocate.

VOL. 45.—NO. 16. NEW ORLEANS, THURSDAY, APRIL 21, 1898. WHOLE NO. 2174

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

FROM OUT THE GLOOM.

BY BELLE M'KINNEY SWOPE.

From out the gloom of time's dark toilsome night,
Where earth-clods crush the heart as in the tomb,
Are streaks of dawn, ere breaks the morning light
From out the gloom.

Count not life's clouds as thy eternal doom,
The silver lining o'er yon rugged height
Foretells in paradise thy soul in bloom.

The searing heat of noon may fade and blight,
Gray clouds dispel to give the blue sky room,
At eventide there shall be floods of light
From out the gloom.

—Exchange.

Communications.

"THE SIGNS OF THE TIMES"—NO. 4.

If "Sextus" will take time from reading the "common law" to read up a little on what the women are doing, then, instead of his solemn protest and condemnation, he will say, "God bless the women!" Most of this great and grand work has been done in the past twenty or twenty-five years. If there is a man in all this wide land with a soul so dead that he could not admire and applaud the work the women have done, I would surely say, "God have mercy on him!"

The women have organized and carried forward with skill and success some of the noblest enterprises, all of which look to the elevation, the purification and the salvation of poor, degraded, fallen men and women. I hardly know which to admire most—the great end they have in view or the consummate skill they display in the work they do.

The Woman's Christian Temperance Union from a small beginning has now well-nigh a world-wide influence. It has been a boon and a blessing to millions of souls in many lands. This mustard-seed growth has assumed the proportions of a large tree. A list of the departments of Christian work enterprised by this organization is at once a surprise and an inspiration to all earnest men and women who love God and their fellow-men. The faith, the zeal, the persistency, the devotion and the enterprise of these women deserve the admiration of men and receives the approval of God. I wish "Sextus" would take time to look into this matter just a little, enough to get his eyes open. Then the signs of the times would be more hopeful and less discouraging to him. The women have done, or they have helped mightily to do, a great work in the State of Mississippi. They have helped to rid nearly every county in the State of open saloons. This work has been done in the face of strong and persistent opposition. In some counties and towns the women have gotten the saloons out, and the men have voted them in again; but the women go to work harder than ever. I do hope "Sextus" helped the women in his county. If he did, he has a right to have his say in a Christian paper; but, if not, he ought to appear in the papers of his side of this great moral question. The Christian people of Mississippi will not soon forget the heroic and long-continued struggle the women had in the city of Columbus and county of Lowndes in this State. Their pluck, faith and perseverance are worthy of the highest praise. They fought for their homes, their husbands, fathers, brothers and sons; for all that was dear and sacred to them in this life.

The women are doing a great and glorious work for God and humanity in rescue work and missions. They are hunting up and bringing to the Savior fallen women who are outcasts from decent society. This is a work that Christian women ought to do, and one that consecrated women only can do. Jesus came to save the lost, and he longs for the worst lost first. God only knows the good the women are doing in this field.

The women have organized missionary societies, and have carried forward great missionary enterprises, home and foreign, with unexampled success and safety. This they are doing in all the churches in all Christian lands. Some of us who have seen the beginning and the success of these great enterprises, set on foot and managed by the women, are filled with amazement and wonder that they were not at this work long ago. The women themselves did not know what great things they were capable of doing till they began to work. They have carried forward their own work, and have given new life and a tremendous impetus to like enterprises among the men. The women have done so wondrously well in all they have undertaken to do that I am about ready to give them a chance at any and every work they may desire to take in hand. The fact is, the Lord has plenty of work for every man, woman and child under the shining sun. The only trouble is that the devil has more men, women and children on his side than the Lord has on his, and some of the children of the devil are always ready to throw mud at those who are working in the vineyard of the Lord. Let the women alone, for they are doing a great work.

I think the signs of the times indicate that we are on the eve of far greater things than we have yet seen. The women who love our Lord are not going to be held back any longer by the "common law" and the foolish notions of men about what women ought and ought not do in the service and work of God. It matters not whether the men help or hinder, the love of Christ constrains them, and they are going to do the work; so, clear the track and let them have free course. They have done so well as it is, I am anxious to see them have a fair chance just to see how well they can do. If the men would help them as they ought to do, the women would sweep the last saloon from the face of this fair land, and they would corner and kill every blind tiger to be found. When I see the men using the ballot to bring the saloons in, in my heart I can't blame the women to want the ballot to vote these curses out. The suffrage of the men brings a world of suffering on the women. The women work like beavers to get the saloons out, and the men vote like devils to bring them in. My heart is filled with pity at this unequal and unfair contest. You mark what I tell you: the women of this country are going to rear a race of better men—men who will love home, and mother, and sister, and wife, and God, and native land. It will take time, but they have the grit and the patience to work and wait. God bless the women in all their labor of love for him.

In all this I have only used "Sextus" without abusing him. I have said through him what I wanted to say to others. I thank him heartily for allowing me to break this bark over his head. I may be able some time to return the favor.

GILDEROY.

LOUISVILLE LETTER.

A gentleman who has known Louisville Methodism for many years stated recently that our church had never been in so good a condition in this city as at present, and that it was never so active and aggressive. With thirteen churches, 4 331 members, nine parsonages, including the district parsonage, and plans on foot for building three other parsonages, it will be seen that we are in good condition and ready for a forward movement. The Rev. George Needham, our city missionary, is carrying on work at three points where the nucleus is being formed for additional churches, and a suburban church at Beechmont has also been built this year, which will be another pastoral charge next year. Almost every church in the city is inaugurating some new enterprise, and the outlook is exceedingly hopeful. The new Broadway Church, which will be our handsomest building, will soon be ready for dedication, and Fourth Avenue also hopes soon to erect a new and handsome building. Main Street is raising a building fund, and expects to project a new enterprise next year. At Walnut Street, which is the mother church and the successor of the old Fourth Street Church, where Southern Methodism was organized in 1845, we are making satisfactory progress, and have every reason for encouragement.

We have recently had a meeting in our church conducted by Mr. Charles T. Crittenton, the New York evangelist and founder of the Florence Crittenton missions, which resulted in great good. Mr. Crittenton is a very remarkable man, and though a multi-millionaire, he devotes all his time and income to evangelistic and rescue mission work. There are now three thousand rescued girls in the fifty-two homes he has established all over the country, and he is constantly adding to the number of these homes.

Louisville is quite a theological center, having three theological seminaries, one being a colored Baptist institution. The largest and most widely known of these institutions is the Southern Baptist Theological Seminary, which has a plant representing in buildings and endowment $820 000. For the second time in its history the number of students has reached three hundred, which event the faculty celebrated last week by a banquet. Dr. W. H. Whitsitt, the president, is a bone of contention among the Baptists throughout the entire South, his book on "A Question of Baptist History" having stirred up very great opposition. A strong and determined effort has been made to remove him, and the question will come up again at the convention which meets next month at Norfolk, Va. It is said that two thirds of the delegates are opposed to him, but "He is thrice armed who hath his quarrel just," and there is no question about the correctness of Dr. Whitsitt's position. Some years ago I read Dr. Henry Dexter's little book, in which he made the same statements that are vouched for by Dr. Whitsitt regarding the history of immersion, and unquestionably all the records prove that that mode of baptism was not used until after the middle of the seventeenth century.

The Louisville Presbyterian Theological Seminary is a comparatively new institution, having only been in existence since 1893. It has an enrollment of about fifty students, and is under the control of the Synods of Kentucky and Missouri. The Presbyterians have considerable strength in Louisville, and several of their churches are among the handsomest in the city.

The matter of all-absorbing interest among Southern Methodists everywhere is, of course, the approaching General Conference. The personnel of the body indicates that its action will be wise and conservative, and I have no doubt but that whatever it does will be for the best interests of our Zion. The arrangements made for selling seats in the building where the sessions are to be held, and for lectures to meet the expenses, seem to me very unfortunate, and I do not wonder that unfavorable comments have been made. But we have no church in Baltimore that could accommodate the Conference, and it is probable that this is the best that could be done.

It is not necessary for me to tell you how much I enjoy the visits of the NEW ORLEANS ADVOCATE. I have read it from my boyhood, and, with the exception of two or three years, have received it during all my ministry. Its familiar face calls up many memories of the past, and reminds me how rapidly the years are going by. May it accomplish even more in the future than it has in the past, and may its influence and power for good be constantly increased!

M. B. CHAPMAN.

Louisville, Ky.

HIGHER EDUCATION OF WOMEN.

BY PROF. J. W. BEESON,

President East Mississippi Female College, Meridian, Miss.

MR. EDITOR: I have been asked to prepare a paper on the higher education of our girls. In the beginning I wish to say that no subject could have been assigned to me that would have come nearer to my heart. It is one that I have been watching with no little interest during the past twelve years of my experience in college work. When we look back over the history of the world we find woman down trodden, oppressed, illiterate, and with little or no opportunities of mental development. It is only within the last century that she has been allowed many privileges in the way of education. Then, in the face of centuries of darkness and oppression, she is taunted for her ignorance and mental inferiority. When she was first permitted to enter school it was not thought possible for her to advance beyond the primary or secondary grades. It is only within the last half century that she has been permitted even a collegiate education, and that nothing to compare with that of her brothers. It was thought that she was incapable of receiving this higher education. All literature, even down to these latter days, is filled with this idea of woman's inferiority. Dr. Wayland, in his "Moral Science," thinks it necessary to make the following remarkable statement: "Let it be remembered that a female, like us, is a moral and accountable being, hastening to the bar of God." Yet this ridiculous statement is in a text-book still used in some of our female colleges in this enlightened age. The greatest poet of this century, the beloved Tennyson, says:

"Man for the field and woman for the hearth,
Man for the sword and for the needle she,
Man with the head and woman with the heart,
Man to command and woman with the obey,
All else confusion."

John Ruskin says: "A woman in any rank of life ought to know whatever her husband is likely to know, but to know it in a different way. His command of it should be fundamental and progressive; hers general and accomplished for daily and helpful use. Speaking broadly, a man ought to know any language he learns thoroughly, while a woman ought to know the same language or science only so far as may enable her to sympathize in her husband's pleasures and in those of his friends." Unfortunately, this is the idea that is prevalent among women themselves, thus causing them to underrate the importance of a thorough preparation for their life's work. This is one of the greatest enemies to the higher education of women to-day. The majority of them are unable to see its importance. The average young lady has an idea that a college for young ladies is a place where she is to go to learn a little French and Latin, get a smattering of mathematics, learn to thrum a few pieces on a piano or guitar, and daub a few miserable pictures on canvass to be polished over by the teacher. She lays more stress upon learning how to get in and out of a carriage, how to bow herself out of a room without turning her back upon the guests, exactly at what angle the head should be turned in making a bow, than she does upon a thorough development of the wonderful mind and soul with which she has been endowed.

This is especially true of the majority of our people in the South. They do not want a thorough education for their girls. They want a little smattering of learning, a diploma, then a place in fashionable society. They are unwilling for their daughters to remain in college long enough and work hard enough to acquire the profound mental training that is required at our colleges for young men.

But the saddest part of it is, that many of our female colleges are either possessed of the same ideas, or they are lowering their curricula to suit the whims of giddy girls and foolish mothers. It is distressing to see the superficial and miserably low grade of work that is done at some of our most popular female colleges.

In a certain town in Alabama two young ladies, classmates, equally bright, went off to college the same year. One entered a well-known flourishing female college and graduated two years later. The other entered a school in an adjoining State, and has continuously and studiously pursued her course, advancing one class each year for four years. The first school "finished" its pupils three years before the other, and yet this is one of the largest and most popular female colleges in that State.

Some years ago a daughter of a prominent man in Alabama was in the Freshman class in a certain female college, and not being very studious, she failed in some of her studies. The progress was not quite fast enough for the father (or more likely the mother), as they wanted to push their daughter out into society; so they sent her off to a popular "finishing school" in an adjoining State. The next year she returned with her diploma and a number of medals, and that from one of the most widely known and popular young ladies' seminaries in the South, while her classmates, who surpassed her the year before, had three more years in the less noted, but more thorough institution in Alabama.

No wonder that the minds of our women are dwarfed, and they are unable to cope with men, when so many female colleges do such superficial work. I hold that woman is entitled to as high and as thorough an education as man, and that it is her duty to equip herself for life's battles as thoroughly as circumstances will permit. I take this position for three reasons: First, because she is capable of receiving a higher education; second, because of the intrinsic fitness, or of her personal rights; and, last, because of her relation to the rising generation.

(To be continued.)

Selections.

HELEN GOULD AND HER GOOD WORKS.

The train stopped at Irvington on the Hudson, and a score of children got off. They were all crippled. Some hobbled on crutches. One or two were hunchbacked. Four young women accompanied them, like shepherdesses. Four stages were waiting. Eventually these drove away, each with a flock of crippled lambs and a shepherdess.

That was Helen Gould's house party on the way to Lyndhurst, her home. While those children of the tenements were her guests, they were to her as the children of her own brother. She romped with the boys—the newsboys and bootblacks.

That is Helen Gould's life. Also, it is the way she spends her money. Her annual income amounts to $1,000,000—or nearly $3 000 a day. Of this the smallest sum is spent on Helen Gould's clothes. The largest part is given secretly to the poor and the struggling. To her most intimate friends she often alludes to her fortune as "my father's money."

Miss Gould's maxim is: "Do good unselfishly." The love of crippled children or the gratitude of the bedridden is more to her than brass band and newspaper headlines. Society looks at Helen Gould asquint. She does not believe in visiting lists or in afternoon teas. She declines to become a patroness of social functions; will not attend dinners, receptions, operas, or balls. Neither will she join in the dress parade at Newport, the hounds at Hempstead, or the social tide at Hamburg or Nice. Nor has she use for yachts, fast horses, rare jewels, or astonishing toilets. She leads a most exclusive life—that is, she excludes fashionable society.

To her society women are all alike: like clothes-pins. She prefers individualism. She engages in charity as in business, teaches Sunday-school, and is a Christian woman, yet she is not to be considered as one of charity's lay sisters.

She helped very materially to build the University of New York, by the way, and it was in the woman's law class of that democratic university that she obtained her knowledge of things legal. Long before her father's death she knew she would one day control great wealth. So, after leaving Dr. Gardner's school on Fifth avenue, where she received her early education, she entered the university and took the regular law course with the other young women. To avoid publicity, she did not graduate, but she left with a clear idea of what is meant by law.

She conducts her charitable enterprises as the Goulds conduct business, conservatively and in person, and not through lawyers or agents. She distributes personally as much money as the Charity Organization Society. The Fresh-Air Farm and Cripples' Home, which she established at Woody Crest, near her own Lyndhurst, is an example to all benevolent societies. There, during the Spring and Summer, she feeds, clothes, shelters and helps educate hundreds of children. Each company of youngsters stays two weeks, and, like soldiers at the state camp, the outgoing leaves the camp in perfect condition for the incoming. The children are made to feel that they are the guests of Helen Gould, and not objects of charity. And the farm, like all her benevolent work, is conducted on a business basis and without red tape.

Her assistants are her chosen friends, young women who are not society belles, but workers. She prefers tailor-made gowns because they are plain. But she is not a patron of fashionable tailors or Fifth avenue milliners. Those who make her gowns and her hats are her friends. Though Miss Gould works hard from morning till night, she yet needs several secretaries. These, too, are her friends. Thus in various ways she gives employment to a regiment of teachers, typewriters, seamstresses, milliners and nurses.

Her age is now about twenty-seven, and she has been all her life preparing for her present work. While her father lived she devoted herself to him, was his friend and companion. In her Jay Gould caught a glimpse of what it really meant to live. Then he died sad-hearted. None knew and loved Jay Gould as did the daughter who drove him to the station every morning; who, when she could, hid the newspapers from him; who would have shielded him from the world's contumely. Since his death the daughter has built to his memory a gray stone church, with beautiful windows, in a green field near her father's birthplace in Rockland county. And when she is weary she goes there and kneels and bows her head.

It seems as if Helen Gould were devoting her life to doing those things which her father left undone. The daughter may eventually spread the sunshine over the shadows cast by the father's image. Philosophers who say Jay Gould evaded the law of reciprocity by giving back nothing to the world from which he took so much overlook Helen Gould.—John Willets, in The Inland.

HELP THAT COMES TOO LATE

BY MARGARET E. SANGSTER.

'Tis a wearisome world, this world of ours,
With its tangles small and great,
Its weeds that smother the Spring flowers,
And its hapless strifes with fate.
And the darkest day of its desolate days
Sees the help that comes too late.

Ah! woe for the word that is never said
Till the ear is too deaf to hear,
And woe for the lack to the fainting head
Of the ringing shout of cheer.
Ah! woe to the laggard feet that tread
In the mournful wake of the bier
What loseth help when the heart is numb!
What loseth a broken spar
Of love thrown out when the lips are dumb
And life's bark driftelh far.
Ah! far and fast from the alien past,
Over the moaning bar!
A pitiful thing the gift to day
That is dross and nothing worth,
Though if it had come but yesterday,
It had brimmed with sweet the earth
A fading rose in a death-cold hand,
That perished in want and death.
Who fain would help in this world of ours,
Where sorrowful steps must fall,
Bring help in time to the waning powers,
Ere the bier is spread with the pall,
Nor send reserves when the flags are furled,
And the dead beyond your call.

For battling most in this weary world,
With its tangles small and great,
Its lonesome nights and its weary days,
And its struggles forlorn with fate,
Is that bitterest grief, too deep for tears,
Of the help that comes too late.

Communications.

NORTH MISSISSIPPI CONFERENCE MINISTERIAL RELIEF ASSOCIATION.

ATTENTION BRETHREN!

MR. EDITOR: I desire, through the Conference organ, to call attention to this much neglected, but worthy institution. The manner in which the majority of our Conference look at it indicates a failure to appreciate its practical beneficence. By the courtesy of our efficient and enthusiastic secretary, Rev. T. B Clifford, I have the roll before me showing the names of those who have allowed their dues to go delinquent, as well as the punctual list. From this source we see that only sixty-six of our preachers are members of the association out of a Conference roll of 159. This is much under half of those most concerned, and at $5 per member, pro rata fee, only means to the widow and orphans of any who is next to fall $325, allowing one off for the deceased. With the whole working force, 159, enlisted it would insure a death benefit of $790, which is a sufficient sum to settle any ordinary family and place the widowed mother in position to pilot her course past many a threatening financial maelstrom, possibly removing entirely the necessity for an appropriation to that family from the Conference Claimants' Fund. This is certainly worthy the prayerful co operation of every "brother beloved."

Do you say, "I have no need to become a member, as my wife is sufficiently provided for already"? Well, brother, that's the greater reason why you should join. You are able to assist whenever called upon, and that is no small factor in a member's greatest usefulness. And, then, I don't think it would hurt any of the wives of our preachers to receive the benefit on the death of her husband in ready money. It would bind her and the surviving comrades together in mutual sympathy and Christian love.

Do you say, "Well, I will contribute to the relief of the bereaved widows and orphans of the Conference without joining the association"? How are we to know that, and how much you will contribute, unless you identify yourself with the recognized, organized medium through which this is to be done? What joy would come to the lives of our parsonage home keepers if they could feel that their husbands, under God, were providing against any probable future distress! Are you not willing to notify them ahead that you intend to do an equal part, and thus encourage them by the way?

Again: I think if the preachers would come fully to the front, many of our wealthy laymen would joyfully enter the good work, not expecting to share the material benefit except indirectly as the cause is helped thereby, but more for the love they bear to the noble women who forsake delightful homes to help bear the message of love to the world. By this means the benefit ought to be more than fifty per cent. additional.

Brethren, let us make this a specialty in the future. There should be a session of the association before the Conference assembled, that its claims be duly set forth.

Respectfully submitted,

W. L. ANDERSON.

Chester, Miss., April 5, 1898.

"A COLLEGE EDUCATION UNDER CHRISTIAN INFLUENCES FOR OUR GIRLS."

Dr. Featherstun's articles on this subject are interesting reading, and are very gratifying to the friends of higher education for our girls. There is nothing that should appeal more strongly or urgently to the conscience of our church than such a condition in the education of our girls as is vigorously exposed in these articles; and yet this higher education so earnestly insisted upon by Dr. Featherstun is left to a few consecrated men who are willing to sacrifice themselves and their means to do for our girls that which the combined effort and wealth of the church is doing for our boys.

But my real purpose is to correct an error in Dr. Featherstun's general deductions, and to show that Whitworth College is an exception to "sham in female education," and does offer "a college education for our girls." This means that "higher mathematics" is thoroughly taught. The character of the work done in this department is better understood when it is known that we send out girls this year who have completed in a very satisfactory manner the following books: College Algebra, Plain and Solid Geometry, including conic sections and unsolved problems; Plain and Spherical Trigonometry, and Surveying; Analytic Geometry, including chapters on the loci and their equations, the straight lines, the circle, different systems of co-ordinates, the parabola, ellipse, hyperbole, loci of the second order, and higher plane curve, and Calculus.

Seventy-two of the girls are taking our Latin course, which includes, after first year's Latin: Via Latina, with grammar and exercises; Cæsar, grammar, weekly exercises—English into Latin; Cicero, orations and letters, grammar for recitation and reference and weekly exercises; Virgil, with same as Cicero; Livy and Horace, with grammar recited and used as reference, and study of metre. Greek and the Romance languages fully sustain the character of work done in Latin.

In English, Whitworth College stands at the front with other first-class colleges. We have in the Freshman year Meikeljohn's English Language (four parts), special drills on analysis of words and sentences, paraphrasing, scansion, etc. The pupils read, study, and are examined upon American authors mainly; supplementary classics: "The Task," Whittier's "Songs of Labor and Other Poems;" selections from Irving, Burke's speeches, Evangeline, Thanatopsis. In the Sophomore class Genung's Rhetoric and Rhetorical Analysis, study of some of the masterpieces of the seventeenth, eighteenth and nineteenth centuries; essay work in construction and analytical composition; supplementary classics: Deserted Village, Vicar of Wakefield, Poe's Poetry, L'Allegro, King Lear, Ancient Mariner, Vision of Sir Launfal, Burke's Reflections on French Revolution. Three-fourths of the Junior year is devoted to literary work. The remainder of the time is put on "Classic Myths," critical reading, discussion in class, and examination upon In Memoriam, Jew of Matta, Sohrab and Rustum, Sesame and Lillies, three plays from Shakespeare, Macaulay's essay on Milton, Silas Marner, Criticism. The Senior class studies Cook's First Book in Old English, Sweet's First Middle English Primer, Chaucer, and selections from the best authors. In addition two compositions per month are required throughout the four years.

The Departments of Sciences and History are doing thorough work, and courses high. Chemistry runs through one and two years, the second year including Organic Chemistry. In the course of physics, besides one year of required work in the Preparatory Department, the Junior class, without respect to degree, has spent the entire session in the study of heat, sound, light, and electricity, having solved two hundred and eighty-two problems on these topics.

But I have already written enough without going into details on history, zoology, botany, geology, mental and moral philosophy, etc., to show the character of the work done and the justice of our claim to recognition as a first-class college for girls.

In view of these facts, therefore, even the casual reader can see that Dr. Featherstun is mistaken in his estimate of the kind of work done at Whitworth College; and if he desires to inform himself as to the character of work that is being done in the class-room for the higher education of our girls, we extend to him, or any one else who may wish information on this point, an invitation to come to Whitworth at any time and be convinced beyond possible mistake that our college is doing the identical work that he claims a college should do for our girls.

I can not conclude without calling attention to the big-hearted, unselfish man who is doing such a noble work. Bro. Chambers deserves the hearty and substantial support of our church for the stand he has taken and so heroically maintained for the higher education of the young women of our church. Who will help him put the education of our girls on an equal footing with our boys? Who will be the first to contribute to the endowment of Whitworth College?

CHAS. W. CRISLER.

NOTICE.

To the Preachers and My Friends of the North Mississippi Conference:

I wish, through the columns of this paper, to convey to you my appreciation for the many kind expressions of sympathy received from you since the ascension of my precious husband. Many have remembered me, and offered comfort and consolation, and helped me bear my burden of sorrow. The preachers and people of the Corinth district have been faithful to me, and especially thoughtful of me in my affliction. My heart goes out in love to you all. I pray God's richest blessings and benedictions upon you. God's grace has been sufficient. I have tested his promises, and found them true and steadfast. Continue to pray for me.

MRS. H. R. TUCKER.

Booneville, Miss., April 11, 1898.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. H. Parker, of Mississippi Conference
Mrs E. H. Kennedy, of Louisiana Conference

OUR OPPORTUNITY.

(Written for the P. and H. M. Convention at Bay St. Louis.)

This title is used in a restricted sense. We can not speak of the opportunity of woman in general, for, radiating from the home, this now includes almost every circle of human effort and influence. The opportunity of woman in the church, though more appropriate, would still be too broad a subject for discussion. By our title, then, we mean the enlarging opportunity of the Woman's Parsonage and Home Mission Society. We can not fully gauge its growth without a brief look into its past history.

The Woman's Parsonage and Home Mission movement had its first expression from the heart of the Shunamite woman, when she built the little chamber on the wall for the prophet Elisha. It is represented in the days of our blessed Master by Mary and Martha, and the "other women" who ministered unto him; in apostolic ages by Dorcas, Lydia, Phebe, Priscilla, and a host of noble women who labored with their brethren in the gospel, and distributed unto the necessities of the saints. These all had their worthy successors as the centuries rolled on, but we pause in the early days of Methodism at the name of Selina Shirley, Countess of Huntington. This "devout and honorable woman" was the type and prophecy of the womanhood of the present, embodying in her wonderful personality the broad views and noble aims which in our own century and our own beloved church have blossomed into the Woman's Parsonage and Home Mission Society. Beauty, talents, rank and wealth were laid at the feet of her Lord. Her home mission work was widely extended. She traveled over the kingdom with her chaplains, giving the gospel to the poor. Many chapels were erected by her, and she founded Trevecca College for the education of young ministers. She parted with her jewels, aristocratic equipage, and liveried servants, that she might have the more to bestow upon others. During her lifetime she gave more than half a million dollars to Christ. At her death what remained from her benefactions was left to carry them on. With her dying breath she uttered these words: "My work is done. I have nothing to do now but go to my Father." May we who have taken up her work labor as faithfully, and when we have done all we can, as long as we can, feel that there is "nothing to do but go to our Father!"

Lady Huntington is a striking illustration of what can be accomplished by one consecrated individual possessed of organizing ability. After the organizer develops, the organization is sure to follow in the fullness of times. Our century is often called the age of organization. Especially is this true in woman's realm. Some time within its early decades the Ladies' Aid Societies of our church arose. These met the demands of the period which gave them birth, and used well its opportunities.

In the pioneer days of Methodism in this country the preacher had no home provided for him, and if he ever had the audacity (which he often had) to marry on an income of fifty or a hundred dollars a year, location soon became a necessity. No wonder that our good bachelor-Bishop, Francis Asbury, complained that "the devil and the women were getting all his preachers."

After the road had been blazed out, with the coming on of better days, stately churches began to succeed the old log meeting-house, and then followed the building of the parsonage.

Not a great while before the organization of the Parsonage and Home Mission Society we spent four years in one of the oldest parsonages west of the Alleghany Mountains. I was a member of its aid society, probably, like the parsonage, the oldest in the State. They called themselves by the alliterative title of the "Fayette Female Financial Society," which we shortened into "Female Financials." Many of our members lived in the country. Once a quarter they held their meeting at the parsonage, spending the day with the preacher and his family. This was always a great occasion with the preacher's children (all at that time very youthful), for each female financial came laden with meats, pies, cakes, fruit and goodies innumerable. The president of our society was good Sister Armstrong, one of God's saints, who always dwelt in Beulah land, and breathed the bracing atmosphere of the heights; a woman who could see the rainbow hues of heaven through the tears of this world's sorrow, and praise God in the furnace and at the open grave. She knew how to speak and pray and work for Christ. She made a faithful president; wise and liberal in devising for the comfort of the parsonage home. The other members were worthy of their leader. "Fond memory brings the light of other days around me" in the many little acts of kindness and of love which flowed in such a steady stream into our home and hearts.

CLARA B. DRAKE.

(To be continued.)

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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VALUABLE CULLINGS.

Osborne said: "Show me a man on fire with the missionary spirit, and I will show you one who thoroughly and devoutly believes in Jesus Christ. Show me one who sneers and jests at foreign missions, and I will show you one who, in spite of all his ritual precision and dogmatic soundness and orthodoxy, no more believes in Jesus Christ than does the veriest pagan suckled in a creed outworn."

These strong, true words should arrest the thought of those women who think, if they meet all demands of home and church, nothing more is required; that no one can or should doubt their faith in Christ. Things are wrong at home; Christ is blasphemed, wickedness abounds, self reigns, and church members walk unworthily, but in heathen lands Christ is not known, no regard is there for human suffering, no horror awakened at human bloodshed, no veracity, no faithfulness, only a dreary waste of helplessness and hopelessness. If this were not true, as some aver, the great commission, "Go unto all the world," is written in the blood of Jesus, and enforced by his glorious resurrection and ascension. "If ye love me, keep my commandments." If we believe him, we are glad to obey him.—T., in Nashville Christian Advocate.

If the women do not train the children in the work of foreign missions, pastors will find congregations after awhile destitute of all Christian activity. Our church needs the strong aid of the pastor in its woman's work more now than ever. The women are not asleep, and if the formation of woman's clubs on every hand indicate anything, they show that if women ever slept, they are now awake. The church needs them much, and no energetic, well-informed pastor who noted the signs of the times will discourage them in Christ's work, especially in the training of the young for special service.

The Woman's Board of the M. E Church appropriated $313,837.80 last year to support and extend its foreign work; our Board appropriated $92,000. Our Board is younger than theirs, but we could do more than we do. Their Epworth Leagues and other church organizations are as numerous and active as those in our church, but they do not injure their foreign work. The foreign work is dear to their hearts, and they plan, collect, train the children, send out missionaries, extend the work, nothing daunted, by the multiplication of societies, or any other difficulties in the way. How the scene brightens as one turns from the discouraging ories at home to the glad notes from the cheerful workers in the field! Christ is there; he is pleased; they are happy because they realize it.—Mrs. Trueheart, Review of Missions.

STUDENTS' VOLUNTEER CONVENTION.

Of this marvelous gathering, where representatives of every land and race met on a common platform—devotion to Christ and purpose to extend his kingdom—Mrs. Trueheart, representative of our Woman's Board, and Miss Gibson, from overflowing hearts, wrote most favorably. Wise means are being used: traveling secretaries, one woman for woman's colleges, five men to the theological, professional, and other institutions. Another means is a systematic study of missions.

The Student Volunteer, the organ of the movement, is to cultivate and guide the movement; but, above all, and most emphasized, is the 'morning watch,' which each volunteer pledges himself to observe; so that for one-half hour, or longer, every morning thousands of young men and women are seeking to know more of God's Word, and holding direct communion with God that the endowment of power may be theirs. It is a cause of rejoicing to think that in over eight hundred institutions of learning in the United States and Canada many students are keeping the 'morning watch,' and with them in spirit, over many lands, fellow-volunteers are at the seat of mercy, also pleading with God for strength and wisdom in the extension of his kingdom. The watchword, the 'evangelization of the world in this generation,' is inspiring. It means much when one prays definitely and with faith. Surely God is able and God is willing to grant an answer to prayers offered by his servants for bringing to pass the fulfillment of his own commands. The past thirty-three years have witnessed mighty changes in the churches on the subject of missions, and the next thirty three may see the consummation of the watchword of the movement. Why not?"—Mrs. Trueheart, Review of Missions.

Would it not be well for our auxiliaries to observe this "morning watch" some part of every day, or lengthen our "twilight hour" prayer service, that we may have that quickening, spiritual uplift which will ultimate in that fullness of life that will make its impress upon all of our work for the Master?

MRS. E. D. JONES.

(To be continued.)

Selections.

A SURE REMEDY FOR A BAD MALADY.

Since it is our inabilities that irritate us, the part of wisdom would seem to be, if we wish to avoid irritation, to lessen or destroy inability. Easily said, but with difficulty done. Yes, but it can be done, provided one goes the right way to work and takes the right view of affairs. There are those who do everything they desire, nor are they put out by having their wills crossed as to times and methods. It is the limitation of desire and the subordination of will that explains the paradox. Instead of demanding that God should do everything that they wish and according to their plan, they fall in with his plan and count his wishes to be best. It is a simple solution of the problem, and it works admirably in practice. Wherever this is put into operation irritation disappears and calmness ensues. How can one be fretted if he accepts promptly and heartily whatever the Lord appoints, and considers even the smallest things of life to be such appointments? We commend the prescription (which is not new) to those—a vast multitude—who are troubled with the disease.—Zion's Herald.

LIVING IN HOPE.

Let us learn from the communion of saints to live in hope. Those who are now at rest were once like ourselves. They were once weak, faulty, sinful; they had their burdens and hindrances, their slumbering and weariness, their failures and their falls. But now they have overcome. Their life was once homely and commonplace. Their day ran out as ours. Morning and noon and night came and went to them as to us. Their life too was as lonely and sad as yours. Little fretful circumstances and frequent disturbing changes wasted away their hours as yours. There is nothing in your life that was not in theirs; there was nothing in theirs but may be also in your own. They have overcome, each one, and one by one; each in his turn, when the day came, and God called him to the trial. And so shall you likewise.—H. E. Manning.

There are men who oppose the introduction of the Bible into the public schools because it is a book number. They would not have the minds of the children saturated with antiquated thought and their style affected by antiquated modes of expression! Antiquated, indeed. Ruskin says: "To my daily knowledge of the Bible I owe the best part of my taste in literature, and the most precious, and, on the whole, the only essential part of my education." Is Ruskin's style antiquated? Huxley says: "If a man can not get literary culture of the highest kind out of his Bible, and Chaucer, and Shakespeare, and Milton and Hobbes, and Bishop Berkeley, to mention only a few of our illustrious writers—I say, if he can not get it out of these writers, he can not get it out of anything." Does Huxley write like a musty old father of the middle ages?

We may not move through the dark continent of Africa, a living sunburst of God's truth and glory, as did Livingstone. We may not be asked to lie in a prison, as did Judson, to testify that we desire God's will to be done by us and in us. But we have some money to give, some heart-promptings to compassion, some insight to see where aid is needed, some ability to pray. Are these all and ever at the disposal of the Master?—Sunday-School Times.

There is such a thing as putting ourselves in the way of God's overflowing love, and letting it beat upon us till the response of love to him comes, not by struggle, not even by deliberation, but by necessity, as the echo comes when the sound strikes the rock.—Phillips Brooks.

I have no respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—George Mason.

Never give up, but ever to keep up and to keep at it, is the duty and the test of heroism in times that are hard and in hours that are dark.—H. Clay Trumbull.

We should enjoy more peace if we did not busy ourselves with the words and deeds of other men which appertain not to our charge.—Jeremy Taylor.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.

More helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

WALL PAPER.

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WASTE OF LIFE.

Have you ever thought of the number of lives which appear to be without any aim that is worth living for? Their horizon is narrowed to the pettiest circle of interest: things control them instead of their controlling things; they never seem to ask why they exist, or what they intend to make of it all: they lack the power of individual conviction. How enormous is the waste of power in society! Almost limitless possibilities of noble living and noble doing are involved in every unit which goes to make up the crowd, and the crowd moves on composed of such people, who are swept on en masse by force of circumstances, and as much without determined personal efforts as leaves whirled along on the stream. There is no endeavor to strike off some beaten path and to follow some worthy ideal. It is not by the vegetable world alone that the puzzling question is suggested why

> Out of fifty seeds
> God often brings but one to bear.

It is far more fearfully true of the seeds of human life and character. Of fifty, nay, of a thousand lives, how is it that scarcely one seems to bear any fruit that is fit to be called the purpose of its being? For the possibilities implied in humanity, however commonplace the surroundings, are almost measureless. We can not anticipate the power which any man or woman may exercise for good, if there is but the heart to love and live in earnest.

Most persons assume that there is no use in their attempting to be what they term "different from other people," and accept the conventional as if it were a necessity. When young they had, perhaps, dreamed dreams of a worthier future. When their enthusiasm caught fire as they read the lives of the great and good, they then hoped for some worthy task. The girl then pictured something better than years frittered away in the fulfillment of those absorbing "nothings" which are termed the duties of society. The young man imagined a higher career than to be chained to the wheels of mammon, and had the ambition to stamp some noble characteristics even on his common toil. But as time went on, and tyrant custom exercised its sway, all these ideals vanished—or, perhaps, only partially vanished—for evermore they may rise in memory, and, like the ghost of Banquo, make what the world calls success appear a mere tragedy.

If we could but examine deeply enough, I believe we should be surprised at the amount of unhappiness which is the doom of those the world calls prosperous, but whose lives, according to the best standard, have been largely wasted lives. The pessimism which is the curse of many sections of society is the result of this loss of faith in every ideal. And, without professing pessimism, there are thousands who in the midst of luxury pine for something better than the monotony of comfort to which their lot in life has assigned them. Their best aspirations are not satisfied. They feel that their lives are being wasted, and they long for some work which would afford worthy aims and deepen their human interests. At present they bitterly confess to themselves that they are of no earthly use in the world. Even when they are busiest, there are men who painfully feel that their work has nothing noble in it; it is all for themselves; and they know also that the drudgery of business is absorbing the kindlier dews of the heart. They are becoming the slaves, instead of the masters, of their increasing fortunes.

Many excuse themselves on the ground of circumstance. According to them, it is by the force of circumstances, or by some native greatness, that others have struck out a path that has led to nobler victories than material success; but they say that their circumstances are so different that nothing personal can be expected from them. And yet it requires but slight knowledge of the facts of life to learn that some of the greatest triumphs in the war of goodness and love over sin and misery have been won by those whose circumstances were all against their achievement. We could give instances from all classes, from the rank of the wage earner to that of the busy merchant and the nobleman, and were we to place these fruitful lives side by side with those which we term wasted existences, we could see how inexcusable they are. The "idle and unprofitable servant" can not but stand speechless as he listens to what the faithful have been able to make of the great talent of life which God has intrusted to all. It is too terrible to calculate the mass of useless, featureless lives which make up the bulk of so-called Christian society, and to consider the possibilities that are lost. How beautiful would this world be made if all the power which is now wasted was turned to effective employment in the kingdom of God!—Good Words.

THE AIR THE CHRISTIAN BREATHES.

A gentleman who was camping out in the Rocky Mountains, beside a slender stream, noticed one day that when he took a drink and threw the water remaining in his cup into the stream, an ousel instantly flew up as if to catch the drops. He at once became curious to know if that were really its object, and on throwing more water, was delighted to see that every time he did so the bird flew up into the falling shower, evidently enjoying the sport and the sprinkle on its plumage.

It seems to me that this little mountain bird is a beautiful illustration of the way the sincere Christian, who enters heartily into the purposes of Christ in trying to please God and help men and women to good lives, comes to find the very air he loves to breathe in service for and with the Savior. Of course, the man or woman whose heart's affections are set upon worldly things, and who breathes an atmosphere of greed or gossip, can not understand the happiness of the Christian, any more than a mocking bluejay or a chattering magpie can understand the water-ousel's fondness for the roar of the waterfall.

The little ousel is able to sing its sweet song all the year round, cheerful when the blizzards of December chill other birds and send them shivering to some warmer clime, or when the dusty heat of the Summer-time parches to silence other throats, as well as in the most brilliant and blossoming days of the Spring. So the man or woman, in youth or age, who rejoices in fellowship with Christ, in faith and service, can sing all the year round. The assurance of God's care sends rays of light through the darkest cloud, and no matter how lowering the threatenings of trouble, the buoyant soul will sing its cheerful song of confiding trust.—Louis A. Banks, D. D.

FROM THE WORK.

Rev. T. A. Luster writes: "West Lake and Jackson Street (Lake Charles) are moving on well. Congregations good, and interest increasing in all directions, especially in Sunday-school work."

Rev. J. A. Bowen writes under date of April 13: "The Rev. H. T. Gaines, pastor of Senatobia station, is conducting a great revival in his charge. This is the second week. Already there have been many bright conversions at the altar. The church is greatly revived. Bro. Gaines is in great favor with all his people. We are glad to be with him in this glorious meeting."

Rev. Jas. M. Martin, P. C., Delhi, La., April 11, 1898: "Sunday was a good day for us here in Delhi. Our church was beautifully decorated with flowers, and the music appropriate. My theme at 11 A. M., of course, was the Resurrection of our Lord. There was a large congregation present. One accession to the church. The interest in church work in my charge is increasing. Our Sunday-school is doing well, and our congregation large and attentive."

Rev. D. L. Cogdell, Enpora, Miss., April 8, 1898: "We are moving forward well on the Enpora and Maben charge. We are painting the parsonage, and will soon have the church at Maben ready for dedication. The prospects are good for a revival. I spent one week with Bro. Kendall and the good people of Sardis. It was a great pleasure to me to see how the pastor and the church at Sardis love each other. Bro. Kendall is among his old friends. Many of them he received into the church, and some of these before the war. They not only visited the parsonage, but they came with tokens of love."

Rev. R. A. Meek, Tupelo, Miss., writes: "We have lately closed a most interesting meeting here. It began with two masterly sermons by that prince of pulpit orators, Dr. S. A. Steel. If there is anyone in the connection who can surpass him, it has not been our good fortune to hear him. Bro. T. W. Lewis, of Grenada, came to us on Monday, the twenty-first ultimo, and preached twice a day for a week. I do not need to say that he gave us an admirable series of sermons. They were clear, scriptural, powerful, and struck home to the hearts of the people. The interest was deepening and widening, and every indication pointed to a sweeping revival, when we were forced to close the meeting by an outbreak of small-pox in the town. As it was, we had eight or ten conversions, and eight additions to our church. Many church members and professed Christians were also revived and influenced to enlist more heartily in the Master's service. Last Sunday was an unusual Sabbath with us. The health authorities had forbidden public gatherings of every sort; so that we had no preaching or Sunday-schools in the town. Not a church bell was rung. The people remained indoors, and our streets presented quite a lonely appearance. The small-pox here so far is confined to the negroes, and, with the strict sanitary regulations now in force, we think an epidemic is impossible. The outlook for our new church enterprise is most encouraging. Opposition has about ceased, and we hope soon to project an $8,000 building. One to cost less than that would be inadequate to our needs."

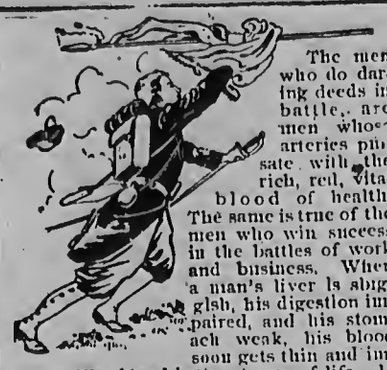
Rev. J. H. Foreman, Raleigh, Miss., April 8, 1898: "I reached this work Jan. 11, and found a kind and hospitable people who gave me a hearty welcome to their homes, and found a new parsonage going up. We had to rent a house for about three weeks, after which we moved into our new house, the parsonage. It is now almost completed. When completed it will be valued at $500. It has five rooms, hall between, gallery in front, beautiful front view, and is tolerably well furnished. Many thanks to the preachers of the Forest district for a brand new looking stove. We have had no special storm, yet there has been almost a constant income of good things to the preacher and his family in the way of meat and lard and corn, etc. Many thanks to the people who have been so careful to look after our comfort. We have a membership of 350, large-hearted and kind. Our first Quarterly Conference is a thing of the past, which was held last Saturday and Sunday, April 2, 3. Our beloved presiding elder, full of smiles and as cheerful as ever, was in the chair, and conducted the business of Quarterly Conference with skill and to the delight of all present, and preached three sermons very much enjoyed by all who heard them. The stewards fixed the assessment for preacher in charge—$300, and their report for the first quarter was $112. I have the salvation of this people at heart. I have had a very good time the first quarter and hope to improve every quarter. Dear brethren, pray for me, that I may be an humble instrument in God's hand in saving many, many, many precious souls this year. We are happy on the way, trusting in the Lord for the increase."

HATTIESBURG STATION.

I was assigned to this charge last December, one year past. We have entered upon this, our second year, with bright prospects for advancement on all lines of religious work. Our Sunday-school is increasing in numbers and interest under the earnest and faithful leadership of Bro. R. A. Magruder. He is always at his post on time every Sabbath. His teachers are all members of our church, and they have been converted. Our prayer meeting attendance is increasing. Regular services are well attended, and from all indications now we feel hopeful that we shall soon have overflowing audiences as we did prior to the yellow-fever scare last year. We have taken 100 persons into our church since we came here, and nearly all of our members claim to have been changed in heart from sin to righteousness. Our church is the strongest church in this city, numerically, financially and spiritually. If our present church-building was not nearly new, and tearing it down would not incur too great a loss, we should bestir ourselves for a large commodious brick building at once for the next session of our Conference; but as things now stand, we shall likely use our frame building until the increasement of our membership and audiences demand a larger church.

Our church here is now assessed beyond any other charge in our district. It is now considered the strongest charge in our district, although it is among the youngest charges. Pray for us to the will of our Lord in all things.

ISAAC L. PEEBLES.



The men who do daring deeds in battle, are men whose arteries pulsate with the rich, red, vital blood of health. The same is true of the men who win success in the battles of work and business. When a man's liver is sluggish, his digestion impaired, and his stomach weak, his blood soon gets thin and impure. The blood is the stream of life. If it is impure every vital organ in the body is improperly nourished and becomes weak and diseased and fails to perform its proper functions in the economy of life. The victim suffers from loss of appetite and sleep, wind, pain, fulness and swelling of the stomach after meals, bad taste in the mouth, foul breath, imaginary lump of food in the throat, headaches, giddiness, drowsiness, heavy head and costiveness.

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THURSDAY, APRIL 21, 1898.

Life is real! Life is earnest!
And the grave is not its goal!
Dust thou art, to dust returnest,
Was not spoken of the soul.

Nature is but a name for an effect whose cause is God.—William Cowper.

What a man does is the real test of what a man is—William Mathews.

It is hard to find a poorer man than the rich man who never gives.—Ram's Horn.

To-morrow can not furnish an opportunity for the duty you should have done to day.—Selected.

As the nut does not wend her way to empty barns, so few friends will be found to haunt the place of departed wealth.—Anon.

One of the proofs of growth in grace is a deepening sense of our responsibility to God and our dependence upon God.—Selected.

I may not have the powers that raise men to the skies, but I thank God I have not the spirit that would drag angels down.—Webster.

Faith draws the poison from every grief, takes the sting from every loss, and quenches the fire of every pain, and only faith can do it.—Holland.

Self-restraint can not be attained by a few spasmodic efforts. It can come only as a result of constant watchfulness and self-crucifying.—Selected.

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is best in them.—Theodore L. Cuyler.

Never think yourself too insignificant or the thing too mean. You and it have an infinite capacity for absorbing, storing away, raying out, glory.—J. F. W. Ware.

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—Jonathan Edwards.

When a man really gets in earnest about going to heaven it can easily be seen in the greater preparation he is making for it than he is making to stay upon the earth.—Selected.

When the eyes are opened by prayer and penitence, when the ear is purged by listening humbly for the revelation of His will, then all life, all history, are full of Him.—F. W. Farrar.

Friendship may be to us merely a cut flower that graces our banquet for a day, and then dies a natural death; or it may be a live plant, daily unfolding its blossoms with sweetness and beauty that all may share.—Lucy Larcom.

Stick to your own church. The acorn that is blown about from place to place by the Autumn wind never takes root. It is only when it sinks down and becomes imbedded that it loses its life in the earth to find it again in the growing tree.—Selected.

PRUDENCE IN THE PULPIT AND PASTORATE.

There are some who are ever ready to resent any suggestion as to the need of prudence in the work of the ministry, foolishly fancying that a preacher of the gospel who endeavors to be prudent in his words and conduct thereby compromises principle and shows himself a coward. Now and then, it is true, ministers may be found who seem to be more solicitous about observing the proprieties and keeping in favor with the public than they are about the conversion of sinners. Rather than be characterized and stigmatized as fanatical and imprudent, they are willing to let the cause of God suffer. Such are deserving of contempt, for in promoting righteousness, in bringing about reforms of various kinds, it is often necessary to pursue a course that the world deems unwise and impolitic. Having first made sure that we are right both in principle and in policy, we ought to go ahead, despite unfriendly criticism and opposition.

To suppose, however, that in laboring for God and the right there is no place for prudence, for the selection of the means best adapted to secure noble and worthy ends, is to make a grave mistake. Unfortunately, some who are exceedingly zealous for the Lord set about his work in a wrong way, and, consequently, greatly circumscribe their usefulness. Christian workers ought all to seek to be "as wise as serpents and as harmless as doves." Especially ought this to be the aim of every Christian minister. Many a preacher has accomplished fully as much by his tact and ready sympathy exhibited in mingling with his flock as by his pulpit ministrations. Perhaps no religious teacher of either ancient or modern times was more tactful and courteous in speech and behavior, even toward his enemies, than was the Apostle Paul. Yet a bolder or more faithful advocate of truth never lived. His defense before Festus is a model of courtesy and courage.

The man who is loudest and most caustic in his denunciation of evils and evil doers is apt to make friends for the opposition, especially if the evils he antagonizes chance to be minor ones. There is such a thing as stirring up unnecessary strife and opposition. To apply abusive epithets and coarse illustrations to those who manifest indifference or hostility to the cause we advocate is unchristian as well as indiscreet. In pointing out the sins of society ministers ought to use great plainness of speech, so that none may fail to see what is their duty; but hoarish bluntness and acrimony disgust, and ought to be studiously avoided. To fire a sermon directly at some one man or woman in the congregation or the community is seldom wise or beneficial. The person thus singled out is almost certain to feel angry and aggrieved. Circumstances sometimes arise, however, which necessitate such a deliverance.

It is the duty of the ministry in every age to show the application of the truths of the gospel to the problems of the times and the needs of the people, without losing sight of the fact that the great end of preaching is to bring men under the power of grace. In discussing sociological and political questions in the pulpit there is need of no little prudence, for if the speaker be too positive and unreserved in his utterances, he is sure to alienate some, it may be many, of his hearers, and thus be unable further to influence them religiously. The preacher who is ever scanning the political horizon, or the newspapers and magazines, for topics for pulpit discourses, has but a feeble appreciation of the function of the ministry. Some of the sermons characteristic of the times are little better than political harangues or lectures upon sociology.

We are not an advocate of sermons out of touch with the age, but we hold with Mr. Gladstone that, as regards the questions of the day, the gospel of Christ preached in its simplicity can and will correct all the evils that need to be corrected. Strikingly appropriate in this connection is the following utterance by Dr. Broadus: "The temporal benefits of Christianity are greatest just in proportion as there is most of true spirituality. Preachers do men most good as to this world in proportion as they bring them to care most for the world to come."

The Southern Methodist pulpit is to be congratulated upon its comparative freedom from partisan utterances and entanglement with political issues, which state of things is not true in the North, and we hope that our brethren will ever be thus prudent in this matter.

A wonderful confirmation of the divine origin of the gospel is to be found in its marvelous adaptation to the wants and aspirations of humanity in every age. In all the varied duties of his sacred office the minister has need to exercise prudence as well as love and patience. In order to become a successful fisher of men, he must avoid, as much as in him lies, "giving offense in anything," and should be well reported of by them that are without. To know when and how to approach people on the subject of religion is a thing of no light importance, and should be studied about as well as prayed over. The inopportune obtrusion of religious matters upon the attention of some non-professors drives them further away from God, or, if not resulting thus, it is but "the casting of pearls before swine." There is a certain inoffensive and praiseworthy form of diplomacy which Christians ought to employ in endeavoring to win men to Christ. If we gain the confidence and respect of the worldly and wicked, we may then hope to do them good; but if our zeal be of that intemperate kind which scorns the proprieties and takes no account of the feelings and prejudices of men, it will defeat its purpose. Well has it been said that "a few pebbles from a brook in the sling of a David, who knows how to send them to the mark, are more effective than a Goliath's spear and a Goliath's strength with a Goliath's clumsiness".

Zeal and consecration, though of inestimable value, can not make amends for imprudence, which sometimes takes the form of impudence. A minister who is noted for his lack of discretion, whatever his gifts may be, is an unsafe leader. Many things are lawful that are, on the other hand, neither expedient nor beneficial. "Let us, therefore, follow after the things which make for peace."

DR. ALLEN IN NEW ORLEANS.

Dr. Young J. Allen spent last Sabbath in New Orleans, occupying the pulpit at Rayne Memorial in the morning and at Carondelet at night, besides addressing a mass meeting of young people at Rayne Memorial in the afternoon. His presentation of the cause of missions is unique and exceedingly forceful. Dr. Allen has been in China thirty-nine years. He was a well-educated man, to begin with, and he has steadily grown in the way of mental culture until, as a man of letters, his fame has become world wide. Besides being the originator of both the Anglo Chinese University and the female college now presided over by Miss Haygood, he has done an amount of literary work that seems almost marvelous. He has written a number of books for the benefit of the Chinese, and has translated others by the score. He was for many years in the employ of the Chinese government, so great was his reputation for scholarship. His history of the late war between China and Japan has been endorsed in personal letters written to him by the rulers of the three nations involved—China, Japan, and Corea. The book from the first had such an immense sale that it was pirated (there being no copyright law in China) and published in four different cities in China, and also in Japan.

The work, although approved by all the nations concerned as an impartial history, makes a vigorous attack on the civilization of China, showing in what her deficiencies consist, and why she was so easily overwhelmed by Japan. China now requires all her candidates for office, —all of whom are obliged to possess diplomas from several different institutions of learning—to study, in addition to the Chinese classics which have constituted the curriculum for thousands of years, the literature, history and science of the Christian nations. The books used in these government colleges and universities, which are quite numerous, are prepared almost solely by missionaries. Thus "a great and effectual door is opened unto us" in that vast empire, and a revolution is in progress which, though little known by the outside world, will, after a while, startle the world with a wonderful transformation of the laws, the institutions, and the entire civilization of this, the oldest, most conservative and most conceited of all the nations of the earth. Dr. Allen is thoroughly imbued with the idea that one of the greatest needs of our church to-day is increased facilities for the publication and circulation of Christian literature among these oriental aristocrats, who are now, for the first time in their history, willing to be taught the literature, the science and the religion of the occidental world. Our church at present appropriates only $500 per annum for publishing. Yet last year one single book, written by Dr. Allen, and published without any help from our Mission Board, had a sale of $10,000. Five hundred dollars a year, at a time when books written from a Christian standpoint ought to be published in China by the thousands, is a mere bagatelle. Dr. Allen hopes to be able to induce the General Conference to establish a Publishing House in China. If we live to get to Baltimore, he will get at least one vote in favor of his statesman like scheme.

We had the pleasure of being associated with Dr. Allen for some hours at the hospitable home of Bro. F. A. Dicks. We had met him before some years ago, but had not been associated with him to any extent. We found him genial, companionable, and exceedingly instructive. We wish it were possible for him to visit all the great cities of our Southland and present the cause of missions in China. Could he do so, we are sure the cause would receive a tremendous uplift.

AT GLOSTER.

By invitation of the pastor, Rev. M. M. Black, we lectured at Gloster, Miss., on Friday, the fifteenth. En route we had the good fortune to have as a traveling companion Dr. W. L. C. Hunnicutt, who was returning from an eventful trip (mentioned elsewhere) to Bay St. Louis. Gloster seems to have recovered from her disastrous fire of a few months ago. The burnt district is almost all built up again, and with houses more substantial and more attractive than before. We had quite a good audience, who gave patient attention to what we had to say. The proceeds of the lecture will be used in seating the new church—a work which will be completed in good style in the near future. We made headquarters at the parsonage, which is jointly occupied by the pastor and the presiding elder. Saturday, at noon, we were again in the treadmill.

SENATOR WALTHALL.

The press dispatches of Tuesday state that Senator Walthall is very critically ill. This announcement will be received with profound sorrow. As a general in the Confederate Army, his career was a most illustrious one. Not only did he win imperishable renown for his military prowess, but he won the esteem, the confidence and the love of the citizen soldiery under his command. In civic life his career has been even more illustrious. Such is the hold which he has upon the people of Mississippi that they have again and again conferred upon him the highest honors they have to bestow without his having ever sought office at all. The whole amount of his candidacy at any time has been to consent that he would serve the people if they should elect him. Such cases are exceedingly rare. Many prayers will go up for his restoration to health.

MEMORIAL HOME.

We invite special attention to the appeal in this week's issue in behalf of the Memorial Home. This institution for the rescue of young women from a life of shame should have the support of true Christians regardless of denominational affiliations. It is non-sectarian, and has the hearty endorsement, as shown in the appeal itself, of leading ministers of all denominations. The institution is in need of funds to carry on its Christ-like work.

Dr. Young J. Allen left by the Southern Pacific, Monday night, to attend the great Epworth League Convention at Galveston. Thence he will go to Nashville to be present at the annual meeting of our Board of Missions. He will next visit Atlanta and Wofford College before going to Baltimore.

CUBA FREE.

On Monday night, the eighteenth, the following joint resolutions were adopted by both Houses of Congress:

Whereas, Abhorrent conditions which have existed for more than three years in the island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization, culminating as they have in the destruction of a United States battleship with two hundred and sixty-six of its officers and crew while on a friendly visit in the harbor of Havana, can not longer be endured, as has been set forth by the President of the United States in his message to Congress of April 11, 1898, upon which the action of Congress was invited; therefore,

Resolved, first, That the people of the island of Cuba are and of right ought to be free and independent.

Second, That it is the duty of the United States to demand, and the government of the United States does hereby demand that the government of Spain at once relinquish its authority and government in the island of Cuba, and withdraw its land and naval forces from Cuba and Cuban waters.

Third, That the President of the United States be, and he hereby is directed and empowered to use the entire land and naval forces of the United States and to call into actual service of the United States the militia of the several States to such an extent as may be necessary to carry this resolution into effect.

Fourth, That the United States hereby disclaims any disposition or intention to exercise sovereignty, jurisdiction or control over said island except for the pacification thereof, and asserts its determination, when that is accomplished, to leave the government and control of the island to its people.

The only opposition to these resolutions during the latter part of the debate was that they do not go far enough. A respectable and hard-fighting minority insisted on the recognition of the present Cuban government. That immediate war with Spain will be the result of this action, can not be doubted. In this matter Congress has simply followed public opinion.

It is our deliberate conviction that at least nine-tenths of the people of this nation heartily endorse the action of their representatives in Congress.

NEW BOOKS.

THROUGH TWO ADMINISTRATIONS. Character sketches of Kentucky. By Pattie French Witherspoon. 16 mo. 110 pages. T. B. Arnold, publisher, Chicago.

This book narrates five short, but fresh and fascinating stories, which are told in a natural and pleasing style, a thread of connection running through them all. The first sketch, entitled "In the Reign of Aunt Arethusa," pictures the stern rule of an unlovely maiden aunt, whose angular qualities and imperious bearing cast a gloom over the spirits of all who lived in the home with her. "Aunt Margaret," who forms the subject of the next sketch, is a person of totally opposite character to the one first depicted, being unselfish, gentle, and patient, almost to a fault. In the remaining sketches also she appears as the heroine, whose presence and words are a benediction. Several darkeys appear in the background, and amuse the reader by their droll, unstudied sayings. The scenes are quite realistic, and there is more than one pathetic passage. The sketches are pure and elevating in tone, and will give pleasure to readers of all classes.

OUTLINES OF BIBLE STUDY: GENESIS TO REVELATION. By Flavius Josephus Tyler. 16 mo. 153 pages. Third edition. Revised and enlarged. Price, 75 cents. Pickett Publishing Company, Louisville, Ky.

This little volume, by the pastor of the Cumberland Presbyterian Church, Birmingham, Ala., contains a brief analysis of every book in the Bible, bringing into prominence the fundamental doctrines and teachings of each portion, and giving many valuable suggestions and explanations. The author lucidly explains the symbolism of the Old Testament, especially as found in the Levitical economy, classifies the different books of Holy Writ, and notes the central thought of each part or volume. A diagram is given illustrative of the genealogy of Christ, and harmonizing the seeming contradiction in this respect between Matthew and Luke.

Part III. contains some helpful hints as to how to study the Word, and outlines a number of topics for Bible readings, as, for instance: "The Christian as a Fruit-bearer," "Hearing and Doing," "The Work of the Holy Spirit," "Systematic Giving," etc. The concluding chapter is a strong and scathing arraignment of the evils of the theatre.

The average Bible reader needs a guide of some sort in his study of the sacred volume, and we feel sure that the use of this little volume will prove helpful to many.

MISSISSIPPI STATE CONFERENCE OF EPWORTH LEAGUES.

The fourth Annual Session of Mississippi State Conference of Epworth Leagues assembled in Meridian, Miss., April 14-17. I have been appointed to report proceedings of above-named Conference to the NEW ORLEANS CHRISTIAN ADVOCATE. I will furnish a synopsis for publication in issue of April 28.

Among the distinguished visitors from a distance may be mentioned Dr. S. A. Steel, Nashville, Tenn.; Judge L. H. Estes, Memphis, Tenn., and Rev. P. L. Cobb, the private secretary of Dr. W. R. Lambuth.

About 250 delegates are present. The hospitality of Meridian is abundant, and we are rejoicing together in hope of the glory of God.

THOMAS B. CLIFFORD.

There are churches whose pastors are afraid to preach the truth; for fear it will touch some brother who is in the habit of paying a small mite to him; and there are some churches that have within their pales men who are running saloons, manufacturing whisky, or otherwise living questionable Christian lives, whose personal influences they fear so much that they do not prefer charges against them. . . . Oh, that we had more men of God who would not fear to teach the whole truth, regardless of what other men do or say!—Baptist Evangelist.

NOTES.

Dr. W. L. C. Hunnicutt will preach the commencement sermon at Centenary College, Sunday, June 5.

***

Rev. A. J. Notestine has made a fine beginning at Ruston. The outlook for the year is decidedly encouraging.

***

The secular press of Holly Springs speaks in a very complimentary way of the ministry of Rev. W. S. Shipman. His sermons are spoken of as masterpieces.

***

We were pleased to meet in the city, a few days since, Rev. Hiram R Singleton, who spent a few days in the city en route to his charge at Jackson, La., after a rest of about four months.

***

Dr. J. C. Simmons, one of the most prominent ministers in the Pacific Conference, called at the ADVOCATE office recently while we were out of the city. We are sorry to have missed him.

***

The City Mission and Church Extension Society will hold its anniversary meeting at the Louisiana Avenue Church next Sunday evening. Dr. Cooper, of Moss Point, Miss., will make the annual address.

***

Cards are out for the marriage of Rev. Walter A. Terry, of the Mississippi Conference, to Miss Evelin Roberta Middleton, daughter of Mr. and Mrs. C. E. Middleton, of Yazoo county. The ceremony will be performed in Tranquil Church. We extend congratulations in advance, and invoke upon the happy pair the richest blessings of our heavenly Father.

***

Mr. Darwin Beach Carre will be married April 26, at 8 o'clock P. M., to Miss Fannie Leila Merey. The ceremony will take place at the First Presbyterian Church, Rev. B. M. Palmer, D. D., officiating. We extend to the noble groom and his winsome bride our heartiest congratulations. May their fondest hopes of matrimonial bliss be more than realized!

***

Rev. J. B. Hunnicutt, of the faculty of the Georgia State University at Athens, was married, April 14, to Mrs. Rebecca W. Jones, of Long Beach, Miss. The ceremony was performed in Main Street Methodist Church, Bay St. Louis, Miss., Dr. W. L. C. Hunnicutt officiating. The bridal party left immediately for their Georgia home. We extend hearty congratulations to our youthful friends; invoke Heaven's richest blessings upon them. We invite the especial attention of the Wesleyan Advocate to this announcement.

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MEMORIAL HOME FOR YOUNG WOMEN, NEW ORLEANS, LA.

If pecuniary aid is not rendered the "Memorial Home" immediately, we will be forced to close its doors, and the poor, unfortunate young women and their little ones will be without a refuge—ont in the streets.

We have been carrying on this work for eleven years. It has been and is still a faith work, and we have faith to believe yon will aid ns. We are compelled to appeal to the pnblic for the daily necessities of life for fifteen adults and ten babies. Our doors are ever open to all—Catholic, Protestant, Jew, or Gentile. No questions are asked; their desire to lead a better life being their passport. This work is not only strongly endorsed, but highly commended by the following ministers: Rev. B. M. Palmer, First Presbyterian Church; Rev. J. T. Sawyer, Rayne Memorial M. E. Church; Rev. I. L. Leucht, Synagogne; Rev. Matthew Brewster, Grace Episcopal; Rev. Jno. F. Purser, First Baptist; Rev. J. L. Pierce, Carondelet Methodist Episcopal; Rt. Rev. Davis Sessums, Episcopal Bishop of Louisiana; Rev. Max. Heller, Temple Sinai; Rev. H. W. Knickerbocker, Louisiana Avenue M. E. Church; Rev. Beverley Warner, Trinity Episcopal; Rev. D. G. Whittinghill, Coliseum Baptist; Rev. H. H. Waters, St. Paul's Episcopal; Rev. W. C. Black, editor CHRISTIAN ADVOCATE.

Also by the following gentlemen, composing the Advisory Board of the Memorial Home: Capt. B. D. Wood, A. A. Woods, Wm. O. Rogers, A. Brittin, Judge Walter H. Rogers, F. E. Richmond, Walter V. Crouch, Jno. E. Rodd.

Will you promise to subscribe monthly, or annually, or even send a donation? We pray yon not to turn a deaf ear to our entreaties, for not only the destruction of the body, but the loss of an immortal soul is involved. May God help you!

All communications can be sent to Mrs. Geo. C. Logan, treasurer, 1383 Constance street, New Orleans, La.

Mrs. Walter V. Crouch, president; Mrs. Abe Brittin, vice-president; Mrs. J. P. Richardson, vice-president; Mrs. E. T. Merrick, vice-president; Mrs. Wm. O. Rogers, vice-president; Mrs. F. A. Dicks, recording secretary; Mrs. Spencer Gray, corresponding secretary; Mrs. Geo. C. Logan, treasurer; Mrs. Walter H. Rogers, Mrs. J. H. Oglesby, Mrs. J. P. Labouisse, Mrs. D. I. Purser, Mrs. W. H. Riley, Mrs. R. B. Scudder, Mrs. Wm. C. Nelson, Mrs. W. McQuoid, Mrs. Geo. Thomson, Mrs. O. J. Paul, Mrs. Christian Keerer, Board of Managers, Memorial Home for Young Women.

SEASHORE CAMP GROUNDS

The annual meeting of Seashore Camp Ground Board of Trustees was held April 14 and 15, and opened with prayer by the Rev. S. S. Keener, of New Orleans.

The following officers were elected to serve for the ensuing year: W. W. Sutcliffe, of New Orleans, president; J. H. Lakin, of Montgomery, Ala., vice-president; W. B Thomson, of New Orleans, treasurer; J. A. Woodville, of New Orleans, financial secretary; Jos. A. Bancroft, of Mobile, corresponding secretary; A. S. Daniels, of Algiers, La., chairman of Executive Committee; W. L. Vis, of Camp Grounds, superintendent (P. O. address, Biloxi, Miss.).

Rule 2, time for occupying tents and reception of visitors, was changed from May 1 to April 1 by a unanimous vote. The grounds are now open and in a most excellent condition. There is every prospect of a large gathering and a successful revival this coming camp meeting, which will open on Wednesday evening, July 13, and will continue for eight or ten days. All are cordially invited. Louisville and Nashville trains stop on the grounds. Communications will be answered by any of the officers.

The great favor in which Ayer's Pills are held all over the world has been well earned. They are easy and even pleasant to take, and for all complaints of the stomach, liver, and bowels, are the safest and most thorough medicine in pharmacy. Every dose effective.

OUR CLAIM BEFORE CONGRESS.

Friends in Mississippi are entitled to know how their delegation stood with respect to our claim, and we, therefore, take pleasure in transmitting an extract from a letter received from our attorney in Washington, under the date of March 15, as follows, to-wit:

"Senators and Representatives from the South, generally, were favorable to your claim, and, without exception, supported it, apparently with a marked degree of earnestness; and while all did their duty, and many are entitled to special mention (which I will take occasion later on to make), I can not at this juncture refrain from making mention of the delegation from Mississippi, which did some splendid work. Every member voted and worked for your bill save Senator Walthall, who was seriously ill, and Representative Catchings, who found it necessary to be away. Both, however, were paired so that their enforced absence did not affect the vote on the bill one way or the other.

"The Hon. Patrick Henry, of the Seventh Mississippi District, was particularly active. As a member of the Committee on War Claims of the House, he did much to secure an early and favorable report. He could hardly have done more if the measure had been his own. He worked faithfully and intelligently, and deserves well of the Methodists of his section.

"The Hon. Jno. M. Allen, of the First Mississippi District, is another. He, as you perhaps are aware, has an extended acquaintance, is well and favorably known by all members of Congress, and perhaps the most popular man in Congress. Everybody likes him, and everybody speaks well of him, and he used his extended acquaintance and large influence in the most effective manner in favor of your bill. He made no speech, because there were so many who desired to speak that speaking was calculated to hurt rather than help; but he worked in and out of season with members in such a way that his efforts were more effective than speech-making. The Methodists of the South owe Mr. Allen a great deal.

"Senator Money and Representatives Sullivan, Fox, Williams and Love did their full duty. It was indeed very gratifying to find the delegation from Mississippi, without reference to church affiliation or predilection, so earnestly and actively enlisted on your behalf."

Yours truly,
BARNES & SMITH, Agents.

Nashville, Tenn., April 4, 1898.

NOTICE.

To the Preachers of the Louisiana Conference:

DEAR BRETHREN: Will each of you be sure to send to your representative in the Legislature a copy of the Minutes of our Conference, with the memorial marked in regard to the act requested for Mansfield College.

J. M. BROWN,
J. D. HARPER,
P. M. BROWN,
Com. of Board of Trustees.

NOTICE.

The Fifteenth Annual Convention of Mississippi W. C. T. U. will meet at Yazoo City, May 14-18.

MRS ANNIE E. HARPER,
Rec. Sec. Miss. W. C. T. U.

Fayette, Miss., April 13, 1898.

A PREACHER'S DISCOVERY.

Dr. Blosser, who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh Bronchitis, etc. It is a penetrating, healing smoke vapor that goes directly to every affected spot, destroys the germs, and heals the mucous membrane. Any sufferer mentioning NEW ORLEANS CHRISTIAN ADVOCATE, who will address Dr. J. W. Blosser & Son, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, post-paid, a three days' trial treatment free.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

Take notice that we are now handling two different Bibles. The difference between the two is that the one called the "Combination" Bible has all the advantages of the other Bible, and also has all the changes made by the revisers. These changes are given, however, brief notes at the bottom of each page, reference to them being facilitated by a very convenient system of notation. Thus you have all the benefits of the two versions in parallel columns without the bulkiness of such an arrangement. In ordering this edition be sure to say "Combination" Bible.

You will find our offer of the "Combination" Bible on the fifth page; the other on the third.

BISHOP WILSON

in speaking of the "Combination Bible" says: "In all respects it seems to me the best for use of teachers and students, ever published." Similar testimonials have been given by Bishop Hendrix, and by Bishops Hurst, Fowler, Ninde, Foss, Vincent and Warren, of the M. E. Church, by a number of Bishops of the Protestant Episcopal Church, and by hundreds of the leading ministers of all Protestant denominations. Let it be noted that this Bible can be procured by sending us three new subscribers with the cash—$6.

TO THE PREACHERS AND MEMBERS OF THE BROOKHAVEN DISTRICT CONFERENCE.

BRETHREN: You will see by the ADVOCATE, of April 7, that our District Conference will embrace the fifth Sunday, May 26-29. We are praying and expecting that it will be an occasion of great spiritual good to all. Let all who possibly can do so come to remain over Sunday, and the preachers and laymen of the district spend one Sabbath together, and let us make it "the day" of the Conference in preaching, love-feast, class meeting, fellowship one with another and communion with our Lord and Savior Jesus Christ. What a blessing especially to the church and homes entertaining us! We promise you a most hearty and welcome entertainment, and our people will be disappointed if you rush away before Sunday, as we usually do.

Come, brethren, and come praying that the baptism of the Holy Ghost may be the signal feature of our gathering. We need your prayers and your presence, and we want you to worship with us on the Sabbath. Application will be made to the I. C. R. R. Co. for special rates, and notice given in due time.

V. V. BOONE, P. C.

OUR GRENADA COLLEGIATE INSTITUTE.

Probably there are Methodists in North Mississippi who do not know what a good school we have at Grenada. It is our school, and we should do what we can to advance its interests.

It was my privilege and pleasure recently to visit the school for a few days, and I feel like telling our people how pleased I was with the institution.

Dr. Malone and his good wife have the girls' interest at heart, and are trying to do their work well. The faculty is a good one, and there is no use for our girls to go to schools of other denominations in this or any other State for good advantages and Christian influence.

The pupils have extra good advantages in music, and girls need not go to a distant city, but would do well to build up home institutions.

Surely never a boarding-school had a sweeter set of girls, or that seemed to love each other more, "in honor preferring one another."

Let us stand by our schools, and help to build them up, and keep them going.

CARRIE E. COGDELL.

Eupora, Miss., April 12, 1898.

FOR HOARSENESS, COUGHS, ASTHMA AND BRONCHIAL TROUBLES, use "BROWN'S BRONCHIAL TROCHES." Sold only in boxes. Avoid imitations.

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And if you are troubled with a hacking cough tightness in the chest, tickling in the throat,

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Hitherto the King James and Revised Versions have been printed in parallel columns, but this makes comparisons of texts tedious and unsatisfactory, and makes the book very unwieldy. We have overcome this difficulty by "combining" the two Versions on the same page, showing at a glance in foot-notes all the Changes, Additions and Omissions made by the Revisers.

The Old Version Printed in Full.

The King James Version is the basis, and this Version is read straight along from the text, while the Revised Version is read from the text in combination with the foot-notes. Our "Combination" Feature has met with universal approval and is strongly endorsed by all leading Divines and Biblical Scholars.

It is only by a comparison of the two Versions that the greatest benefit can be obtained from reading the Holy Scriptures, and this comparison every reader can easily make by our simple arrangement for showing the changes made by the revisers. This is the greatest triumph of Bible Publishing the World has ever known.

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To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$4.25. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to April, '99. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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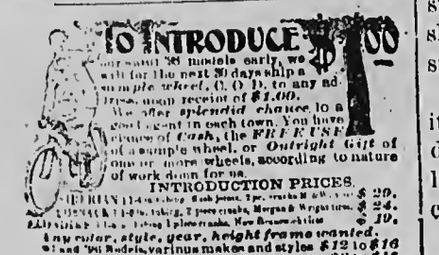

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This is the very best plan.
Show a bright face to the world,
Keep a fair banner unfurled,
See that you keep in the right,
Walk evermore in the light,
Make it your practice and plan,
Keep a brave heart when you can.

Live in the sunshine all day—
This is the happiest way.
Clouds do not put out the light,
Somewhere the sun shineth bright;
Do not anticipate grief,
Count on the certain relief,
Make it your practice and plan,
Keep a brave heart when you can.

Live but a day at a time;
Listen, when merry bells chime,
Do not pass by any joy,
Praise will your moments employ;
Comfort hearts sadder than yours,
Show them the peace that endures,
Make it your practice and plan,
Keep a brave heart when you can.

—Young People's Weekly.

A DOCTOR'S DIRECTIONS.

They save a daughter from blindness.

When a father writes that yours "is the best medicine in the world," you can allow something for seeming extravagance in the statement if you know that the medicine so praised, cured a loved daughter of disease and restored to her the eyesight nearly lost. The best medicine in the world for you is the medicine that cures you. There can't be anything better. No medicine can do more than cure. That is why John S. Goode, of Orrick, Mo., writes in these strong terms:

"Dr. Ayer's Sarsaparilla is the best medicine in the world. My daughter had a relapse after the measles, due to taking cold. She was nearly blind, and was obliged to remain in a dark room all the time. The doctors could give her no relief; one of them directed me to give her Ayer's Sarsaparilla. Two bottles cured her completely."

The thousands of testimonials to the value of Dr. Ayer's Sarsaparilla repeat over and over again, in one form or another the expression: "The doctors gave her no relief; one of them directed me to give her Dr. Ayer's Sarsaparilla. Two bottles completely cured her."

It is a common experience to try Dr. Ayer's Sarsaparilla as a last resort. It is a common experience to have Dr. Ayer's Sarsaparilla prescribed by a physician. It is a common experience to see a "complete cure" follow the use of a few bottles of this great blood purifying medicine.

Because, it is a specific for all forms of blood disease. If a disease has its origin in bad or impure blood, Dr. Ayer's Sarsaparilla, acting directly on the blood, removing its impurities and giving to it vitalizing energy, will promptly eradicate the disease.

The great feature of Dr. Ayer's Sarsaparilla is the radical cures that result from its use. Many medicines only suppress disease—they push the pimples down under the skin, they paint the complexion with subtle arsenical compounds, but the disease rages in the veins like a pent-up fire, and some day breaks out in a volcanic eruption that eats up the body. Ayer's Sarsaparilla goes to the root. It makes the fountain clean and the waters are clean. It makes the root good and the fruit is good. It gives Nature the elements she needs to build up the broken down constitution—not to brace it up with stimulants or patch it up on the surface. Send for Dr. Ayer's Curebook, and learn more about the cures effected by this remedy. It's sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

PLEASANT TO LIVE WITH.

"Jane is a very pleasant person to live with," said Mrs. Horton, speaking of her sister-in-law.

I listened to this information believingly, for I knew something of Jane myself. But at the same time, I felt sure that if she were really pleasant to live with it was because she exercised good sense and sound reason in her efforts to live agreeably with others.

I had noticed that Jane seldom omitted her daily walk. These outings, doubtless, had great power in keeping her temper serene and her feelings fresh and happy. A happy person is generally a pleasant person to live with. But one can not be happy who is weary, bored, exhausted. In such a state the tendency is to be "difficult," jealous, easily injured. Sometimes Jane went by my house in the morning with a little satchel on her arm. Once I went out to give her a bunch of sweet peas. She told me that she was going for a little excursion.

"I didn't really feel much like it," she said, "but I find that if I do not break up the monotony of life by frequent changes, I get cross."

Wise Miss Jane! As she went gayly down the street sniffing at her flowers, I resolved to follow her example.

I more than half guessed at another of Jane's ways. I felt sure that she conscientiously refrained from criticising her housemates. They were not perfect, but they were the persons with whom she spent her days, bound up with her in one social body. One would not purposely injure one's own hand or foot, yet in the body of the family the injury of one is the injury of all. An unkind remark is sure to react upon him who makes it, while at the same time it involves all in the pain that follows.

I have no doubt whatever that one reason of Jane's pleasantness was her good health. But in order to have good health at her age one must not overtax one's nervous energies. Though the road might be enticing, I was sure that Jane did not walk so far as to tire herself out. I believed that she did not read at night till her eyes gave out, that she did not sacrifice a week's pleasantness in order that some piece of work might be done at the exact minute determined upon.

Happening once to be in Jane's room, I saw that she had a shelf full of small, helpful books. As I looked at them she told me that she called them her wing strengtheners. When, like a tired bird, her spirit came falling to earth, a glance at some radiant sentence would set her soaring again. Ah, if Jane was pleasant to live with, there was reason for it! The flowers of human nature do not grow without cultivation.

One especial and fragrant pleasantness I must not omit. Jane was given to praising her friends—not unduly, not flatteringly, but their kindness or their cleverness was sure of appreciation from her. Life has many clouds at the best. Deserved praise is natural and necessary sunshine. Would that there were more Janes!—Mary F. Butts, in The Congregationalist.

HOW A FOOLISH PRINCE LEARNED A LESSON.

There was once a young prince who could not bear the sight of a spider or a fly. "They are such ugly creatures that I can not look at them," he said. "They are never of any use, and I can not understand why they were ever made. I should like nothing better than to know that every one of them had been killed."

In course of time, this young prince became a man and was made a general in the king's army. One day a great battle was fought, and he was so beset by his enemies that he was obliged to hide himself in a thick wood. Being very tired, he lay down in the shade of a spreading oak and fell asleep. While he was thus sleeping under the oak, he was discovered by one of his enemies, who crept quietly toward him, intending to kill him. But just at that moment a horsefly bit the prince on the hand and awakened him. He sprang up quickly, and seeing his danger, drew his sword to defend himself. But the coward, who had hoped to take him by surprise, turned about and ran away as fast as his legs could carry him.

Several days after this, the prince, being still closely followed by his enemies, concealed himself in a cave not far from the seashore. He had been there but a short time when a spider came out from under a rock and wove its web across the cave door.

Even before the spider had left off its weaving several soldiers who were searching for the prince passed that way.

"See this cave!" cried one. "Very likely he has hidden himself within; let us stop and see."

"Nonsense," said the others; "do you not see the spider's web across the door? How could he go inside without brushing that down?"

And without another word they all hurried on and made no stop.

The prince, who had heard their words, raised his hand toward heaven and thanked the Maker of all things for his goodness. Afterward, when he had driven all his enemies out of the country, he was fond of telling everybody of the lesson which he had learned from the spider and the fly. And never, so long as he lived, could he bear to see anyone hurt the smallest creature.—Christian Observer.

WHY NOT TO-DAY?

She was standing at her mother's coffin. The tears flowed heavy and copiously down her pale cheeks. As she looked on her mother's face before the coffin was closed, those standing near heard her exclaim: "Oh, mother, how gladly I would help you with your work. How cheerfully I would spend a few hours more with you during the evening, reading to you from the old family Bible, or some other good book. Oh, mother, if you could only live a few years longer, how I should try to make life pleasant and enjoyable for you."

Ah, yes, now that mother lies in her coffin where she can not hear nor appreciate the kind words, and receive the little kindnesses promised, now the daughter is willing to do so much for her mother.

Is it not true that many daughters wait until the coffin holds the remains of what used to be mother before they think of doing little deeds of kindness for her who watched over them when they were lying in their little beds, unable to care for themselves?

Daughters, your mother is the best friend you have. She understands you better than you understand yourself. She has open ears for the sorrows, the vexations, the perplexities, the trials you wish to speak of to some one. Perhaps you do not realize it to-day, while she is with you, the friend she is; you will feel it, be sure, when she is gone. You are young, cheerful, amiable, perhaps pretty; you have many friends to take you warmly by the hand, many lips speak flattering words into your ears, many eyes look admiringly at you. Your mother's hands are rough and trembling, they can not grasp yours very firmly; her lips falter as she speaks words of advice to her darling daughter; her eyes see you dimly; but be assured, those withered hands grasp yours with a truer grasp than that of your dearest friend, those lips speak words which come from the depth of her heart, and are worth more to you than any other; they see more clearly what you are; they look up to heaven for you and implore heaven's blessing upon you. Daughter, you will miss those hands, those lips, those eyes when death deprives them of life.

Appreciate their service while they are here with you. Mother may be strange, peculiar in her ways, but she is still your mother. She may be old and exacting; you may be as she is when you reach her age. Do not wait until death makes it impossible for you to do anything for her. She is with you to-day, then why not begin to show her kindness to-day?—Arthur E Geingel, in New York Observer.

Perhaps no finer illustration of a great purpose can be found than that of General Booth, whose Salvation Army has changed the prospect of the outcast world. Twenty-five years ago he was denounced, ridiculed, persecuted and abused as a fanatic or fool. He resolved to convert the slums of London, Paris, Rome, Chicago, New York, and on to the end of the list. For this he was maligned, hooted and mobbed, year after year, and often driven out of towns and cities. But with undaunted courage he worked on, trusting in God and the gospel to give him victory sooner or later. For one decade, two decades, he planned, toiled, advanced, regardless of opposition, as true to his purpose as the needle to the pole, as confident of final triumph as a saint could be, hoping on and ever with the heroism of unfaltering faith, until now the plandits of a grateful public, on two continents, hail his coming. The rich and the poor, the king and the peasant, the Christian and the outcast, the pulpit and the press, vie with each other to do him honor. His purpose has achieved success. He has done what the church for eighteen hundred years failed to do, and introduced a new and effective agency into the evangelization of the world. This is but another achievement of an irrepressible purpose.—Exchange.

The barroom is a bank. You deposit your money, and lose it; your time, and lose it; your character, and lose it; your health, and lose it; your strength, and lose it; your manly independence, and lose it; your self-control, and lose it; your home comfort, and lose it; your wife's happiness, and lose it; your own soul, and lose it.

Hygiene.

ALCOHOL.

Sir Benjamin Ward Richardson, who has lately passed away, was a great scientist, and a great practicing physician. He had much to say concerning the nature and effects of alcohol, and among other things the following:

"Alcohol is not included in the scheme of life."

"The use of alcohol as a beverage produces an infinity of evil for which there is no compensation and no human cure."

"There is nothing in alcohol that can make any vital structure of the body."

"Alcohol employs and carries with it a false necessity. It gives a false idea of happiness, false action, false organization and false belief in self."

PREVENTING SUMMER MALADIES.

Let the home have all possible sunshine and air.

Ventilate the sleeping-room, never sleeping in a strictly close apartment.

Let bedding and bed linen be each day "well shaken before taken" in hand to be "made up."

Leave night garments unfolded, and as well as may be, exposed to the healthful influence of gentle breezes.

Have open windows during the morning hours, weather permitting; close them in the heat of the day, and open them again at early nightfall.

Let cleanliness of person and place be the order of both day and night, with a strife between the two divisions of time as to which shall be the more perfect.

SIX RULES OF HEALTH.

The secret of health and of long life, says Der Familienarzt, lies in the following very simple things:

1. Breathe fresh air day and night.

2. Take sufficient sleep and rest.

3. Work like a man, but never overwork.

4. Avoid passion and excitement. The anger of an instant may be fatal.

5. Do not strive to take the whole world on your shoulders—trust in your good destiny.

6. Never despair. Lost hope is a mortal malady.—Translated for The Literary Digest.

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"CAPTURED BY A CAKE WALK."

MR. EDITOR: Please allow me to say some things about "church entertainments," as they are usually called, and embrace church suppers, bazars, cake walks, and the like, for the purpose of raising money for the kingdom of our Lord Jesus Christ. Now, I do not believe this is the way our Lord would have us prosper again his great truths in the earth; but I am aware many of my brethren are of a different opinion, and that they encourage such things in their pastoral charges, and sometimes follow a man that has put himself against such things, and, by the help of the good Lord, was putting his people to a higher and better plan of supporting the church. But the new preacher is hardly on the ground until in some way the church sneaper crew find out his sentiments, and all the efforts of the former pastor are gone to the winds. If the church but really prosper, even financially practicing these methods of raising money, there would be some reason for pursuing such a course; but my observation is, there is no surer way to dry up the financial springs of a congregation than to practice the church supper or bazar business. It may pull them over a hard place for two, but in the long run it means financial and spiritual death. If the Bible methods were practiced by the pastor, congregations and preachers, there would be no occasion for such things; but then they won't do. Avarice and unholy church pride lies at the base of the entire trouble. A congregation is too proud to have the worst-looking building in town for a church or a parsonage, or to let the preacher go unpaid, but too avaricious to pay the Lord what they justly owe him; hence, to satisfy their pride and save their money, they go into these things to make the world do what they should have done, and get the blessing they needed for doing it.

How a faithful pastor can encourage such cupidity and worldliness is more than this scribe can tell. How much I do wish our preachers would all stand together in opposing any other way than the way laid down in the Bible for sustaining the cause of God and spreading scriptural holiness over these lands!

The following, which I take from the Memphis Commercial-Appeal of Monday, Feb 7, 1898, is a fair sample of the spirit in which these things are entered into:

CAPTURED BY A CAKE WALK

——, Ark., Feb. 6, 1898.

Special.

A cake walk for the benefit of the Methodist Church, given by the society young people at the court-house last night, was an unqualified success in every respect. First prize and booby prize were presented by Rev. —— in very impressive and appropriate language.

I will withhold all names, even that of the fashionable minister. Surely we are in a bad way. To read such things published to the world as being engaged in by the Methodist Church is enough to send the blush of shame and humility to the cheek and into the heart of all that love God and the church. The Arkansas minister presenting first and booby prizes at a cake walk in very simple and appropriate language was, I'm constrained to believe, a rare spectacle. But the same spirit that prompted him and his society young people is the same that prompts all unscriptural methods in raising money to carry on the great work of evangelizing the world and bringing it to the feet of the King of kings and Lord of lords.

If our preachers would be a unit in denouncing all such things, the next decade would, in my opinion, show marked advancement, both financially and spiritually, in our great church. GEORGE PAUL.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

If only we knew how much we are surrounded with the tokens of mercy! The earth is full of them. Grains of wheat, leaves, flowers, the commonest things, have all their tales to tell. Our ignorance hinders our thanksgiving—not that we are as thankful as we might be for the mercies that we do know of. Perhaps, if we were, more would be revealed to us. Say to yourself: 'I am surrounded with mercies which I know not of. Lord, that I may praise thee, let all things have their voice for me."—The Quiver.

Patient, hopeful waiting is hard work when it is the only work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—H. Clay Trumbull.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

MILLER—Mrs. MARY P. MILLER died at the home of her son-in-law, H. W. Shaw, near Palestine Church, in DeSoto county, Miss., Nov. 14, 1897, aged nearly seventy-two years.

She was married twice. Her first marriage was to W. H. Phillips, with whom she lived fourteen years, and by which union seven children were born to them. Her second marriage was to A. W. Miller, who died in 1891. She spent the remainder of her widowed life with her son-in-law, H. W. Shaw. She was amiable in life, kind and gentle, and a true friend to all, and a devoted Christian, having been a consistent member of the Methodist Church for nearly fifty-seven years. She never grew tired of doing good, but became more and more like the Master. Her conscientious life and warm-hearted Christian bearing had drawn around her a host of loving friends. Her health had failed her for several years previous to death, but she endured the afflictions with Christian fortitude. Throughout her long sufferings she received kindest attention from relatives and friends. Her son-in-law, H. W. Shaw, watched over and cared for her with true devotion; and Sister Frances Craddock was untiring in her assistance and care. She was ready for the summons. By loving hands, and surrounded by a large number of relatives and friends, she was buried in the graveyard near her loved church. The impress and influence of her godly life will live on forever.

Thank God for such Christian lives! Her funeral was preached and she was buried by her pastor. J. R. D. KING.

ALLEN—ROBERT WILLIAM ALLEN was born in Limestone county, Ala., Oct. 13, 1857, removed to Mississippi when quite a boy, and spent the remainder of his life in DeSoto county; was married to Miss Victoria O'Bryant, Oct. 31, 1891, and died Feb. 22, 1898, leaving a wife and two little girls.

Early in his manhood he lost his father, and upon his death the cares and obligations of the family fell upon him, which he discharged loyally and manfully. He was nurtured and admonished by a godly Christian mother, whose impress upon his life moulded his character. He was a devoted son and brother. His love for his mother is worthy of all emulation. As a husband, he was always loving, tender, and kind; as a father, he was thoughtful and indulgent. The happiness of his family was his highest earthly ambition. He did not join the church until late in life, but his whole life has been one of marked morality and piety. His life, after joining the church, was always consistent and active; always ready and willing to do anything put upon him; was a ready and willing supporter of all its demands. He loved his church, and was ever the preacher's friend. In his death the church and community mourn the loss of a warm-hearted Christian member and friend. May we emulate his Christian character and counsel. He was buried at Pleasant Hill, De Soto county, Miss., by his pastor.

J. R. D. KING.

Nashville Advocate please copy.

TUCKER—Near Deer Ford Church may be seen a beautiful marble slab bearing this inscription: "JOHN TUCKER Born Sept. 26, —. Died Feb 8 1897. PRISCILLA d. (nee Gates) TUCKER Born Jan 8, 1831 Died Feb. 7, 1897. Not parted even in death."

This brother and sister were married Aug. 24, 1853. After a wedded life of nearly forty-four years they were granted their oft-expressed wish that they might depart this life together. Her spirit preceded his to rest twenty-three hours, but their bodies were laid to rest at the same time in the same grave.

They were members of Deer Ford Church. They had belonged to the Methodist Church since early life. They were in comparatively good health until a few days before their death. As husband and wife they were one in every respect. The thought that animated the heart of each was the happiness of the other. They were devoted parents. Two sons and three daughters were born to them, all of whom are members of the Methodist Church. The terrors of death were dispelled by the glorious hope of immortality beyond the grave. On their death-bed they assured their loved ones that there was nothing between them and their heavenly Father.

W. H. HENSON, Pastor.

MONTGOMERY—At a meeting of the Joint Board of Trustees and Stewards of Greenville station, M. E. Church, South, the following preamble and resolutions were adopted:

Once more we are forcibly impressed with the solemn thought that, "In such an hour as we think not the Son of man cometh." But a few days since our friend, companion and brother, Dr. D. C. MONTGOMERY, was engaged in the active practice of his profession, administering to wants of others; to-day he has fallen on sleep to awaken in life eternal, and in his death the community has lost an honored and beloved citizen, physician and friend of humanity; his church one of her truest, most worthy and faithful members and officials, and his family a head that can never be supplied in this life. Now, therefore, be it

Resolved, That while we know that to him it has only been a change from labor to rest, yet we truly regret and lament his loss from the church in which he lived and taught by his pious and godly life and pure consecration.

Resolved, That we sympathize most deeply with his family in this, their sore bereavement, and pray that the God of love and mercy may kindly care for, protect and keep them until they meet again.

Resolved, That a copy of these resolutions be furnished the city papers and the NEW ORLEANS CHRISTIAN ADVOCATE, and that a copy be also sent to his family.

W. R. TEAGO, for Com.

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It is easier to criticise than to improve. Less of criticism and more of help would advance many a good cause. Cheer and co-operation are greatly needed just now in Christian enterprises.—Presbyterian.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

Slashing at shadows—those misguided women who won't use Pearline because "it must hurt the clothes." If Pearline hurt either hands or clothes, don't you suppose that the women who use it would be saying so? The very ease of its washing keeps many from using Pearline. They've been brought up to believe that easy washing is dangerous. So it is, often. That is a risk you run with new and untried things. But Pearline, the first and original washing-compound, is as well known as soap, and known and proved to be equally harmless. 551

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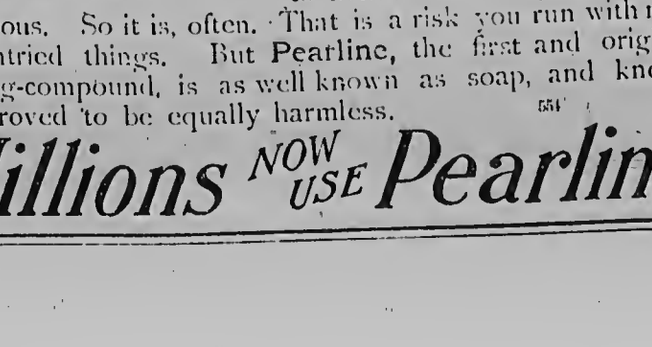

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MANSFIELD, LA.

And if they are in earnest about getting an education, and desire to become more useful Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.

For further particulars address, T. S. SLIGH, President of Faculty; Rev. J. L. P. SHEPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

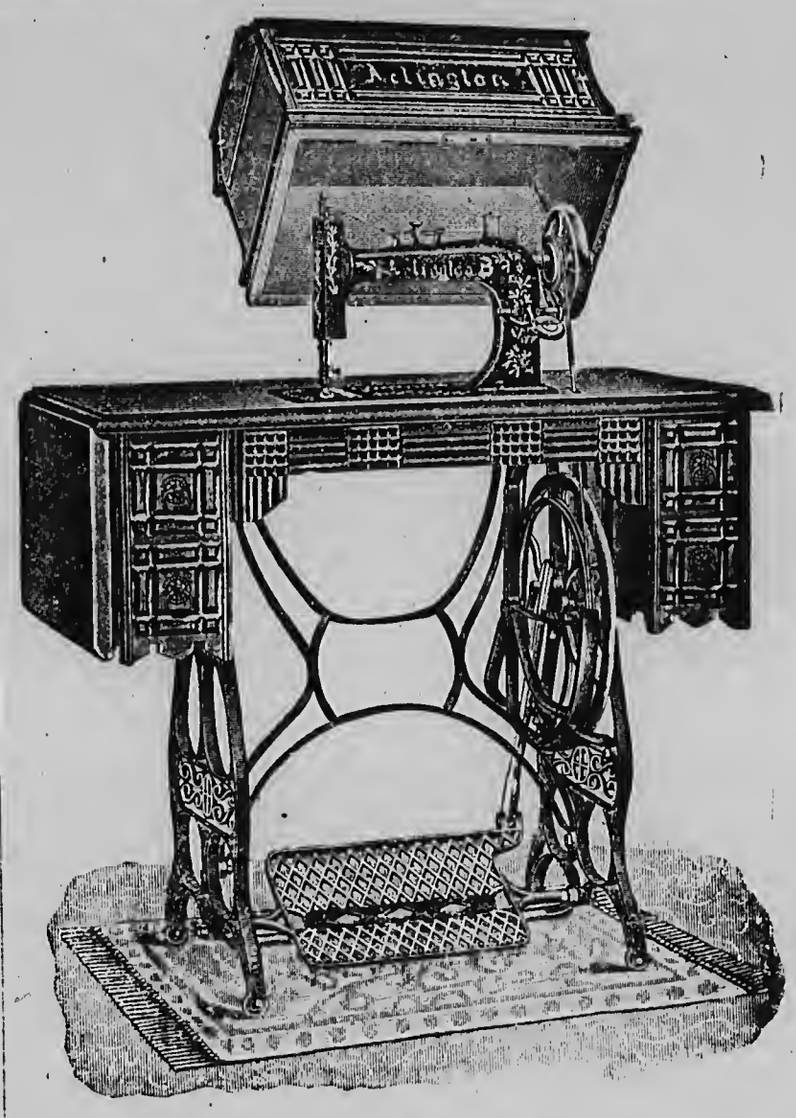
THE GREAT CHURCH LIGHT

FRINK'S PATENT REFLECTORS for electric, gas or oil, give the most powerful, the softest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room. Book of light and estimate free. I. P. FRINK, 551 Pearl St., New York.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm. Its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE POLLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscribor to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

NEWS OF THE WEEK.

DOMESTIC.

A half-million-dollar contract was awarded to a St. Louis firm for constructing lock and approaches for improving Plaquemine Bayou, La.

Governor Black vetoed 75 per cent. of the bills passed by the New York State Legislature, and he frowned down about as much more that otherwise might have passed.

The Rev. Dr. J. C. Boyd has been pastor of the United Presbyterian Church in Lebanon, Pa., forty years, and, it is said, has not missed a day's preaching in all that time on account of illness.

It is said Claus Spreckels' great beet sugar factory at Salinas, Cal., which is now nearing completion, will be the largest in the world, having a working capacity of 3300 tons in twenty-four hours.

The Alaska Commercial Company has given its museum of Alaskan curios and products to the California State University. The collection is the largest of its kind in the country, and has been collecting for more than thirty years.

A number of patriotic women throughout the country have offered to purchase and fit out a second ambulance ship and place her at the disposal of the government. As the war is not expected to last very long, the surgeon-general has declined this assistance, but expressed his willingness to receive any contributions that may be made for purchasing fresh meats, fruits and delicacies for the sick and wounded.

The House of Representatives at Washington adopted last Wednesday what was intended to be a joint resolution, empowering and directing the President to employ the army and navy to secure peace and a popular, stable government in Cuba. But recognition of Cuban independence was strictly withheld. . . . On Saturday the Senate took action, specifically recognizing the Cuban Republic, and directing the President to employ all the power of the United States to drive the Spanish control out of the Island of Cuba. The action of the Senate embraced so many more propositions than were contained in the expression of the House that the two resolutions are seriously in conflict, and, therefore, they do not constitute a joint resolution, and, this being so, they can have no force until the two Houses agree upon a joint proposition. . . . After one of the hardest fought battles between the two Houses known in many years Congress, at an early hour on Tuesday, came to an agreement upon the most momentous question it has dealt with in a third of a century. The Cuban resolution was passed, and was sent to the President on Tuesday. Its provisions mean the expulsion of the Spanish in the Island of Cuba by the armed forces of the United States. (See resolutions on fourth page.) . . . The President, believing he has done all he can to avert war, signed the joint resolution Wednesday morning.

FOREIGN.

The school children of France have only 139 days for study, the balance of 226 being holidays.

The Woman's Christian Temperance Union in Honolulu recently held services in memory of the late Miss Frances E. Willard.

Preparations are being made in England for the centenary celebration of the founding of the Religious Tract Society. Subscriptions are being raised towards a fund of $250,000, a good portion of which has already been received.

There seems to be a general belief in Europe, if the European press is to be believed, that the continental powers will make some effort to prevent war in behalf of Spain. Just how they will proceed it is difficult to imagine; but that they are displeased with the position assumed by this country in demanding that Spanish sovereignty over Cuba be abandoned is certain.

A GREAT IMPROVEMENT.

Algiers, La., April 13, 1898—Philip Haab, residing at 346 Elmira and Elix street, this place, has been a victim of ring worms, and tried many different medicines without relief. Since taking a few bottles of Hood's Sarsaparilla he has had no trouble from this source, and says that his appetite is wonderfully improved.

PROGRAM.

FOURTH ANNUAL CONFERENCE OF THE LOUISIANA EPWORTH LEAGUES.

APRIL 28-MAY 1, 1898—ALEXANDRIA, LA.

THURSDAY EVENING, APRIL 28, 7:30 O'CLOCK.

Hon. H. H. White presiding.

Devotional service, Rev. Virgil D. Skipper. (15.)

Address of welcome on behalf of citizens, Judge R. J. Bowman.

Address of welcome on behalf of church, Rev. W. J. Roberts.

Response to addresses of welcome, Rev. E. N. Evans.

Annual address by the State president, Hon. H. H. White.

FRIDAY MORNING, APRIL 29, 9:30 O'CLOCK.

Rev. B. F. White presiding.

Devotional service, Rev. H. S. Johns. (15.)

General topic of the day: "The Characteristics of Our Own Times," Rev. J. L. Pierce. (45.)

Addresses: New Phases of the Christian Conflict, Rev. A. D. McVoy. (20.) Enlarged Applications of the Christian Conscience, Rev. R. H. Wynn. (20.) The League and the Intellectual Life of To-day, Miss Lizzie May Sligh. (20.) The Larger Power of the Social Life of To-day, Rev. P. R. Knickerbocker. (20.)

Social meeting, introductions, and enrollment of delegates, 12-12:30.

FRIDAY AFTERNOON, 4:30 O'CLOCK.

Hon. H. H. White presiding.

Devotional service, ——. (10.)

Business meeting—Reports of committees; place of holding next Conference; election of officers; What Has the State Organization Done for Us? How Can We Make the State Organization More Effective?

FRIDAY EVENING, 7:30 O'CLOCK.

Devotional service, conducted by ——. (20.)

The Influence of the League upon the Church of the Future, address by Rev. A. F. Watkins (Vicksburg, Miss.).

SATURDAY MORNING, APRIL 30, 9:30 O'CLOCK.

Rev. J. B. Cassity presiding.

Devotional service, Rev. George D. Parker. (15.)

Topic of the day: "The Adaptation of the League to Our Own Times."

Addresses: The League a Means to the Knowledge of the Bible, —— (15.) How Can the League Touch the Moral Questions of the Day?—Rev. Stephen J. Davies. (15.) Influence of the League in Social Life of To-day, Rev. J. F. Foster. (15.) In What Does the League Answer to the Needs of the Church?——(15.) How Does the League Affect Personal Religion?—H. N. Harrison, Esq. (15.) The League a Mode and Means of Christian Effort, Rev. William Schuhle. (15.)

SATURDAY AFTERNOON.

Conference on League work and methods, conducted by Rev. R. M. Blocker. The League Prayer Meeting: How Best to Conduct It; How to Fulfill the League's Mission to the Unsaved; The League in Country Places; What Should Be Expected of a League Member?

N. B.—An open Conference, in which all are expected to take a part. Come with a fresh, strong suggestion or experience in the work.

SUNDAY, MAY 1.

11 A. M.—Conference sermon, followed by the sacrament of the Lord's Supper, Rev. James M. Henry.

4:30 P. M.—League prayer meeting, W. M. Sloan, Esq.

7:30 P. M.—Missionary Meeting. Addresses: The Missionary Idea. Its Necessity and Development, Rev. James A. Parker, D. D.; The Aim of Christian Missions, Rev. James Ivy Hoffpauir.

Delegates will be enrolled at the close of the Friday morning session. Committees will be appointed by the president Friday morning. Reports from local chapters will be heard at some hour to be named at the Conference. Let each League chapter send in a report.

Figures in parentheses indicate the number of minutes allotted to each speaker.

Correspondence is going on to fill all the vacancies in the program, but positive consent from speakers invited has not yet been received.

NORTH MISSISSIPPI CONFERENCE.

The Greenville District Conference will convene in Cleveland, Miss., May 17-20. The following committees will be appointed: For License to Preach—J. E. Thomas, H. P. Crowe, E. S. Lewis. Admission—W. C. Harris, J. M. Moose, S. B. Myers. Deacon's Orders—J. T. Murrah, J. J. Brooks, J. M. Bradley. Elder's Orders—T. W. Dye, R. H. B. Gladney, C. H. Pittman.

The Woman's Parsonage and Home Mission Society will hold a meeting Tuesday evening, the sixteenth.

J. W. DORMAN.

Greenville, Miss., April 11, 1898.

CORRECTION.

I find, in looking over the statistical tables in the Minutes of the last session of the Louisiana Conference, that Caddo charge, Shreveport district, is credited with having paid $38.35 by the W. P. and H. M. Society. It should have been Woman's Foreign Missionary Society.

French Mission is reported as having been assessed $14 for Conference claimants. My book shows the assessment to have been $14. Respectfully,

WM. G. EVANS,
Statistical Secretary.

Patterson, La., April 14, 1898.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Brookhaven	Apr. 16, 17
Whitestown, at Pleasant	23
McComb City	24
Gallman, at Old Crystal Springs	30
Crystal Springs	May 1, 2
Magnolia, at Osyka	7, 8
Caseyville, at Sweet Water	14, 15
Wesson	21, 22
North Wesson, at Beauregard	22, 23
Summit, at Summit	28, 29
Bogue Chitto, at Johnston's	June 4, 5
Hazlehurst	11, 12
Adams, at Ebenezer	18, 19
Westville, at Gum Spr'g's, Fri., 11 A. M.	24
Mt. Carmel, at Mt. Moriah	25, 26
Chica Grove, at Holmesville	July 2, 3
Martinsville, at P. G., Fri., 11 A. M.	8
Pleasant Grove, at P. G. Sat., 11 A. M.	9
Providence, at Baicala Chapel	9, 10

District Conference at Summit, May 26-29.

J. M. WEEMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Purvis circuit	Apr. 23, 24
Columbia circuit	30, May 1
Hattiesburg station	Tues.. 3
Fuller circuit	7, 8
Escatawpa circuit	14, 15
Moss Point station	21, 22
District Conference at Hattiesburg Thurs. and Sun.	26-29
Vancleave circuit	June 4, 5
Williamsburg circuit	Wed.. 8
Americus circuit	11, 12
Gulf Port mission	Wed.. 15
Bay St. Louis	18, 19
Leakesville circuit	Wed.. 22
Pearlington and Logtown	25, 29
Galloway circuit	Wed.. 29
Whittington circuit	July 2, 3
Biloxi	9, 10

The District Conference will convene at Hattiesburg on Thursday, May 26, at 9 A. M. Rev. J. P. Drake will preach the opening sermon at 11 A. M., and Rev. T. W. Brown, of Bay St. Louis, at 8 P. M.

The following are the committees: On License to Preach and for Admission—W. H. Huntley, W. G. Forsythe, and H. B. Trovillion. Deacon's Orders—T. W. Brown, I. W. Cooper, and N. B. Harmon. Elder's Orders—J. P. Drake, W. T. Beall, and I. L. Peebles.

We want all the Quarterly Conference Records and the attendance of all the members of the District Conference.

C. A. POWELL, P. E.

VICKSBURG DIST.—SECOND ROUND.
(In Part.)

Port Gibson	Apr. 23, 24
Mayersville, at Beulah	30, May 1
South Warren, at Wesley Chapel	7, 8
Vicksburg—Crawford Street	14, 15
South Vicksburg	14, 15
Utica, at Cayuga	21, 22
Warren, at Wesley Chapel	28, 29

F. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Daleville, at Bethel	Apr. 23, 24
Enterprise, at Stone Wall	30, May 1
Energy, at State Line	28, 29
Mathersville, at Andrew Chapel, Sun. P. M. and Mon. A. M.	29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Bonton, at Union	Apr. 23, 24
Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 29
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	Apr. 10
White Castle	17
Felicity Street	24
Louisiana Avenue	May 1
Moreau Street	8
Craps Street	8
Lower Coast	22
Gouldsboro	29
Carondelet Street	June 5
Mandeville	12
Dryades Street	19
Carrollton Avenue	20
Rayne Memorial	29
Parker Memorial	July 3
Donaldsonville	10

S. S. KEENER, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Natchitoches, at Ragan's Chapel	Apr. 10, 17
Olla and Centerville, at Pollock	23, 24
Columbia, at Bosco	30, May 1
Spring Creek	7, 8
Dry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26-29. Opening by Rev. H. Armstrong, May 26, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach W. J. Roberts, Rhbt. Randle, R. S. Isbell. For Admission on Trial J. A. Parker, S. S. Bogan, J. W. Leo. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. SKIPPER, P. E.

SHREVEPORT DIST. SECOND ROUND.

Many, at Hally Grove	Apr. 16, 17
Fort Jessup, at Zwolle	23, 24
Pleasant Hill, at P. H.	30, May 1
Robeline, at Provencal	3
Shreveport—First Church	8
Shreveport—Jordan Street	15, 19
Red River, at Knox Point	17
Grand Cane, at Stonewall	21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtis	June 4, 5
Wesley	11, 12
Pendleton	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—SECOND ROUND.

Calhoun, at Indian Village	Apr. 18
Vernon, at Long Straw	19
Hooper, at Arizona	23, 24
Lisbon and Summerfield, at L.	30, May 1
Downsville, at Willhite	9
Farmerville, at Ebenezer	7, 8
Ruston	10
Simsboro, at Simsboro	11
Bienville, at Ebenezer	14, 15
Haineville	20
Valley	21, 22
Minden	23
Ouachita	28, 29
Gansville	28, 29
Arcadia, at Tulip	11, 12

B. T. CREWS, P. E.

Arcadia, La.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—SECOND ROUND.

Grenada sta., Q. C., Thurs., 7:30 P. M.	Apr. 21
Grenada circuit, at Sparta	23, 24
Banner, at Salem	30, May 1
Paris	7, 8
Grenada station—Religious services	8
Strathmore	14, 15
Tatum, at Friendship	Tues.. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Tues.. 24
Pittsboro	28, 29
Ellzey	29, 30

H. C. MOREHEAD, P. E.

SARDIS DIST.—SECOND ROUND.

Cockrum	Fri., Apr. 22
Nesbit	23, 24
Courtland	30, May 1
Charleston	7, 8
Pleasant Grove	14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. WEIR, P. E.

GREENVILLE DIST.—SECOND ROUND.

Lyon	Apr. 23, 24
Hollywood	May 1, 2
Jonestown	4
Carnesville	7, 8
Cleveland	12
Riverside	14, 15
Friar's Point	21, 22
Crenshaw	28, 29
Lebanon	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs cir., at Sylvesteria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wall Hill cir., at Grub Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Salem, at Salem	Apr. 22
Ethel, at Bethel	23, 24
Chester, at Mount Nebo	29
Eupora and Maben, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Belzoni, at Sky Lake	June 4, 5
Ackerman, at Ackerman	11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Plattsburg	25, 26

J. S. OAKLEY, P. E.

Durant, Miss.

Epworth League

BY H. N. HARRISON.

TOPIC FOR APRIL 24.—"THE GIFT OF POWER." ACTS i, 8; ii, 1-7; I. PET. i, 12.

1. The gift of power is, as the topic indicates, a bestowment from above. It is not conversion or regeneration, but something superadded—a divine "extra," a reinforcement from on high. The topic calls it "a Christian inheritance"—that is, only a Christian can inherit or obtain it.

2. The reader will observe from Acts ii, 1-7, that the disciples received the baptism of the Holy Ghost and fire on Pentecost, as Jesus had promised (Acts i, 5). Every Christian ought to have a Pentecost (Acts ii, 38, 39). More than three years before this our Savior himself received the baptism of the Holy Spirit when he fulfilled the conditions necessary and peculiar to his case (Matt. iii, 13-17; John i, 32, 33). This was his Pentecost. We may add that he did not preach a word or work a solitary miracle until he was clothed upon by this power. Do we not also need to be thus endued with power for service?

3. The immediate effect of the baptism of the Holy Spirit upon the disciples was to send them abroad everywhere as Christ's witnesses preaching the Word. It made them bold, aggressive. Formerly they were on the defensive; now they were on the offensive. When the Spirit of God gets thus into the hearts of Christians, he makes them warriors indeed. He makes them holy, like unto himself. The mightiest and, at the same time, the holiest and most uncompromising fighter in the world is the Holy Ghost.

4. The question arises, How shall we obtain this gift of power? We answer, By meeting the conditions. We must seek the blessing definitely. Our consecration must be definite, with this end in view. We must not be given to vague praying, but to definite supplication for the gift of power. Thus did these very disciples pray in the upper room, and they looked for, expected, and received the blessing by faith in the promise of Jesus (Luke xxiv, 49). We have got to meet the conditions, or we can not utilize any form of power. Steam and electric power, though they have always existed in the world, were never successfully invoked by man until recent years. The secret of power lies in meeting the conditions.

5. The word translated "power" in Acts i, 8, is the Greek "dunamis"—our word "dynamite." Think of it—filled with the dynamite of God! Oh, that every member of the League were filled with the divine explosive! What mighty bombs we could cast into Satan's camp!

The Union Epworth League had a pleasant and enjoyable meeting Tuesday, at 8 P. M., at Dryades Street Church. President Geo. Parker was on hand, and was elected to represent the city Leagues at the State Conference. A memorial was adopted by the leaguers requesting the State Conference to send out a field secretary for the purpose of establishing new Leagues and strengthening weak ones. Bro. Wynn's wife, Bro. Foster and, we hope, others will go to the State Conference. We earnestly hope that each League in the city will send a delegate. Let us make an earnest effort to do so. Let us keep this matter before God in heartfelt prayer.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

CURES PAIN

MARRIAGES.

LEFLORE—MARSHALL.—At the residence of the bride's father, Mr. W. B. Marshall, near Carrollton, Miss., April 14, 1898, by Rev. J. Lotou Barnes, Mr. J. L. Leflore and Miss Alma Marshall.

CROSBY—THOMAS.—At the residence of the bride's father, Jan. 2, 1898, by Rev. D. W. Babb, Mr. James R. Crosby and Miss Fannie Thomas, all of Winston county, Miss.

THOMAS—BENNETT. At the residence of the bride's father, in Louisville, Miss., Jan. 5, 1898, by Rev. D. W. Babb, Mr. W. H. Thomas and Miss Estell Bennett.

MCMILLEN—HOPKINS.—In the Methodist Church in Louisville, Miss., March 30, 1898, by Rev. D. W. Babb, Mr. L. F. McMillen and Miss Sallie Hopkins, all of Louisville.

DIXON—HAMMOND.—At the residence of the bride's father, April 3, 1898, by Rev. D. W. Babb, Mr. W. M. Dixon, of Meridian, to Miss Lela Hammond, of Winston county, Miss.

MOORE—WEEMS.—At the Methodist Church in Brookhaven, Miss., April 13, 1898, by Rev. Jas. G. Galloway, Rev. J. A. Moore, of the Mississippi Conference, to Miss Zula Weems, of Brookhaven.

JACKSON—STEPHENS.—At the residence of the bride's father, Mr. G. W. Stephens, near Haughton, La., April 10, 1898, by Rev. H. J. Boltz, Mr. Charles E. Jackson to Miss Mary Stephens, all of Bossier parish, La.

STADTLANDER—FRICKIE.—At the residence of the bride's brother, Plaquemine, La., April 11, 1898, by Rev. Jno. B. Keul, Mr. Julius Stadtlander to Miss Elizabeth Frickie.

MATTON—BOYDSTUN.—At the residence of the bride's mother, Mrs. R. C. Boydstun, in Natchitoches parish, La., March 31, 1898, by Rev. Jno. A. Miller, Mr. G. H. Mattox, of Marion, Miss., to Miss E. Lena Boydstun, of Natchitoches parish, La.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property.

Efficient teachers desiring information should write for circulars.

NOTICE.

The following charges have paid for church extension as follows:

Shelby	$ 25
Carrollton station	30
Winona station	50
	$105

If any other brethren have funds on hand for this cause, let them forward same at once.

J. R. BINGHAM, Treas.,
Bd. Ch. Ex., North Miss Conf.

Carrollton, Miss., April 15, 1898.

ONE FARE ROUND TRIP TO BALTIMORE.

ACCOUNT M. E. CHURCH, SOUTH.

QUADRENNIAL CONFERENCE.

Tickets from all sections of the South and Southwest to Baltimore will be sold by connecting lines over the picturesque Chesapeake and Ohio railway through the Virginia battle fields and Washington City.

For descriptive pamphlet, address

C. B. RYAN,
A. G. P. A., C. & O. Ry.

Cincinnati, Ohio.

IMPORTANT NOTICE.

The Louisville and Nashville and Southern Railway will place on sale round trip tickets to Norfolk, Va., at one fare, on account of Southern Baptist Convention. Tickets on sale May 2 to 6; good for thirty days. And on May 2 to 4 will sell excursion tickets to Baltimore, Md., at the low rate of $29 50 on account of General Conference M. E. Church, South; good to return May 31.

For further information and Pullman reservations and tickets apply at Southern Railway Ticket Office, 704 Common street, next to Ladies' Entrance St. Charles Hotel.

After April 12 the Sunset Limited train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued East-bound for the season April 28, and West-bound May 3, to be resumed early in the Fall.

When God's children pass under the shadow of the cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises; its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings.—F. W. Farrar.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital, Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottsville and Gordonsville, the route is through the most memorable battle fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manassas and Bull Run.

For complete description of the C. & O. Route address C. B. Ryan, A. G. P. A., Cincinnati, Ohio.

We are anxious to build up Western Texas, and commencing at once and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round-trip tickets to Abilene, Pecos, and stations intermediate, and to Eddy and Roswell, New Mexico, at rate of one and one third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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Christian Advocate.

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Chas. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

REVEALED.

BY EVA CARLISLE M. LAUGHLIN.

What if, some day, the tangled skein
Of life, with knotted threads of pain,
The strife, the purpose misconstrued,
Shall be made clear beyond the main.

What if, beyond the realm of time,
The sorrow which years could not dim
Shall be transformed to joyful song,
Attuned to harp of seraphim.

If, in the sun-bright clime beyond,
The withered hopes, to human ken
Long perished, wet with heavenly dews,
Immortal there shall bloom again.

If, in the light of that new day,
Freed from the shadowy mists below,
Mistaken aims, there seen aright,
To clearer vision radiant grow.

If heart-throb answering heart-throb there,
Beyond the surging tempest's moan,
The soul makes answer to the cry
Of soul, who knows as He is known.

FOURTH STATE CONFERENCE OF EPWORTH LEAGUES IN MISSISSIPPI.

At 7:30 P. M., Thursday, April 14, 1898, in Central M. E. Church, South, Meridian, Miss., the above-named assemblage was called to order by the president, Rev. A. F. Watkins, of Vicksburg, Miss. After prayer by Rev. T. B. Clifford, Scripture reading by the president, and singing led by the choir, the Rev. H. M. DuBose, D. D., of Jackson, Miss., delivered an address emphasizing the wonderful possibilities of the Epworth League movement, and showing the leaguers assembled the special benefit to be derived from such a gathering. At the close of the address a general handshaking was indulged in, several soul-stirring songs were sung, announcements made, and Conference adjourned with the benediction.

The work of Friday opened with a

SUNRISE PRAYER MEETING,

conducted by Rev. G. H. Galloway, of Meridian, and at 9 A. M. regular work of the Conference began, opening religious services being conducted by Rev. F. M. Keen. The addresses of welcome on behalf of the local Leagues, Young People's Baptist Union, Young People's Society of Christian Endeavor, and Woman's Missionary Societies, were delivered respectively by J. H. Ledyard, Jno. T. Sanford, J. T. Lawson, and Mrs. C. R. McQueen. Capt. S. B. Watts, appointed to represent the Young Men's Business League, was unavoidably detained, and was represented by Dr. H. W. Featherstun. The response to these addresses of welcome were delivered by Rev. T. B. Clifford, of Booneville, Miss. Next followed the appointment of committees, and subjoined I give chairman of each: Credentials—Rev. T. B. Clifford, chairman; Finance—Dr. Rosa Wiss, chairman; Nominations—Rev. J. A. Randolph, chairman; Resolutions—Rev. T. Y. Ramsey, chairman; League Work—Rev. B. F. Lewis, chairman. Rev. T. B. Clifford was appointed to report proceedings of the Conference to the NEW ORLEANS CHRISTIAN ADVOCATE. The Conference then listened to an admirable paper written and read by Mrs. Janie Klein, of Vicksburg,

"THE IDEAL DEVOTIONAL MEETING,"

and such was the impression made that it was ordered published in the NEW ORLEANS CHRISTIAN ADVOCATE and the Epworth Era. Miss Lou Hawkins, of Water Valley, read a splendid paper, in which she told how to secure a good attendance.

JUDGE L. H. ESTES,

of Memphis, Tenn., then took his place upon the platform to tell of the League in the revival. He first asked the whole congregation to stand and sing one verse of "Nearer, My God, to Thee," and then to kneel and sing the second verse. It is needless for me to say anything about Judge Estes and his address, for nearly all Mississippians know him and have heard him. Suffice it to say that everyone who heard him was impressed anew with the duties and stern realities of life, and formed new resolutions for the coming days. What a power for good he is! Oh, that we had more laymen like him!

Committee on Credentials then made its first report, showing over 200 delegates present. Announcements were made and benediction pronounced by Rev. T. L. Mellon.

Conference reassembled at 2 P. M., religious exercises being conducted by Rev. J. A. Randolph, of Macon, Miss.

"THE REFLEX INFLUENCE OF BENEVOLENT WORK"

was the subject of a paper read by Miss Victoria Wiss, of Meridian. It showed knowledge of the work of the Charity and Help Department, and was an exhortation to the workers to more efficient service for humanity in the name of Him "who went about doing good." Rev. T. L. Mellen, of Canton, then told how the interest of the League might be promoted by

THE PRESIDING ELDER,

and at this juncture a resolution was presented and passed to the Committee on Resolutions, asking for the earnest co-operation of the presiding elders in Mississippi in this great work among the young people. H. A. Lee, of Water Valley, emphasized in a short talk the great need of the singing of appropriate songs by the young people. He spoke of the power of song, and its place in our devotions, and exhorted to more and better singing among our people. A paper was then read by Mrs. A. F. Watkins, of Vicksburg, Miss., on a

VERY IMPORTANT SUBJECT,

viz.: "What Social Entertainments Shall Be Substituted for Those We Condemn?" So important was the subject, and so wonderfully well discussed in the admirable paper read, that the Conference, by resolution, ordered it published in the NEW ORLEANS CHRISTIAN ADVOCATE and the Epworth Era. The Conference then adjourned to attend a concert given by the faculty and students of

EAST MISSISSIPPI FEMALE COLLEGE

in honor of the visiting leaguers. The programme was well arranged and well rendered, and set forth the fact that efficient work is being done by Prof. Beeson and his corps of teachers. Friday evening, at eight o'clock, opening religious services were conducted by Rev. J. M. Morse, of McComb City. Committee on Resolutions made partial report, and resolutions relating to an hour set apart for normal work at next State Conference, and also to the Legislature looking to relief from Sunday labor for railroad men, were adopted. An excellent paper was then read by Miss Vic Thompson, of Tupelo, Miss., entitled,

"THE PRACTICAL VALUE OF A LEAGUE LIBRARY,"

and was ordered published in the NEW ORLEANS CHRISTIAN ADVOCATE and Epworth Era. Miss Thompson is one of the most efficient League workers in the State, and has been enthusiastically engaged in the work from the beginning. Dr. DuBose was asked to take the place of an absent speaker, and to tell of the importance and means of promotion of social life in the League. After singing and announcements Conference adjourned with the benediction.

Saturday morning, at 5.30, a number of leaguers met opposite Central Church to board the street cars specially engaged for

WOODLAND PARK,

to attend a sunrise prayer meeting conducted by Rev. H. G. Hawkins and Judge L. H. Estes. It was good to be there. Nearly everyone present testified to the goodness of God and the saving power of the gospel, and each returned from that early morning meeting feeling that it was an early hour well spent and much enjoyed. Regular morning session opened at 9 A. M., religious services being conducted by Henry Marshall, of Vicksburg. A telegram was received from Grenada Epworth League sending greetings. Place of meeting for next State Conference was left in the hands of the Executive Committee. An instinctive paper was read by Miss Caroline Carpenter, of East Mississippi Female College, on

"THE VALUE OF LITERARY WORK IN THE LEAGUE,"

showing much thought and careful preparation. Rev. J. W. Chambers, of Whitworth College, then took charge of a question box which had hitherto occupied a place upon the table, and satisfactorily answered the many questions contained on slips of paper deposited therein. Rev. Dr. S. A. Steel was then introduced to the Conference, and talked in a very practical way on the work of the Epworth League. Announcements for Sunday's services were then made, and Conference adjourned with the benediction. The Waynesboro Epworth League band rendered many selections during intervals between sessions of the Conference. They were under direction of their pastor, Rev A. T. Bell.

Conference opened at 2:30 P. M. with religious exercises conducted by Rev. W. W. Morse, and following this a paper was read by Miss Stella Rollins, of Grenada, on "The Place of the Junior League in the Church;" also one by Miss Mary Clair Brown, of Meridian, on "Methods of Junior League Work." Each of these young ladies are much interested in this department of work, and out of a full heart and practical experience they edified and instructed those who heard them. Miss Addie Marshall, of Whitworth College, and a representative of the Woman's Foreign Missionary Society, delivered a splendid address on

"THE LEAGUE AND MISSIONS,"

which showed that she was thoroughly posted as to the work, and that her heart was truly in it. It was as good seed planted, we trust, in good soil, that shall bring forth abundant fruit. Miss Emmie May Featherstun then read a splendid paper on "The Ideal Junior League Superintendent," which was both pointed and practical, and showed thought in the right direction. Report of Finance Committee was received and adopted, and they were instructed to publish three thousand copies of the Minutes of the Conference. Resolutions endorsing the Epworth Era, and of thanks to the good people of Meridian, railroads, etc., were adopted. A resolution looking to the appointment of an editor and associate editor, and the establishment of an Epworth League department in the NEW ORLEANS CHRISTIAN ADVOCATE, was unanimously adopted, and I herewith send resolution for insertion in NEW ORLEANS CHRISTIAN ADVOCATE. Report of Committee on Nominations was received and adopted as below: President, Rev. J. A. Randolph, Macon, Miss.; first vice-president, J. H. Ledyard, Meridian, Miss.; second vice-president, Mrs. Janie Klein, Vicksburg, Miss.; third vice-president, Miss Lucy Hawkins, Water Valley, Miss.; recording secretary, W. N. DeLoach, Grenada, Miss.; corresponding secretary and treasurer, Miss Victoria Thompson, Tupelo, Miss. Rev. P. L. Cobb, representing the Mission Rooms, M. E. Church, South, at Nashville, was present during the Conference circulating missionary literature, such as maps, pamphlets, etc., and adding much to the success of the Conference.

At 7:30 P. M. (Saturday) devotional exercises were conducted by Dr. H. W. Featherstun, of Meridian, after which Committee on Epworth League Work made their report, recommending that the Leagues of Mississippi raise during the next twelve months the sum of

TWELVE HUNDRED DOLLARS—

six hundred for the Orphans' Home at Water Valley, and six hundred toward the support of a single missionary in the foreign field. Sixty shares, of ten dollars each, were pledged in a few minutes by the Leagues represented. Rev. S. A. Steel, D. D., was then introduced to the vast audience, and in his own thrilling way delivered his now famous address on the "Pioneers of Methodism in America." At the close nearly the whole congregation gave the speaker their hands, promising fidelity to duty and to God in the future.

SUNDAY, APRIL 17,

was a great day for Meridian. The visiting preachers filled the pulpits, and the leaguers and their friends literally filled the pews. The afternoon was devoted to League rallies at the various churches, and at night to praise and testimony meetings. The Conference was evidently a means of instruction and inspiration to those who attended, as the testimonies attested. We feel that Methodism in Mississippi has received a fresh throb of enthusiasm that shall be felt far and near because of this coming together of these young people in Meridian.

May each one of the leagues who attended this Conference be instrumental during the next twelve months in bringing many souls to Christ, thereby glorifying God, benefiting the race, and adding stars to their own crowns of rejoicing in the sweet by-and-by! THOMAS B. CLIFFORD.

Booneville, Miss.

Resolved, That the Mississippi State Conference of Epworth Leagues does hereby request the editor of the NEW ORLEANS CHRISTIAN ADVOCATE to give the State Leagues of Mississippi and Louisiana at least two columns of his paper, to be used in the interest of the League.

Resolved, That in the event this request is granted by the editor, that the president of the State League Conference appoint an editor to serve until his successor shall be elected at the next State Conference.

Resolved, That the Mississippi State Conference of Epworth Leagues hereafter elect an editor to serve one year, and the next year an associate editor, and that we request the Louisiana State Conference to alternate with us.

(Signed) H. F. TATUM,
C. R. MCQUEEN.

MR. VARDEMAN'S REPLY ANSWERED.

MR EDITOR: The reply of Rev. A. M. Vardeman to my criticism of his catechism has been spun out to fill two columns of the ADVOCATE. I am glad you extended to him the courtesy of your paper. It was well that he gave us, in the outset of his reply, the following statement, for without it one would never have supposed his paper under review to have been a "'Bible reading' on Christian baptism," because of its resemblance to one of the old-time doctrinal tracts for the instruction of children. This statement clears that matter up: "I wish to state, first, that the 'catechetical lesson, the only perceptible object of which was to prop up the failing doctrine of immersion,' was prepared as a 'Bible reading' on Christian baptism, and that it consists of a series of twenty-five plain, practical questions on the subject, all of which, except three, are answered by a quotation, without note or comment, from the Word of God, giving book, chapter, and verse."

This reminds me of another "Bible reading" which I once heard in the Baptist Church at ———, in which "buried with him by baptism," etc., was read to show how we are baptized. A thoughtful brother present wanted to discuss the subject, as there were two sides to it; but the proposition with which the leader met this desire was: "Let us pray. Bro. U., lead us in prayer." Bro. U. was not wholly unlike Ewald in his controversy with Gesenius on the ineffable name of Deity. He prayed, and when he had done praying there was precious little of the theology of the leader of the "Bible reading" left.

In the light of the information contained in the above quotation, it is easy to see that this is a "Bible reading" on the Baptist idea of Christian baptism. It is the disjointed, inappropriate use of Bible language which constitutes the clap-trap features of the production. This was the ground of my objection to Bro. V.'s views. The Century Dictionary defines "clap-trap" to be "designing merely to win approval, or catch applause." That this is what he did is proven by the fact that within two weeks' time that "Bible reading" was advertised as on sale at a Baptist printing office, and the people urged to buy it.

As to the clap-trap features of the "Bible reading," against which Bro. V. manifests so much feeling, Webster may help us on somewhat. He defines it as "deceptive, unsubstantial, counterfeit." I demonstrated in my former article that the nature of Bro. V.'s questions and answers was calculated to deceive—e. g: He asked this question, "Were any infants baptized by the apostles?" To this question he accepted the following answer, and passed it on as satisfactory, "They baptized both men and women." What has the baptizing of "men and women" to do with the baptism of "infants"? "Infants" was the objective point in the question, and should have been the object of the answer. It is hard to believe Bro. V. did not see the deceptive effect of such an answer.

Again, Bro. V. says: "If it is 'clap trap' to ask a pertinent question, and then allow God's Word to answer it, it must be something more than 'clap-trap' to prepare catechisms and other statements of what is believed to be Bible truth, and endorsed by churches, and send them out to the world."

No exceptions have been taken to his questions. They are all well enough. So are his answers when properly applied. But to ask, "Where were the first baptisms performed?" and then lug in the words of a writer who was writing about a fact, and not about a place or locality at all, has the appearance of seeking to please. When Mark wrote the answer which he has been forced to give to this question—i. e., "in the river Jordan"—he was not speaking of "Christian baptism" at all, but of John's baptism, which was afterward repudiated by St. Paul, as we will more clearly see further on.

As to those household baptisms—there are four—after assuming that the unnatural was the proper order of things in those households which were baptized, he proceeds to pound me most severely because I assume the natural order, viz: children in families. This is the rule. The opposite is the exception, and was more exceptional still in man's pastoral state than in the present state of nervous strain and physical debility superinduced by our social and other relations.

Bro. V. bumps up against my "common sense" when he says, "One of the fundamental principles of logic and common sense is, that a command to do a certain definite thing is a prohibition to something else in its stead."

It is in order to ask whether Bro. V.'s practice does not violate this "fundamental principle of logic and common sense." The great commission is a "command to do a certain definite thing"—that is, to "baptize all nations." Bro. V.'s dictum "is a prohibition to something else in its stead." The term, "every creature"—Mark xvi, 15—is either specific, or it is general. If it is general, it includes all animals and fowls, as well as men. If it is specific, then it specifies the human race—"every creature" of it—infants and all. The point is this: Whoever is subject of one part of the ministries of the gospel is subject of all its ministries. If "every creature" is to be the subject of the ministry of the Word, "every creature" is equally the subject of all the provisions of that Word. Matt. xxviii, 19, says "all nations." This explains that "every creature" in Mark is specific of the human race. But Matthew goes further than Mark, and says "all nations" must be "baptized." "Go ye, therefore, and teach all nations, baptizing them." Here, then, is the command: to baptize "all nations," "every creature." But does Bro. V. follow his dictum in this? Not at all, but leaves out a part of the "command," and "does something else instead"—i. e., he neglects the little "creatures."

Respectfully, J. A. PARKER.

(To be continued.)

HIGHER EDUCATION OF WOMEN.

BY PROF. J. W. BEESON,

President East Mississippi Female College, Meridian, Miss.

(Continued.)

As to her capability, we have only to point you to what has already been accomplished. Sixty years ago there was not a female college in all this fair land of ours. There were a few female academies, but none dared assume the name of college. To the South and to Methodism is due the honor of the first, which is Wesleyan Female College, of Macon, Ga., established in 1839. Now over 200 female colleges have over 40 000 female students. Vassar and Wellesley have curricula equal to that of any male college in the country. In former days the State recognized no responsibility in the higher education of its girls, while making ample provisions for its boys. Although the rights of women in this direction are still not recognized as they should be in many States, yet industrial schools for girls are being established in many States, with our beloved Mississippi in the lead. Already more than twenty State universities are opened to women, and more are being added to the number every year.

Many higher institutions of a private or denominational character, such as Cornell University, Boston University, the Methodist University at Washington, and Leland Stanford and Chicago Universities, with millions of dollars back of them, are, in all their departments, including divinity, open to women. Grand old Harvard and Columbia College have condescended to open their back doors to women by way of the Woman's Annex.

Nor have the girls failed to carry off their share of the honors when they have been allowed an equal showing. A few years ago Miss Fawcet received the highest honors at Cambridge University. Miss Alford also of Cambridge, won the first place in the classical, one of the hardest courses in the university. Miss H. L. Read captured the sargent prize at Harvard for the best metrical version of one of the Odes of Horace, and Miss Agnes Lowe took first prize in the Junior oratorical contest of the University of Wisconsin. A few years ago Miss Victoria Hill took first honors at the University of Mississippi. At Oxford University, in 1887, Miss Ramsay competed with young men who were known to be the best trained students of the best schools of England, and she surpassed them in their own particular domain. She was not only first in her class, but rose above her class and stood alone the highest in the university. To such distinction no male student ever rose. She accomplished what no Senior classic ever accomplished before. In the A. and M. College, in Alabama, the young women took off the honors in mathematics two years in succession.

Thrown, as she often is, upon her own resources for support, how necessary it is that she should have the best possible equipment, that she may be the better prepared to cope successfully with her more able-bodied brothers who are already in possession of the forts and strongholds in the professional world.

(To be continued.)

STILLNESS OF HEART

BY ABRAM J. FLAGG

What the heart is at the birth,
What the soul is to the earth
What the gem is to the mine,
What the grape is to the vine,
What the bloom is to the tree
That is Jesus Christ to me.

What the string is to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
That is Jesus Christ to me.

What the estate is to the heir,
What the Autumn to the year,
What the seed is to the farm,
What the sunbeams to the corn,
What the flower is to the bee,
That is Jesus Christ to me.

What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
What springs of water to a well,
What beauty is in all I see,
All this and more is Christ to me.

Communications.

W. P. AND H. M. S. CONVENTION.

The fifth Annual Convention of the W. P. and H. M. Society of the M. E. Church, South, was held in the city of Knoxville, Tenn., April 6-12 Miss Belle H. Bennett, of Richmond, Ky., presiding. Church Street Church, of which Dr. James A. Duncan is pastor, was selected as the place of meeting for the convention. Knoxville is in the center of the great valley of East Tennessee, and is noted not only for its "fair women and brave men," its mountain scenery and salubrious climate, but also as being a great financial, commercial and educational point. The warm-hearted hospitality of its people, and their deep interest in the work of the convention, rendered its coming together not only a season of profit, but one of pleasure as well. The exercises were opened on Wednesday evening with a devotional service conducted by the president, Miss Bennett, after which the addresses of welcome by Dr. J. E. Duncan for the city churches, and Mrs. J. E. Chapman for the Conference society, were listened to with marked attention and appreciation. An earnest response was given by Mrs. J. H. Yarbrough, of Nashville, Tenn.

Dainty lunches were served daily during the convention, between the morning and afternoon sessions, by the ladies of the different Methodist Churches, which tended greatly to facilitate the transaction of business and relieve the weariness of long-continued work.

Special thanks are due Miss Mary Gant, of Knoxville, for lovely drives over the city; to Mr. and Mrs. Armstrong for their cordial hospitality, and Dr. and Mrs. Carnes and their accomplished sister, Miss Willie Lord, for many courtesies extended during our stay.

An impressive praise service on Thursday morning, led by Miss Bennett, was followed by earnest responses from many of the delegates.

Mrs. E. E. Wiley, of Greenville, Tenn., made a short talk and cordially invited the ladies to visit the Industrial School, located at Greenville, at the close of the convention.

Dr. David Sullins, of Cleveland, was introduced, and spoke earnestly of his deep interest in the work of the P. and H. M. Society. He said, further, that while the women of America were the truest and best women in the world, that one who deserves the highest commendation for her wisdom and precaution amid most trying situations is Christina, Queen Regent of Spain. At the request of Miss Bennett a special prayer was offered by Dr. Sullins for the Queen and President McKinley, that they may have help and guidance in their decisions at this time. Mrs. R. K. Hargrove, general secretary of the society, stated that the following cablegram had been sent to the Queen: "The Christian womanhood of the United States joins you in your desire for peace."

Rev. T. C. Carroll, in the name of the ladies of Fountain City Church, presented to Miss Bennett a gavel made from a bench of the old church built at Fountain City before 1812.

Mrs. R. L. Blevins, wife of the warden of the penitentiary at Petros, presented to Mrs. Hargrove a paper-weight carved in a design of Easter lilies by a convict at Brushy Mount.

The afternoon sessions were devoted to reports, discussions on various plans of work, and the meeting of committees.

A most delightful feature of the exercises was the special musical selections by the choir, under the direction of Prof. H. E. Parsons. A vote of thanks was heartily tendered them by the ladies.

The report of Mrs. W. D. Kirkland, general treasurer, was heard with deep interest, as the finances form a most important part of the work. She reported number of parsonages helped from all sources up to March 31, 1898, 717. Total amount of money in loans and donations from all sources, $91,254.76.

The report of the general secretary, Mrs. R. K. Hargrove, was full and comprehending, giving much valuable information along all lines of work.

An earnest appeal for Our Homes was made by Miss Emily Allen, present editor of the paper. Miss Mary Helm will take charge in September, and it is the aim of the society to enroll the 10,000 subscribers so earnestly desired by her sister before that time. Miss Allen was elected field editor and general organizer.

An able and impressive sermon was preached on Sunday morning by the pastor, Dr. Duncan. The music, specially selected for the Easter service, and the beautiful decorations, were most pleasing and appropriate. Suspended from a hidden wire were large white letters, decorated in smilax, forming the words, "Easter Day—1898." Three white crosses, bearing the same decoration, adorned the altar. Upon the two outer crosses two beautiful white doves symbolized the purity of the Christ's life, death, and resurrection. Easter lilies, palms and white cut flowers formed a fitting framework for this beautiful picture.

In the afternoon a memorial service, led by Miss Allen, was held in memory of Rev. David Morton, D. D., and Miss Lucinda B. Helm. Dr. Morton, whose death occurred recently at his home in Louisville, was for sixteen years secretary of the Church Extension Board, and a true and valued friend of the P. and H. M. Society. Miss Helm, the founder of the society, and also of its official organ, Our Homes, is loved and honored in Southern Methodism as few women are. Although frail and delicate from childhood, she accomplished a mighty work, and many shall "rise up and call her blessed."

On Sunday evening Miss Mary Bruce, of the Cuban Mission, spoke eloquently of the needs of the Cubans on the island, Key West and other points in Florida. She appealed for help for these helpless, suffering people so near our Southern shores, and for the thousands now in Florida who have fled from Spanish tyranny to American soil. At the close of Miss Bruce's address Mrs. Hargrove requested a contribution to the Cuban relief fund; also to the fund for the establishment of a mission school at Key West. To this request the generous people of Knoxville and many of the delegates nobly responded, the sum contributed amounting to $500 or more.

One of the most enjoyable features of the meeting was a lecture on the "Cumberland Mountaineers," by Mr. John Fox, Jr. Having lived among these people, he is thoroughly conversant with their peculiar dialect, mannerisms and customs, and the great need of missionary work among them. The Sue Bennett Memorial School at London, Ky., named in honor of its founder, was established specially for this mountain work. Miss Bennett, who has charge of the work, says: "Only eternity can tell what this one school, under the control of the P. and H. M. Society, has done for this large section of country."

In response to courteous invitations from the faculty of the State University at Knoxville, the Normal College located at Fountain City, and the Institution for the Deaf and Dumb in the city of Knoxville, many of the ladies visited these places, and were highly pleased and entertained. At the latter institution one is struck with the bright, happy, intelligent faces of the children, and the loving, earnest, painstaking care of the teachers. Surely God is good to these afflicted ones in thus providing for them, and making them happy in their isolation.

Dallas, Texas, was selected as the next place of meeting by the convention.

After expressing cordial thanks to one and all for the many courtesies received and hospitalities extended, a solemn communion service, in which all, both members and visitors, united, closed the exercises of the convention.

On the day following, and last, but not least, among the many pleasant features of this meeting, was a visit to the Industrial School at Greenville, Tenn. This school and home for orphan and helpless children, under the direction of that noble Christian woman, Mrs. E. E. Wiley, is supported mainly by the "big-hearted" people of the Holston Conference. It was opened in 1896 under the supervision of the P. and H. M. Society, and is valued at $7,000; but no estimate can be placed on its value as a home and school for these homeless little ones.

The town of Greenville, about seventy-five miles north of Knoxville, is noted as the birthplace of Andrew Johnson, whose old tailor-shop still stands on the east side of the town with the sign, "A. Johnson, Tailor," still hanging above the door. Just south of the town, on a high bluff overlooking many miles of beautiful country, is his grave and monument.

Greenville is also noted as the place where Gen. Morgan, of Confederate fame, was shot and killed while sitting in his room at the hotel which now bears his name.

As we left these historic scenes, these mountain views and "big-hearted" people of East Tennessee, and turned our faces homeward, we carried them with us in memory, and felt that it was good to have been associated, even for a few days, with a band of women whose lives are devoted to the uplifting of humanity by helping the weak to escape the snares and temptations of ignorance and sin. (MRS.) E. R. KENNEDY.

1625 Prytania street, New Orleans, La.

"OUR DOMESTIC MISSIONS."

MR. EDITOR: Two articles have appeared in recent numbers of the ADVOCATE under the above caption. Both were from the North Mississippi Conference, and from the town of Grenada. They were from the pen of brethren whom I "esteem very highly in love for their work's sake," but am forced to take issue with them on some points.

Bro. Lewis' "policy" is to double the assessment for domestic missions and send capable and efficient men to our mission charges. In his opinion, if that was done, they would soon become self-supporting. But where can the men be found without taking them from the pulpits that are already self-supporting? And to do that would reduce them in a very short time to missions. It will never do to put the men who have failed in mission work in charge of our best appointments. But is it indeed a fact that the mission charges in our Conference are served by men who are lacking in some of the essential elements requisite to ministerial success?

Bro. Lewis says that some of the men serving these charges are sent to them because they can not fill better appointments. If that be true, the situation is indeed appalling. It is worse than appalling. It is a disgrace to the North Mississippi Conference that gave them birth and sent them out with "authority to preach the Word of God, and to administer the holy sacraments in the congregation." Ministerial and pastoral functions are not self-assumed in Episcopal Methodism. These men did not force themselves into the pastorate by simple choice of their own, wholly indifferent to the wishes of the Conference and the needs of the church. They are no impostors. They came into possession of their ministerial and pastoral prerogatives, first, by the voluntary suffrages of the laity of the church after satisfactory examination; and, second, by the voluntary suffrages of the ministers of the church after an approved examination on the course of study prescribed by the Bishops for the admission of preachers into the traveling connection, and by ordination to the office and work of elders in the "church of God." They gave, too, unquestionable evidence of their ability and fitness for this work by two years' efficient and acceptable service in the pastorate before they were elected members of the itinerancy. I can not understand how any man can be lacking in ministerial ability when he is a member of the itinerant ministry of the M. E. Church, South, and a member of the North Mississippi Conference.

Bro. Young very pertinently says, "The good men who must serve these mission circuits will unavoidably feel that they are discounted by their brethren." They feel that way now. This feeling is not without foundation, either. It is an actual fact that they are discounted; and it is hurtful, too. The people they serve know it, and they discount them. Faith is fundamental to every economic principle of the redemptive plan. Christ said, "According to your faith so be it unto you." The people must have faith in the wisdom and ability of their spiritual leaders in order to receive the highest benefits of their leadership. Christ made failures. It was not lack of ability on his part, but lack of faith in him on the part of those who heard him. To discount "the good men" serving "these missions circuits" is to weaken, if not to paralyze, their earnest efforts for the kingdom of Christ. That some of "these mission circuits" are able to support their pastors is true beyond all question; but it is as impracticable to get them to accept our views of church finances, and assume and discharge the obligations of supporting their pastors, as it is to get other men to accept the tenets of Arminian theology, and assume and discharge the obligation of membership in our church. There are as many and great differences in communities as there are in forms. Men will have their own peculiar views in reference to their financial obligations to the church, it matters not what may be said or done. There always have been, and always will be, men and communities broad and liberal in their views, and benevolent in their gifts to the cause of Christ. On the other hand, there always have been, and always will be, men and communities narrow in their views and "stingy" in their gifts for religious purposes.

But some of our mission charges, in consequence of loss of finances by death and removal, are not in their present form able to give their pastors a liberal support. The writer knows of a charge that has three appointments that paid a few years ago more than three hundred dollars; now they pay only about one hundred. If some different arrangement could be made, putting some weak and some strong churches together, with wise and judicious management, they might be developed into self-supporting charges.

An observing layman said to the writer recently that our small railroad towns were taking many of our best country churches to "make double-barrel and three-barrel stations," and were reducing the charges from self-supporting to mission appointments.

But is it a real fact that the money appropriated by the Conference Board of Missions to these poor charges is a wastage? To this question every thoughtful and candid man will give a negative answer with an emphatic "No." No money expended by the North Mississippi Conference has yielded more satisfactory returns than the money expended on some of these mission charges. They have been the inexhaustible resources of our ministerial supply. They have produced as many, if not more, preachers than any other charges in our bounds. Some of the most gifted and useful members of our Conference are the rich products of this so-called sterile soil. The mission territory of our Conference has furnished Grenada, Holly Springs, Aberdeen, Greenville, Water Valley, Columbus, and other leading appointments, with some of their most gifted, efficient and acceptable pastors; and these places ought to be willing to contribute liberally of their means to help produce them; and they should remember, too, that fatherhood and motherhood are entitled to honor when sonship lays claim to royal blood.

I have, in conclusion, no "policy" or "plan" to offer. As I see it, there is none to offer better than the one we now have. To stop the appropriations, as Bro. Young suggests, would be to murder men, women and children, who are now suffering almost to the last point of endurance; and they are no vagrants, spongers, and gospel tramps, either. They are Christian heroes and heroines of the purest blood and the highest types. They have in them the material of which martyrs are made. They merit every cent of money they receive from the domestic mission funds, and more. All honor to these heroes and heroines of God! They are enduring more privations and sufferings, and are doing more and harder work, than the preachers in "high steeple." Heaven is smiling them approval, and will soon reward their labors and sufferings with "a far more exceeding and eternal weight of glory."

D. M. GEDDIE.

Slate Springs, Miss.

THE EPWORTH LEAGUE AND ITS WORK.

The Epworth League is a body of Christian workers bandod together, and having for its object the winning of souls to Christ. Inscribed upon its banner is the beautiful motto, "All for Christ." The League has grown and spread out until there is scarcely a village or hamlet in our beloved country where its influence has not gone. Our little organization is but one of the many component parts that go to make up the grand whole; but there is much work for us to do. It rests with us whether we remain in the infantile state, or whether we grow in strength and become a powerful factor for good. We can not remain at a standstill. We must go forward or backward; we must wield an influence for good, or we must wield it for evil.

From a spiritual standpoint, what a magnificent field opens before us! "There is joy in heaven over one sinner that repented." Then, if but one soul is led by us to God, what a grand work will have been accomplished! And what rejoicing will there be in heaven! Angels will shout hosannas to God, and sing, "Glory, glory to God in the highest." How delightful the thought that we may open the mouths of angels in praises to God.

There are numbers right here in our midst who are without God and without hope of eternal life. Surely we may win some of these from the world. They are our brothers, our sisters, our friends; dear to some of us by sacred family ties—and how we love them! Among these let us labor with all the zeal and energy of our natures, prayerfully endeavoring to bring them into the sheepfold of Christ. Particularly should we direct our best efforts toward the youth of our town, whose noble natures are being dwarfed by the evils that surround them. Pitfalls and snares beset them on every side. None save he who has met and been scarred by these evil environments can fully appreciate to what extent the lives of our boys may be affected thereby, nor picture what direful results may follow. These temptations are very alluring, and easily entrap the young; and when it is, perhaps, too late, they may be brought to a realization of their pitiable condition—their self-respect gone, their manhood gone, their love of the beautiful in life so dwarfed and withered as to be almost beyond recall. Shall we stand quietly by and see our boys enticed from the paths of rectitude and away from the teachings of their gentle and loving mothers? God forbid. Can we, as leaguers, fail to see and do our duty when we see our boys being led astray by the enticing hand of sin? We hope not. Then "let us be up and doing." But if we would accomplish anything for good, our own lives must be righteous and godly. We must ourselves live right if we would expect good results from our labors. God will crown our efforts for success if we work with an eye single to his glory.

No pen can do descriptive justice to the Christian life. There is beauty, there is nobility, there is loveliness in the life of the true Christian that is delightful to behold. It sheds a halo of glory all around and about, and is pleasing even to the eyes of the worldly minded, and tends to draw others into the pathway that leads to eternal life. There is such beauty of character in the daily walk of the true Christian that others are constrained to inquire into that which prompts him to lead such a life. Inquiry into the secret motive power that prompts the pure life of the true child of God means to learn something of our Maker; and to learn of God and his boundless love for us, is to be led to love and to serve him. How important, then, that those who profess the religion of Jesus Christ should realize the grave responsibility that rests upon them! They should be very careful to lead lives worthy of emulation; lives that reflect the glory of God; lives so true and so pure that the finger of scorn may not be pointed thereat. True religion gives a peace to the soul, a joy to the heart, and a conscience void of offense toward God and man. Living a righteous life gives one a consciousness of God given strength that does not fear reasonable contact with the world. Live very close to God, and some one of your associates may be drawn away from the world and added to the army of the Lord.

Have you ever stopped to think how much the young convert needs the helpful assistance of the more mature Christian? One who has just espoused the cause of Christ is as a little child, and must be taught to walk as you would teach the child to walk. He has entered upon a life, the pathway of which is new and strange to him. Then take him by the hand and lead him in the way he should go, and ere long he will be able to lead others. When we have succeeded in inducing one of these to join our League, our work with him has but begun. He needs you badly in his first days of religious life. If left to battle alone with Satan and the world, he will almost surely drift back into the old ways. Human nature demands congenial companionship, and if he fails to find that companionship among Christian people, he will go back to the old life to find it. Then, how necessary it is that we should make it pleasant, as well as helpful, to him to belong to our order! Make each new member feel that he is part and parcel of this organization, that he is needed in its work, and not make him think that, after he has joined us, we have no further need of him. Encourage him to take an active part in its exercises, both devotional and literary, not by chiding him for failing or refusing to do so, but by persuasion and by appeal to his higher sense of duty.

J. C. SHUMAKER.

Selections.

A BRIGHT HOPE.

"No stain of earth, no shadow of parting," are the suggestive words used by a popular novelist concerning the future. Nor can anything be added to them which has to do with our present earthly relations. They comprise the substance of the highest felicity from that standpoint.

But sweet as they are, the Christian has a nobler, higher and more exhilarating anticipation. He shall see Jesus, whom, having not seen, he has loved. That will be the culmination, the acme, of the Christian's joy. He shall gaze upon him, and upon him will rest the eyes of his beloved. Who can picture the ineffable sweetness of that meeting, the rapture of that interview? Then there will be exchanged confidences with which no other shall mingle, and the perfection of bliss will know no detraction from earthly stain or fear of parting, either from him our soul loveth or those to whom we have been knit here by God's own appointment.

Bright and joyous as may have been very many of our earthly experiences, over them has ever hung the fear of separation. This has been a shadow ever broadening and extending, until it has included within its gloomy pall the loved ones of our lives, saddening them by anticipation and by experience.

Then our loftiest aspirations, our most refined and exalted aims, how stained they have been, and yet are, by earthly soiling. Then we shall be delivered from contact with the body of death, and our communion with Christ shall know no drawback.—Episcopal Recorder.

My character to-day is, for the most part, simply the resultant of all the thought I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment—so that character is the quintessence of biography; so that everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed.—Rev. Charles H. Parkhurst.

Melancholy spreads itself betwixt heaven and earth, like envy between man and man, and is an everlasting mist.—Lord Byron.

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P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

OUR OPPORTUNITY.

(Written for the P. and H. M. Convention at Bay St. Louis.)

(Concluded.)

This picture, "which hangs on memory's wall," is presented as an illustration of the work of the Ladies' Aid in its best estate. Many pastors can rise up to call it blessed; but its sympathies and efforts were necessarily confined within the narrow limits of the circuit and station. It was simply impossible that in an age of such rapid movement, outward and upward, woman's work should remain thus restricted. The Ladies' Aid has accomplished her mission, and retires before her younger and greater sister, the Woman's Parsonage and Home Mission Society. This organization does all that was accomplished by its predecessor for the local work, while the connectional bond has so broadened the range of its vision that its beneficent efforts can be directed to the utmost limits of our ecclesiastical domain.

I have given you a picture of a model Ladies'-Aid Society. Let me now present to you a model W. P. and H. M. Society in the Bay Saint Louis auxiliary. This I can do without boasting, as I have belonged to it for so short a time, and it certainly deserves to have its praises sounded abroad. Since its organization, nine years ago, it has raised several thousand dollars for the home and connectional work. The commodious parsonage within the range of your vision is largely the product of its zeal and liberality. Hundreds of its hard-earned dollars have gone into our beautiful new church, and hundreds more into Harmon Chapel, in the northern suburbs of our city.

Within the last six months, besides meeting its regular dues at home and abroad, it has sent off the value of fifty-two dollars in a barrel of clothing and provisions to one of our needy preachers on the Western frontier, besides adding much to the furniture of our parsonage, and putting on additions and improvements. Thus the home preacher and the Western missionary have both been made to rejoice, for it has been well said that in the arithmetic of heaven our blessings multiply by division. Time would fail me to tell (if I knew them all) the many noble, self-denying deeds of this heroic band of women; so I return to the general field.

Our work is now represented in thirty-eight Conferences. Our aim is not only to provide a home for every homeless itinerant in our midst, but for those who labor in the distant Western wilds. Through our efforts the shanty and the dug-out are giving place to the neat and comfortable parsonage, while our Supply Department is constantly sending out boxes and barrels of food and clothing to the families of these heroic men on the frontier.

We have stretched out our motherly arms to the orphan and the outcast. The Home and Industrial School at Greenville, Tenn., is the first-fruit of our effort in this direction.

We are solving problems in sociology in the establishment of schools for the mountain people of Kentucky and Georgia, and for the heathen and semi-heathen children of the Chinese and Japanese in California, and the Cubans in Florida.

City mission work is rapidly developing in our hands. Homes for fallen women are opening doors of hope and opportunity for these poor, social outcasts. What hands so fit as ours to throw out the life-line to these perishing ones sinking beneath the waves of sin and the cruel scorn of a self-righteous world!

Work goes bravely on in Nashville, Dallas, San Antonio and Helena. May God bless our efforts and increase the number of our devoted home missionaries till every city in Southern Methodism shall have its Rescue Home!

The Department of Press Work is one of the strong arms of our service. Streams of light, focussed upon the problems and needs of the hour by the guiding hand of Lucinda B. Helm, have beamed from the fair pages of Our Homes upon our minds and hearts, kindling their energy and enthusiasm. Many leaflets have winged their way to us with their message of warning or of cheer. Our brethren of the tripod have accorded a generous recognition to our work, sometimes giving pages, or even a whole issue, to its advocates. It has the hearty endorsement of our Bishops and other connectional officers, and of our preachers as a body. If there is a preacher within the bounds of the Mississippi Conference so narrow and so selfish as to withhold his sympathy from our organization, we are happy in being unacquainted with him.

We are glad to report a material enlargement during the last year, both in numbers and finances.

So much for our work. It is needless for us to say that our leaders, from the president and general secretary of the Central Committee to the Conference and local officers, are among the most consecrated and talented women of Southern Methodism.

We think our decade of life shows that we have met our opportunities to the present hour. How shall we meet the increasing needs and demands of the future? We can only answer this question upon our knees, assured that He who so greatly blesses and enlarges our work will give us grace and strength to enter every opening door. Then, as harbingers of the Prince of Peace, we may face the "great to-be" and cry exultantly: "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in!" CLARA B. DRAKE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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La. Conf.....Mrs. Jno. S. Young..Shreveport.

VALUABLE CULLINGS.

(Concluded.)

THE NEW CHINESE GIRLS' SCHOOL.

The following from a letter of Miss Haygood to Mrs. Butler is encouraging: "A few weeks ago I sent you a copy of the prospectus of a new school for girls, noteworthy as being the first organized effort upon the part of Chinamen to provide for the education of their daughters. In this prospectus the names of two Chinese young women who had been educated in Christian schools—having enjoyed a long period of study in a school of the M. E. Mission in China, and later several years of study under the guardianship of the same church in America, and have returned to China fully equipped as medical missionaries—were announced as teachers. They are already doing a beautiful work at Kin-Kiang, and their medical skill having attracted the attention of the officials interested in plans for the new school, they greatly desired to secure their services as teachers. The young ladies, feeling that it was a fine opportunity to help their Chinese sisters, with the cordial approval of their missionary friends, allowed their names to be used. As the plans were matured, it became evident that the Chinese officials in charge thought only of establishing a school upon a Confucian basis. . . . That they have ever had a thought of such a school for their girls is a proof of the great awakening that has already come to China, and is a new call to us to be ready to meet the ever-widening opportunities that are coming to us."

Some extracts from a letter from these brave, courageous women to the editor of the North China Daily News is commendable, and should serve as a rebuke to us for yielding to the seductions of the evil one in a land where there is so much to encourage: "If you, Mr. Editor, give such welcome to this sign of progress as is expressed in your editorial, then much more should those of our own people who may be prepared to appreciate its possibilities. Yet the joy might not be without alloy. . . . It was with the express understanding that there should be entire religious liberty that we consented to take up this work, and religious liberty would admit all who found moral and spiritual support in Confucianism to avail themselves of it. . . . Had the statement been made that twice a year days would be set apart as memorial days to these distinguished personages, upon which occasion their lives should be reviewed to us in a manner to inspire young girls by their examples, no one would join more heartily in paying honor to their memory than ourselves. But the idea of sacrifice to human beings seems too blind in the light of this nineteenth century for any participation on our part. . . . But honor to the best of human beings is not an unmixed blessing when it creats an idol and holds the eyes of the devotees down to earth. We do not think it the sentiment that will make the education of women successful or even safe. . . .

"The spirit that can mold the hearts of men has been abroad and wrought in the hearts of many, or they would not so ardently desire something progressive; but we regret to see it quenched even in a reviving flood of Confucianism. Let us entreat you, friends of China's progress, to lend your influence to the leaders of our people, that they strive not to bottle the new wine (spirit) of progress in old bottles, else the bottles break, and the wine runneth out, and the bottles perish."

MRS. E. D. JONES.

FROM THE WORK.

Rev. W. W. Cammack, P. C., South Vicksburg charge, April 15, 1898: "I am glad to be able to report progress in this part of the city. The social meetings of the church are well attended; finances are well up to date. We have just closed a revival meeting, conducted by Rev. W. M. Sullivan, of Forest, Miss., resulting in fourteen accessions and twenty, or more, conversions and restorations. To God be all the glory."

Rev. T. W. Brown, P. C., Ocean Springs, Miss., April 18, 1898: "We have just closed a meeting here which resulted in nine accessions to the church of helpful young people, and in the revival, in part, of the church. The preaching was done by Revs. J. P. Drake, C. F. Emery, and the pastor. While we feel that scarcely the surface is stirred, we thank God and take courage. Our second quarterly meeting was here yesterday and day before. Bro. Powell, P. E., was with us considerably improved in health and hopeful. Yesterday Bro. W. T. Beall, of Moss Point, gave us two good sermons."

Rev. J. L. Jordan, P. C., Ameriens circuit, Mississippi Conference: "This may be termed a land which flows with 'milk and honey,' especially at this season of the year, with fresh butter in abundance as a result of the abundant flow of milk, which good things, with other edibles, frequently find their way to the parsonage. We feel very grateful for the many kind remembrances of our people toward their pastor. 'The lines are fallen unto us in pleasant places.' May the good Lord bless them in this life and more abundantly in the life to come! The religious outlook is brightening and very encouraging; congregations (seven) are large and steadily increasing. A more attentive and appreciative people it has never been my privilege to try to preach to. We have six Sabbath-schools in operation doing good work, and expect to start another shortly. Pray for us."

Rev. D. W. Bubb, Louisville circuit, North Mississippi Conference: "The outlook for a prosperous year is encouraging. With the opening of Spring our Sunday-school work has received a new impetus. We expect a more prosperous year than last. Our people seem to be recovering from their paralyzed condition occasioned by their disappointed hopes in the price of last year's cotton crop, and are now taking hold of church work again with a commendable zeal. We have had our church at this place repainted, which is white, with no stripes, the emblem of which means something, and can never be improved upon on wood houses. While there are some exceptional cases of intoxication in our bounds, they are growing fewer and further between all the while. We have a very strong anti-whisky sentiment here. Some of it has been made at the end of bitter experience. Our Epworth Leagues are improving steadily, and especially in their devotional parts; not behind in other parts. One of the saddest things connected with our work is indifference toward taking our church papers. Our people admit they are worthy, and all that, but complain at their price. Comparing them with the leading secular papers, I tell them those papers are run off of daily type already set; consequently, cost but little. Also the difference between those papers in usefulness to us is about the difference between Jaynes' Almanac and the Bible. Send me some sample copies of our paper. We will do better yet. Our new presiding elder has been around—Bro. Oakley—who seems to be perfectly at home with his new harness on; looks after the interests of the church in detail; preaches well, mixes well. You remember he is one of our delegates to the General Conference. He will be felt while there (if he steps on anybody's toes). God bless our elder and editor!"

A few days ago we came across a letter which we wrote, but had not sent. As we read it over we were very glad that it had not been sent, and it was speedily torn up and thrown into the waste-basket. It might have hurt the feelings of the one for whom it was written, and made a breach hard to heal. It is better to think twice before speaking. It is better to think three times before writing. The spoken word may be forgotten. The written word may be laid up as a lasting witness. Many a letter would better never have been written, or, if written, never sent. We may well be careful not to hurt where it may be avoided, and it is possible to avoid it very often.—The Herald and Presbyter.

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The consequence is that while he is better fed and better housed, he is not, as a rule, as healthy a man as his brother working-man of European countries. Moreover, like all Americans, the American working-man is prone to disregard his health and frequently even takes pride in abusing it. It rests with American wives to protect their husbands in this respect. A little watchfulness on the part of the wife will frequently save her husband from a long spell of ill-health and possibly from some fatal illness. When a man feels "out of sorts" it is because his digestion is disordered or his liver is torpid. Dr. Pierce's Golden Medical Discovery will promptly correct these disorders. It is the great blood-maker and flesh-builder. It restores the appetite, makes digestion perfect and the liver active. It purifies the blood and tones the nerves. It cures 98 per cent. of all cases of consumption, bronchitis, asthma, weak lungs, lingering cough, spitting of blood and disease of the throat and nasal cavities. Thousands have told the story of its wonderful merits in letters to Dr. Pierce. It may be had at any medicine dealer's.

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THURSDAY, APRIL 28, 1898.

So the e'erwear'ed pilgrim, as he fares
Along life's Summer waste, at times is fanned,
Even at noontide, by the cool, sweet airs
Of a serener and a holier land,
Fresh as the morn, and as the dewfall bland.
Breath of the blessed heaven for which we pray,
Blow from the eternal hills! make glad our earthly way!

—Whittier.

A man's charity can not be measured by his profession.

Guard your weak point. Be lord over yourself.—Success.

When things go wrong, sing. It is much better to sing than to scold. —Selected.

I work with patience, which is almost power.—Elizabeth Barrett Browning.

It is only the soul in need who knows how precious are the promises of God.—Selected.

Any pleasure which lasts forever will be found to rest upon conscience and duty.—Churchman.

You can't live on amusement. It is the froth on water—an inch deep, and then the mud!—George Macdonald.

Did you ever know an infidel who made the world better and happier by his having lived in it? If not, why not?

Let us ponder the words of Benjamin Franklin: "Do not waste your time. It is the stuff life is made of." —Exchange.

Advice is the cheapest thing in the world, but about nine times out of ten you will be cheated if you take it for nothing.

Beautiful is young enthusiasm; keep it to the end, and be more and more correct in fixing on the object of it.—Thomas Carlyle.

The man who prays for patience and then does not strive to control his temper loses all the breath spent in prayer.—Baltimore Advocate.

"Let everyone of us please his neighbor for his good to edifying." This is the inspired description of a self denying and, therefore, useful life.—Selected.

You must try to be good and amiable to everybody, and do not think that Christianity consists in a melancholy and morose life.—Jean Baptiste Henri Lacordaire.

Brooding over trouble is like surrounding one self with a fog; it magnifies all the objects seen through it. Occupation of the mind prevents this.—Churchman.

In Christendom alone, there seems to lie an inexhaustible energy of world-wide expansion. The nations of Christendom are everywhere arbiters of the fate of non-Christian nations.—W. E. Gladstone.

'Tis an absolute and, as it were, a divine perfection for a man to know how loyally to enjoy his being. We seek other conditions, by reason we do not understand the use of our own; and go out of ourselves, because we know not how there to reside.—Montaigne.

ANGLO-AMERICAN FRIENDLINESS.

One of the most gratifying signs of the times is the recent development of the most cordial relations between the English people and the citizens of our great Republic, which friendly feeling, it appears, is also shared by the governmental representatives of the two nations. This natural and outspoken friendliness has not long existed, for, only a short time ago, on both sides of the Atlantic, authors, editors, and politicians, with few exceptions, spoke slightingly and contemptuously of their British or American kinsmen, as the case might be.

The English have for generations been noted for their insolent pride and self conceit, and their conviction that nothing good could come out of America has been slow to be dispelled. The question, "Who reads an American book?" was the sly way the Britishers had half a century ago of dismissing summarily the claims of American literature. During the time of Charles Dickens, English novelists (Dickens among them), travelers and journalists constantly poked fun at the American people, and spoke contemptuously of American literature and of our manners and customs. Time, however, has wrought a mighty change. All varieties of American literature, "from grave to gay, from lively to severe," have gained the attention and even the hearty admiration of the English reading public. And both from the press, and from the leaders in Church and State, have come recently unmistakable expressions of profound sympathy with American interests and aims, and of lofty appreciation of American character and institutions.

While for some time many Americans in high life have been aping British dress, customs and forms of speech, and in derision have been fitly termed "Anglomaniacs," the bulk of our population have had little sympathy with and admiration for English traits, pretensions, and progress. This coolness on our part, however, has now well-nigh vanished, and in both nations the wonderful unity of the Anglo-Saxon peoples is more clearly recognized than ever before.

The formation of a definite alliance between England and the United States—a measure warmly advocated by some—would in all probability prove unwise and unsafe for us, for, on account of England's vast possessions, aggressive policy, and the jealousy of her power entertained by other European nations, we would ofttimes be dragged into wars and complications that we might otherwise escape. Still, the growing friendliness between the two nations ought in every way to be encouraged, and in grave emergencies it may prove of immense value to each.

There exist between us and our English cousins several strong bonds of union, which serve to make the Anglo-Saxon race the most powerful and progressive on the globe. Having descended from a common ancestry, and having the same language and, to a large extent, the same literature, laws, customs, and religion, there are the strongest possible reasons for the continued growth of friendly relations between the English and the Americans. Rightly does a well-known historian say: "Let it be granted grave issues have arisen in the past to separate us; yet, after all, our interests and our sympathies, like our national histories, have more in common than they have apart. The progress of each country now reacts for good upon the other."

English dominance in China and in Eastern affairs will prove of no small advantage to American interests in that region as well as to those of Great Britain. England exerts a tremendous influence in the East, and will not always tamely submit to Russian encroachment. The enlargement of her dominion and influence in China and in Central Africa means the speedy civilizing, enfranchising and Christianizing of those benighted and oppressed countries.

It means no little for the future of Protestantism and civilization, and the spread of pure Christianity, that the English-speaking race, comprising a population of upwards of a hundred millions of the most highly civilized, liberty-loving and progressive people on earth, control the bulk of the commerce, wealth, power and territory of the world. Whatever lands England has gained by conquest, or otherwise, she has ruled beneficially, civilizing the people, giving them a larger degree of political liberty than they ever enjoyed before, and removing all restrictions upon commerce; hence, the extension of her influence results favorably to American interests. In our complications with Spain, England has frankly manifested decided sympathy in our favor, and her attitude is of vast benefit to us. Her action in pronouncing coal an article "contraband of war" will be of incalculable service to us.

In view of these facts, how deeply significant and appropriate are the following words of Archdeacon Farrar, uttered in his address on Gen. Grant at Westminster Abbey in 1885: "Whatever there be between the two nations to forget and forgive is forgotten and forgiven. If the two peoples which are one, be true to their duty, who can doubt that the destinies of the world are in their hands?" The Anglo-American sentiment now prevailing is most beautifully expressed in a poem written but a few weeks since by Alfred Austin, the successor of Lord Tennyson as England's poet laureate, which we here present as a fitting close to what we have written:

What is the voice I hear
On the winds of the Western sea?
Sentinel, listen from out Cape Clear,
And say what the voice may be.
'Tis a proud, free people calling land to a people proud and free,
And it says to them, "Kinsmen, hail, we severed have been too long;
Now, let us have done with a worn-out tale—
The tale of an ancient wrong;
And our friendship last long as love doth last,
And be stronger than death is strong."

Another anthem, sons of the self same race
And blood of the self-same clan,
Let us speak with each other face to face
And answer as man to man,
And loyally love and trust each other
As none but free men can.

And now fling them out the breeze,
Shamrock, thistle, and rose,
And the star-spangled banner unfurl with these—
A message to friends and foes,
Wherever the sails of peace are seen and wherever the war wind blows.

A message to bond and thrall to wake,
For, wherever we come, we twain;
The throne of the tyrant shall rock and quake,
And his menace be void and vain.
For you are the lords of a strong young land;
We are lords of the main.

Yea, this is the voice of the bluff March gale,
We severed have been too long;
But now we have done with a worn-out tale,
The tale of an ancient wrong.
And ever our friendship last long as love doth last,
And be stronger than death is strong.

NEW ORLEANS CITY MISSION AND CHURCH EXTENSION SOCIETY.

The anniversary of the New Orleans City Mission and Church Extension Society was held last Sabbath night at Louisiana Avenue Church, the attendance being quite large. The presiding elder, Rev. S. S. Keener, occupied the chair. The address was delivered by Dr. I. W. Cooper, of the Mississippi Conference, who made a strong presentation of the obligations of all Christian people to work each in his own proper sphere for the evangelization of the world, dwelling also upon the lofty incentives to such work that are inherent in the Christian religion. The address was much enjoyed. An admirable service of song was rendered by the Louisiana Avenue choir. The usual collection was taken by the presiding elder. It is hoped that this collection, added to funds already in hand and other funds to be raised by subscription, will suffice for the erection of a suitable domicile for Tchoupitoulas Church during the present year. As soon as this is accomplished, Douglass Square Mission will be provided with a house of worship. Indeed, this work ought to be taken up as soon as possible, as the hired house now in use is entirely inadequate to the wants of the mission. McCarthy's Square Mission is another "field white unto the harvest." If our Methodist people in the city would rally to these enterprises as they should, our progress would be much more rapid than it is. The three places above designated are points where the gospel is sadly needed, and where the people are utterly unable to build houses of worship or contribute more than a mere pittance for the support of the ministry. Yet all of them, if provided with a house of worship and supplied with a minister, will, in a few years, develop into good active churches. It should be remembered in this connection that at the Sunday-school anniversary, held two or three weeks since, Douglass Square Mission, which is in its infancy, took the banner in fair competition with all the Sunday-schools of the city. We hope the men of means among us will realize the importance of this work, and give largely for its promotion, and that those less favored of fortune will also give according to ability. The truth is, that instead of ten or twelve churches in this great metropolitan city, we ought to have within a few years doubled the number.

THE MISSISSIPPI ORPHANS' HOME.

About a month has passed since the Mississippi Orphans' Home was opened. There are sixteen inmates already, and others will arrive in a very few days. A friend of ours, who visited the institution recently, says, "It is an inspiration to see how happy and well-behaved the little ones are." Just as we anticipated and predicted, Bro. Burton is proving himself the right man in the right place. His assistants also are meeting all demands. Four hours each morning are spent in study, the exercises being invariably opened with a Bible lesson. Then come dinner and "play time," and afterward some light work. A fine two-acre garden and a fifteen-acre oats-patch are valuable parts of the plant. Two good milk cows have been donated recently. Let our people everywhere remember this, the last, but not the least, of the institutions of Mississippi Methodism. Especially let no pastor forget the observance of Children's Day.

A MISTAKE.

In our last issue, by mistake, we described our "Combination Bible" as a "Family Bible." We have a "Combination Family Bible," which we will offer after our return from Baltimore. The Bible which we are now offering is not a family Bible, technically speaking, though it is far more worthy of the title than the Bibles which usually bear the name—books that are intended to be used as parlor ornaments. The Bible we sell is for use. It is a little larger than the Bourgeois Bible which we have been handling for the past two or three years. The offer, as now given, describes it exactly.

AT BALTIMORE.

On Monday next we will take our departure for the General Conference. It goes without saying that we are likely to be absent at least three weeks. During our absence those who desire to communicate with us personally should address us at Altamont Hotel, Baltimore, Md. All letters pertaining to ADVOCATE business should be sent, as usual, to 512 Camp street.

A NEW BOOK.

INTUSSUSCEPTION; OR, ILEUS SUCCESSFULLY TREATED. By E. D. Beach, M. D., New Orleans.

The above is the title of a small pamphlet which lies upon our table by courtesy of the distinguished author. It was first published in the New Orleans Medical and Surgical Journal, and afterwards given to the public in pamphlet form. The new treatment for this exceedingly dangerous disease, which is here given to the medical fraternity and the general public, has been successful in every case in which it has been tried. If there is any better test of the value of a remedy than this, we would like to know what it is. In giving publicity to this treatment, Dr. Beach is actuated solely by philanthropic motives. Though for many years he ranked among the most successful practitioners of this city, he has now retired from practice on account of his advanced age, and has, therefore, no pecuniary interests involved, or professional ambitions to gratify. The brochure is written in language which can be easily understood by any person of ordinary intelligence.

Among the many felicitous utterances of Bishop Newman at the New England Conference, he said that he had no sympathy with presiding elders who assumed an air of inscrutable mystery with ministers concerning their probable appointments. It was the presiding elder's business, said the Bishop, to know where he intended to appoint his preachers, and he should be entirely frank and open in talking with them about the matter.—Zion's Herald.

MILLSAPS COLLEGE Y. M. C. A.

MR. EDITOR: The Christian young men of Millsaps College are earnestly striving to furnish their Y. M. C. A. room in the college building. They have met with encouragement and help, but will need much more to carry their plans to success. Nothing will so contribute to the spiritual comfort and happiness of these young men away from their homes as the furnishing and equipping of this room. This statement alone should bring a response from the parents, other relatives and friends of every Millsaps boy. Here is their appeal. Yours,

H. M. DUBOSE.

We, as a Committee of Finance, have been instructed by our Y. M. C. A. to solicit the help of friends of this institution in regard to the furnishing of our hall. Our hall does not do credit to our institution, and we have all the session been putting forth every effort to make it what it should be. We want to so furnish it that it may be the most attractive room in the college, and, in order to do this, we must necessarily have at least five hundred dollars; and knowing that you are a friend to our college, and fully appreciate our efforts, we do not hesitate in asking you to do for us all you can in this good work.

Truly your friends,

W. MCN. CAMPBELL,
Chairman,
W. W. HOLMES,
R. A. CLARK,
E. B. MARSHALL.

HAVE NOTHING TO DO WITH THEM.

We would advise our readers to be on the watch for those fellows. There isn't a nook or corner in our beloved State which can afford to harbor them, far less to welcome them and bid them thrive. These "latter-day saints" are not entitled to the fellowship of true Christians. They themselves unchurch all other professed Christians, and hold that salvation is to be found alone in the Joe Smith organization. O the wretched pretense of such a thing! Again, they place the book of Mormon on a par with the Bible, and make Joseph Smith as much a prophet of God as Isaiah or Ezekiel was. They clothe their priesthood with divine power, and whosoever refuses allegiance and obedience to it is to be damned forever. They debase or obscure many of the plain teachings of the Bible and set up doctrines which are baseless, false, and monstrous. They believe in polygamy, whether they practice it or not, and have never squarely repudiated this dirty principle either openly or in secret. The best thing any decent man or woman can do is to turn the hook upon any Mormon elder that comes into the neighborhood, whether he styles himself a latter-day saint or a former-day sinner.—Michigan Advocate.

THE DENOMINATIONAL PRESS.

We believe thoroughly in the denominational press. It constitutes one of the most important agencies in the spread of religion, and it deserves the substantial support of the religious community. We need scarcely say that there is a wide range of value among these newspapers; but very few of them are so meager and trifling as to be wholly unworthy of support by the constituency which they seek to represent. Speaking as we do from a wide observation of these journals, we can say that the denominational papers, as a rule, stand for what is most spiritual and most intelligent in the religious life of to-day. Their limitations are mainly traceable to the indifference of church members to the importance of a vigorous denominational press as one element of sectarian strength and usefulness. They can not be read without animating the religious life and stimulating the church energy of the subscriber and his family. Ministers do well to encourage the circulation of these papers in their congregations.—The Church Economist.

If I were asked to name the one pitfall that Satan digs for careless feet, I would unhesitatingly say, "It is the parading of city streets after nightfall by young people—and particularly by young girls." Let the curfew bell sound its tocsin of warning and bring in these modern nomads of the street to the shelter of their homes at earlier hours.—Richmond Dispatch.

NOTES.

Rev. J. F. Scurlock has a revival in progress at Moreau Street Church.

***

Rev. D. P. Bradford is assisting Rev. M. M. Black in a meeting at Gloster, Miss.

***

We were pleased to receive a call this week from Rev. F. N. Parker, of Baton Rouge, La.

***

Rev. J. E. Denson has a revival in progress at Dryades Street Church. He is assisted by Revs. R. H. Wynn and J. L. Pierce.

***

As foreshadowed in our issue of last week, Senator Walthall died some days since. He was buried at Holly Springs, Miss.

***

We regret to have missed a call recently from our friend, Dr. C. F. Evans, of the Louisville Conference, who spent a few days in the city.

***

The commencement sermon for Epworth College, at Holly Springs, Miss., will be preached on May 18 by Rev. J. A. Bowen, of Wood Street, Water Valley.

***

The Supreme Court of Mississippi has decided the question of the constitutionality of the new Constitution of Mississippi in favor of the Constitution makers.

***

We deeply sympathize with Bro. and Sister R. S. Gale, of the Mississippi Conference, in their bereavement through the death of their son, Harry, who died at their home at Meadville on the twenty-second.

***

Rev. Henry B. Carre, of Vanderbilt University, is in the city to visit the home folks and to witness the marriage of his brother on Tuesday night next. He occupied the pulpit at Carondelet, last Sunday night, to the delight and edification of the audience.

***

The Holston Methodist, always a high-grade paper, is eclipsing its own record since it moved its headquarters to Nashville, and fell into the hands of Barbee & Smith as publishers. If it keeps on improving, it will be nearly as good as the NEW ORLEANS ADVOCATE after a while.

***

We are pleased to learn that Sister Beall, wife of Rev. S. B. Beall, of the Louisiana Conference, has been restored to health after a serious illness of five months. Bro. Beall is in high favor with his people, and is doing fine work. The new church at Berwick has been completed at a cost of $3,000, and is spoken of as a very handsome one.

***

Dr. J. S. Hutchinson, of the Baltimore Advocate, having resigned, Rev. J. H. Zimmerman has taken his place. Dr. Hutchinson has filled the position admirably. Editors as bright and brainy as he are not found every day. His successor also wields a vigorous pen, and will, no doubt, keep the paper up to its former high standard.

***

We invite attention to the notice of Homer Training School on our fifth page in this issue. This school invites correspondence with ministers who have sons or daughters to educate. Himself the son of an itinerant minister, Prof. Johnston knows how hard it is usually for a minister to educate his children out of his meagre salary, and will do all in his power to make it possible for every minister to educate his children.

***

On last Sabbath morning we had the pleasure of hearing an interesting and edifying sermon from Dr. I. W. Cooper at Parker Memorial Church. We also had the pleasure of meeting the Doctor in a social way. He is in good health and spirits, and is as much in love with Moss Point as ever. We give him warning, however, that his days in Moss Point are numbered. In a little more than two years he will have to change his habitat, even though his tears fall like rain.

If you criticise your brethren, and complain of the church, and especially if you distrust your preacher, your son will conclude that you are caught in a trap and that he will avoid your error by keeping out of the church.—Arkansas Methodist.

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TO SUBSCRIBERS.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

W. C. BLACK, Publisher.

NOTICE.

To the Presiding Elders of Mississippi and North Mississippi Conference—

DEAR BRETHREN: I want in each district an active young Epworth Leaguer to act as district secretary. I want one who can and will push the work. Will each of you kindly send me the name and address of such a person for your district? We bespeak your co-operation in this work. Fraternally yours,

J. A. RANDOLPH,
Pres. Miss. State Conf. of Epworth Leagues.

Macon, Miss., April 23, 1898.

HOMER TRAINING-SCHOOL.

We are glad to find in this State such a school as the Homer Training school, at Homer, La. We have long felt the need of just such a school. Its faculty consists of university and conservatory trained men and women, who are well equipped for the work of preparing the youth of the land for entrance into the best colleges and universities. If you wish your boy prepared for Vanderbilt, Yale, Princeton or Harvard, you need no longer send him out of the State. If it is your wish to give your daughter an opportunity to obtain a real education, such as can be had at Bryn Mawr, Vassar or Wellesley, she can now be prepared for same within the borders of Louisiana.

The Homer Training-school is the product of careful thought; its curriculum is in accordance with the recommendation of the committee of ten. Under the efficient management of Mr. J. S. Johnston, who was graduated at Centenary College in 1890, and who received the degree of Master of Arts at Vanderbilt University in 1894, this school is enjoying a well deserved and surprising success. Mr. Johnston has had experience in the best training-schools of the land, having been instructor of mathematics in the University School at Nashville, Tenn., and he has demonstrated the fact that a good preparatory school can be a success in Louisiana.

"WHERE LIES THE MUSIC?"

Some years ago when he had reached the zenith of his fame, and the matchless music of his violin was thrilling the souls of thousands in the Old World, Paganini was advertised to give a recital in Paris. The night of the concert arrived. Within the building myriads of gas jets shone upon the faces of the fairest ladies and noblest courtiers of the day, and reflected the sparkle of priceless jewels. The glittering horse shoe was a gorgeous sight, as it curved from box to box, its tiers laden with an expectant multitude ready to smile or sob with the music that was to float from Paganini's enchanting touch.

A storm of applause, and the tall figure of the great impressario, slender and graceful as a young pine tree, stood bowing low before the auditory. Paganini raised his hand, and a sudden hush fell over the house while he said: "My violin has been removed, and a coarser instrument substituted. Now I will show you that the music is not in any violin, but in me." He turned, and sweetly, grandly, at his call the richest music swelled from the instrument, filling the theatre from stage to dome with melodies so heavenly they seemed to vibrate from angel harps. Wherein lay the music? Surely not in the battered instrument of meaner mold than wont; no, the power was in the touch that swayed the strings. Those chords of melody came from the soul of the violinist, no matter what the quality of the instrument.

In life's audience of restless souls God is the master musician, and his touch upon the soul of man makes earth's sweetest music; makes the harmony needed in life.

That God brings the music into lives in his own way, and not in the way we had planned, has been forcibly impressed upon me by a circumstance connected with the Mississippi Epworth League Conference, now in session in our city. I had planned "to take the Conference in;" to find sweet "music" in their enthusiastic singing, and to thrill with the harmony that prevails in large religious gatherings. But a severe illness just before the Conference convened has made it impossible for me to go to the meetings, and I have missed the "music" I had thought to get from the Epworth Leaguers. But God has sent music into my life through another channel, and because he has done so and because of the sweet melody that rings in my soul, I realize afresh that he knows the music our souls need better than we, ourselves. Instead of the rich melody of many voices in an Epworth rally song and the bright glances of many faces, God has sent my "music" through one voice sweetly telling the joy of his Christ-awakened soul; my brightness through a face recently illumined by his grace.

This was music so soft, so heavenly that it fell like balm on my convalescent nerves, and I realized the beauty of answered prayer. Oh! indeed, "there is joy that never can be told, when a soul that long has wandered, comes within the Savior's fold."

So, though Jesus did not send my "music" in the way I had planned, he sent it in another way, and as I write I am as happy as is nature in this perfect April day and as the leaguers are in the splendid Conference they are having.

MARTHA ANDREWS.

Meridian, Miss., April 16, 1898.

WHAT IT SHOULD NOT DO.

Many brethren have essayed the task of advising what our General Conference "ought to do." I will endeavor to suggest some things it should not do. It should not increase the number of charges in a district. A quarterly meeting without a Sabbath in it is about as near a nonentity as any church meeting can be. If we have presiding elders at all, let them have a chance of helping to win souls to Christ, as well as ask the twenty-eight questions of a Quarterly Conference and have the pastor answer them in the presence of about two or three stewards. I think a presiding elder should have time to do some pastoral work and assist in protracted meetings at each Quarterly Conference he holds. My experience satisfies me that a presiding elder is better help for the pastor than the evangelist, or a brother from another charge. Twelve charges should be the maximum number in a presiding elder's district. Forty-eight Quarterly Conferences, in twelve months, leave a Sabbath each for District Conference, Annual Conference, Sabbath-school Conference and Epworth League Conference, and he should have the privilege of attending these very important gatherings.

The General Conference should not increase the number of Bishops. We should only have six or seven Bishops, until our Annual Conferences increase to the number of fifty to sixty. Let us have a Bishop for every nine Annual Conferences in the States. We can annually send one to the foreign field, and six can hold sixty Conferences with ease, and have ample time to hold the various other meetings encumbent on them, visit our institutions of learning, and meet other usual demands. A tour of ten weeks, with intervals of rest intervening, covering, say, fifteen weeks, leaves thirty-seven weeks for other general and incidental calls, and a nice period for rest and recuperation. I do not wish to impose on our Bishops as much work as on our other brethren of the itinerancy.

The General Conference need not change the laws governing pastors in their relations to our local preachers. The law is plain and simple; and anyone competent to preach the gospel is competent to understand them. The General Conference ought not refuse to unite with the other branches of the great Methodist family in all foreign mission work, and to provide a hymn book, to be used by all of English-speaking Methodism.

I feel free to write thus, as a genuine lover of the Methodist Church; as one of the fathers, being threescore and ten, and raised at Methodist headquarters, and having received instruction from a Soule, McFerrin, Green, Bascomb, and a score more of such lights; and am to-day the oldest effective member of my Conference. RECTUS.

DR. EVANS' LECTURE IN VICKSBURG.

Dr. Charles F. Evans, formerly of New Orleans, now of Lexington, Ky., delivered his lecture on "Tact as an Element of Success," on the evening of April 19, in the city of Vicksburg, under the auspices of the Epworth League of Crawford Street Church. For more than an hour he held the attention of his audience undivided, and the verdict, discriminating and unanimous, was one of cordial approval. Dr. Evans is not content to fill the lower role of a rhetorician, but the philosophic mind is manifest throughout.

Tact was shown to be a most valuable quality, worth more practically than unusual mental abilities, or wealth, or power, or social position, or learning, or even genius.

The varied learning, the wide and discriminating reading, of the lecturer, all were observed in this production.

Dr. Evans is a master of assemblies. He strikes all chords "from grave to gay, from lively to severe." Humor blends with substantial wisdom, and gives it grace and ornament. As you listen there is a playful gleam, a flash of mild surprise, and then a deeper, broader wave. He catches the varied minds and moods of his hearers. In the Doctor's speech, as Wordsworth sings of the Scottish river,

> "For busy thoughts the stream flowed on
> In foaming agitation,
> And slept in many a crystal pool
> For quiet contemplation."

Occasionally the true actor is before you as he renders some quaint and mirth moving incident. Then the heroic things of history, those that glorify human life, are summoned to stir your heart. The lecture should be widely heard. It will give to any public an hour's true enjoyment, an hour's profit, and it is destined to become famous.

E. H. MOUNGER.

A CORRECTION.

MR. EDITOR: Since I wrote you the letter published in your last issue, the Committee of Arrangements for the General Conference at Baltimore has published a statement regarding the sale of seats, which materially alters the situation. I have also received personal information which warrants the statement that the seats to be sold are in the gallery, and not on the main floor; that it is expected the seats will be sold only to Baltimore people who buy them to assist in meeting the expenses of the General Conference, and that there will be abundant room on the main floor for all visitors. I am glad to make this explanation and to recall what I said regarding the arrangements being "very unfortunate."

Yours truly, M. B. CHAPMAN.

Louisville, Ky.

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A GENTLEMAN.

BY MARGARET E. SANGSTER.

I knew him for a gentleman,
By signs that never fail;
His coat was rough and rather worn,
His cheeks were thin and pale—
A lad who had his way to make,
With little time for play—
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street;
Off came his little cap.
My door was shut; he waited there
Until I heard his rap.
He took the bundle from my hand,
And when I dropped my pen,
He sprang to pick it up for me,
This gentleman of ten.

He does not push the crowd along;
His voice is gently pitched;
He does not fling his hooks about
As if he were bewitched.
He stands aside to let you pass;
He always shuts the door;
He runs on errands willingly
To forge and mill and store.

He thinks of you before himself;
He serves you if he can;
For in whatever company
The manners makes the man.
At ten or forty 'tis the same,
The manners tell the tale;
And I discern the gentleman
By signs that never fail.

Harper's Young People.

THE WIVES OF GREAT MEN.

In the recently published Family Letters of the Rossettis, the editor, Mr. William G. Rossetti, takes occasion to pay a filial tribute to the mother who filled a large place in his love. As the wife of an artist and the mother of a family of artists and poets, this lady was encumbered with care, for though brains in plenty were in the circle, they were not largely endowed with practical talents. A remark attributed to her, to the effect that she had longed for intellectual keenness in her husband and children, but sometimes wished that they had also had more common sense, reminded me of the pithy expression of an American lady, whose daughter had married a well-to-do merchant. She said: "We have never had anything but genius in the family. It will be a change to have a little money, too."

The biographer of Doctor Holmes calls attention to the tact, charm, ability and exquisite unselfishness of Mrs. Holmes, who, during a long and happy married life, made her husband's success possible by the constancy with which she kept the home atmosphere radiant and serene, the comfort she maintained in the household, and the ease with which she enabled her husband to pursue his own occupations. Not long ago, in a drawing-room meeting composed of elegant society women, I heard an eminent clergyman say of his wife: "She has always stood between me and the world. She has made it possible for me to be a public teacher. A thousand interruptions, a thousand difficulties are every week removed from my path by her gentle and efficient aid."

It would seem that a great man, more than any other, needs a loving and unselfish comrade in his wife. Princess Bismarck thus aided her husband by loyal companionship and self-sacrificing support. Mrs. Gladstone has been as a ministering angel to the "Grand Old Man," since the years when he and she were young together. The theory of the "new woman" would put aside the lovely old-fashioned ideal of wifehood which is founded in the primitive needs of the race. But theories aside, in plain daily life, men require the comforting, sustaining and stimulating companionship of congenial natures in their wives, and both great men and commonplace men seem alike in this.

"W has been writing his book," said a friend to me, "and I have been mounting guard before the door. I have seen the visitors, quieted the children, given him the sort of breakfasts and dinners he likes best, played the music he prefers, kept the machinery from creaking. I have a large share in W's books, though nobody ever knows what it is."

"Mr. D was at the turning-point of his career," said Mr. D's partner, speaking of a man who had recently died in very sad circumstances, "but he never held up his head after his wife was taken away. He lost ambition, and things slipped away from his grasp. If she had lived, D would have been known far and wide as a successful man. But he really ceased growing and stopped caring for things when he lost her."

It is an interesting study, this of the relations of men and women. And it may almost be taken for granted that a truly successful man in any line must have an able, but a very unselfish wife.—Christian Intelligencer.

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QUESTIONS FOR YOUNG MEN.

If you have any ambition to bear yourself well, to succeed in life in all ways as well as in the financial way, which is commonly understood when "success" is mentioned, you must become aware of the fact that you can not live any kind of life you may like for years and still have the highest character. It is the little incidents from day to day which make a man's character, and perhaps the strongest of these little incidents are those which concern the treatment of women and girls by men and boys. The habit of being constantly with women sometimes cultivates the habit of paying little attention to them, of not recollecting that they are to be treated with never-failing courtesy. This is but a step in the direction leading to such incidents as one sees in Europe, where young brothers sit about the house in their uniforms paid for by their sisters' sewing or teaching, and let these same sisters bring their shoes, or coats, or glasses of water, and what not.

And yet we must not behold the mote in our brother's eye unless we consider the beam in our own. We must not criticise others unless we can at least say that our own men have a clear idea of their proper course in such a matter.

Furthermore, when you are dealing with the other sex it is wise to bear in mind that as you treat them, so are you building up character in yourself. If you do not bear in mind the courtesies of all kinds which are woman's due, you can not retain for any length of time a pride in yourself, a satisfaction with your behavior, which is commonly called self-respect; and without self-respect you will have a hard time of it in the world.—Harper's Round Table.

MEMORIES OF CHILDHOOD.

Childhood reminiscence makes us young when we are old, and helps to keep us pure and fresh with the Springtime that was in us a score or a generation of years ago. A boy can never become utterly bad so long as there remains with him a memory of his father and mother in the act of prayer. The time may come with the hardening and chilling process of the years when he will himself cease to pray, but, from the canvas long ago painted, there will never fade the figures of those, now asleep, whose heads were seen day by day bent in worship, and who in inspired priestliness laid the morning sacrifice upon the family altar; and the memory helps, at any rate, to keep alive in us our own possibilities of prayer.

The most natural years of our lives we live while we are children, and there are always rest and purification in getting back into touch with them. When the burdens press a little heavily, and the future is thick with uncertainties, the wish will sometimes shape itself that we might be back again among our free, fresh, childish days. We do not understand it very well, but there is something gone that we would dearly love to have back. Those may seem to have been rather unproductive afternoons that we used to spend up in the garret, listening in the pauses of our merrymaking to the rain pattering on the roof, and we so dry and sheltered underneath, but our life means more even to-day because of them and because of our memory of them.—Rev. Chas. L. Parkhurst.

FIFTY YEARS OF PREPARATION.

"It is marvelous, Monsieur le President," said the Paris correspondent of the London Times to Thiers, "how you deliver long, improvised speeches about which you have not had time to reflect." "You are not paying me a compliment," replied the President of the French republic; "it is criminal in a statesman to improvise speeches on public affairs. The speeches you call improvised—why, for fifty years I have been rising at 5 A. M. to prepare them!"

A man's work shows whether he has expended the last ounce of his strength upon any achievement, or has a reserve back of him. His conversation sooner or later betrays an empty or a full reservoir. Every victory won, every obstacle overcome, every passion controlled, adds a new strand to our reserve cable. Every defeat, every loss of self-control, breaks or strains a strand, and weakens the cable.

Do not mistake acquirement, or mere knowledge, for power. Like food, these things must be digested and assimilated to become life or force. Learning is not wisdom; knowledge is not necessarily vital energy. The student who has to cram through a school or a college course, who has made himself merely a receptacle for the teacher's thoughts and ideas, is not educated; he has not gained much. He is a reservoir, not a fountain. One retains, the other gives forth. Unless his knowledge is converted into wisdom, into faculty, it will become stagnant like still water. His knowledge must be drawn from the reservoir of memory, be worked over by the practical faculties, and become vitalized, before it can become a real power in the world.—Selected.

FAME.

In the fullness of youth, wealth, beauty and love were hers. Yet all her dreams were of fame.

"I will write a great book," she said, "and my name shall be upon every lip, and my praises sung thoughout the land."

So, in the joy and vanity of youth, she wrote her book. But fame stood a long way off. Then, as time passed, sorrow came into her life. Grief blotted out ambition and dreams of fame were forgotten.

But once more she took up her pen.

"I will write a book," she said again, "and it shall be not for the multitude, but for the few who have suffered as I have suffered. It shall speak to them as a sister speaks, and give counsel and courage and cheer."

So she wrote her book. And it was a book not for the few, but for the multitude. For all had suffered. And her name was upon every lip and her praises sung throughout the land. And, lo! fame had come.—Ladies' Home Journal.

FEELING HURRIED.

Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished; when every interruption is received impatiently, and the clock is watched in distress as its moments flit past—then the mind tires the body.

We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out by crowding two days' task into one. If we can only keep cool and calm, not allowing ourselves to be flustered, we shall be less wearied when we have reached the eventide. The children may be fractious, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and of demeanor, we shall get through everything creditably.—Exchange.

IF YOU WANT TO BE LOVED,

Don't find fault.

Don't believe all the evil you hear.

Don't jeer at everybody's religious beliefs.

Don't be rude to your inferiors in social position.

Don't repeat gossip, even if it does interest a crowd.

Don't underrate anything because you don't possess it.

Don't go untidy on the plea that everybody knows you.

Don't contradict people, even if you are sure you are right.—Christian Uplook.

I long to die that I may be in the place of perdition, that I may know the worst of it. My damnation is sealed.—William Pope.

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A SOBER LIFE.

I should be glad to be of service to those who are born with a good constitution, and presuming upon it, lead a disorderly life; when it comes to pass that, on their attaining the age of about sixty years, they are attacked with various pains and diseases; some with the gout, some with pains in the side, and others with pains in the stomach, and the like, to which they would not be subject, were they to embrace a sober life; and, as most of them die before they attain their eightieth year, they would live a hundred, the time allowed by God and nature. And it is but reasonable to believe that we should all attain that term, in order that we might all taste the sweets of every state of life. But then she (nature) hopes that man, being endowed with reason and understanding, may of himself, compensate, by dint of art and by means of a sober life, continue to mend his infirm constitution, live to a great age, and always enjoy good health.—Louis Cornaro.

CHILDREN SHOULD SLEEP IN DARK ROOMS.

Children should be accustomed as soon as possible to sleep in a dark room. Unless they have learned to be afraid of it the darkness is soothing to the nerves, and the rest is more profound and refreshing than when there is the unconscious stimulation of light. It is particularly desirable for children of a nervous temperament that light should be excluded, yet it is most often the nervous, sensitive child whose imagination has been filled with fears of the shapes the dark may hide.—Ladies' Home Journal.

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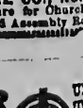

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REV. M. J. BLACKWELL.

He was a prince in Israel. His splendid physique, noble bearing and cultured appearance marked him as a leader. He would attract attention in any crowd. Dignity and propriety were habitual to him. A trifle reserved, his manners were those of a cultivated gentleman. A prepossessing appearance raised expectation of more than ordinary performances. A longer acquaintance confirmed and deepened these favorable impressions. The fact grew upon us that he was one of nature's noblemen; one in whom the forces of life were all blended into a beautifully rounded manhood.

Michael Joseph Blackwell was born in Georgetown district, S. C., Aug. 30, 1806. Under the ministry of Rev. Samuel Dunwody he was converted in 1826. For twelve years he resisted the call to preach, and not until he was full forty years old did he take upon himself the duties of a minister in the Methodist Church. During these twelve years there were many spiritual struggles and but little religious enjoyment. By a Quarterly Conference of the Marshall circuit in 1840, Malcolm McPherson presiding, he was licensed to preach. His ministry being the result of such mastering convictions, he became one of the most consecrated men. November, 1841, Mr. Blackwell was admitted on trial in the Memphis Conference, and in due course was ordained deacon by Bishop Soule in 1843 and elder by Bishop Andrew in 1846. Two years on the Hernando circuit, two on the Holly Springs circuit, one in Holly Springs station, and one on Salem circuit, brings us to 1848, when he was appointed to Wesley Chapel, Memphis, Tenn. One year in this charge, and then one year each on the following circuits: Belmont, Holly Springs, Chulahoma and Hernando, and we have reached the Fall of 1853, when Mr. Blackwell was made presiding elder on the Grenada district. From that time on to the great Civil War—nine years—he continued in this high office on the following districts in order: Grenada, two years; Holly Springs, two; Ripley, one, and Aberdeen, four. As presiding elder, he reached his greatest usefulness. He looked closely after all the interests of the church, and gave himself concern about the welfare of his preachers. Sympathetic and kind, with firm convictions of duty as to himself and all other officers of the church, he kept the work well in hand, and the church prospered under his administration. His preaching was intensely scriptural. He studied the Bible to good purpose. His sermons were full of scriptural texts, always quoted to the exact language of the Book. His ministry was broad in the sense of covering the whole range of theology. It was his purpose to declare all the counsel of God. His sermons all evinced good preparation. He was never trivial, never preached nonsense. Earnest, serious, exact, and sufficiently animated to hold the strictest attention of his audience, he was a model of pulpit propriety.

Mr. Blackwell always manifested a great concern for the religious instruction of the slaves. No Quarterly Conference was willingly allowed to pass without special services for them. As is well known, they were very emotional. It was his settled belief that most of our preachers who ministered to them erred in stirring up an excitement. I noticed this, true to this impression, he always lost in animation and gained in didactic quality when ever he preached to the slaves. I never knew him to fail in putting a large number of them to sleep. Some of our older preachers no doubt remember how difficult it was to preach to the colored people in those days without, on the one hand, exciting them to shouts, or, on the other, putting them to sleep. We all regarded it as a part of our work to instruct the slaves, and I remember well how hard it was to keep their constant attention. To hold the balance between shouting and sleeping was like running the gauntlet between Scylla and Charybdis. It took a shrewd trimmer to skirt that boundary. The very few times out of the many efforts in which I succeeded in keeping their wakeful and calm attention from the beginning to the end of the sermon I regard as the finest achievements I ever reached in pulpit oratory.

Mr. Blackwell lived for a short time near the little village of Cockrum, in DeSoto county. The Legislature had granted the town a charter of incorporation, and officers had been duly elected. One ordinance imposed a fine for riding on the pavement. The pavement, by the way, was about forty yards long in front of the two or three stores of the town. One morning Bro. Blackwell, starting on an appointment, rode up in front of one of the stores to make some small purchase. While waiting for the clerk to bring what he wanted the horse stood with his front feet on the pavement. The marshal, "clothed with a little brief authority," cited the preacher to appear before the mayor's court to answer for the violation of the law. The fine, I believe, was two dollars. The very next Legislature repealed the charter, and that fine has the unique distinction of being the only one ever imposed by the town of Cockrum.

Mr. Blackwell was several times elected to the General Conference, and was always a faithful and painstaking representative. The interest of the church was his paramount concern, and in her councils or doing her work he was ever the same faithful Christian.

In 1861 our Conference met at Grenada. Owing to the uncertainty of everything except the grim-visaged war which was desolating our country, we had no Bishop to preside. All eyes turned to M. J. Blackwell as the most suitable man for president. No Bishop could have presided with more impartiality and general satisfaction.

For the next four years—the terrible years of war—Mr. Blackwell held a supernumerary relation. He did effective work one year only after the war. That was on the Aberdeen district. His health now steadily declined till his death at his home in Marshall county, Miss., Dec. 22, 1869.

His was a noble character. A more conscientious Christian gentleman I have never met. He was a man of prayer. He believed in its efficacy. It was his custom, when any important question was propounded to him, to defer answer till he had taken the matter in his closet to God. He always scrupulously, according to the law of the church, observed the Friday before each Quarterly Conference as a day of fasting. When he became presiding elder the Quarterly Conferences came so frequently that he adopted the rule of fasting every Friday.

Thus lived and labored M. J. Blackwell, a true minister of the gospel, faithful, studious, consistent, prayerful, kind in his family, considerate of the feelings and interests of all his brethren; a man of God, loving his church and laboring for the upbuilding of his race. Such a life is a great blessing to the church and the world, and the memory of it should be preserved as a rich legacy for all time.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75 cents per bottle. Sold by all Druggists. Testimonials free.

Hall's Family Pills are the best.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

FENVILLE.—The subject of this sketch, W. R. FENVILLE, was born in Attalla county, Miss., Jan. 9, 1852. He moved with his parents to Shelby county, Texas, where he was happily married to Cynthia Stephens. To them were born one son. On the fourteenth of Jan., 1879, she died, leaving her husband and child to mourn her loss. On the fourteenth of February, 1882, he was happily married to Miss Melissa Pots, of Shelby county, Texas, and unto them were born six children, five of which are still living, with their mother, to mourn the loss of our beloved brother.

Bro. Fenville professed faith in Christ when about twenty years old, and joined the M. E. Church, South, and has been faithful to God and the church. He was liberal, always ready to respond to the church and other charitable institutions. His home was the home of the weary preacher. He always had some word of them, and we will miss him, for on the twenty-second of March his spirit took flight to mansions of bliss.

May the grace of the Lord sustain the bereaved family, and help them follow in the footprints of the Savior, so that they can meet their dear one in heaven! is the prayer of his pastor, O. M. POSEY.

Logansport, La.

MILLER.—The subject of this sketch, MARTHA A. SEARS, was born in DeSoto parish, La., Feb. 15, 1839, and was happily married to Mr. William Miller, Feb. 26, 1856, and unto them were born nine children, six of which are living to mourn the loss of their mother.

Sister Miller has been a member of the M. E. Church, South, for about forty years. It was my privilege to talk with her before she died. She said that she was just waiting for the Lord's own good time. She said, while suffering, that the Lord was with her in the power of his Spirit. She bore her afflictions with patience and Christian fortitude, and on the fourth of April she fell on sleep in the arms of the Savior to await the resurrection.

May the Lord bless the bereaved children and friends of the deceased, and help us to meet in the home of the blest, where parting will be no more! O. M. POSEY, P. C.

Longstreet, La.

KROUT.—To the officers and members of Mechanics Lodge No. 1093, Knights of Honor:

Whereas, It has pleased the Supreme Dictator of the universe to call our beloved brother, J. C. KROUT, to the celestial lodge on high; therefore, be it

Resolved, That while we deplore the loss of our departed brother, that we humbly submit to the will of God, who giveth and taketh according to his own good pleasure and wisdom.

Resolved, That we tender our sympathy to the loving wife and orphans in their affliction and sorrow, and commend them to the care of Him who will surely give them solace and support. W. A. CASTON, for Com.

McComb City, Miss.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Conscience is always true to the best light it has. No man can go against his knowledge of right without a sense of guilt. When he goes against his conscience he can not even respect himself.—Rev. George Schaffer, D. D.

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MANSFIELD FEMALE COLLEGE,
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And if they are in earnest about getting an education, and desire to become more useful Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.

For further particulars address, T. S. SLIGH, President of Faculty; Rev. J. L. P. SHEPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

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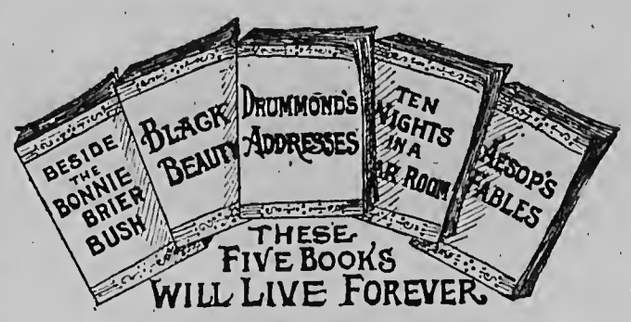

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The "Uncle Tom's Cabin" of the Horse. Adopted by the Boston Grammar Schools as supplementary reading, to instill into their pupils the principles of kindness and justice to our domestic animals, as well as to each other.

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13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

3 Specialists in Piano, 1 Specialist in Piano and Voice.

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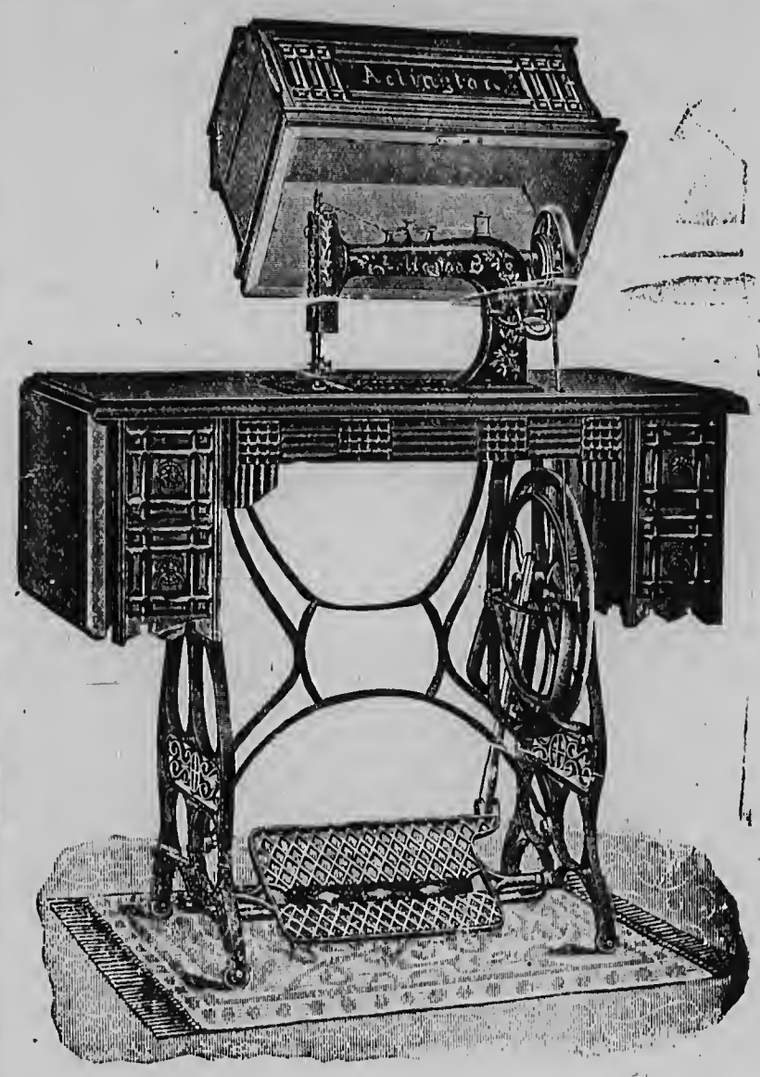
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the look stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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NEWS OF THE WEEK.

DOMESTIC.

A $400,000 boot and shoe factory will be opened in Atlanta next month, and Georgia will begin to compete with another of the great industries of Massachusetts.

The rejection of the ultimatum sent by President McKinley, by the Spanish government, and the breaking off of diplomatic relations by giving Minister Woodford his passports, has been accepted by the government at Washington as a practical declaration of war. Such being the interpretation placed on the present status of affairs, the entire energy of the administration has been devoted to strategic plans.

In answer to the call issued by Naval Officer Henry Demas and other colored citizens and ex-Union soldiers, inviting the men of their race to assemble at Grand Army Hall in this city to discuss the war situation and arrive at some plan for the purpose of volunteering their services to the national government as American citizens, ready and eager to go to the front and uphold the flag of the United States, an immense number of colored men were present on Friday night.

The passage of the law providing for the calling of volunteers and militia into service has been followed promptly by the issue of a call for 125,000 volunteers. This call is coupled with the condition that the volunteers must consist of the organized militia or National Guard. Although nominally the call will provide for each State furnishing a quota on the basis of population, the restriction of the enlistments to the regular National Guard makes it binding upon nearly all the States to turn over practically their entire force of organized troops to the general government.

At Washington the most interesting events of Monday were the President's call upon the governors of States for their respective quotas of military toward making-up the first war-levy of 125,000 men; his message to Congress, urging upon that body the expediency of issuing a formal declaration of war; the passage by Congress of a resolution declaring that a state of war has existed since Thursday, April 21; the resignation by Secretary of State Sherman of his portfolio and the transference of that portfolio to Assistant-Secretary Day; and the resignation of Assistant-Secretary of the Navy Roosevelt that he may lead a regiment of cowboys.

Our Gulf squadron fleet has blockaded Havana; several of the enemy's merchant ships have been captured. The Spanish forces have been firing upon the fleet at long range, with no damage. The enemy in Havana is frantically enthusiastic, and we are at home calmly determined in our proposed action. Our North Atlantic squadron is stripped to fight, ready to sail. It awaits the movement, no doubt, of the formidable Spanish fleet concentrated at the Cape De Verde Islands; its position is central, and it can move to intercept at any moment and in any direction. Our land forces already organized are being rapidly mobilized at strong objective points. Chickamauga and New Orleans are the principal centres for massing at this moment. The President has called for 125,000 volunteers, to serve for two years or to the end of the war. They are being rapidly enlisted. The enemy's movements are not known. Spain is enthusiastic for war, and Europe seems dazed at the sudden turn of affairs from ten days since.

FOREIGN.

A world's exposition is to be opened at Buenos Ayres in the year 1899, the idea of which has been started by a European syndicate having its seat at Paris. It is said that promoters will alone find the requisite funds, so that the state will incur no expenses.

Mason & Hamlin
CHAPEL ORGAN.

Nearly new, $75.

Was $135, new.

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Epworth League.

By H. N. Harrison.

TOPIC FOR MAY 1.—"THE GRACE OF HOSPITALITY." Gen. xviii, 1 10; Heb. xiii, 2.

1. Three strangers—possibly the Father, the Son, and the Holy Spirit—drew nigh to Abraham's tent one warm day in the plains of Mamre. The Syrian sun was blazing down; Abraham sat in the door of his tent under the shade of some wide-spreading tree. The moment his eyes fell upon the three angels in the distance, he hastened to welcome them. We behold him fetching them water for their feet according to the oriental custom. We see Sarah, his wife, kneading the flour and baking the cakes on the hearth. The "young man" is dressing the best and tenderest calf for the occasion. Presently the butter and the milk, with the rest of the repast, are set before the visitors. While we are contemplating this scene, we are thinking of what Jesus once said to his disciples: "I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in."

2. The Bible exhorts us to hospitality. One of the graces that should commend a man to the office of bishop is, that he should be "given to hospitality" (I. Tim. iii, 2). He should be a lover of this kindly grace and practice (Titus i, 7, 8).

3. There is a spiritual side to hospitality. Ever since the introduction of sin into the hearts of men this world has been an inhospitable abode for mankind. Men have been outcasts from God. The spirit of wandering has seized upon them. Restless millions are seeking peace here, there, everywhere. They are seeking some Eden which they can never find. We may, therefore, understand why the Holy Spirit knocks so ardently and persistently at the door of our hearts. He is himself a stranger seeking hospitality. He comes to you, to me, to all. Shall we let him in? Shall we entertain him, as did Abraham, setting before him the best we have? Shall he be a visitor simply, or shall we open our hearts to him fully that he may abide with us forever? The Holy Ghost is the Holy Guest. Let us bid him enter. He alone can teach us how to be truly hospitable. He can make this cold world worth living in. We will then know how to extend hospitality to poor lost sinners—moral outcasts. He will tell us to give them a helping hand, a kind word, a warm embrace. They have received cuffs, kicks, coldness, from the world. Now they will receive a welcome from us, from Jesus, with the cheering word: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." A shelter at last for them, a shelter for sinners. This is hospitality. Oh, come, Holy Spirit, guest divine, teach us how to entertain in our homes, in our churches, in our Leagues, in our daily walk and conversation!

IUKA NORMAL INSTITUTE.

Commencement Exercises of the Iuka Normal Institute, Iuka, Miss., will take place May 30 to June 3, inclusive.

Dr. J. B. Hawthorne, Nashville, Tenn., will preach the commencement sermon, May 30, at 8:15 P. M.

Hon. Chas. E. Hooker, Jackson, Miss., will deliver the literary address Friday night, June 3.

Tuesday, Wednesday and Thursday nights will be occupied with recitals, readings, Alumni addresses—Prof. G. T. Howerton and Mrs. Mary Gore Wyatt. Banquet and speeches of the graduating class.

NOTICE.

The annual meeting of Foreign Missionary and Parsonage and Home Mission Societies of Columbus district, North Mississippi Conference, will convene in Macon, Miss., May 3 and 5, inclusive. All societies are urged to send delegates. MRS. D. A. SAUNDERS,
Dist. Sec. W. P. and H. M. S.
Starkville, Miss.

The new physician to the family of the Emperor of Abyssinia is a young Swiss lady, a graduate of the University of Zarich.

THE GREATER includes the less. Hood's Sarsaparilla cures hip disease and scrofula sores, and it may be depended upon to cure boils and pimples and humors of all kinds.

HOOD'S PILLS are the favorite family cathartic. Cure sick headache, break up a cold.

CHILDREN'S DAY.

To Pastors and Superintendents of Mississippi Conference Sunday-Schools:

I have sent the supplies of Children's Day programs for which you applied; and, in addition to those applied for, I have either sent from Meridian or ordered sent from Nashville a packet of them to each pastor, to be used as he may think most judiciously on his charge. Our Board was rather late taking hold of this matter; but I trust that the scholars will have ample time to prepare the parts by the third Sunday of May, and that it will be a glorious, inspiring occasion.

Send promptly the money raised on the day to the treasurer of the Sunday-school Board, Rev. H. P. Lewis, Carthage, Miss. For help to needy schools apply to Rev. J. Wilson Brown, Terry, Miss.

HENRY G. HAWKINS,
Sec. S. S. Board.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "BROWN'S BRONCHIAL TROCHES."

NOTICE.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: Can either of you furnish me with the postoffice address of the Rev. A. C. Benson, who was a member of the East Texas Conference in 1895 and 1896? By so doing you will oblige us both. T. B. VINSON, P. C.
Edom Circuit, Van Wheeler, Texas.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Mayersville, at Beulah	30, May 1
South Warren, at Wesley Chapel	7, 8
Vicksburg—Crawford Street	14, 15
South Vicksburg	14, 15
Utica, at Bayuge	21, 22
Hermanville, at Parlisie	28, 29
Saturtia, at Saturtia	June 4, 5
Flora, at Livingston	11, 12
Warren, at Wesley Chapel	18, 19
Rocky Springs, at Oak Ridge	25, 26
Edwards, at Learned	July 2, 3
Bolton, at Raymond	3, 4
Anguilla, at Sunflower Chapel	9, 10

F. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman, at Old Crystal Springs	Apr. 30
Crystal Springs	May 1, 2
Magnolia, at Osyka	7, 8
Caseyville, at Sweet Water	14, 15
Wesson	21, 22
North Wesson, at Rennregard	22, 23
Summit, at Summit	28, 29
Bogue Chuto, at Johnston's	June 4, 5
Hazlehurst	11, 12
Adams, at Ebenezer	18, 19
Westville, at Gum Spr'g's..Fri., 11 A. M.	24
Mt. Carmel, at Mt. Moriah	25, 26
China Grove, at Holmesville	July 2, 3
MacGinsville, at P. G....Fri., 11 A. M.	8
Pleasant Grove, at P. G. Sat., 11 A. M.	9
Providence, at Bahala Chapel	9, 10

District Conference at Summit, May 26-29.
J. M. WEEMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia circuit	30, May 1
Hattiesburg station	Tues.. 3
Felbor circuit	7, 8
Escatawpa circuit	14, 15
Moss Point station	21, 22
District Conference at Hattiesburg Thurs. and Sun	26-29
Vancleave circuit	June 4, 5
Williamsburg circuit	Wed.. 8
Amerous circuit	11, 12
Gulf Port mission	Wed.. 15
Bay St. Louis	18, 19
Lenkaville circuit	Wed.. 22
Pearlington and Logtown	25, 26
Galloway circuit	Wed.. 29
Whittington circuit	July 2, 3
Biloxi	9, 10

The District Conference will convene at Hattiesburg on Thursday, May 26, at 9 A. M. Rev. J. P. Drake will preach the opening sermon at 11 A. M., and Rev. T. W. Brown, of Bay St. Louis, at 8 P. M.

The following are the committees: On License to Preach and for Admission—W. H. Huntley, W. G. Forsythe, and H. B. Trevillion. Deacon's Orders—T. W. Brown, I. W. Cooper, and N. B. Harmon. Elder's Orders—J. P. Drake, W. T. Beall, and I. L. Peebles.

We want all the Quarterly Conference Records and the attendance of all the members of the District Conference.

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise, at Stone Wall	30, May 1
Energy, at State Line	28, 29
Marbarville, at Andrew Chapel..Sun. P. M. and Mon. A. M.	29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church - Jackson	22
Capitol Street Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY P. E.

NATCHEZ DIST.—SECOND ROUND.

Percy's Creek	30, May 1
Woodville	1, 2
Jefferson Street	7, 8
Wesley Chapel	8, 9
Nebo	14, 15
Kingston	21, 22
McNair	28, 29
Belle Grove	June 4, 5
Brandywine	11, 12
Whitaker	18, 19
Harriston	25, 26

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—SECOND ROUND.

Morton, at Zion Grove	30, May 1
Decatur, at Union	6
Neshoba, at Hestor's Chapel	7, 8
Indian Mission	9
Carthage, at Pleasant Hill	14, 15
Forest, at Pulaski	18
Trenton, at Pine Grove	19
Shiloh, at Shiloh	20
Clarksburg, at Lodobar	21, 22
Montrose, at Holder's	25
Rose Hill, at Paulding	26
Vossburg, at Enterprise	27
Heidelberg, at Philadelphia	28, 29
Hillsboro, at Pleasant Ridge	June 4, 5
Raleigh, at Cedar Grove	8
Walnut Grove, at Scotland Chapel	11, 12

W. W. SIMMONS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hollywood	May 1, 2
Jonestown	4
Carusville	7, 8
Cleveland	12
Riverside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Leland	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

CORINTH DIST.—SECOND ROUND.

Jonesboro circuit, at Browns	Thurs. Apr. 28
Corinth circuit, at Gums	30, May 1
Guntown circuit, at Guntown	Thurs. 5
Saltillo circuit, at Allen's Chapel	7, 8
Booneville circuit, at Asbury	14, 15
Belmont circuit, at Liberty	Thurs. 19
Brown's Creek circuit, at	21, 22
Marietta circuit, at Big the Chapel	28, 29

ABERDEEN DIST.—SECOND ROUND.

Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrange circuit	21, 22
Shuqualak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton circuit	30, May 1
Indianola	7, 8
West	14, 15
McNutt	21, 22
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. STONE, P. E.

GRENADA DIST.—SECOND ROUND.

Hunner, at Salem	30, May 1
Paris	7, 8
Grenada station..Religious services..	8
Strathmore	14, 15
Tatum, at Friendship	Tues.. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Tues.. 24
Pittsboro	28, 29
Ellzey	29, 30

H. C. MORRHEAD, P. E.

SARDIS DIST.—SECOND ROUND.

Courtland	30, May 1
Charleston	7, 8
Pleasant Grove	14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. WEIR, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Wall Hill cir., at Grak Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 3
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.
Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Eupora and Maben, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Beizana, at Sky Lake	June 4, 5
Ackerman, at Ackerman	11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Pittsburg	25, 26

J. S. OAKLEY, P. E.
Durant, Miss.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	May 1
Morgan Street	11 A. M.. 3
Craps Street	7:30 P. M.. 22
Lower Coast	29
Gonidsboro	June 5
Carondelet Street	12
Mandeville	10
Dryades Street	26
Carrollton Avenue	11 A. M.. 26
Rayne Memorial	7:30 P. M.. 26
Parker Memorial	July 3
Donaldsonville	10

S. S. KEENER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

East Feliciana, at Independence	30, May 1
Live Oak, at Bethel	1, 2
St. Helena, at Center	7,
Amite City, at Tangipahoa	10, 11
Franklinton at Pleasant Valley	14, 15
Baton Rouge—Second Church	21, 22, 23
Baton Rouge—First Church	22, 23
Clinton, at Clinton	28, 29

The District Conference will convene in Clinton, May 26, at 10 A. M. The opening sermon will be preached Thursday, at 11 A. M., by Rev. N. J. Roberts. Let us urge all the preachers, delegates and recording stewards to come to stay over through Sunday (it being the fifth Sunday).

R. W. TREKEL, P. E.

SHREVEPORT DIST. SECOND ROUND.

Pleasant Hill, at P. H.	30, May 1
Rodeline, at Provencal	3
Shreveport—First Church	8
Shreveport—Jordan Street	15, 16
Red River, at Knox Point	17
Grand Cane, at Stonewall	21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtis	June 4, 5
Wesley	11, 12
Consuelta	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Desiard, at Desiard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26-29

H. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Prudhomme	30, May 1
Lake Arthur	7, 8
Franklin	14, 15
Abbeville	21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Cheniere	25, 26

H. O. WHITE, P. E.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property.

Efficient teachers desiring information should write for circulars.

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MARRIAGES.

HARRINGTON—SARVER.—At the residence of the bride's father, Mr. Levi Sarver, near Indian Bayou, Vermillion parish, La., April 21, 1898, by Rev. J. White Davis, Mr. Ranzie Harrington and Miss Leona Sarver.

ALLEN CASSELL.—At the residence of the bride's father, Mr. W. H. Cassell, Canton, Miss., April 25, 1898, by Rev. T. L. Mellen, Mr. Frank E. Allen, of Coahoma county, Miss., to Miss Annie Cassell, of Canton, Miss.

"After years of dyspeptic misery I can at last eat a good square meal without its distressing me," gratefully exclaimed one whose appetite had been restored by the use of Ayer's Sarsaparilla. This remedy wonderfully sharpens the appetite and improves digestion.

IMPORTANT NOTICE.

The Louisville and Nashville and Southern Railway will place on sale round trip tickets to Norfolk, Va., at one fare, on account of Southern Baptist Convention. Tickets on sale May 2 to 6; good for thirty days. And on May 2 to 4 will sell excursion tickets to Baltimore, Md., at the low rate of $29 50 on account of General Conference M. E. Church, South; good to return May 31.

For further information and Pullman reservations and tickets apply at Southern Railway Ticket Office, 704 Common street, next to Ladies' Entrance St Charles Hotel.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

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Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

After April 12 the Sunset Limited train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued East-bound for the season April 28; and West-bound May 3, to be resumed early in the Fall.

Take notice that we are now handling two different Bibles. The difference between the two is that the one called the "Combination" Bible has all the advantages of the other Bible, and also has all the changes made by the revisers. These changes are given, however, brief notes at the bottom of each page, reference to them being facilitated by a very convenient system of notation. Thus you have all the benefits of the two versions in parallel columns without the bulkiness of such an arrangement. In ordering this edition be sure to say "Combination" Bible.

You will find our offer of the "Combination" Bible on the fifth page; the other on the third.

BISHOP WILSON.

In speaking of the "Combination Bible says:" "In all respects it seems to me the best for use of teachers and students, ever published." Similar testimonials have been given by Bishop Hendrix, and by Bishops Hurst, Fowler, Ninde, Foss, Vincent and Warren, of the M. E. Church, by a number of Bishops of the Protestant Episcopal Church, and by hundreds of the leading ministers of all Protestant denominations. Let it be noted that this Bible can be procured by sending us three new subscribers with the cash—$6.

THE MOST ATTRACTIVE ROUTE TO BALTIMORE VIA WASHINGTON CITY.

The Chesapeake and Ohio railway with its connections offers by far the most interesting route to the Conference in Baltimore in May. The route from Louisville is through the Blue Grass region of Kentucky, passing Frankfort, the State Capital Lexington, and the home of Henry Clay. At Ashland the line from Cincinnati is joined; the route from Cincinnati being along the banks of the beautiful Ohio river for 165 miles. Shortly after entering West Virginia the banks of the Kanawha river are followed, Kanawha Falls is passed and the canons of New River are penetrated. After skirting the picturesque Greenbrier for 50 miles, the heights of the Alleghenies are reached, and next comes the Shenandoah Valley, the Blue Ridge Mountains and Piedmont section, the most beautiful of the Appalachain Valley. After passing through Charlottsville and Gordonsville, the route is through the most memorable battle-fields of the Civil War, among them Cedar Mountain, Culpepper, Rappahannock, Warrenton Junction, Manasses and Bull Run.

For complete description of the C. & O. Route address C. B. Ryan, G. P. A., Cincinnati, Ohio.

We are anxious to build up Western Texas, and commencing at once and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round-trip tickets to Abilene, Pecos, and stations intermediate, and to Eddy and Roswell, New Mexico, at rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest ticket agent for further information, or address E. P. Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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Christian Advocate.

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W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE P[illegible] ORLEANS AS SECOND-CLASS MATTER.

BEYOND THE STARS.

BY ADELIA S. MARTIN.

Sometimes the very hopes we cherish most
But seem the further distant, sooner lost;
We do not ask our cross to understand—
But only trusting, try to find the way,
And think the joys missed on earth to-day
Shall be found in that far-distant land.

Earth glories die—a precious life fades out.
We ask not why such things are brought about;
We only know a light once faithful fond,
Shedding upon us its warm, tender glow—
Went out from this cold, weary world below,
To shine more brilliant in the "Sweet Beyond."

We gaze in wonder at yon shining blue—
A vapor hiding heaven from our view;
Through faith we see between the golden bars.
But do not seek to grasp the meaning there.
We only wait the answer to our prayer,
And hear the "all is well" "Beyond the Stars."

—The Christian Standard.

Communications.

HIGHER EDUCATION OF WOMEN.

BY PROF. J. W. BEESON,

President East Mississippi Female College, Meridian, Miss.

(Concluded.)

In the United States, according to the census of 1890, sixty-three per cent. of the women are unmarried—that is to say, without a natural support, to say nothing of the thousands who marry and have to support themselves, their families, and worthless husbands. But even this doubtful experiment of marrying for support is often unavailable, if ever desirable. In many parts of the United States the women largely outnumber the men. Then we readily see that a large percentage of our women must support themselves, while a still larger per cent.—be it said to their honor—prefer to be self-supporting, independent of any man. Shall we not, then, give them at least an equal opportunity with the stronger sex?

What if it does crowd the professions some to let woman in? What if it lowers wages some when she enters the race for gain? Has she not rights as well as men? Did not God create us "male and female" in his image? If the occupations for man are crowded, so much the more are those for women.

But there is another reason why woman should receive a higher education. I refer to her influence upon the coming man. It is a notable fact that of all the public-school teachers of the United States, sixty-three per cent. are women, and of the city-school teachers, ninety per cent. are women. Then, putting it upon this lower plain of reasoning, is it not proper to provide for her a most thorough education for the sake of the man whom she is training for citizenship?

But, apart from schools, there is still a great need for broad-minded, thoroughly educated women. It was Napoleon who, in the midst of a bloody revolution, said, "The great need of France is mothers." The last words of Henry Clay were, "Mother, mother, mother," as his spirit, perchance, caught sight of her through the rifting clouds. Abraham Lincoln said, "All that I am or hope to be I owe to my mother." Benjamin West said, "A kiss from my mother made me a painter." Raphael's madonnas were pictures of his mother. Augustine was converted from heathenism by the persistent efforts and prayers of a noble mother. Some one has said, "A mother's love is like a thread of heaven spun through our lives."

"There are
Hundreds of stars in the beautiful sky,
Hundreds of shells in the ocean together,
Hundreds of birds that go singing by,
Hundreds of bees in sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of lambs in the purple clover,
Hundreds of buttorflies on the lawn,
But only one mother the wide world over."

John Adams once said, "I never hear of a great man that I do not enquire who was his mother."

If the mother is to have such a deep and lasting influence upon character and success in life, how important it is that she reach the highest possible attainments in physical, mental, and moral culture!

But you tell me that it makes a woman masculine to educate her? Far be it from such a result as that. Let it be written in letters of living light. The legitimate function of the higher education of woman is not to make her man-like, but it is to make her woman-like. It is indeed to develop strength in her, but the strength of a woman, not the strength of a man. It should intensify all her womanly qualities, and give point and emphasis to all her fine and more delicate sensibilities, which has proved to be the case with those who have received this higher education.

It was my good fortune to sit, a few years ago, in the halls of the Johns Hopkins University, perhaps the highest institution of learning in the land, and see the first woman, Miss Florence Bascome, take her Ph.D. degree from that university. I also had the pleasure of attending the first graduating exercises of the great Chicago University, and saw there women take the same degrees with the men in all the departments. They had scaled the heights of learning side by side with the men, and, notwithstanding theories to the contrary, they were women still. The womanly qualities of their natures were more strongly developed, and they stood as living witnesses against the accusation that it unsexes woman to give her higher education. If you find here and there a masculine woman, it is a freak of nature or lack of proper training, and not the fault of true education.

Nor does this higher education unfit her for home duties and wifely qualities, but rather it prepares her the better for this or for any other sphere in which she chooses to move. Nor need men fear that there will be a scarcity of wives on this account. There are always some noble, unselfish women in every station of life ready to sacrifice themselves for the good and pleasure of the "dear men." It might be a consolation to some to know that ninety per cent. of the alumnæ of Vassar are married, and about an equal percentage of those of Girton, Newnham, and other higher institutions in England and America. They marry men high in Church and State, and are able to sympathize with and to aid them in their work, thus making the happiest union possible. Many a home to-day would be happier were the wife so educated as to be able to live in the same intellectual atmosphere with her husband. (It was a great American statesman who was so ashamed of his wife's ignorance that he never carried her to Washington. Could that home be a happy one?) Then, if we would have our women to shine in the highest ranks of culture; if we would have their names to grace the pages of history; if we would have their thoughts to sparkle as gems in literature; if we would point with pride to their high intellectual attainments as well as to their far-famed beauty and gentleness; if we would have them to be helpmeets to us in deed and in truth, let her education be as high and as thorough as that of man.

We are living in an age when mighty questions in social and political life are to be solved. (The serious, as well as the minor, problems of civilization and culture are becoming more numerous and complicated.) Hitherto only half the human race—the male sex—has worked at their solution; hence that solution has been in many cases insufficient and one-sided. The time has come in which the other half, equal in intellectual power and supplementing the former, should assist in solving them.

Our women should arouse from their lethargy, their sleep of centuries, and equip themselves for life's battles. They should equip themselves physically, intellectually, and spiritually, for we battle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world; therefore, we need on the whole armor of God; we need the highest possible development in every line. Especially do we need this higher education of our women to be under purely religious influence. If we develop the intellectual side of the nature without developing the spiritual, we not only have a one-sided nature, but we divert the life from the purposes for which the Master intended it. Each life here on earth is for some purpose. Each woman has a definite place to fill. And what is education for if it is not that we may be better prepared to do the Father's will? This being true, the real end of an education is partially, if not entirely, lost without the proper spiritual development along with the mental and physical. Then let the church prepare the means for the higher education of her women. The State is making strides in this direction, as can be seen by a glance at the educational field. Let us open our higher institutions of learning to women, or prepare some equally high for the ill-favored sex. Let the Church not fall behind the State in her generosity to her women. It is to the women that we must look for Christianizing the world. Then let us give her the highest possible training, physically, intellectually, and spiritually.

LETTER FROM "GILDEROY."

Rev. W. M. McIntosh, the evangelist, and agent of the Grenada Collegiate Institute, held a meeting of seven days in Minter City, and preached thirteen times. Bro. McIntosh grows in grace, in preaching ability, in unction, and in spiritual power. So it ought to be in every case. This meeting resulted in a great revival for this place. Every Christian man and woman in the community was greatly revived in religious life, and in zeal for God and souls. All the sinners who attended the meeting manifested some concern for personal salvation except two. Two were added to the church by letter, and four on profession of faith and by baptism. Four infants were dedicated to God by baptism. Money enough was raised to buy a new organ for the church. One hundred and thirty dollars were paid in for the several interests presented. Bro. McIntosh greatly endeared himself to the people, and his good wife advanced the cause among our women. Rev. J. W. Price and his daughter aided greatly in the music.

I think the General Conference may safely leave the evangelistic question to take care of itself. Our law is flexible enough to meet the present needs and conditions of the work. The evangelists can do some kinds of work that can not be as well done by the pastors. Bro. McIntosh set up a nut here, and drove in a nail there, and opened a blister yonder, as need for the same was indicated to him by the pastor. In one way or another Methodism has always had these "rovers" on the field in our church, and they have done much good. I am sure I have not the gifts to do the work Bro. McIntosh does. It is not at all a question of grace, but purely one of gifts. Men of like grace do not have gifts for the same kinds of work. Methodism encourages great grace in all, and would utilize the gifts of each in the spread of scriptural holiness over these lands. Bro. McIntosh preaches a pithy, pointed, and pungent gospel sermon every time he gets on his feet before an audience. There is nothing shoddy in his work, nor questionable in his methods. He preaches holiness of heart and life in every sermon, and in a way that is very destructive to Antinomianism. He makes no compromise with sin, either original or actual, and presents active and practical righteousness as opposed to passive and imputed righteousness. He believes in living a righteous life instead of receiving credit for the righteous living of our Lord more than eighteen hundred years ago. Men must keep the law of God instead of depending upon the law-keeping of one who lived long ago. Holy living is the best proof of having a holy heart. The slain of the Lord were not so many, but the wounded of the Lord were numerous. This must be followed by close pastoral attention, work, and nursing. In this way the awakened may come to life and to full salvation.

We have had a season of refreshing from the Lord. GILDEROY.

VANDERBILT UNIVERSITY.

The Register of Vanderbilt University and Announcement for the year 1898-99, just issued, is a volume of 155 pages, including an appendix giving specimens of entrance examination questions. Attached in front to the fly-leaf is a map of the campus on fine linen paper, showing the location of the public buildings, the residences of the professors, the dormitories of West Side Row, the various avenues, and the athletic field. The campus comprises seventy-six acres, well kept, beautifully laid out in walks and drives, and ornamented with many varieties of shade trees. A bronze statue of Cornelius Vanderbilt, the founder, has recently been erected in front of the main building by citizens of Nashville. The endowment of the university is $1,100,000, and the value of the grounds, buildings and equipments is estimated at $950,000.

The university is organized in seven departments, affording instruction in philosophy, science, and literature, theology, law, medicine, engineering, pharmacy, and dentistry. The faculty consists of forty-two full professors and adjunct professors, and fifty instructors, fellows and assistants, and other officers. The number of students this year (1897-98) is 800, the greatest in the history of the university—an increase over last year of 126. The number of graduates is 138.

The Academic Department has the university, or graduate, work distinctly separated from the undergraduate, or collegiate, instruction.

The collegiate instruction embraces four years' work, and leads to the degree of Bachelor of Arts or Bachelor of Science. Forty-six courses of instruction, each continuing through one year, embracing one hundred and thirty-six hours of recitation or equivalent laboratory work per week, are offered under the twelve main subjects: Latin, Greek, French, German, English, elocution, history and economics, mental and moral philosophy, mathematics and astronomy, physics, chemistry, and natural history and geology. Sixty-three hours are required for either baccalaureate degree, from which it appears that the studies are to some extent elective. They are entirely elective in the Senior year, and largely so in the Junior year. In 1897 the B. A. degree was conferred on sixteen, the B. S. degree on six students.

The university work, as distinct from the collegiate, is arranged under twelve schools, offering in all about twenty-five different courses of study. One year of university work is required for the degree of Master of Arts or Master of Science; three years for the degree of Doctor of Philosophy or Doctor of Science. University degrees were conferred upon fourteen persons in 1897—a larger number than in any previous year. Of these, one received the Ph.D., eleven the M. A., and two the M. S. degree. As a special incentive to advanced study, ten scholastic fellowships, each of the value of $200, are awarded annually to graduates of any institution prepared to enter upon university work.

The necessary expenses of attending Vanderbilt University are surprisingly small. They are stated in the catalogue to be, for the scholastic year, exclusive of books, washing, and other incidentals, very little over $200. Tuition being free in the Biblical Department, the necessary expenses of theological students are only about $130.

One of the most noteworthy statements in the part of the catalogue devoted to the Biblical Department is to the effect that, to be admitted to this department, the applicant must be sufficiently advanced to enter the Junior class in a college of good standing. This requirement accounts for the fact that all of the forty-six students of the Biblical Department are college men. They come from twenty-seven different colleges and universities, and thirty-nine of the number have taken either the baccalaureate or master's degree. In addition to the regular students of the department, there are thirty four "theological candidates." These are students who are taking work in the Academic Department preparatory to entering the Biblical Department.

The faculty of the Law Department suffered a great loss near the beginning of the session in the death of Prof. McPhail Smith. His place during the remainder of the session was filled by Judge J. M. Dickinson. The faculty has lately been reorganized, and now consists of Thomas H. Malone, former chancellor of the Sixth Chancery Division of Tennessee, dean of the faculty; Horace H. Lurton, judge of the United States Circuit Court of Appeals, sixth circuit; J. M. Dickinson, former Assistant Attorney-General of the United States; Edward Baxter, emeritus professor, in charge of the Moot Court work, and Charles N. Burch, Assistant United States District Attorney, secretary.

The Department of Engineering is one of the best equipped in the South. Two large buildings are devoted to the technical work of the department. Instruction is given in civil, mining, mechanical, and electric engineering. A high standard is maintained, a five years' course of study being required for either of the degrees: Civil Engineer (C. E.), Mechanical Engineer (M. E.), or Mining Engineer (E. M.).

The Medical Department of the university was reorganized three years ago, and a new building erected at a cost of $80,000. The number of students the first year after the reorganization was 134, the second year 165, and this year 247. With a strong faculty, and with an equipment meeting the highest requirements of advanced medical education, the Medical Department of Vanderbilt University bids fair to become, before many years, the largest medical school that the South has ever known.

Those desiring to fit themselves for the profession of pharmacy will find at Vanderbilt University a department affording ample facilities for thorough preparation. An educational qualification for admission, and a longer course of study than that of any other school in the South and of most of the schools of pharmacy in the North, have prevented a large attendance, but on the other hand have secured an excellent quality of students. The course of study includes a very large amount of practical work in the laboratory; but this scientific training soon brings its own reward, as is evidenced by the rapid promotion and eminent success of a large proportion of the graduates.

The Department of Dentistry has been attended this year by 180 students, which makes it probably the largest dental school in the South. The course of study is graded, and embraces three sessions of six months each. Practical work in the laboratory and infirmary is considered a very important part of the course. The popularity of the school is doubtless due in large part to the excellent opportunity afforded for such work. The supply of patients in the infirmary is so great that some of the students are said to have inserted more than one hundred gold fillings.

Selections.

THE HOLY PASSION OF ENTHUSIASM.

The men and women who have been greatly used of God in the conflict with evil and in the extension of his kingdom have not always been the talented, the intellectual, the educated, the trained, the strong; but they have been souls aglow with Christian enthusiasm. Whatever else they may have had or not had, they did have this one thing. The Christian worker who lacks this enthusiasm will have a hard time of it. He must fail of attaining the best possible results of service.

Enthusiasm is not a rare thing among men. It is manifested wherever men toil and strive and contend in all departments of human ambition and effort. But the enthusiasm that is Christian is not so common. If we inquire for a definition of Christian enthusiasm, it is easy to find it in a thousand exemplifications in heroic lives of men and women in the service of God and humanity. Christian enthusiasm is a high and holy passion. It is divine life in motion. It is pure love on fire. It is faith inspired. It is hope triumphant. It is faith, hope and love at concert pitch, in the swell of a mighty harmony. It is knowledge driven by zeal. It is a soul at full stretch under high and holy inspiration.

Christian enthusiasm kindles, warms and burns like flame. It flashes and strikes like lightning. It pours like great showers. It rushes like mighty rivers. It moves onward resistlessly. It pierces the darkness, bridges the rivers, climbs or tunnels the mountains, shatters the barricades of hell. It presses toward the mark and reaches it.—The Evangelical.

When you laid the white flowers upon the coffin, and listened to the dull thud of earth to earth, ashes to ashes, dust to dust, and bent eagerly forward to catch a last glimpse of that which enshrined the loved one, hidden from sight, with pale lips and breaking heart you asked once more, "If a man die, shall he live again?" What proof have we, what evidences "the dead are not dead, but alive?" May not immortality be, after all, only "a beautiful dream," only "a lofty aspiration of the human heart," doomed to disappointment? Generation after generation has come and gone, but not one of the myriads who have passed into the silent land has ever been permitted to return and tell us the great secret that lies beyond the grave. But through all that deep, unbroken silence of ages men and women have never lost their faith in a future life. In every age, in every country, men and women have had some belief in a life beyond the grave.—Rev. S. G. Fielding.

The hope of a larger extension of missions in the near future chiefly rests upon the co-operation of the student class; academic life contains influences which are likely to give direction to the tastes and sympathies of later life; the predominant influences in college life and in the theological seminary is not that which would naturally direct the mind to the world-wide work of evangelization; larger opportunities for the study of missions in college and the seminary should therefore be provided.—Cuthbert Hall, D. D.

HE KNOWS.

BY MISS VIROIT CASPARI.

The sweetest thought that on me dawns,
Through all life's cruel strife,
Is this: the dear Christ understands
[illegible] life.

The friends who dearly love me now,
Misjudge the things they see,
But Christ from out my inmost heart
Unveils the mystery.

For stooping low, I know he sees
The poor attempts I make,
To shield some little one from harm,
Only for Jesus' sake.

His pitying smile falls sweet on me,
Though all my efforts fail,
For strength is his and weakness mine,
While bitter griefs assail.

He knows full well. I need not fear,
The crooked will come straight;
To scorn the wrong—to do the right,
This done, and then—to wait.

—Christian Observer.

Communications.

MR. VARDEMAN'S REPLY ANSWERED.

(Concluded.)

Bro. V, although he has baptized a great many more people than Paul, does not remember a single household baptism in all his ministry, and refers us to only one that he has heard of in modern times, and that one his "next door neighbor." As he would refuse to baptize a household where there are children, it is very probable he will never baptize a household, as this writer has done on several occasions, but never yet without baptizing children.

To further show how Bro V mixes up matters, look at this: "Mr. P. also objects to the answer given to the question, 'How many baptisms are there?' 'One Lord, one faith, one baptism.' (Eph. iv, 5.) If this does not answer the question, will he please give the Scripture that does answer it? Surely, we are not left in darkness about this command of our Savior."

It is no part of my business to help Bro. V. out of his voluntary entanglements, but I will go so far as to suggest a thought or two on this, to him, most perplexing subject. I think, my dear brother, that no one passage can answer your question, "How many baptisms are there?" But suppose you try these: Matt. iii, 11, a baptism with water; Luke iii, 16, a baptism with the Holy Ghost and fire; Mark x, 38, a baptism of suffering; 1. Cor. xii, 13, a baptism of the Spirit "into one body."

Now, in return, I would like to know how Bro. V. is going to reconcile these various baptisms to his idea of only one baptism, and that by water. St. Paul says, "By one Spirit are we all baptized into one body." John said he "indeed" baptized "with water," but that Jesus would baptize "with the Holy Ghost and with fire;" while Jesus told some of the apostles that they would be baptized "with the baptism that I am baptized with"—i. e., of suffering. I want that baptism by which I am baptized into Jesus Christ—that which is by "one spirit"—for my "one baptism," and care little for any other, except as a form in the Christian Church.

One of the strangest things in this correspondence is, that Bro. V. should base all his stress of baptism on John's baptisms. After frequently referring to John's baptism as the foundation of his own, he excoriates me for referring to a baptism which, by many years, antedates John's baptism, and was a baptism "in the cloud and in the sea." So far as I know, no one ever insisted that the baptism "unto Moses, in the cloud and in the sea," was a "real, literal Christian baptism." Still, it is quite as much "real" Christian baptism as that of John "in Elam, near to Salem;" or "in Bethabara beyond Jordan," where "John at first baptized," or "in Jordan." John's baptism was repudiated by Paul at Ephesus, who replaced it with another baptism (Acts xix, 1-5) in a more worthy name than "repentance."

To be consistent, Bro. V. must also repudiate it, for he believes in "believer's baptism," but "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him—that is, on Jesus Christ" (Acts xix, 4). John's baptism was not a "believer's baptism" in the sense that they had already believed on Jesus, but the highest grace associated with it was "repentance"—not faith, as Bro. V. insists. John gave baptism, not only to those who had believed, but as a pledge that they would accept the Messiah when he came; "that they should" (not that they did) "believe on . . . Jesus Christ."

If this non-believer's baptism of John which St. Paul ignored and displaced by a baptism "in the name of Jesus Christ" is any more a "real, literal Christian baptism" than that "unto Moses," it is strange that it should have been thus discarded by St. Paul, while the other was endorsed by him as illustrating a great truth.

Bro. V. waxes dogmatic towards the close of his defense, as the following shows: "Finally, Mr. P. says 'immersion' was never in a New Testament 'until Mr. V.'s people put it there.' The correctness of this statement I very much doubt. I will say, however, that if the Greek word for baptize had been translated, instead of transferred, to our language, that every English New Testament in the world would have had 'immerse' instead of 'baptize.' That the Greek word for 'baptize' is properly translated by the English word 'immerse,' the learned men of all creeds and nations agree, and among them such great Methodist leaders as John Wesley, Adam Clark, C. W. Bennett, George R. Crooks, and Bishop Hurst."

He expresses a doubt as to "the correctness" of my statement that immersion was never in an English New Testament till our Baptist brethren put it there. He does not deny it, nor will he attempt to do so. His declaration, "If the Greek word for baptism had been translated, instead of transferred, that every English New Testament would have had 'immerse' instead of 'baptize,'" knocks the literati of the past out of the controversy.

Prof. Richard M. Smith, in "Studies of the Greek New Testament," under the work "Baptizo," says, page 153, "Its meaning I do not know." Prof. Smith is a graduate of the University of Virginia and Leipzig, Germany; is thoroughly familiar with both classic and Hellenistic Greek, and finds so many different things expressed by "the word for baptism," that he does not know what it does mean. Prof. Smith points out that in Luke xi, 38, it is used to express the washing of hands before eating (this was done by pouring water on the hands). In Mark vii, 4, it is used to express what the revisers, as well as Westcott and Hart and Tischeudorf, translates 'sprinkle"—applied to those coming from the market. Bro. V. knows, or ought to know, that nine-tenths of the Greek lexicons, including the great standard work of Liddell and Scott, which lies before me as I write, are much less confident as to the meaning of "the Greek word used for baptism" than he seems to be. Of all the lexicons I ever saw—and I have seen several—only one of the number seemed to know as much about it as Bro. V. thinks he knows, and that from an author "sui generis." Liddell and Scott say this word means "to dip, to bathe, to soak in wine, over head and ears in debt, to overwhelm with questions, to draw water." Of six definitions, three of them refer to things done without water, or liquids of any sort, in which immersion, in the Baptist sense, is impossible. We know the Scriptures use it to express pouring water on the hands. If Bro. V. takes from the word all its meanings save that one which suits his views, he will exhibit a vast amount of the cruder element of human nature.

As to the "learned men of all creeds and nations" believing "that the Greek word for baptize is properly rendered by the word 'immerse,'" I am not in position to speak; but that "learned men" of some "creeds and nations" do not so agree, I know to be a fact. John Wesley, Adam Clark, and Bishop Hurst do not so believe. Perhaps Bro. V. thinks so because Mr. Pendleton, one of his standards, has said so before him. These great men all admit, as all sensible men must admit, that one use of the "Greek word for baptize" is "to dip;" but they do not believe that word, or "immerse" would properly translate the Greek word. It is time to stop this rot about Wesley, Clark, et al., endorsing immersion as equal to baptize. They do not.

Evidently Bro. V. endorses the rendering of "the Greek word for baptize" by the word "immerse," as found in the revision of the New Testament, gotten up and published by Bro. V.'s church some years ago. It was necessary, from their point of view, that the New Testament be changed so as to conform the gospel of the Son of God to the practice of the Baptist Church. The two were out of harmony, and it would never do to change the Baptist Church to suit the gospel; hence the gospel must be changed to suit the Baptist Church.

"In those days came John the immerser, . . . immersing," etc.; "He will immerse you in the Holy Ghost and in fire;" "By one Spirit are we all immersed into one body;" "One Lord, one faith, one immersion;" "Are ye able . . . to be immersed with the immersion that I am immersed with?" "John truly immersed with water, but ye shall be immersed with the Holy Ghost."

These are a few samples of the sort of translation Bro. V. wants, and this sort of translation he has as the product of the enterprise of his church. If my practice gets out of harmony with the gospel, I will change my practice and let the gospel stand as God gave it.

Respectfully, J. A. PARKER.

A SUMMATION OF CHURCH HISTORY FOR THE CLASS OF THE FOURTH YEAR.

The history of the Christian Church since the advent of Christ is the history of the world. In fact, there are no great movements recorded among the enlightened nations of Europe that were not inseparably connected with Christianity. All were either for or against the church; else were great civic and ecclesiastic problems and questions within her pale, agitating her citizenship, and demanding solution. So, if one makes any pretensions at all to liberal education or wishes to adorn any profession, a casual knowledge of this branch of learning is indispensable. A churchman, above all others, should have this knowledge. Our leaders are wise in placing church history in the category of studies given our young ministers. I give here a brief resume of some of the important events for the guidance and assistance of those interested in pursuing this study. By a careful study of the order of events as herein arranged, one may get a systematized view of the subject that is invaluable.

Church history naturally divides itself into four great periods.

Period 1—From the advent of Christ (B. C. 4, A. D. 1) to the conversion of Constantine, A. D. 312.

Briefly, we may subdivide this period of nearly three hundred years into three minor periods: (1) The ministry of Christ, (2) of the apostles, (3) of the fathers. The first sub-period is treated in the New Testament, especially in the four Gospels and Acts of the Apostles. Canon Farrar's "Life of Christ" is a good book to read in connection with the events recorded during the first century of the Christian era. I think a good plan is to fix the time in the memory, and then replenish the mind with the chief events of the epoch by a kind of hedging process.

Period 2—From the conversion of Constantine to the crowning of Charlemagne, Emperor of the Romans, A. D. 800.

The chief events of this half millennium were: (1) The rise of Arianism, the fierce antagonisms that rent the church until the Trinitarian doctrine was established by the Council of Nice, A. D. 312, and gradually, but not without bitter protests, adopted by the entire church. (2) The nominal conversion of the peoples of Europe to the Christian faith. The fall of the Western Empire in Italy during the fifth century almost dissolved the civil power, and hordes of ruthless barbarians devastated the fair domain of the church, but she was equal to the crisis, and was ultimately enabled to convert the barbarous nations to the Christian faith. The glory of this final subjugation belongs to Charlemagne and his wise ecclesiastical counselors. (3) The rise of Mahommedanism, A. D. 611, and the rapid spread of this false religion until it threatened finally the subversion of Christianity. (4) The conferring of temporal power upon the Pope by Pepin, A. D. 756, and more fully confirmed by Charlemagne in 774. (5) This period closes with the separation between the Eastern and Western Churches. (6) In 780 the worship of images was first introduced into the church.

Period 3—From the crowning of Charlemagne to the Reformation, 1517.

(1) During the early part of this third period the church was sorely trampled down by the Mahommedans. This was the time of the Crusades, and the fierce struggle of the two great cults for world domination, centering at Jerusalem about the Savior's sepulchre, engaged the minds and energies of the then civilized world. (2) During this, the darkest period of the church's history, men were greater slaves to civil and ecclesiastical power, perhaps, than ever before or since. It was the age of romance, chivalry, superstition, ignorance, and fear. The dawn broke at its close. During the fourteenth century the Papacy was declining, during the fifteenth it was engaged in putting down evidently imminent revolt by cruel persecution, and in the sixteenth the crisis of its fate came.

Period 4—From the Reformation to the present time.

(1) The first two centuries of this era were devoted to the establishment of Protestantism in Germany, France, Switzerland, the Netherlands, and Great Britain. Only in France did it fail to secure a permanent and lasting hold. Protestantism, after undergoing many bitter persecutions, culminating in the frightful massacre of St. Bartholomew's day, was driven from this fair land. During the eighteenth century a period of comparative inaction obtained in the churches, until rudely awakened by the French Revolution (1789). Since that time there has been a most decided reaction against the skepticism and irreligion of those unhappy times, and all the churches have moved forward on broader lines of philanthropic and missionary plans and purposes.

S. J. DAVIES.

AN ENDOWED COLLEGE FOR THE GIRLS OF MISSISSIPPI.

MR. EDITOR: The subject of better facilities for the higher education of the girls of Mississippi, under the management of our church, is justly claiming the attention of both Conferences. As was expressed by Bro. T. W. Lewis in writing on this subject some time ago, "The day for doing something for our female colleges has fully come." New conditions are making new demands, and if the Church hopes to share with the State in the education of her daughters, it must meet and supply the demands.

Mississippi stands in the very front in her provisions for the high collegiate training of her girls. The establishment of the I. I. and C., with its curriculum only slightly inferior to that of the university, together with co-education in the university, makes it imperative upon the church to provide better facilities than at present afforded. There should be no unfriendly rivalry whatever between the Church and State in education, but rather a spirit of mutual emulation; but so long as the church female educational forces of the State are so scattered, we can not hope to maintain a successful competition. Hence it appears to my mind that the first step for the church to take in this matter would be to concentrate the forces of both Conferences, and instead of trying to support three or four colleges with short curriculums and no endowment fund, centralize them into one, and thus we will be able to give our girls advantages equal to those afforded our boys.

The property belonging to the female colleges of our church in this State, as now located, is worth near, or quite, $100,000, out of which might be realized an amount sufficient to furnish a building in every modern and adequate style, with a large surplus left as an endowment fund. Then put the enterprise into the hands of some Morrison of the State, and ere long not only Methodism, but the entire people, would feel a deep pride in a girl's college that would meet the demands of the highest mental, moral, and Christian culture. LAYMAN.

Kosciusko, Miss., April 23, 1898.

ATTENTION, MISSISSIPPI LEAGUERS!

At our State League Conference, held at Meridian, April 14-17, twelve hundred dollars was pledged by the Leagues of the State for the year '98-'99, one-half of which goes to our Water Valley Orphans' Home, and the other half to the support of a missionary. Shares of ten dollars each were taken to the amount of six hundred dollars by the Leagues represented at the Conference, and I'm very sure the other Leagues of the State will respond promptly to the call. League presidents throughout the State are requested to present the matter to their Leagues at once, and report to me the number of shares taken by them. Let us attend to this matter, and see that Mississippi does not fall behind. Some of the States are supporting three missionaries. All funds collected for this purpose must be forwarded to me. I trust the entire amount will be forthcoming within the next few months. East End League, at Meridian, of which Miss Minnie Buntyn is president, has already paid one share, which fact entitles said League to be called the "Banner League" of the State. Now, what League will respond next? The district League secretaries of the State for last year are requested to give prompt attention to my communications to them, as it is imperative that I have the desired information as soon as possible.

MISS VIC THOMPSON,
Cor. Sec. and Treas. of State Epworth League.

"THE MOST RELIGIOUS," "THE BEST ALL-ROUND COLLEGE IN THE GULF STATES."

These expressions in the advertisement of President Beeson, of East Mississippi Female College, stand in need of explanation. It is an injustice to the people, if they believe it. It is an injustice to all other institutions for female education, whether it is believed or not.

I am fully aware that it appears badly for me to write this article. I am aware that there are some who will take it as an attack upon a Methodist institution. To all such I make the plain, simple statement that these expressions of President Beeson are an attack upon the Christian integrity of every female college in the Gulf States. What he says is either true, or not true, and so far as my personal knowledge of East Mississippi Female College goes, comparing it with four other institutions personally known to me, it is neither "the most religious" nor "the best all-round college in the Gulf States." If President Beeson has any facts or figures to prove his naked assertions, let him produce them. I, in common with the presidents of at least four other colleges, deny:

1. That East Mississippi Female College offers any opportunity for religious advancement, or does anything which tends to make her pupils superior, religiously, to the pupils of any other institution.

2. That the claim of a "high curriculum" is unfounded in fact. There are other institutions doing more work and with better equipments.

3. That at East Mississippi Female College there are to be found the best musical advantages in the Gulf States.

4. That it is the cheapest institution, considering the advantages. There are institutions granting diplomas who have no higher course than East Mississippi Female College, but they are cheaper.

Of course, this last denial is based on the printed rates of President Beeson, and on his assurance that he does not cut his rates.

Whitworth College is open to President Beeson and any other interested party. We invite criticism of our buildings, our grounds, our furnishings, our course of study, and class-room work. We are not perfect, but we are pressing towards the mark.

JOHN W. CHAMBERS,
Pres. Whitworth College.

CHURCH VS. STATE SCHOOL.

MR. EDITOR: I have been reading with no little interest what Bros. Featherstun, Malone and Lewis have been writing about our church schools. To all they have suggested I say "Amen!" if it can be done. But these brethren are going to find it a long and hard pull to get our people to give money to endow our church schools, so long as they are taxed, not only to build and furnish the houses for State schools, but to pay the tuition of those who prefer to send there. This unrighteous taxation will close every church school in the State which is not well endowed, and it will cripple them.

With no axe to grind, as I will soon be out of college work forever, I must say that it is unjust for the Christian people of Mississippi to be taxed to pay the tuition of those who prefer the State school in which to give their children the higher education. I have no war to make on our State schools, except in self-defense, as a man would fight to save his own life, and this we have got to do, or die. This unfair taxation must stop, or it is only a question of time when the church schools of Mississippi must close forever. Are we prepared for this?

Why should the Methodists, Baptists, Presbyterians, Roman Catholics and Episcopalians, who all have church schools in the State and own nine-tenths of the property, be required, after furnishing nine-tenths of the material necessary for these State schools, to pay nine-tenths of the tuition of those who prefer to send their children to the State school? This is just what we are doing now, and we warn the advocates of the State school that they had better be satisfied, with a reasonable portion, or they may lose all. The muttering thunders of dissatisfaction with this oppression is to be heard in the distance, and it is only necessary for the friends of church schools to unite their forces to sweep everything before them.

Let us have both. This we can have if those who prefer the State school will pay their tuition. We are willing to give them the free use of these well-furnished buildings, and build our own houses, if they will only pay their own tuition; and how any reasonable man could ask more of nine tenths of the people, is beyond my comprehension. Of the advantages of church schools, I shall have somewhat to say at the proper time. J. W. HONNOLL.

Holly Springs, Miss., April 20, 1898.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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La. Conf.....Mrs. Jno. S. Young...Shreveport.

W. F. M. S., MISSISSIPPI CONFERENCE.

TREASURER'S REPORT FROM MARCH, 1897, TO MARCH, 1898.

JACKSON DISTRICT.

Belhaven	$ 2 75
Canton	9 83
Camden Juveniles	2 00
Capitol Street, Jackson	135 70
First Church, Jackson	107 10
Flora	20 00
Livingston	30 55
Millsaps	8 75
Madison Station	5 00
Terry	16 85
Terry Juveniles	2 40
Yazoo City	5 85
	$ 366 78

MERIDIAN DISTRICT.

Central Church, Meridian	$119 35
Central Young People	3 55
Central Juveniles	15 60
Daleville	7 00
East End, Meridian	19 25
Oak Grove	1 10
Paulding	8 80
Paulding Juveniles	35
Pulliam	17 75
South Side, Meridian	13 20
West End, Meridian	12 65
West End Young People	10 05
West End Juveniles	4 65
	$ 263 30

BROOKHAVEN DISTRICT.

Bahala	$ 31 90
Bellesda	14 40
Brookhaven	33 75
Brookhaven Little Workers	56 15
Crystal Springs	49 85
Crystal Springs Juveniles	3 70
Pleasant Valley	12 00
Wesson	51 50
	$ 253 25

VICKSBURG DISTRICT.

Bolton	$ 16 50
Burtonton	14 95
Edwards	17 00
Mayersville	33 85
Port Gibson	40 30
Port Gibson College	12 05
Rodney	4 20
Rolling Fork	12 50
Wesley Chapel	12 00
Vicksburg	38 15
	$ 201 60

ENTERPRISE DISTRICT.

Enterprise	$ 57 50
Enterprise Juveniles	14 90
Shubuta	49 80
Vosburg	15 40
Waynesboro	30 35
Winifred	8 51
	$ 176 35

NATCHEZ DISTRICT.

Jefferson Street, Natchez	$ 60 00
Meadville	3 10
McNair	4 55
McKendree Gleaners, Natchez	3 70
Nebo	15 34
Parlow	2 70
Trueheart Torch-bearers, Natchez	18 23
Woodville	10 00
Wesley Chapel	7 35
	$ 124 97

SEASHORE DISTRICT.

Bay St. Louis	$ 25 62
Moss Point	14 05
Mrs. E. Lou Whyte	1 00
	$ 40 67

BRANDON DISTRICT.

Hillsboro	$ 74
Montrose	17 65
	$ 18 39
Total	$1,445 90

MARY ANDREWS, Treas.

A bed of freshly turned earth, if allowed to lie undisturbed, will show itself to be full of seeds we knew not of. So our life on earth is full of germs—the beginnings of all the trees of paradise, or of all the poison vines and upas trees on the banks of the river of eternal death.—Rev. J. S. Wrightnour.

Nothing is done beautifully, which is done in rivalship; nor nobly which is done in pride.—Ruskin.

Murat Halstead's Great War Book.

The great War Correspondent's masterpiece.

"Our Country in War."

AND RELATIONS WITH ALL NATIONS.

All about the armies, navies and coast defenses of the U. S., Spain and all nations. All about Cuba, Spain, Maine Disaster. Over 500 pages. Magnificently Illustrated.

Agents Wanted Quick.

One agent sold 89 in one day; others are making $20 per day. Most liberal terms guaranteed, 20 days credit, price low, freight paid. Handsome outfit free.

Send 9 two-cent stamps to pay postage.

EDITORIAL ASSOCIATION, 324 Dearborn St., CHICAGO.

MISSISSIPPI CONFERENCE OF SUNDAY-SCHOOL WORKERS.

The first Conference of Sunday-school workers of the Mississippi Annual Conference of the M. E. Church, South, was held in the lecture-room of Central Church, April 12-14. The Conference had been called by order of the Sunday-school Board. In the absence of Rev. J. W. Brown, president of the Board, Rev. H. G. Hawkins, secretary, was master of ceremonies.

The Conference was called to order by Rev. Dr. C. G. Andrews, presiding elder of the Meridian district. Miss Annie Cassell, of Canton, was elected temporary secretary. Dr. Andrews gave us a short, but very impressive discourse on "What We Ought to Do at This Convention."

A very cordial address of welcome was delivered by Miss Sallie Smylie in behalf, not only of Methodism, but also of the 20,000 inhabitants of Meridian. Owing to the non-arrival of Mrs. A. F. Watkins, the response was made by the Rev. J. T. Nicholson.

Committees were appointed to draft a constitution and to nominate permanent officers.

A well-prepared paper on "The Intellectual Qualifications of a Teacher" was read by Rev. R. H. Barr, and this was followed by an interesting paper on "What Methods the Sunday-school Might Adopt from the Day-school Systems," by Prof. J. C. Fant, principle of the Meridian Graded Schools.

Announcements were made, the long-meter Doxology sung, and the Conference was adjourned to the next morning with the benediction by Rev. John A. B. Jones.

Wednesday morning the Conference was again called to order by Dr. C. G. Andrews. The devotional exercises were led by Rev. J. A. Randolph, of the North Mississippi Conference.

The Committee on Constitution, through Rev. H. G. Hawkins, chairman, reported, and after a slight amendment was unanimously adopted. The Committee on Nominations reported as follows: For president, Rev. F. M. Keen; for secretary, Miss Annie Cassell; for first vice-president, the president of the Conference Sunday-school Board; for vice-president of the Jackson district, W. G. Barnes, of Brandon; for Vicksburg district, Rev. J. G. Galloway, of Edwards; for Natchez district, Rev. J. F. Abney, of Natchez; for Brookhaven district, Rev. Jno. A. Moore, of Bogue Chitto; for Forest district, W. M. Thornton, of Lake; for Meridian district, J. Heard Ledyard, of Meridian; for Seashore district, H. S. Gunn, of Ellisville. The report was adopted without dissent, but Miss Cassell declined to accept the office of secretary, and Miss Annie Mellen, of Canton, was elected to fill the vacancy.

H. S. Harmon, superintendent of the West End Sunday-school, read a suggestive paper on "The Advantages of the Loyal Sunday-school Army Plan," which provoked some inquiries and discussion.

A paper on "The Work of the Sunday-school Board," well written and concise, was read by Rev. F. M. Keen. This was followed by some remarks by Rev. J. A. Randolph explanatory of the work of the Sunday-school Board of the North Mississippi Conference.

A paper prepared by R. M. Cameron, superintendent of the DeSoto Sunday-school, on "Children's Day Last Year and This Year," was read by Rev. H. G. Hawkins. This paper elicited hearty commendation.

"The Importance of the District Sunday-school Conference" was admirably presented by Rev. G. S. Harmon, of Lauderdale.

A "Question-Box" was established and announcements made for afternoon session. Then followed an address by Rev. T. L. Mellen on "The Influence of the Sunday-school on the Home, the Church, and the World."

After benediction by Rev. Geo. H. Galloway, a recess was taken till 3 o'clock P. M.

The Conference was called to order by the new president, and the devotional service was conducted by Jno. Watts, superintendent of East End Sunday-school.

"How to Make the Sunday-school Attractive" was the subject of a thoughtful and attractive discourse by Rev. J. T. Nicholson, of Shubuta. After this came a carefully prepared and very suggestive paper on "Habits of Lesson Study at Odd Moments, and How Formed," written by Miss Lula Hawkins, was impressively read by Miss Mary Hawkins, of Hattiesburg. Mrs. A. F. Watkins, of Vicksburg, read an excellent paper on "How the Art of Talking to Children May Be Cultivated." This was followed by a twenty-minutes' practical demonstration of "How to Conduct a Teachers' Meeting," by L. P. Brown, of Meridian, using Mark xvi, 1-8, as the lesson, and "The Resurrection of Our Lord" as the subject.

R. H. Barr, C. M. Crossley and W. D. Hawkins were appointed to prepare a roll of the Conference.

The papers read by Miss Mary Hawkins and by Mrs. A. F. Watkins were requested to be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

A memorial to the General Conference, offered by Dr. Featherstun, was unanimously adopted. It asks that paragraph 211 of the Book of Discipline be amended by substituting the word "Conference" for "Convention," and other changes in the wording.

Rev. J. T. Nicholson pronounced the benediction, and a recess was taken till 7:30 P. M.

Wednesday night the Conference was duly called to order. Devotions were led by Rev. J. T. Abney, of Natchez.

"How to Get the Pupils to Study the Lesson" was answered in ten-minute talks by Hon. S. B. Watts and Geo. W. Monroe, of Meridian. "How to Get All the Children to Sing" was a paper well written and well read by P. A. Lindrose, of Wesson, who confessed that he had never succeeded in his efforts in that direction.

After Hymn No. 5 of the "Young People's Hymnal" had been sung, a large congregation had the pleasure of listening to an elaborate address by Dr. H. M. DuBose, of Jackson, whose subject was, "Jesus, the Model Teacher."

Dr. Featherstun pronounced the benediction.

Thursday morning, April 14, the devotional exercises were conducted by Rev. J. T. Horsey, of the North Mississippi Conference.

Certain resolutions, offered by Rev. H. G. Hawkins, were adopted and ordered referred to the Conference Sunday-school Board for further action.

"The System of the Jewish Sabbath-school in Meridian" was presented at some length by Rabbi Willner. "What We Can Do to Improve the Country Sunday-schools" was earnestly presented by Rev. J. C. Ellis, of Middleton.

A black-board exercise by W. H. Hawkins, of South Side, showed careful preparation.

In the absence of Rev. Dr. Murrah, of Jackson, President Beeson, of E. M. F. College, was called on to explain the work of "The Home Department," and did so in his usual clear and succinct manner. This called forth some interest and discussion.

The usual resolution of thanks was presented and adopted by a rising vote. The selection of a place for the meeting next year was left to the Executive Committee. The president was elected our fraternal delegate to the State Interdenominational Sunday-school Association, to meet in Oxford, May 3-5.

The "Question-Box" was opened and questions answered by different members of the Conference.

The secretary was instructed to report proceedings to the ADVOCATE.

The Committee on Enrollment reported a very gratifying attendance from many parts of our Conference. It is hoped that a full attendance will be had next year. The Discipline requires the holding of such a Conference yearly, and every Sunday-school ought to be well represented.

FROM THE WORK.

J. L. Moore: "The first Quarterly Conference of the Gansville charge, Arcadia district, Louisiana Conference, was held at Siloam Church, April 9 and 10; Rev. H. T. Crews, P. E., in the chair. A goodly number of the official members were on hand. This is Rev. J. H. Brown's fourth year on this charge, and from his report it bids fair to be the most fruitful year of all. He reported a Sabbath-school organized at each of his appointments, and I don't think there was a Sabbath-school on the charge when he came here three years ago. Bro. Crews gave us one of the finest sermons. I pray that God may give Bro. Crews long and fruitful years in His vineyard. On Sunday morning, by eleven o'clock, the church could not hold the people. Bro. Crews preached a most thrilling sermon. The drouth has come and gone, but it has shown the true Christian character in every grade of life."

Rev. R. M. Blocker, Jeanerette, La., April 23, 1898: "We have just closed a revival meeting of great success and power. The church was much revived, and about twenty conversions and reclamations. We have eight applicants for membership, and others to follow. The conversions were of the clearest type. They would stand up in the congregation and testify to their conversion with bright faces that indicated a heart full of joy. We were assisted from time to time by Bros. H. O. White, W. W. Drake, A. S. J. Neill, J. G. Sloane, and Sister Rogers. All these faithful helpers did good work, for which we are thankful."

Rev. R. A. Davis, P. C.: "My work is still advancing. Our second Quarterly Conference, which convened on March 26 and 27 (at Waterproof), was a success. The presiding elder came on Tuesday, March 22, and preached every night during the week. His sermons were strong and impressive, the congregations increasing until on Sunday morning, the twenty-seventh, there was a crowded house and the presiding elder seemed at his best in preaching. The Lord's Supper was administered to a large number of deeply impressed communicants. It was a blessed time. On Easter Sunday the happy children acquitted themselves splendidly. The church was handsomely decorated with lovely flowers, the chancel beautifully arranged, with the grey moss and variety of roses and flowers interspersed, overhead and back of the pulpit were the words in large green letters, 'The Lord Is Risen.' I, of course, preached on the resurrection to quite a large and attentive audience. My congregations are increasing at every appointment, which are Waterproof, St. Joseph, Wesley, and L'Argent. On March 27 the presiding elder reorganized the Epworth League with 16 members. We now have over thirty. Pray for us, that the work may continue to improve."

A REVIVAL IN PICKENS, MISS.

Rev. J. C. Lowe, pastor of our church at Pickens, North Mississippi Conference, closed a meeting of great power last week. He called me to his assistance. We continued eleven days. The Lord poured his Spirit upon all the people, and great good was accomplished. There were but few in the town that did not belong to some denomination; hence we only had but eighteen to join the Methodist Church. The greater part of the work was done in the church. It has never been my pleasure to help a better, a more intelligent and painstaking pastor than Bro. Lowe, and Sister Lowe, his consecrated wife, is indeed his helpmeet in the work of the church. Their people love them. It would be difficult to find language to express my love for the people of the beautiful little town of Pickens. God bless them all! is my prayer. W. D. BASS.

Corinth, Miss.

HELPFULNESS.

The Scriptures teach that we should not live for ourselves alone, but for others' good as well. A selfish life is a false and sinful one. Christ, who exhibited manhood in its best estate, has left us an example of helpfulness which we should earnestly strive to imitate. He said of himself that he came not to be ministered unto, but to minister and to give his life in service to others.

If we would be like him, we must strive to make other lives useful and happy. This is not only our duty, but becomes our happy privilege. And remember that we can succeed in this good work far better than Satan would have us believe. He would call us off by suggesting our unfitness and the uselessness of any attempt, on our part, to benefit others. Christ has promised to be with us and bless our efforts. With his help we can not fail.

Would we be happy? Then we must learn that real happiness is to be found only through helpfulness. Any search for it elsewhere or by other means will surely end in bitter disappointment. Do we want sunshine and peace to come into our own lives? Then "every morning let us build a booth to shelter some one from life's fierce heat. Every noon let us dig some life spring for thirsty lips. Every night let us be food for the hungry and shelter for the cold and naked."—North Carolina Christian Advocate.

There is always hope for the young man or young woman who has an affinity for the light; an upward aspiration like some trees which have such an innate longing for the sunlight, that they crowd past everything which impedes their progress, bending in their course around trees or any other obstruction, reaching up and up and up, until they get above the surrounding forest and bathe their proud heads in the bright free air and sunlight.—Success.

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THURSDAY, MAY 5, 1898.

Doubt not but that in the worlds above,
There must be other offices of love;
What other tasks and ministries there are,
Since it is promised that His servants there
Shall serve Him still.
—Archbishop Trench.

Who shall set limits to the power of the human will?

The miser has an abundance of treasure until he gets in his coffin.

There is no man perfect except the one whose image you see when you look in a mirror.

We trust as we love and where we love. If we love Christ much, surely we shall trust him much.—T. Brooks

Service to our fellow-men should be made not a substitute for piety, but an expression of it.—Josiah Strong.

The man "who knows it all," knows much that isn't so. Men are finding this out.—Southern Christian Advocate.

A man may walk with a very high head, while his soul crawls unobserved in the dust at his feet.—Baltimore Advocate.

In order to achieve the highest success, a man must love his calling; but it should not be forgotten that he may learn to do this.

A world without a Sabbath would be like a man without a smile, like a Summer without flowers, and like a household without a garden.—Beecher.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—Macdonald.

Men imagine that they communicate their virtue or vice only by overt actions, and do not see that virtue or vice emits a breath every moment.—R. W. Emerson.

Where God becomes a donor, man becomes a debtor. The debt of sin is mercifully discharged for him, that the debt of service might be willingly discharged by him.—Thomas Secker.

When you feel like barking because the world don't roll as you think it ought, ask yourself if you ever saw the moon quit shining because some silly canine spent a large share of his time in barking at it.

Nothing is so completely beyond the power of death as a noble love. Parting can shatter only its outward shell. Under that strange touch, love in its inmost recesses kindles and glows with a divine fire.—George S. Merriam.

The present time—youngest born of eternity, child and heir of the past times with their good and evil, and parent of all the future—is ever a "new era" to the thinking man. To know it, and what it bids us do, is ever the sum of knowledge for all of us.—Thomas Carlyle.

THE SECRET OF MAKING THE GOSPEL EFFECTIVE.

The pessimistic view is entertained by some Christians that the gospel is not as effective as it once was, and hence that other agencies are of equal importance with it for the elevation of mankind and the eradication of the many evils now existent. That the gospel has lost its power to transform the lives of men and to accomplish the renovation of society we do not believe. Many of the greatest triumphs of the cross have occurred within the present century, and never before in all its history has Christianity been so influential or so extensive in its sway. Ours is the only religion that is making new conquests, that has survived change after change of civilization and government. Christianity has made more conquests during the last hundred years than in all the 1800 years before. This being the case, it is the height of folly to prate about a general decline of the power of the gospel.

It is true, however, that in some sections and in certain classes of society the preaching of the gospel seems barren of results and of power to arrest the attention of men. There is much of religious effort that accomplishes very little in comparison with what the agencies employed would naturally lead us to expect. A considerable number of professing Christians, it appears, have drifted into a lamentable skepticism as to the prime necessity and marvelous potency of the gospel. Hence while they believe it ought to be disseminated, they regard it as only one—and, perhaps, a comparatively unimportant one—of a large number of beneficent agencies for the moral uplifting of mankind. Some of the higher critics and certain scientists of the Herbert Spencer type attach little importance to the preaching of the gospel, which, though foolishness to some, is the God ordained means of purifying a fallen race.

Rev. Dr. W. Robertson Nicoll, of London, the brilliant editor of the British Weekly, in a recent address before a notable gathering of Methodists in the great English metropolis, spoke the following pertinent words anent the tendency just mentioned:

"Some are of opinion that in certain stages of culture the direct preaching of the gospel is useless. There are missionaries to the heathen, for example, who devote themselves to teaching and to the work of civilization for whom the preaching of the evangel is in the meantime a secondary occupation, if indeed it is an occupation at all. There are settlements under the auspices of evangelical churches where the evening of the Lord's day is systematically devoted to lectures on secular subjects, lectures delivered often by persons who reject Christianity. It is said in explanation of this that people will come more readily to hear addresses, say, about Robert Browning than to hear about Jesus Christ. The gospel in the meantime is a failure."

Whenever Christians, and especially ministers, lose confidence in the supreme mission of the religion of Christ, their efforts are sure to be shorn of power and efficiency. If the gospel has really lost its power anywhere, it is because Christian workers have come to trust overmuch in church machinery, human ability and worldly wisdom. We heartily agree with the noted preacher who recently said, "The drunkard who has been permanently reformed without the power of the gospel is a rare bird." Nor will any better success attend other attempts to dethrone vice and build up sound character without the aid of divine grace.

Many, it seems, are expecting far more beneficial results from the dissemination of culture, legislative reforms, improved environment, and the more equal distribution of wealth than from Christianity. This is an egregious error. From the beginning until now Christianity has proved itself to be the most potent agency for the uplifting of mankind. Remarkable indeed is the testimony of Samuel Marsden, the pioneer missionary to New Zealand, who early in his career said, "Civilization must work in preparation for conversion." After twenty years he reached the startling conclusion that civilization is not necessary before Christianity, but that it invariably follows Christianity rather than conversely.

While we would not discount in the least the importance and value of scholarship, of education, of moral and legislative reform, of improved environment, etc., we must not forget that the chief duty of the church is to bring men to know and love God. Wisdom, eloquence, genius, tact, energy and other human gifts and attainments have their place, and a very important place in the propagation of the gospel, but of themselves they avail little. Human means and forces must be supplemented by divine power, else the preaching of the Word will be a vain and meaningless thing. "Not by might, nor by power, but by my Spirit, saith the Lord." Dr. Nicoll, in the remarkable address quoted from above, strongly emphasized this point. Said he: "Let me recall the cardinal and mighty difference between addresses and sermons, between essays on literary and social themes, and the preaching of the gospel of Christ. It is not so much that one subject is nobler than all others, as one Name is above every name. There is no power in the Christian gospel, however fully and correctly declared, to change the heart. The difference is this: that when we preach the gospel we may, if we will, have bestowed upon us the power of the Holy Ghost. The Christian pulpit is no solitude if the Holy Ghost be there. When we receive of the things of Christ and declare them, he is near us and he works with us. Then it is, and only then, that the centre of the life of man is broken into; then it is, and then only, that the heart is supernaturally changed. In a certain sense we may be doing Christian work when we communicate useful information, when we help people to spend their evenings pleasantly in listening to interesting speeches. But the supreme and characteristic work of the Christian ministry is never done without the direct co operation of the Holy Ghost, who has but one theme—he takes of the things of Christ."

It is hardly possible for us to realize too deeply that the regeneration of the individual and of society is to be accomplished by the agency of the Spirit in connection with the Word.

Let us not, however, make the mistake that some do of decrying learning, eloquence, organized effort, tact, etc., under the supposition that the Spirit is as ready to bless stupidity and sloth as he is the opposite qualities. We have no warrant for believing that God puts a premium upon either ignorance or indolence. Foolish indeed are they who imagine that reliance upon the Spirit will atone for all short-comings and deficiencies in Christian work.

Some also who loudly emphasize the necessity of depending upon the aid of the Holy Spirit, make little or no allowance for diversities of gifts. To hear them talk one would think that every preacher ought to be as successful as a Moody or a Spurgeon. When results are small and discouraging, they raise the oft-times unwarrantable charge that the Holy Spirit has not been duly sought and honored. Large success is not always a possibility. Even our Savior could do no marvelous works in some places because of the prevalent infidelity of the people, and the same condition oftentimes prevails at the present day. Now, as in his day, human free agency counts for something. Moreover, it should be remembered that God expects fruit only according to ability and opportunity. He does not expect two talents to accomplish as much as ten.

Another essential element in the proclamation of the truth is sympathy on the part of the messenger. The gospel to be most effective must be preached by men who are in touch with the masses—who mingle with them, and know their needs. Where such is not the case, the Word will fail of its proper effect, even though the aid of the Spirit be earnestly invoked.

Having, then, supreme confidence in the truth of his message, in the grandeur and success of his mission, and in the adaptation of the gospel to the wants and woes of men, the preacher of truth should exhibit a zeal, faith and singleness of purpose that no temptations can divert and no difficulties can discourage. Everywhere let the cry be heard: Christ alone is the hope of a lost and despairing world.

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PAST-TENSE REFORMERS.

It is a curious fact that after a revolution has been effected, however violent and bitter may have been the conflict through which it was accomplished, everybody approves it, and points back to it as one of the great achievements of the race. The overthrow of feudalism, the Lutheran reformation, the downfall of slavery—we all glory in those things now. We are proud of the human race that it has ever had men in the crises of history brave enough and noble enough to face the wrongs which had become intrenched in law, and institutions, supported by popular sentiment and protected by temporal power.

It is so easy and delightful and safe to be heroic in the past! It is so inspiring to be reformers and take high part in the great achievements of the world—by reading books! It is no hard task to be martyrs, so long as martyrdom is kept in the past tense. Hail to Savonarola! hail to Wyclif! hail to Knox and Cromwell, to Garrison and Phillips! Yes, we are all of us with the reformers of the past. We lay the flattering unction to our souls that if we had lived in their day, we would have taken our places by their sides in the battles which they fought and in the martyrdoms which they suffered. Perhaps we would, but—perhaps not. What are we doing with regard to the reformations of the present day? How do we feel when we see some man trying to pull down the sin-reeking fabrics of present iniquities about our ears? On which side do we now stand with reference to the men against whom is directed the same old hiss of hate that was heard about the cross of Christ? Can we be heroic in the present tense as well as in the past? Do we exult in the prospect of the cross as a personal contingency in the near future, as we do when we view it at the safe distance of many centuries, and as the instrument upon which other men were crucified? It is much to be feared that if Jesus should suddenly come among us, he might say to some of us as he said to the Jews of his day: "Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."—Central Advocate.

WHEN?

If we would be tactful, we must be timely. The man who "sizes up" the entire situation—his friend's state of mind, his own state of temper and willingness to be fair, the place and the surroundings—and then, seizing a time when all these things are in best accord, offers criticism or advice, or even rebuke, in carefully preconsidered words, is said to have "tact;" and what he says on such an occasion is likely to have the effect that he would wish it to have. He has tact, for he has studied to put himself considerately into touch with everything that bears upon the case in hand—most of all with his friend's feelings at the time. A word of criticism or advice uttered by me to-day may only serve to ruffle still more my friend's feelings, already ruffled over another matter; to-morrow that same word may accomplish all that I could wish, and at no cost of disturbed feelings or strained relations between us. If this time is not the best time for me to act, in view of all the circumstances with which I am familiar, or ought to be, then it is wrong for me to do now what may be right at some later time. "When?" is not a less important question than "What?" in determining our duty.—Sunday-School Times.

CRITICISM.

Why are we so sensitive about criticism? Can it be that we count ourselves perfect? Or is it that we love our imperfections? If not, let us welcome the kindly words that show us our faults, or even the unkindly words, for all the more effectually, perhaps, will they pierce the armor of proud reserve with which we unwisely surround ourselves. We never shall be better until we are ready to treat our critics more cordially. The chief usefulness of friends is neutralized by our stupid refusal to let them even suggest that we have fallen into some objectionable ways. When they venture on this piece of helpfulness we make it so uncomfortable for them that they are very shy of repeating the effort. It is the certain mark of a fool to hate correction and wrap oneself up in an obtuse and obstinate ignorance. The true man wants to know the truth about himself even if it hurts, for then and thus he will take steps to become more of a man.—Zion's Herald.

SADLY TRUE.

The Washington Post, a leading secular paper, records a fact with which too many of our pastors are sadly familiar, and which ought to be quickly remedied. It says: "If there is one thing in which churches, as a rule, need to be more careful, it is in this matter of pastors' salaries. With an indifference and an insensibility which we can not understand, many churches seem to think that a contract between themselves and their ministers is no contract at all. They promise him a definite salary, and then pay him whatever is convenient. The gas man, the coal man, and even the sexton, must be paid, but the debt owing to the minister is looked upon as altogether righteous and proper."—Religious Telescope.

That Religious Telescope sees and brings to the view of common people a great many good things, and it does a great work in that way. But it does seem that the truth in the above paragraph ought to be seen with the natural eye without the aid of a telescope, religious or other, or without the aid of a Post, Washington, Uncle Sam's, or other. Is not honesty the same thing everywhere, and in every relation where intelligent man is concerned? Can not the natural eye see that whatever is honest for one man is equally honest for a body of men? Perhaps it would take a telescope or microscope to discover that it was dishonest for a preacher not to pay his debts, and yet quite honest and reputable for a congregation not to pay the preacher. The truth there is so far off or so exceedingly small that no natural eye can ever see it. Nevertheless, it is just as dishonest for a congregation not to pay their preacher as it is for one of them not to pay his merchant.—Wesleyan Advocate.

CATCH THEM.

A friend of mine visited a trout stream last Summer. In reporting his experiences, he said that hundreds of trout saw him, were disturbed by him, and were very conscious of his presence, but not one of them was caught. Sabbath-school classes may be conscious of a teacher's presence and be impressed; but he is not accomplishing the real work of a teacher unless some of the members of the class are converted. The true fisherman must do more than entertain the fish; he must catch them.—C. R. Stouffer, in the Standard.

THE CURFEW DECREASES CRIME.

The curfew tolls the knell of passing hoodlumism. Over three hundred towns and cities, chiefly in the Middle West, have passed the curfew ordinance, requiring children under fifteen, without leave of absence, to be at home by eight o'clock in Winter and nine o'clock in Summer. This restoration of an old-time custom has diminished youthful arrests 75 per cent. in some cities, and fully 50 per cent. in others.—Christian Register.

If one would realize how thoroughly the Bible permeates our modern thought, one should undertake to speak without making use of a scriptural fact, figure or sentiment. It may seem an easy thing to do, but there is probably not an American-born citizen who could keep his tongue going five minutes without invading the Bible at some point, though he may never have read a single chapter of it.—Bible Reader.

The Publishing House at Nashville has increased its capital $185,000 since the last General Conference. Its present value is $700,000.

Joseph F. Louhat has given Columbia University, New York, $1,000,000 for a library endowment in memory of his parents.

Southern Methodists generally will take great delight in reading the following paragraph from a recent contribution to the Independent on China by Rev. S. L. Baldwin, D. D.: "One of the greatest educational influences is the Wang Kwok Kung Pao, or Universal Gazette, so long published by Young J. Allen, LL.D., of the Methodist Episcopal Church, South, at Shanghai. It is eagerly read by intelligent mandarins and gentry in all the great centers of China, and even finds its way into the imperial palace. It has poured floods of light into thousands of receptive minds. Dr. Allen also did great service in publishing a history of the war with Japan, the last chapter of which dealt with the need of an entire reconstruction of Chinese civilization. This also has been read in the palace and in all the chief yamens of the nation, and is everywhere the theme of conversation among mandarins and intelligent leaders of the gentry. An edition has been published under native auspices, with the last chapter left out. But that chapter is already in the hands of those who have the greatest influence."—Central Methodist.

The courage we desire and prize is not the courage to die decently, but to live manfully.—Thomas Carlyle.

NOTES.

Dr. C. W. Carter spent last Sabbath in the city en route to Baltimore.

***

Rev. R. H. Wynn and his accomplished bride will spend their honeymoon in Baltimore.

***

Rev. J. F. Foster and Rev. G. D. Parker attended the State Epworth League at Alexandria.

***

The Nashville Advocate speaks in the highest terms of the lectures of Dr. Sutherland at Vanderbilt.

***

Rev. J. M. Henry spent a few hours in the city on Tuesday on his way to the General Conference.

***

Bishop Keener and his granddaughter, Miss Mary Wilkinson, left about a week ago for Baltimore.

***

Rev. J. F. Scurlock has a meeting in progress at Moreau. He has the assistance of several of the city pastors.

***

Dr. C. W. Carter, Rev. E. T. Denson and Mr. W. B. Thomson left Monday to attend the General Conference.

***

Revs. H. H. Ahrens, J. F. Foster and G. D. Parker, of New Orleans, were in attendance upon the League Conference.

***

The editor of the NEW ORLEANS ADVOCATE left for Baltimore, Tuesday morning, via Memphis, Louisville, and Washington.

***

Last week's issue of Zion's Herald contained a fine wood-cut likeness of Bishop Keener, and also a brief biographical sketch from the pen of Dr. E. E. Hoss.

***

In exhorting in behalf of the Orphans' Home, a short time since, we urged the observance of "Children's Day" when we meant to say "Orphans' Day."

***

Rev. F. S. Parker is in the city on a visit to his mother. Bro. Parker has just returned from the Louisiana League Conference, where he rendered invaluable service in various ways, thereby proving to the leaguers that he is the friend of the young people.

***

The Louisiana State Epworth League Conference, which has been in session at Alexandria during the past week, elected the following officers for the ensuing year: President, Rev. H. H. Ahrens; vice-president, Mr. T. M. Salter; secretary, Miss Ada Black; treasurer, Rev. P. O. Lowry.

***

The American Bible Society having temporarily suspended the work of its district superintendents, Rev. J. W. McLaurin in the meantime acts as a special agent for the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. McLaurin needs no introduction to the people of Mississippi and Louisiana. We bespeak for him a cordial welcome into every charge.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

W. C. BLACK, Publisher.

ARCADIA DISTRICT.

I have finished my first round of Quarterly Conferences on the Arcadia district. I am so much encouraged at the outlook for this year that I must speak out through the ADVOCATE.

The preachers of the district were soon at their posts after Conference, and went to work like the true men of God that I believe them to be. Some of them have done a great deal of pastoral work; others have done more than in the same length of time in the past. I am so glad that the brethren are seeing that pastoral work from house to house begets the confidence and love of the people, and largely increases their congregations. It is not only a blessing to the people, but a means of grace to the pastors in nearly all the charges. The stewards have made adequate assessments for the support of their pastors, and there has been a large increase in finances over the first quarter last year, also a large increase in Sunday-school work and attendance upon public worship. Some of the preachers have already secured all their collections in cash and pledges.

The Lainesville circuit, under the faithful pastorate of C. F. Staples, has built a nice five-room parsonage, furnished out and out, except painting, and that will be done, and it furnished; and I am glad that there will be no debt against it. The Woman's Home and Parsonage Society gave $100 to help build it. God bless the dear good women in their work and labor of love in trying to secure a home in every charge to shelter the preachers and their family! Brethren, help them. There ought to be societies organized in all our charges. The building of this parsonage shows what can be done when a preacher takes hold by faith with the determination, by God's help, to succeed. The Lainesville circuit is not a very strong one. The people said to Bro. Staples when he undertook the work that he could not do it; but he gave no heed to their opinions and moved right on, and as a result of energy and faith he has one of the best parsonages in the district. May God bless all the people in the building of that parsonage!

This North Louisiana has suffered from dronth in the past so that most of our people are poor; but they are as true and loyal people to their church and Christ as can be found anywhere.

I am now making some vigorous speeches at all my quarterly meetings in the interest of the ADVOCATE—rather in the interest of the people, for it is to their interest to take it and read it.

I am working, praying and expecting gracious revivals in every charge. May the good Lord grant it, and may the Holy Spirit guide the Annual Conference in all its work!

B. T. CREWS.

Arcadia, La., April 29, 1898.

CHILDREN'S DAY.

To the Pastors and Sunday-school Superintendents of the North Mississippi Conference:

Our motto this year is "Children's Day observance at every church in the Conference," according to paragraph 248, Discipline, 1894. From this we note that the observance of the day, including the collection, is not optional, but a requirement of the law of the church; therefore, no pains should be spared for its fulfillment by all of our 464 Sunday-schools. Last year we made a gratifying advance beyond any previous record. There were reports from 112 pastoral charges; only 29 failed to report. This year let us make it unanimous.

From the reports of last year we note as follows: Every pastoral charge in Grenada district reported. The banner district in the Conference was the Columbus; the bannor charge was Brooksville circuit. In general, the collections were better on the circuits than the stations. In each district the banner charge was a circuit. Which district and which charge shall bear the Conference banner, and which charge shall bear the banner in each district for 1898?

The programme for this year is excellent and educative, and if properly rendered, will prove both interesting and instructive.

By order of our Sunday-school Board, the programmes have been sent, in due time, to the pastors presumably enough for each pastoral charge. If, however, anyone needs more, he can be supplied by applying to the undersigned. They are furnished free of charge.

We fail to see any good reason why the children and all the people of every church should not have the privilege and benefits of Children's Day service "on the third Sunday in May, or as near thereto as practicable," even if the pastor or superintendent should have to read or rehearse the programme himself.

And now, brethren of the pastorate and Sunday-school work, let us unite our very best efforts for the most general and best Children's Day observance that we have ever had.

Yours in the work,

G. W. BACHMAN,
S. S. Agent.

Kosciusko, Miss.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the NEW ORLEANS CHRISTIAN ADVOCATE. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining-room, etc; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and home-like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

THE SUNDAY-SCHOOL MAGAZINE.

If the style is the man, Dr. Jas. Atkins is elegant. There is so much carelessness and woful ignorance of the ordinary principles of composition evinced by most of the leaders one reads, that something pure and chaste is refreshing.

The article on the Transfiguration, in the April number of the magazine, is grand. "The Great Memorial," in the May issue, is sublime.

Such purity of diction, clear expression of thought, and orderly arrangement, one does not encounter every day. S. J. DAVIES.

Clinton, La., April 26, 1898.

As it is a well-established fact that catarrh is a blood disease, medical men are quite generally prescribing Ayer's Sarsaparilla for this most loathsome and dangerous complaint. Where this treatment is perseveringly followed, a thorough cure is invariably the result.

REV E. B. FOUST.

MR. EDITOR: Please announce in the ADVOCATE the death of our dear brother, Rev. E. B. Foust, at his home in Rayne, La., on Tuesday night, April 26, between 8 and 9 o'clock. He was taken very suddenly with neuralgia of the heart, and died in a few minutes. On Wednesday, the twenty-seventh, we took his remains to the church. The church was beautifully decorated with flowers by his warm friends. Rev. I. T. Reames and Rev. M. C. Manly were present, and we performed the funeral service. From Rayne we took the corpse to Crowley, La., and there we laid his body in the cemetery, but his soul is in heaven. May the Lord bless his wife and little children that he has left behind! is my prayer.

R. C. GRACE.

Rayne, La., April 29, 1898.

NOTICE.

The Woman's Foreign Missionary and H. M. and P. Societies of the Winona district will convene at Winona, June 15, 1898.

MRS. BEN. L. JONES,
Financial Sec.
MISS MARY SWEATMAN,
H. M. P. S. Sec.

Epworth League

BY H. N. HARRISON.

TOPIC FOR MAY 8.—"TAKING THINGS PATIENTLY." I PET. ii, 20; LUKE xxi, 19; ROM v, 3.

1. The lesson of patient endurance must be learned by daily experience. We must remember that "tribulation worketh patience." We do not think that God can, in answer to one's prayers, impart to the soul a certain measure or degree of patience off-hand. If a poor heathen should pray to God for an education, would not the Lord answer by schooling him? We, too, must take a course in spiritual athletics and training if we would be patient. (Acts v, 41; Matt. v, 11, 12.)

2. We are often more distressed or harassed by little trials than by great troubles or disappointments. Some of us have known of men who could sustain a loss of thousands of property in a day without a murmur, and yet their souls would be vexed beyond endurance by some petty annoyance at home. In the one case they were fortified against the trouble; in the other they were not.

3. There are many disagreeable things and disagreeable people to be encountered every day. They cross our paths and oppose our hearts' desires on every side. Nevertheless, Jesus loves disagreeable people, and we, too, as he did, may endure kindly and patiently the contradiction of sinners, and even of Christians, against ourselves. A heart full of love will solve this difficulty.

4. We are commanded not only to love our friends, but to love our enemies. We must bear and forbear. It is a high-grade religion that can be patient with those who misrepresent, slander, or misjudge us. In doctrinal matters let us be patient with each other. Let us not put other folks out of the church, or drive them out of the pulpit or the Conference because they differ from us. (Rom. xiii, 9, 10; John ix, 34 38.)

5. If it should be the time of the Annual Conference, and the Bishop has sent you a preacher you did not want, take it patiently. Do not fly off the handle. Remember that Nineveh did not send for Jonah, neither did Jonah desire Nineveh; yet it was a good appointment all round. (Rom. xv, 2-7.)

6. Let us not regard the petty trials of daily life as "crosses." Every Christian has just one cross—no more. Jesus carried only one. When our patience is sorely taxed by many trials, we have the unspeakable privilege of going aside into the solitary place of prayer. In the secret place we shall transform these things into blessings. If we flee from them, they will overtake us; if we fight them, they will overwhelm us; but if we be closeted with them, we shall conquer. (James i, 2-4, 12.)

NOTICE.

The Union Epworth League will hold its regular monthly meeting, Tuesday, May 10, 1898, 7:45 P. M., at Felicity M. E. Church, corner Chestnut and Felicity street. Please be there.

NOTICE.

The Winona District Sunday school Conference will be held at Winona, June 16, beginning at 9:30 A. M. The District Conference will convene at 9:30 A. M. on the next day, Friday, June 17.

COMMITTEES.

License to Preach—H. T. Cunningham, John Ritchey, J. W. Freeman.

Admission on Trial in Travelling Connection—G. H. Lipscomb, W. H. Sanders, W. C. Lester.

Deacon's and Elder's Orders—J. H. Mitchell, J. F. Evans, J. W. Price.

H. T. Cunningham will preach the Sunday-school sermon, Thursday, 11 A. M. G. W. Gordon the District Conference sermon, Friday, 11 A. M.

Program for Sunday school Conference later. J. B. STONE, P. E.

We invite the attention of our city roaders to the ad. of Mrs. J. D. Cordell on our fifth page. Having known Mrs. Cordell several years, we heartily commend her as thoroughly trustworthy. Give her a trial.

NOTICE.

All who expect to attend the Greenville (North Mississippi) District Conference, to be held at Cleveland, Miss., May 17-20, will please notify me at once, that I may know just how many homes to prepare. A full attendance is desired.

THOS. H. DORSEY.

Cleveland, Miss.

The pastor who moves heaven and earth to get people into his church so that he can report the largest membership finds it hard to understand the spirit of the Master who could decline the offers of some people to follow him. What Jesus wants is not for the pastor to count his converts, but for the converts to count the cost.—Selected.

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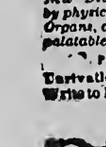

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To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.
A. H. HANSON, G. P. A., Chicago. WM. MURRAY, G. P. A., New Orleans.

Home Circle.

WHEN I AM A MAN.

BY MRS. LUZIE DE ARMOND.

"When I am a man, I'll not worry and scold,
Or growl at the weather if too hot or cold;
I'll not use tobacco, nor drink wine or beer,
And o' everything bad I'll be sure to keep clear.
I'll try for the good of others to plan,
And be a brave soldier, when I am a man.

"When I am a man, I'll let little boys
Have fun, if they do make plenty of noise.
I'll feed the beggars who stop at my door,
And give of my wealth to the ailing and poor;
I'll strive to be honest, and do what I can
To make the world better, when I'm a man."

Said grandma: "Why wait till you're grown?
Right away
Commence your reform. Begin with to-day;
You may never be old, nor rich, nor yet great,
And many a blessing you'll lose while you wait.
Strive to be and to do the best that you can,
And life will be sweeter when you are a man."

—Temperance Banner.

SYSTEMATIC BENEVOLENCE.

I am encouraged in the belief that there is a growing number among us who conscientiously put aside the Lord's portion and dispose of it for his cause according to their best judgment. This good scriptural method is by no means general, not even among those who are well able to give. Careless, spasmodic giving; giving what is left, if anything be left; giving if circumstances of our own selfish making permit, is not of faith, is not Christian giving. Christian giving is an act of principle, of faith, of prayer, of worship. It is a service which of right makes claim on God's blessing, and never fails to secure it. Faulty, unscriptural giving is an empty formality, often profaned by a grudging mind, and will always be inadequate to the need. The Lord's claims are never met, nor is his blessing ever secured in that way. Such giving has no fixed object, and failing to serve the cause, it fails as much to benefit the individual. I venture the assertion, and am confident it can be sustained by ample proof, that if the rich and the poor in our General Synod would, with faith in God, with humble trust in his promises, and as an act of Christian devotion, set aside a fixed portion from all sources of income for the Lord, two things would happen:

First, there is not a congregation or synod in the church that would not exceed its apportionment; every Board would be amply supplied, and the blessing of God on every pastorate would become a thing of mention, thanksgiving and praise. This is no wild nor sentimental conjecture; it is the assurance of God's Word and the testimony of his faithful stewards.

Second, every man and woman, every legitimate enterprise, every home, would be advantaged. The poor would not be distressed, but would be relieved, while the rich would rejoice in God's increased favor.

Obedience, love for and trust in God—these are not the things that bring us adversity and hindrance; they are the things that assure a larger and better prosperity. Would God that our present embarrassed condition, with the appeal of an ever-widening opportunity coming from every quarter, might move the whole church—every minister, man, woman and child—to so recognize their stewardship as would make the scriptural law of giving among us a characteristic of our church and Christian life. That would mean all indebtedness provided for, all treasuries full, and a much-needed blessing of God on our beloved church.—M. Rhodes, D. D., in Lutheran Observer.

THE BRAVEST THING.

To stand by one's principles at all times and under all circumstances, calls for the highest quality of courage. Colonel T. W. Higginson, when asked to describe the bravest deed that ever came to his notice, told the following:

On mature reflection, passing by some hair-breadth escapes, I should award the palm to something done by a young assistant surgeon of mine, not quite twenty-one years old, Dr. Thomas T. Miner, then of Hartford, Conn. It was at an exceedingly convivial supper party of officers, to which a few of my younger subalterns had been invited. I saw them go with some regret, since whisky was rarely used in my regiment, and I had reason to think that it would circulate pretty freely at this entertainment. About Doctor Miner I had no solicitude, for he never drank it.

They sat late, and the fun grew fast and furious. Some of the guests tried to get away, but could not; and those who attempted it were required to furnish in each case a song, a story or a toast. Miner was called upon for his share, and there was a little hush as he rose up. He had a singularly pure and boyish face, and his manliness of character was known to all. He said:

"Gentlemen, I can not give you a song or a story, but I will offer a toast, which I will drink in water, and you shall drink as you please. That toast is, 'Our mothers.'"

Of course, an atom of self-consciousness would have spoiled the whole suggestion. No such quality was visible. The shot told; the party quieted down from that moment, and soon broke up. The next morning no less than three officers from different regiments rode out to my camp, all older men than Doctor Miner, and of higher rank, to thank him for the simplicity and courage of his rebuke.

It cost more courage to do what he did than to ride up to the cannon's mouth.—Selected.

MOTHER'S MOODS.

The household barometer is always to be studied in the mother's face. Others in the home may have moods, but she can not afford to indulge in such a luxury; for her province is to regulate not alone the weather, but to fix the climate, and ordain the atmosphere which shall prevail in the nursery, at the table, in the parlor and over the whole house. "What is mother about?" inquired a big boy of his sister, as he came home from the shop where he was learning how to be a business man. "Making sunshine for everybody, as usual," was the reply. When we think how the mother's looks and tones affect the babies, how early the little ones begin to reflect her in that soul-likeness which shines out in the face, we can not overestimate the importance of her self-control. She must be amiable, whoever else frets. She must be brave, whoever else is cowardly. She must be tender, though others are brusque. Because she is a mother, and, therefore, the arbiter, under God, of her children's destinies, the former of their characters, she must abide with Christ, deriving daily strength from communion with him.—Christian Intelligencer.

The day of diligence, duty, and devotion leaves us richer than it found us.—W. E. Gladstone.

THE MAN WHO LIVED.

He should have been dead.

But he wasn't, because——

"There's nothing succeeds like success." There is no withstanding the living argument of the man who should be dead, who isn't dead, but who would be dead, but for a preserving medicine. That's about the way it seemed to strike Editor Lawrence, of the Ohio Farmer, Cleveland, Ohio. He was afflicted with one of those colds that have, thousands of times over, culminated in consumption, when not promptly cured. In this condition he met a friend, a consumptive, whom he had not expected to see alive. The consumptive friend recommended Dr. J. C. Ayer's Cherry Pectoral for the editor's cold, on the ground that it had "helped him wonderfully." It helped the editor just as wonderfully, giving "almost instant relief." But read his letter:

"About two months ago, I was afflicted with a bad cold, and, meeting a friend, he advised the use of Ayer's Cherry Pectoral which, he claimed, had helped him wonderfully. As he was a consumptive, whom I had not expected to see alive for several years, I concluded there must be merit in this preparation. I accordingly bought a couple of bottles, one of which I keep on my desk all the time. This is certainly the best remedy for a cold I ever used. It gives almost instant relief, and the J. C. Ayer Co. are to be congratulated on possessing the formula for such a very valuable remedy."—W. H. LAWRENCE, Editor, The Ohio Farmer, Cleveland, Ohio.

Keep a bottle of Dr. Ayer's Cherry Pectoral handy, on the desk, in the office, on the shelf or in the closet at home, and you will have at hand a remedy that is capable at any time of saving you suffering, money, and even life. There is no malady so prolific of evil results as a neglected cold. There is no medicine so promptly effective in curing a cold and absolutely eradicating its effects, as Dr. Ayer's Cherry Pectoral. Every traveller should carry it. Every household should keep it. It cures every variety of cough, and all forms of lung and throat trouble. Asthma, bronchitis, croup, and whooping cough, are promptly cured by it, and it has in many cases overcome pulmonary diseases in aggravated forms, when all other remedies failed to help and physicians gave no hope of cure. Those who for convenience have wanted a smaller sized bottle of Dr. Ayer's Cherry Pectoral, can now obtain it of their dealer in half size bottles, at half price—50 cents. Send for Dr. Ayer's Curebook, and read more of the cures effected by this remedy. The book contains 100 pages, and is sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

THE ART OF BEING PATIENT.

A wise man in an address to young men advised them to learn the hardest lesson in the world—the art of being patient. He said:

"Do your duty and leave success to take care of itself, and then you will see the wisdom of the old proverb, 'Everything comes to the man that can wait.' You know, for instance, how hard it is to learn a difficult subject. All the ideas are unfamiliar, all the words are unfamiliar. We go on laboring and seem to make no way. Now this disheartens nine students out of ten—the nine out of ten that will always be obscure people—but the tenth man goes on. He works harder and harder, he lets his mind play around the subject, he lets the ideas of that subject soak into his brain, he is determined that nothing can possibly resist persistent effort, and one fine day a great flood of light comes in—he suddenly sees all about it. His work is easy, his work is delightful. Everybody says of him: 'What an amazing amount of ability that young man has!' No, it was not ability, it was patient perseverance. The man had learned to labor and to wait."—Richmond Advocate.

WHAT IS HOME?

A prize which was offered by a London paper for the best definition of a home brought about five thousand answers. Some of the best were the following:

"A world of strife shut out, a world of love shut in. Home is the blossom of which heaven is the fruit."

"The only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"The father's kingdom, the children's paradise, the mother's world."

"Where you are treated best, and grumble most."

"A little hollow scooped out of the windy hill of the world, where we can be shielded from its cares and annoyances."—The Presbyterian.

POOR GIRLS.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. Every daughter should learn to earn her own living, the rich as well as the poor. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do girls should learn to work. No reform is more imperative than this.—London Gentlewoman.

Truth is quite beyond the reach of satire. There is so brave a simplicity in her that she can no more be made ridiculous than an oak or a pine.—J. R. Lowell.

Hygiene.

FOR TIRED FEET.

When the feet are tired and tender after much walking or standing during the day, there is nothing that will afford them so much relief as a good warm foot-bath. Take as warm water as can be borne, and throw into it a handful of sea-salt. Bathe the feet and legs with this for from five to eight minutes, and then rub briskly with a dry towel. The effect is most refreshing. It is a useful thing to know, too, that bathing the feet in this way before retiring, is an excellent remedy for insomnia.—Selected.

SLEEP, NATURE'S MEDICINE.

Menander said that all diseases were curable by sleep—a broad statement, in which, nevertheless, there may be something that is true, for good sleepers are ever, as I think, the most curable patients; and I would always rather hear a sick person had slept than had taken regularly the prescribed medicine during sleeping hours.—Sir Benj. Richardson.

SAVE THE EYES.

A medical journal recommends as a means of saving the eyes from the effects of continuous use in sewing, typesetting, reading, etc., a habit of looking up from the work at short intervals, and glancing about the room. This, practiced every ten or fifteen minutes, relieves the muscular tension, rests the eyes, and makes the blood supply much better.

A simple hygienic fact for many people yet to learn is, that the skin of a fruit is no part of the fruit itself, dietically considered. The bloom of the peach is a luxuriant growth of microbes, and unwashed grapes, eaten skins and all, will show 500,000 microbes for each fluid ounce of stomach fluid. These facts are proof positive of the necessity for thoroughly washing all raw fruit before it is eaten.

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NEW ORLEANS.

A TRIBUTE TO THE MEMORY OF BRO. TUCKER.

Early in my ministry (now nearly seventeen years ago), at a District Conference held at Verona, Miss., I was first associated, in a special way, with our now-sainted brother. The spirit of the Conference was such that the pastor, Rev. R. G. Porter, decided that it would be an opportune time for a revival effort, and hence the meeting was protracted. Rev. Amos Kendall (who was presiding elder at the time), and Rev. J. H. Adair (now of the North Texas Conference), and Bro. Tucker and the writer were invited to remain and assist in the work. During this time Bro. Tucker and I spent most of the afternoons together, and would generally stroll to the woods east of the town, where we would engage in religious conversation and prayer. Here I began to learn something of the inner life of this man of God—his deep piety and earnest consecration to the Lord and the work. Two years later we met at West Point, where we had been sent to assist Bro. C. Y. Ramsey in a meeting. Bro. Tucker had spent the first week of the meeting there, and I came in for the second week. Bro. Tucker remaining a day or two after my arrival, so that I could get the run of the meeting.

One afternoon we were together in a room at the home of Dr. R. F. Scott, of that place, and while engaged in a season of prayer we were both greatly blessed of God, and left the room shouting God's praises, and on leaving the home walked the railroad to the business part of the town, still praising God aloud for the great blessing he had given us. I never met Bro. Tucker after this that he did not mention the occasion.

Our next meeting was at Sturges, at another District Conference. On Sunday, Bro. Tucker was appointed to preach at the C. P. Church. I went to hear him. His text was, 'I shall be satisfied when I awake in His likeness.' He preached himself happy. The power of the Lord was upon him; others got happy. There was much rejoicing. Indeed, Bro. Tucker could not finish his sermon, owing to the great stir among the people. After this it was not my pleasure to be with him any more until last Fall, when I met him at Aberdeen, where I conducted a meeting for Bro. Kendall. Bro. Tucker came down from his home at Corinth, and spent three days with us. During this time I was drawn to him more than ever. I felt convinced that there had been no mistake made when he was appointed presiding elder of a district. We will meet no more in this world. I feel personally bereaved, but then we can meet in heaven. We commend to the grief-stricken family the consolations of the gospel he so long preached. The grace of God is sufficient for them.

E. G. KILGORE.

DEAFNESS CAN NOT BE CURED

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

HARDY.—The Woman's Parsonage and Home Mission Society and the Woman's Foreign Missionary Society have lost one of their most loved and useful members. Mrs. MARY HARDY died in February last, aged seventy-four years. She was a native Louisianian, born in Ouachita parish. Her maiden name was Duty. She first married Mr. John Little, of Minden, La. After his death she married Mr. Hardy. Her death was very sudden. Not only the sick and the church societies miss her blessed influence, but many a household in Ruston will feel the heartache of a vacant chair. Everyone felt at home with her and loved her. Like the blessed Master, she spent her time in going about doing good. Her message to these societies was, "that all should live in love and unity, and work for the salvation of souls." Also a special message for us to care for the minister and his family. She was always a true friend to her pastor; always ready in the right time and place to speak a kind word of encouragement. Her unselfish interest for others' welfare manifested itself even amid her sufferings. In her pain no murmur escaped her. She was tenderly cared for in the home of her step-son, Mr. Robert Hardy, with whom she resided, and was to the family a loved mother and grandmother.

Such lives are a blessing to the world. Language is inadequate to describe her lovely Christian character. The most of her life was spent in the church of God, which, as we do, will miss her presence, but her memory leaves a sacred influence.

(Through Secretary F. and H. M. Society, and President W. F. M. Society.

PRICE.—Judge WILLIAM PRICE died April 3, 1898, at his home in Louisville, Miss. He had been afflicted about six years, but was not confined to his room until six months ago. As the end drew near his trust in God grew surer. He had been a member of the M. E. Church, South, at this place some fifteen years, or more. He was born in Chester district, S. C., Aug. 5, 1839, but came to Noxubee county, Miss., while quite a boy, where he was raised and lived (except during the late war he spent four years in the Confederate Army in Virginia) until twenty-three years ago he came to this place Louisville, where he was happily married to Miss Mamie Miller, of this place, where he spent the remainder of his life. He was a typical Southerner; a lawyer, by profession, of no mean standing; had a wonderful brain. His powers of description and memory were simply marvelous. He was a brother of one of Noxubee's distinguished sons, Senator Walter Price. No man was truer to his friends, and especially was he the friend of those in trouble, regardless of color.

Two days before he died he called his family and many friends who were present, and gave them his dying blessing; also the family servants came in for a rich share. Messages of love were sent to many relatives and friends far away. At this time he exclaimed, "I am so happy; there is not a fleck of cloud in my sky." Two days later he fell gently on sleep, leaving a weeping widow at his bedside, one child, and many other relatives and friends to mourn their loss. D. W. BANN.

YURR.—JUNIUS C. YURR was born in Woodson, Lafayette county, Miss., near Oxford, March 25, 1842, and died at his home in Memphis, Tenn., March 31, 1898. He was converted April, 1853, and joined the Presbyterian Church in Toccopola, Miss. On his removal to Memphis he connected himself with the Pennsylvania Avenue Methodist Church, July, 1884, of which he was a member until his death. Soon after joining he was elected a trustee, a steward, and made the treasurer of the Board, and also of the Sunday-school, in which positions he was most faithful and prompt. He loved his Master, his church, his cause, and found his greatest pleasure in His service. He was a constant attendant upon preaching, Sunday-school, and Epworth League. He loved his Bible. He was loved by everyone. He was an affectionate husband, a kind father, a good neighbor, and a consistent Christian. Two years ago he professed sanctification, and ever afterward exemplified the doctrine of perfect love. He volunteered in '61, and followed Gen. R. E. Lee until his surrender at Appomattox. He was married to Miss R. Dunn, Aug. 17, 1865, by which union he had a son and daughter, who survive him. She died May 6, 1882. On March 26, 1885, he was married to Miss Florence L. Tucker, with whom he lived happily until death. He died trusting in his Savior. May God comfort and bless the sorrowing wife and children! M. F. LEAKE.

FLOWERS.—G. H. FLOWERS was called from his earthly home to dwell in that bright world above on March 21, 1898, aged seventy-four years three months and two days.

He served his time out here on earth a consistent member of the Methodist Church. While in his last days his disease would not admit his going to church, he would have prayer meeting and preaching at his home. He had been married three times. He raised a large family. Two wives and eight children had preceded him home. He leaves a wife, seven children, a host of grandchildren, and a number of other relatives and friends, to mourn his departure. Oh, how we miss him! His vacant chair, his presence and his voice no more on this earth to be seen or heard; but we can think how sweet it will be when we meet him in that bright land, and what a happy meeting that will be to meet our grandpa, who petted us so much. God giveth life, and he taketh it away; blessed be the name of the Lord!

Sleep on, grandpa, and take thy rest;
We know thou art in the land of the blest.

His granddaughter, LUIS.

COWART.—The following resolutions were adopted by the first Quarterly Conference, Pleasant Grove charge, Brookhaven district, Mississippi Conference:

Whereas, In the providence of our Father our brother and co-laborer, Dr. E. COWART, has been called from the church on earth to enter into the rest that remains to the people of God; therefore, be it

Resolved, That in his death the church has lost a faithful and exemplary member, the administer a true and loyal adviser and supporter, the community one of its best friends and benefactors.

Resolved, That we extend to his family our sincerest condolence, and assure them that we, as a church, share with them the feeling of loss in this bereavement.

Resolved, That a copy of these resolutions be furnished the family as an expression of our high esteem of Dr. Cowart; that a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and that a page in our Quarterly Conference Journal be set apart for recording the same. B. A. BERSON, For Com.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

There is no reason why any servant of God should make himself needlessly disagreeable by the method or matter of his discourse. Nevertheless, when one has to choose between pleasing God and pleasing man, it should not take long to come to a decision.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

Whittier wrote to a friend: "If I ever feel like envying anyone, it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own, and whose will is the divine will."

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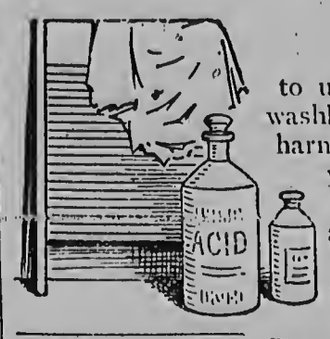

Two ways

to use up clothes—rubbing them on a washboard, and washing them with harmful things. Unless you want to waste money, don't do either. Use Pearline. Use Pearline rightly, and there's no washboard needed. No rubbing to speak of. No wear. No hard work. As for the safety and utter harmlessness of Pearline, let its twenty years of uninterrupted and constantly-growing success talk. Anything that hurts or weakens the clothes couldn't be used, year in and year out, by millions of careful women. 555

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—*send it back.*

JAMES PYLE, New York

W. W. CARRE,

=LUMBER.=

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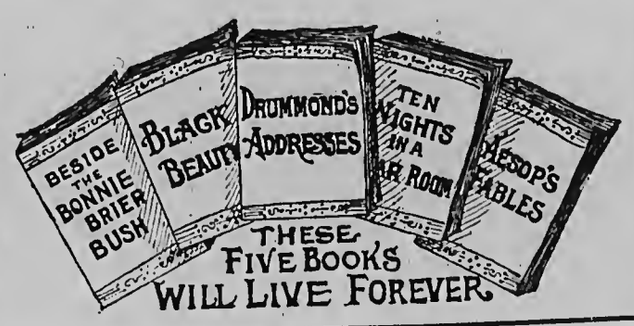

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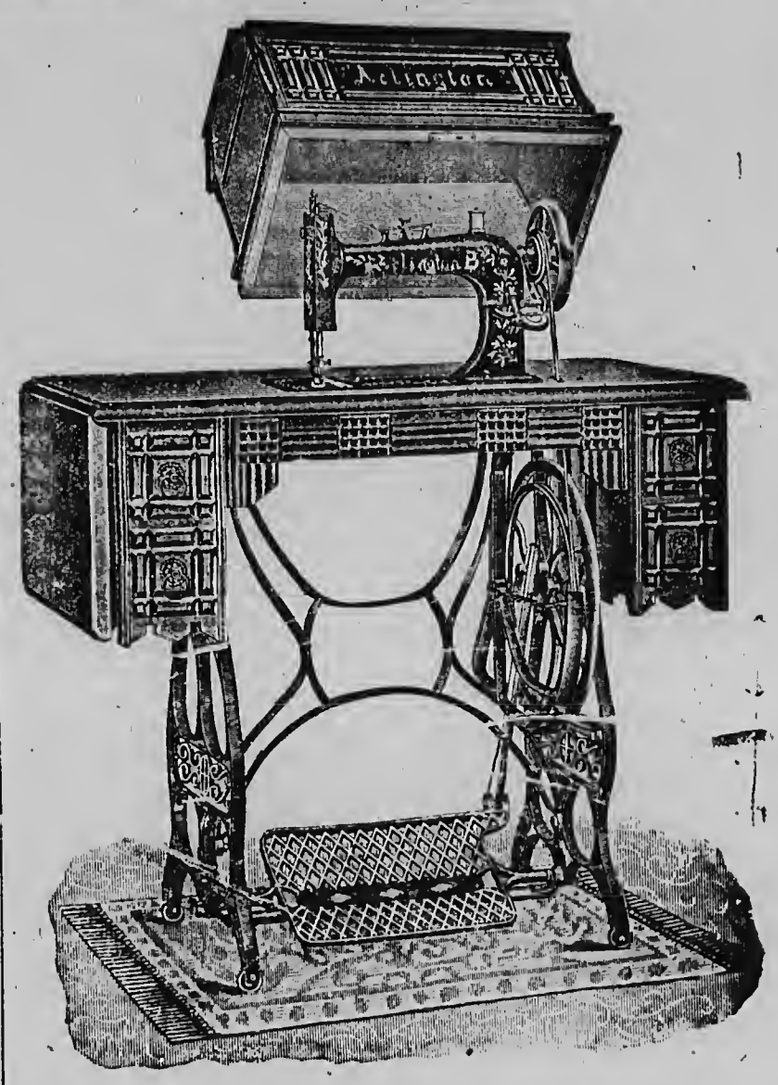
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm. Its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has six faw bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

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NEWS OF THE WEEK.

A chorus of forty Chinamen was a feature of a recent service in a Baptist Church in Baltimore.

To old Sixth Battalion belongs the honor of having been the first company of volunteers to enter camp at this point. The Sixth is now the second battalion of the First Regiment.

The northern coast of Cuba has been blocked by the squadron under Admiral Sampson, and a number of Spanish merchant vessels have been captured. Just how successful the blockade has been is not known.

With only a few of the Methodist (North) Conferences to be heard from, the vote on the question of equal representation of laymen with clergymen in the General Conference is 3134 for and 929 against.

At 8:15 o'clock, on Sunday, the train bearing the State troops from Lake Charles and New Iberia rolled into the Southern Pacific depot. There was a large crowd of curious sight-seers gathered at the railroad station, and when the soldier boys alighted they were given a hearty cheer.

A skirmish occurred between the Matanzas batteries and a few of Admiral Sampson's ships on Thursday, and the exchange of a few shots between the flagship "New York" and a small battery along the coast near Havana on Saturday. It is believed that the Matanzas forts were badly damaged; but it is probable that the damage was not so severe that it could not be easily repaired.

The State Department has given out a list of all governments that have declared neutrality, viz.: Italy, Netherlands, Sweden and Norway, Switzerland, Colombia, Mexico, Russia, France, Corea, Argentine Republic, Portugal, Japan and Uruguay. It will be noticed that the department list does not include Great Britain, although she was the first to proclaim neutrality, for the reason that no official notice has been given.

It is now certain that the present war with Spain will cost a very large sum of money, and, as there is no possible hope of collecting an indemnity, the entire cost must be paid eventually by the American people. Those who believed that the contest would not last longer than a few weeks are likely to be disappointed, as it is clear that Spain will not yield until compelled to do so by the exhaustion of her resources. She certainly will not yield Cuba until an American army has been landed on Cuban shores and has driven the Spanish army from its principal strongholds.

It is the intention of the Republican leaders in Congress to raise an extra sum of $35,000,000 from fermented liquors, an extra sum of $25,000,000 from tobacco and cigars and cigar licenses, a sum of $30,000,000 from taxes on stamped paper, etc., the whole additional taxation to amount to close upon $100,000,000. In order, moreover, to obtain money for immediate expenses, the bill will authorize the Secretary of the Treasury to borrow at any time not to exceed $100,000,000, to be represented by certificates of indebtedness bearing 3 per cent. interest, to be payable within a year from date of issue. Then, to have full resources with which to carry on the war, it is proposed that the government should be authorized to raise a big sum of money, probably $500,000,000, through an issue of short-time, 3 per cent. bonds, repayable in coin.

The expected conflict between the Asiatic Squadron of the United States Navy, under Admiral Dewey, and the Spanish Philippine Squadron took place Sunday in the harbor of Manila, in the East Indies, and the result was a great victory for American arms. The fact that the Spanish fleet was vastly inferior in size of ships and weight of guns no-wise detracts from the importance of the victory, nor were the odds in our favor so great when it is considered that the Spanish vessels fought under the protection of the guns of their shore batteries. Admiral Dewey's fleet attacked the Spanish in their stronghold, Manila, where the Spanish fleet had the aid of the heavy shore batteries. The engagement lasted for a considerable time. It is not possible that the American ships can have escaped considerable injury, but it is evident, from the failure of the Spaniards to claim the destruction of a single one, that none were disabled or destroyed. One after the other the Spanish vessels were silenced, and three caught fire, including Admiral Montejo's flagship, the Reina Maria Cristina, from an explosion caused by a shell from one of our vessels. The admiral at once transferred his flag to the Isla de Cuba. One Spanish vessel was sunk and several were run ashore to escape capture. Commodore Dewey's attention was now directed to the land batteries, which he silenced, after a brief and energetic bombardment. Manila surrendered to the American fleet on Tuesday.

WOMAN.

"Weep with them that weep." Perhaps we have all done this. But there is a class over whom we ought to weep who shed no tears for themselves. Think of the poverty and desolation of a woman's life who has never reverenced the kingly qualities in father, brother, husband, or friend, so as to feel men were all-sufficient for the needs of Church and State, but that she must take up the burden. Reverence for fine manhood seems next to our religion. The culminating bliss of motherhood is when the mother-love mingles with reverence for the man who was once her baby. It is a matter of history that when woman's influence, outside of home, was greatest in Greece and Rome and France, these nations reached their greatest degradation, which ended in ruin. That England prospers under her gracious Queen is due to the fact that she has been more of mother and wife and womanly woman than ruler. Do those who clamor for woman's suffrage really believe every woman will use her vote for the good and the right? A lady inclined to woman suffrage, after canvassing for names to a petition for Sunday observance, said, "I thought they would all sign, but I find them just like men—considering expediency and not the right." Sam Jones favors this, too, when beseeching an audience of women not to offer wine to guests. Some refused to promise not to do it. Dr. Smith, of Georgia, gives a sad picture of scenes in Atlanta. Women could not vote, but used their influence to make men vote against prohibition. His words recall a passage from a sermon of Dr. Winans, "It took a woman to show the depths of degradation to which human nature can fall, as it took an archangel to make a devil." Every avenue of usefulness is open to women. Statistics show she is in every avocation except the army. If she votes, she should not shrink from this. But she ought rather to be a Florence Nightingale than a Napoleon or a Grant. In the New Testament the record of woman is service in a womanly way, and what more could we ask than the Master's approving words, "She hath done what she could"?

L. L. B.

THAT TIRED FEELING is due to impoverished blood. Hood's Sarsaparilla enriches and vitalizes the blood and gives strength, energy and vigor. Be sure to get Hood's.

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After April 12 the Sunset Limited train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued East-bound for the season April 28, and West-bound May 3, to be resumed early in the Fall.

We are anxious to build up Western Texas, and commencing at once, and continuing until April 30, we will sell to all comers from Fort Worth and stations east, including Alexandria, La., round-trip tickets to Abilene, Pecos, and stations intermediate, and to Eddy and Roswell, New Mexico, at rate of one and one-third fares for the round trip; tickets good thirty days from date of sale.

This will be the best time of the year to see Western Texas, and you ought to take advantage of the opportunity.

See nearest ticket agent for further information, or address E. P Turner, General Passenger Agent, T. and P. railway, Dallas, Texas.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Mayersville, at Beulah	30, May 1
South Warren, at Wesley Chapel	7, 8
Vicksburg—Crawford Street	14, 15
South Vicksburg	14, 15
Utica, at Cayuga	21, 22
Hermanville, at Carlisle	28, 29
Satartia, at Satartia	June 4, 5
Flora, at Livingston	11, 12
Warren, at Wesley Chapel	18, 19
Rocky Springs, at Oak Ridge	25, 26
Edwards, at Learned	July 2, 3
Bolton, at Raymond	9, 10
Anguilla, at Sunflower Chapel	

F. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Gallman, at Old Crystal Springs	Apr. 30
Crystal Springs	May 1, 2
Magnolia, at Osyka	7, 8
Caseyville, at Sweet Water	14, 15
Wesson	21, 22
North Wesson, at Beauregard	22, 23
Summit, at Summit	28, 29
Bogue Chitto, at Johnston's	June 4, 5
Hazlehurst	11, 12
Adams, at Ebenezer	18, 19
Westville, at Gum Spr'g's..Fri., 11 A. M.	24
Mt. Carmel, at Mt. Moriah	25, 26
China Grove, at Holmesville	July 2, 3
Marthasville, at P. G....Fri., 11 A. M..	8
Pleasant Grove, at P. G..Sat., 11 A. M.	9
Providence, at Bahala Chapel	9, 10

District Conference at Summit, May 26-20.

J. M. WEEMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Columbia circuit	30, May 1
Hattiesburg station	Thurs.. 3
Fuller circuit	7, 8
Escatawpa circuit	14, 15
Moss Point station	21, 22
District Conference at Hattiesburg Thurs. and Sun	26-20
Vancleave circuit	June 4, 5
Williamsburg circuit	Wed.. 8
Amorleus circuit	11, 12
Gulf Port mission	Wed.. 15
Bay St. Louis	18, 19
Leakaville circuit	Wed.. 22
Pearlington and Logtown	25, 20
Galloway circuit	Wed.. 29
Whittington circuit	July 2, 3
Biloxi	9, 10

The District Conference will convene at Hattiesburg on Thursday, May 26, at 9 A. M. Rev. J. P. Drake will preach the opening sermon at 11 A. M., and Rev. T. W. Brown, of Bay St. Louis, at 8 P. M.

The following are the committees: On License to Preach and for Admission—W. H. Huntley, W. G. Forsythe, and H. B. Trevilion. Deacon's Orders—T. W. Brown, I. W. Cooper, and N. B. Harmon. Elder's Orders—J. P. Drake, W. T. Beall, and I. L. Peebles.

We want all the Quarterly Conference Records and the attendance of all the members of the District Conference.

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Enterprise, at Stone Wall	30, May 1
Energy, at State Line	28, 20
Marthasville, at Andrew Chapel..Sun. P. M. and Mon. A. M.	29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Terry, at Spring Ridge	30, May 1
Steen's Creek, at Harrisville	7, 8
Madison, at Madisonville	14, 15
First Church—Jackson	22
Capitol Street—Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY P. E.

NATCHEZ DIST.—SECOND ROUND.

Percy's Creek	30, May 1
Woodville	1, 2
Jefferson Street	7, 8
Wesley Chapel	8, 9
Nebo	14, 15
Kingston	21, 22
McNair	28, 29
Belle Grove	June 4, 5
Brandywine	11, 12
Whitaker	18, 10
Harriston	25, 26

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—SECOND ROUND.

Morton, at Zion Grove	30, May 1
Decatur, at Union	6
Neshoba, at Hester's Chapel	7, 8
Indian Mission	0
Carthage, at Pleasant Hill	14, 15
Forest, at Pulaski	18
Trenton, at Pine Grove	19
Shiloh, at Shiloh	20
Clarksburg, at Lodohar	21, 22
Montrose, at Holder's	25
Rose Hill, at Paulding	26
Vossburg, at Eucutia	27
Heidelberg, at Philadelphia	28, 29
Hillsboro, at Pleasant Ridge	June 4, 5
Raleigh, at Cedar Grove	8
Walnut Grove, at Scotland Chapel	11, 12

W. W. SIMMONS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hollywood	May 1, 2
Jonestown	4
Carnesville	7, 8
Clevelnud	12
Riverside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lehrton	June 2
Deeson	4, 5
Bollvar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

CORINTH DIST.—SECOND ROUND.

Jonesboro circuit, at Browns..Thurs.	Apr. 28
Corinth circuit, at Galna	30, May 1
Guntown circuit, at Guntown..Thurs.	5
Saltillo circuit, at Allen's Chapel	7, 8
Booneville circuit, at Asbury	14, 15
Belmont circuit, at Liberty..Thurs..	19
Brown's Creek circuit, at ——	21, 22
Marietta circuit, at Blythe Chapel	28, 29

ABERDEEN DIST.—SECOND ROUND.

Shannon circuit	30, May 1
Nettleton circuit	7, 8
Amory	14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Crawford circuit	30, May 1
Starkville circuit	7, 8
Sturges circuit	14, 15
Lagrange circuit	21, 22
Shuqualak	28, 20
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton circuit	30, May 1
Indianola	7, 8
West	14, 15
McNutt	21, 22
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Courtland	30, May 1
Charleston	7, 8
Pleasant Grove	14, 15
Arkahutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. WEIR, P. E.

GRENADA DIST.—SECOND ROUND.

Banner, at Salem	30, May 1
Paris	7, 8
Grenada station..Religious services..	
Strathmore	14, 15
Tatum, at Friendship	Thurs.. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Thurs.. 24
Pittsboro	28, 29
Ellzey	29, 30

H. C. MORREHEAD, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs cir., at Sylvestria	30, May 1
Ashland cir., at Harris' Chapel	7, 8
Waterford cir., at Waterford	12
Walt Hill cir., at Grub Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

DURANT DIST.—SECOND ROUND.

Eupora and Maben, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Belzona, at Sky Lake	June 4, 5
Ackerman, at Ackerman	11, 12
Ebenezer, at Bethany	18, 10
Louisville, at Rocky Hill	24
Rural Hill, at Plattsburg	25, 26

J. S. OAKLEY, P. E.

Durant, Miss.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Louisiana Avenue	May 1
Morgan Street	11 A. M.. 8
Craps Street	7:30 P. M.. 8
Lower Coast	22
Gouldsboro	29
Carondelet Street	June 5
Mandeville	12
Dryades Street	10
Carrollton Avenue	11 A. M.. 26
Rayne Memorial	7:30 P. M.. 28
Parker Memorial	July 3
Donaldsonville	10

S. S. KEENER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

East Feliciana, at Independence	30, May 1
Live Oak, at Bethel	1, 2
St. Helena, at Center	7, 8
Amite City, at Tangipahoa	10, 11
Franklinton, at Pleasant Valley	14, 15
Baton Rouge—Second Church	21, 22, 23
Baton Rouge—First Church	22, 23
Clinton, at Clinton	28, 29

The District Conference will convene in Clinton, May 20, at 10 A. M. The opening sermon will be preached Thursday, at 11 A. M., by Rev. N. J. Roberts. Let me urge all the preachers, delegates and recording stewards to come to stay over through Sunday (it being the fifth Sunday).

R. W. TUCKER, P. E.

SHREVEPORT DIST. SECOND ROUND.

Pleasant Hill, at P. H.	30, May 1
Robeline, at Provencal	3
Shreveport—First Church	8
Shreveport—Jordan Street	15, 16
Red River, at Knox Point	17
Grand Cane, at Stonewall	21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtis	June 4, 5
Wesley	11, 12
Coushatta	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Deslard, at Deslard	May 1, 2
Floyd, at Oak Grove	8, 9
Bastrop, at Bastrop	15, 16
Bonita, at Jones	22, 23
Oak Ridge, at Mer Rouge	25
District Conference at Mer Rouge	26-29

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Prudhomme	30, May 1
Lake Arthur	7, 8
Franklin	14, 15
Abbeville	21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Chenier	25, 26

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at Bosco	30, May 1
Spring Creek	7, 8
Dry Creek, at Pine Grove	10
Alexandria	14, 15
Simsport, at Marksville	21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

District Conference at Simsport, May 26-29. Opening by Rev. H. Armstrong, May 26, at 11 A. M. Let all local preachers and recording stewards be present.

The following committees have been appointed: For License to Preach W. J. Roberts, Robt. Randle, R. S. Isbell. For Admission on Trial J. A. Parker, S. S. Bogan, J. W. Lee. For Deacon's and Elder's Orders—H. S. Johns, H. Armstrong, H. M. Banks.

V. D. SKIPPER, P. E.

ARCADIA DIST.—SECOND ROUND.

Lisbon and Summerfield, at L.	30, May 1
Downsville, at Willisville	6
Farmerville, at Ebenezer	7, 8
Ruston	10
Simsboro, at Simsboro	11
Bienville, at Ebenezer	14, 15
Minnesville	20
Valley	21, 22
Minden	23
Ouachita	28, 29
Gansville	28, 29
Arcadia, at Tulip	11, 12

B. T. CREWS, P. E.

Arcadia, La.

INTEMPERATE SILENCE.

One may be as intemperate in his silence as in his speech. The man who discovers the house afire, and holds his tongue, is wickedly intemperate in his silence. The man who hears a false rumor, and, knowing it to be false, does not correct it, is hurtfully intemperate in his silence. It requires occasional speech to mine the gold out of occasional silence. We are to put a watch upon our tongues, not a padlock. There are prayer meetings which have suffered woefully because Christian people have indulged themselves in the dissipation of an intemperate silence. He who speaks beyond the point of truth or courtesy, is intemperate in his speech, but he who is silent beyond the point of helpfulness or kindness, is intemperate in his silence. —Sunday School Times.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol*. It always

CURES PAIN

MARRIAGES.

HATCHETT—SANDERS.—At the home of Mr. Bennett, of Chickasaw county, Miss., April 14, 1898, by Rev. J. W. Raper, Mr. E. C. Hatcheti and Miss Sarah Leonora Sanders.

IMPORTANT NOTICE.

The Louisville and Nashville and Southern Railway will place on sale round trip tickets to Norfolk, Va., at one fare, on account of Southern Baptist Convention. Tickets on sale May 2 to 6; good for thirty days. And on May 2 to 4 will sell excursion tickets to Baltimore, Md., at the low rate of $29 50 on account of General Conference M. E. Church, South; good to return May 31.

For further information and Pullman reservations and tickets apply at Southern Railway Ticket Office, 704 Common street, next to Ladies' Entrance St. Charles Hotel.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THERE'LL COME A DAY.

BY M. J. PRESTON.

There'll come a day when the supremest splendor
Of earth, or sky, or sea,
Whate'er their miracles sublime or tender,
Will wake no joy in me.

There'll come a day when all the aspiration,
Now with such fervor fraught
As lifts to heights of breathless exaltation,
Will seem a thing of naught.

There'll come a day when riches, honor, glory,
Music and song and art,
Will look like puppets in a worn-out story,
Where each has played his part.

There'll come a day when human love, the sweetest
Gift that includes the whole
Of God's grand giving—sovereignest, completest—
Shall fail to fill my soul.

There'll come a day—I shall not care how passes
The cloud across my sight,
If only, lark-like, from earth's neated grasses,
I spring to meet its light.

Communications.

GENERAL CONFERENCE.

FIRST DAY.

At the General Conference of the M. E Church, South, which began in Baltimore, May 5, the features were the addresses of Bishops and the request of Bishop John C. Keener, of New Orleans, the senior Bishop, to be relieved of his duties. Bishop Keener called the Conference to order. Opening exercises followed. The Rev. Dr. J. J. Tigert, of Nashville, was elected secretary, and he appointed the following assistants: Gross Alexander, of Louisville; A. F. Watkins, of Mississippi; J. McF. Barkus, of Texas, and W. T. McClure, of Missouri.

The rules of the last Conference were adopted.

Routine business was transacted, and Bishop Keener was succeeded as chairman by Bishop Wilson, of Baltimore.

The address of Bishops was read by Bishop Hargrove, of Nashville, and then came the surprise of the day in the request of Bishop Keener to be relieved of his duties. Bishop Keener's voice broke a number of times, and members of the Conference were in tears.

Bishop Galloway responded. He paid a high tribute to the retiring Bishop on behalf of his colleagues. The resignation was referred to the Committee on Episcopacy.

As to lay delegates, the following was said: "Is not the vital relations of the lay delegates of a District Conference to those selected for an Annual and General Conference a sufficient reason to fix a uniform principle and method of direction in all the Conferences?"

The union between the Northern and Southern branches was spoken of. A report will be made on the subject.

A reception was tendered the delegates in the Fourth Regiment Armory, which was attended by 1500 persons. An address of welcome was delivered by Gov. Lowndes, who welcomed the delegates on the part of the people of the State, and by Bishop A. W. Wilson, who spoke for the city churches. Bishop E. R. Hendrix, of Kansas City, responded for the delegates.

SECOND DAY.

The Conference was opened by devotional exercises conducted by Rev. J. C. Simmons, of California. After the routine of roll-call, reading of the Minutes, the Standing Committees for the session were announced. The Louisiana delegates will serve on the committees as follows: Dr. C. W. Carter on Committees on Episcopacy and Church Extension; Dr. W. H. LaPrade on Committee on Itinerancy, Publishing Interests and Colportage; Rev. F. N. Parker on the Committee on Missions and Appeals; S. B McCutchen on the Committees on Revisals and Temperance; W. B. Thomson on the Committees on Education and Finance; J N. Pharr on the Committees on Sunday-schools, Boundaries and Epworth League.

The members of the Mississippi delegation were assigned to the several standing committees as follows: Dr. C. G. Andrews on the Committees on Episcopacy and Boundaries; Dr. W. C. Black on Committees on Publishing Interests, Sunday-schools and Temperance; Rev. A. F. Watkins on Committees on Missions and Appeals; S. B. Watts on Revisals and Colportage; Edward Mayes on Church Extension and Finance; H. B. McGehee on Itineranoy, Education and Epworth League.

The North Mississippi delegation has been assigned as follows: Dr. W. B. Murrah on Committees on Episcopacy and Appeals; Dr Jno. W. Boswell on Revisals and Temperance; Rev. T. W. Lewis on Missions and Epworth League; Rev. J. S. Oakley on Itineranoy and Boundaries; R. W. Jones on Education and Finance; A. H. George on Publishing Interests and Colportage; G. J. Leftwich on Sunday-schools; W. R. Trigg on Church Extension.

The Conference was called, and memorials, appeals and resolutions were reported and referred to appropriate committees without reading.

Prof. Collins Denny presented the Conference with a gavel made from the wood of the old Sam's Creek Meeting-house. In presenting the gavel Prof. Denny made a delightful speech, in which he brought forth conclusive evidence to show that the little log church just a few miles east of this city, built by Strawbridge in 1762, is not only entitled to the honor of being the first Methodist Church built in Maryland, but in America as well. Bishop Wilson accepted the gavel for the Conference, and the Conference accepted Prof. Denny's arguments.

The Conference adjourned.

THIRD DAY.

The third day of the Conference proved to be but a small improvement upon the preceding days. Since the opening of the session it had been raining almost continuously. The mist persistently evaded the umbrellas of those delegates who were fortunate to be possessed of such an article. The temperature ranged low down, much like a South Louisiana Winter day.

The Conference was promptly called to order by Bishop A. W. Wilson at the appointed time. Rev. R. H. Mahan, of Memphis, conducted the devotional exercises. After the reading of the Minutes, Bishop Wilson vacated the chair, and Bishop J. C. Granbery assumed the presidency. Regular routine work occupied the attention of the Conference, viz: the call of the Conferences for memorials, appeals, and resolutions. The papers were referred by title, without reading, to appropriate committees. This, with a few matters of local importance, occupied the time of the morning session.

LETTER FROM "GILDEROY."

The air is full of war talk now. Some think we have cause to fight, and some think not. A few—very few—seem anxious for war to come. They are going to drink all the blood that will be shed, and whip Spain, and set Cuba free some morning before breakfast. I heard plenty of that kind of talk in sixty and sixty-one. The big talkers were not good fighters then, and I fear they will not be if war comes now. A big blow soon blows over. War is an awful thing, at any time and for any cause, however good it may be. I got my fill of it from the beginning to the end of the conflict between the States. There is no fun, and but little profit and small glory in war. I wish Cuba were free from Spain, and could get her freedom without any more bloodshed. My heart has been sad over the sufferings of the inhabitants of that oppressed and war-cursed island. They are our next-door neighbors. I am glad our country and people have sent them help; have poured in "the oil and wine." I can't blame Spain to want to hold on to Cuba. Just why they oppress the Cubans as they do, I can not understand. I never could understand how a man could be mean and cruel to his wife, and still want to live with her. It makes a hell of one's home. Spain ought to have been good to the Cubans, ought to have lightened their burdens of taxation, ought to have made friends and allies of them. It is foolish to kill the hen that lays golden eggs, or to kick the cow that gives the most and best milk. The Egyptians overtaxed and overtasked the Israelites. This went on till infinite mercy could stand it no longer. God swore in his wrath, and the hosts of the Egyptians were drowned in the depths of the sea. In an effort to gain all they lost all.

It pains me to hear the President of the United States so unmercifully criticised and abused by some people as he is. He has a big job on his hands, and I am sorry for him. I would not try to carry his load for ten thousand times all the honor and money he gets. He is the President of my country, my President, and I do not like to hear people speak ill of him. True, he did not belong to my party, and I did not vote for him, but for all that he is my President, fairly and honorably elected to this exalted position. I am bound, as a good and loyal citizen and as a Christian, to stand by him, to pray for him, and not to speak evil of him. It is against the Word of God and the rules of my church to speak evil of magistrates, or to inveigh against the powers that be. I firmly believe Mr. McKinley is doing his level best to do the right and the wise thing. When I think of this question I think of only one or two things, but Mr. McKinley has to think of one thousand things. It is a wonder to me how his skull and heart bear the strain now upon them. In my family I have to think now for only four persons, and in my charge for only seventy, and this load oppresses me. Mr. McKinley has to think for more than seventy millions of souls. I don't want to swap jobs with him; no, sir, I don't. I have all I can say grace over. If I were where I had to declare war, or to say what meant war and would be sure to bring it, I would hesitate long, ponder well and pray much before I signed the paper. War is no holiday pastime. Some people talk about it so lightly and so foolishly, so wickedly. The very thought of it sobers me, saddens me, and fills me with penitence and prayer. I think of dead men, of wounded men, of men maimed for life, of broken hearts, of widows and orphan children, of desolate and ruined homes, of men hurried before God unprepared, of ruined industries, of stagnant trade, of untold millions of money wasted. I could not possibly speak lightly about it. I do not know enough to say whether we have just cause for war now. All the facts are not before me, and I am not competent to weigh them if they were. State craft and questions of national duty and honor are too big for me. My President and his advisers, and my representatives in Congress charged with these awful responsibilities, will have to decide all these matters for me. Their decision is my decision, and their act is my act; and if they make a mistake, it is my mistake, and I will have to abide the consequences of it. I am not set to govern, but I am bound to be loyal. If loyal to the best of my ability, I have done my whole duty as a citizen. It were folly in me to fret and chafe and kick merely because my party were not in power. In that case I would be a partisan, and not a citizen. It is difficult for an intense partisan to be loyal in either Church or State. He is wanting in connectional and national spirit. The root of the matter is not in him. He is set for his party even against the public weal. It is then a question of

"Me and my wife,
My son John and his wife,
Us four and no more."

May God save us from littleness, narrowness and bigotry of this kind in both Church and State!

GILDEROY.

THE FUTURE.

The future! Hitherto are directed our hopes; hitherto lead our supremest efforts. The star of destiny beams on the path we have trod, and sheds its glittering rays athwart the course of the future. The circumstances and surroundings of life, the shades and the shadows, the troubles thereat—in the midst of it all we are in doubt. We grope in the dark; we look to the future; we can not see; but hope, eternal hope, springs up in the heart, and we know that God Almighty rules and reigns among the armies of heaven and the inhabitants of earth, and that he guides the counsels of nations, while at the same time he marks the sparrow's fall, and we are content. On this we may rest, whatever betide.

The history of our beloved South for many years has been a checkered past. The stars, in their courses, have fought against us. Once a prosperous and happy land, rich in all material resources, our cotton fields white with the fleecy staple, and corn fields fragrant with the yellow corn, fairer women and braver men never graced a more joyous people. We revelled in the excess of our happy estate; but lynx-eyed envy, from its gloomy retreat, looked on, and growled and carped, and with malignant falsehood characterized a domestic institution as a traffic in human life and blood, and straightway denied our constitutional rights, and backed that denial with military force. Goaded to desperation, we staked all on the bloody arbitrament of battle. We lost, and the victor is now the judge. We were left to work out our destiny in a land blasted, and every green thing withered by the holocaust of civil war; but it was still our land, our native land, and kissing our dead, we laid them to rest, there to sleep until the resurrection morn, when, summoned by the archangel's trumpet, the victor and the vanquished will stand face to face, and God himself shall decide the issue between them.

Any land can more or less quickly recover from the devastation of war, provided only its institutions remain, and this is where our land received its most grievous wound—our institutions were destroyed. The forms, usages and customs which attended those institutions remain, but the thing itself is gone, and gone forever. The result is, that to-day the South is in a transitory stage. We are passing from the old to the new, and just what the new will be only God knows.

The past lives with us in its memories. They are cherished memories. As we walk through the silent halls of memory sweet voices whisper to us. They talk with us of those who for long years have slept in the grave. They call these loved ones back and place them against our side. We see them in all the strength and glow of manly beauty. The high impress of dauntless courage beams in the eye, and their martial bearing betokens the high record which they carved on the scroll of fame. They are calling, calling to their old comrades. Wait a little, ye heroes of the past, and your comrades will be with you. The sands of their lives have nearly run; the days of their earthly pilgrimage are almost ended, when they will greet you again.

We would feign linger here, but the voice of progress admonishes us, "Why seek ye the living among the dead?" We must move on. Our necessities, the needs of ourselves and families, demand that we should assimilate ourselves to existing conditions; that we should go into and become a part of the active life around us. But here I would not be mistaken. I am a Southern man, bred and born such, with the heart and feeling of a Southern man, and I am of the Old South. I would not forget the memory of gallant men who laid down their lives for a cause which to them was dear. I will ever cherish their fame, and of all who went forth in the defense of strict constitutional government. To me this cause was a faith, and these men brethren. And this I can do and feel, and at the same time be a true, loyal American citizen, because this issue, having been settled, it is settled once for all; therefore, no man's present loyalty can be judged of by anything then done or said, or by any view he may entertain with reference to things then occurring; and I would doubt the present loyalty of any Southern-born man to the existing government who failed to cherish the memory of the heroes of the South. He should do this, and at the same time be a loyal American citizen.

Our section, in recovering from the devastation of the past, will develop according to the influences by which we are surrounded, and it being a fact of history that the conqueror impresses himself on the conquered, we may well expect that this development will take place along lines of the conquering institutions. This change is said to be first manifested in the change in the language of the conquered, and just this is taking place with us. In the Old South our divisions of time were morning, evening, and night, as in the Bible. Now we have it forenoon, noon, afternoon, evening, and night. Also many of our young people say "guess" for think or suppose, and also, "He has gone to some place else," for, "He has gone to some other place," and many other similar expressions—all this showing that our vernacular is being changed from Southern to that of the North.

LAYMAN OR SEXTUS.

(To be continued.)

NORTH MISSISSIPPI CONFERENCE NOTES.

The Holly Springs District Conference was held at Holly Springs, April 21-24. There was but a small representation of the laity. The pastors were all present except Rev. B. C. Gray, who was sick. Rev. B. P. Jaco was taken sick on arrival, and was not able to leave his room during the meeting.

We exceedingly regretted to see our long-time fellow-laborer, Rev. J. B. Harris, so broken down in health. May he soon so recover as to be able to resume his work!

Bro. Shipman is in good favor and doing good work in Holly Springs. The brethren generally were in good spirits and hope.

The church in Pontotoc is being repaired and remodeled.

Dr. Cameron and family are occupying the recently purchased and paid-for district parsonage in Holly Springs. It is a commodious and comfortable residence, and in every respect a desirable preacher's home. This leaves but one district in the Conference without a parsonage, and that want may be supplied ere another annual report is made.

Bro. McIntosh has recently held a tent meeting in Grenada, with good results. Particulars not yet received by this scribe.

Bro. Gibbs is engaged in a meeting at Main Street, Water Valley, assisted by Bro. Savage. They go into a tent meeting next week, assisted by Bro. Culpepper.

Bro. Bowen has been in Alabama two weeks visiting relatives with his family, and assisting in revival meetings. He will return in a few days.

Bro. Duke has with his own labor greatly improved and beautified the parsonage at Waterford.

This writer has recently visited Spring Hill, Grenada circuit; Grenada, Water Valley, Holly Springs, Waterford, Potts Camp, Myrtle, New Albany, Union Hill, New Albany circuit; Abbeville and Oxford. At all of which places he did service in his line of work, preaching, talking, selling books, etc. Song books were put in some churches, libraries in some Sunday-schools, and books and papers in some homes.

Expect me at the District Conferences. Do not wait for me to write that I am coming. If I am not there, it will be for good reason.

G. W. BACHMAN.

Kosciusko, Miss.

Selections.

CHILDS, THE GIVER.

Mr. Childs offers an example almost unique of the daily consistent application of great business ability to the task of distributing as well as of acquiring wealth. It is no exaggeration, perhaps the reverse, to say that Mr. Childs, for the last half of his life, put more time, labor and pains into the work of giving than he did into making money. His gifts began in his business. In his composing-room he paid five cents a thousand above the "Union" price. He continued his own rate of wages when the Union reduced its scale. Those called into close connection with the Ledger chapel testify that this was a good business investment. It gave the Ledger, for the first twenty or twenty-five years of his ownership, picked printers. Pay was high, cases were permanent, and chapel rules easy. Mr. Childs could take the pick of the trade. He put one woman at the case, almost the only one ever heard of in a big daily morning paper—as he could do, having the absolute control high wages gave—and her presence banished the foul language, the oaths and the personal slovenliness into which all men, educated and uneducated, gentle and simple, professional men and mechanics, degenerate without women. The danger of this system of permanence and pay was that, as the years went on, the old and incompetent would be left. This was met by pensions. How early these began is best shown by the fact that while Mr. Childs owned the Ledger but thirty years, he had paid one of these pensions for twenty-six. The waste of careless work was almost eliminated by this system of selection and the enormous advantage secured of willing work in the many emergencies of a daily newspaper. At the same time one must add that among other printers there has been of late years a belief that as the force in the Ledger aged it was not as efficient as it once had been. When the introduction of type-setting machines raised the most difficult of all industrial problems, the ethical duty of an employer to those displaced by new methods—of good to the community, of dire disaster to men past forty, too old to learn a new trade or profit by the general uplift of another milestone in the labor-saving march—Mr. Childs met this, after conference, by retaining all the married men in the new work and referring introduction for a year, in which other men could find new places, while the men reduced their pay so as to divide the loss of the postponement of cheaper methods.—From "Childs, the Giver," by Talcott Williams, in the March Review of Reviews.

Much is said about the need of the work of the Salvation Army in the slums of the cities. There is as much need of the work of a salvation army of some sort in the parlors of the gay and the rich. It is easier to save the wretches that reek in filth than to save the giddy, giggling, dancing, amoring crowd which constitutes what is these days called "society."—Exchange.

THE HOMELESS.

BY EDNA DEAN PROCTOR.

God help the homeless! wanderers on the earth
For whom no roof-inclines its sheltering eaves,
No fireside glows; no voice of love or mirth
Calls to the garden flowers, the hillside sheaves.
'Tis theirs to see the gleam in cottage panes;
The happy groups about the hearth at eve;
While they must cross the moors through chilling rains,
And hide in hut or hedge as twilight wanes,
With but the wind for all their woes to grieve.

Sad hearts! the wayside and the wilderness
Are near to heaven as any fire-lit room!
Despairing Hagar angels stoop to bless;
God talks with Moses in the desert gloom;
And life is but a path to his repose,
Whether we walk through meads of joy and love,
Or in lone wastes where every tempest blows;
Some peerless morn we reach our journey's close,
And, lo! the rapture of the home above!

Communications.

LOUISIANA STATE EPWORTH LEAGUE CONFERENCE.

This has been a helpful meeting. It has developed sources of strength and has manifested points of weakness in the State organization. As to the machinery of the Conference, all was lacking—State officers, records, and whatever else might have been deemed necessary. Mr. H. H. White, State president, was detained by duties at the Constitutional Convention. Committees of arrangement, printed programs, choir, etc., were also lacking. Of 1,661 League members reported, about 25 were in attendance. The absence of several of our most hearty League workers—notably Drs. LaPrade and Sawyer, Messrs. Henry and Wynn—was felt. At the last moment Rev. A F. Watkins, of Vicksburg, who was to have filled an important place on the program, was detained by circumstances.

The readers of the ADVOCATE may question whether my opening statement can consist with these after details, but I assume them that there is no discrepancy. In the first place, the hospitality of Alexandria was at its best. Then, to compensate for the absence of our League leaders, Revs. T. J. Upton, J. D. Harper, and S. J. Davies, with others, were present, and aiding with prayer, suggestion, and the helpful attitude of older men who are sincerely interested in the great movement of the younger life of the church. Revs. P. L Cobb, representing the Board of Missions, and W. J. Perry, of Chattanooga, were present by invitation, and doing excellent service in the paramount cause of missions. These brethren endeared themselves to all, and went away made happy by success. Vacancies in the program were most happily filled, notably in the discussion of "The League and the Needs of the Church," by Mrs. R. H. Wynn, and "The League a Mode and Means of Christian Effort," by Miss Birdie Edwards, of Mansfield. These superb essays, with another on "The League and the Intellectual Life of To-day," by Miss Lizzie May Sligh, of Mansfield, were commended to the editor of the ADVOCATE for publication. They may lose something of the effect of exquisite elocution when presented in print, but can not be without value to the reader.

The enthusiasm of numbers was not felt, but the strength of earnest purpose and zeal for the kingdom were present. The real work and far-reaching plans of work originating in this plucky little assemblage of leaguers will make this the most notable of the four State League Conferences that have been held in Louisiana. But numbers are to be sought. One of the prominent features of the young people's movement is the vast numbers it has enlisted. We go next year to Crowley by special invitation. Let us go there at least three hundred strong.

The State officers for the present year are: H. H. Ahrens, president; Thad. M. Salter, vice-president; Ada Black, secretary; P. O. Lowry (Farmerville, La.), treasurer. District secretaries: New Orleans, R. H. Wynn; Shreveport, W. H LaPrade; Opelousas, J. M. Henry; Baton Rouge, F. N. Parker; Alexandria, W. J. Roberts; Arcadia, A J. Notestine; Delhi, E. N. Evans. R. H. Wynn was constituted Missionary Secretary. These district secretaryships are a new feature, and grow out of the plan of work adopted by the Conference. This plan contemplates a forward movement in the missionary cause. The Leagues are pledged to the maintenance of a woman missionary—that is, to raising the additional salary of a missionary already in the field who is to become a "benedict." A campaign of education is to be opened by a system of visitation of the Leagues under the auspices of the Board of Missions. Rev. J. M. Henry and Mr. John Wilkinson are a committee to carry out this plan.

Revs. W. H. LaPrade and J. T. Sawyer were named as a committee to organize a missionary institute, to be held in New Orleans next Winter or Spring.

Sunday evening $325.70 was raised in cash and pledges for the missionary work of the Leagues. The balance needed is to be raised by the local chapters through the district secretaries.

A State Literary Department, consisting of Rev. F. N. Parker and Professor Morgan, of Baton Rouge, and Rev. J. L. Pierce, of New Orleans, was organized. A plan was formed for traveling circulating libraries, to be at the disposal of any Leagues that will pay for transportation of the books. The purpose of these libraries is to disseminate missionary and general literature.

A joint editorship for the ADVOCATE League Department was arranged in co-operation with the Mississippi Leagues. It was regretted that the present editor of the department, Mr. H. N. Harrison, could not be retained, owing to action on the part of the Mississippi State Conference in naming the editor.

The spiritual tone of the Conference was deep and strong. We were glad that we had assembled, and parted, having been strengthened in heart and mind, satisfied that something had been done to advance the cause of the Lord.

FITZGERALD SALE PARKER.

CALIFORNIA LETTER.

Our District Conferences have all been held. As Conference Secretary of Missions, it was my privilege to attend three out of the five. The attendance was above the average. All were harmonious. The cause of missions received a fair share of attention. One devoted a whole day to the subject, two an afternoon and evening, one an entire morning, and the fifth did not fall far behind. We expect good fruit from these discussions of this great cause. Inquiries brought out the fact that opposition to foreign missions is not so common as formerly. The cause is gaining ground; yet there is much indifference, owing mainly, I am persuaded, to lack of information. Pastors are largely to blame. A missionary pastor makes a missionary people. This is proven to be the case by examining the statistical tables for several successive years. Try it.

There have been no great revivals among us, but conversions and accessions at several points. In this respect it is gratifying to state that Dr. C. B. Riddick, of Centenary, San Francisco, makes the best showing. He has accessions nearly every week; has taken in about fifty since Conference. It is to be hoped that he will be kept there as long as the law allows, and then succeeded by as efficient a worker. It is time we had a foothold in this metropolis of the West. Our congregations through out the Conference, perhaps, aggregate as large a number of persons as at any time in our history, if not larger. There is but little friction. The new men are all satisfactory, and generally satisfied. Something has been done in the way of building. The new church in Fresno has been so far completed as to be used for the services. It is a magnificent brick structure, which will have cost, when completed, about $12,000. The auditorium will seat 550, and Dr. Carpenter preaches to very few empty pews. Two new parsonages have been built in the same district, and the church at Bakersfield moved to a more eligible site. The remains of the church in Modesto, Merced district, ruined by earthquake, has been sold and removed, and the contract let for a new building. I am specially interested in this charge, as it was my first pastorate after my return from Mississippi. Considering what I am now about to relate, the above facts are exceedingly gratifying.

Almost every year that I have spent in the State dry-weather prophets have been in the field. They have insisted that we must have a dry year about ever so often. Well, this time they have not prophesied in vain. It has surpassed their most (shall I say sanguine?) expectations. It surpasses '77, in that the drouth is more general. Crops are almost a total failure. Considerable grain will be harvested on the low lands between Stockton and Sacramento, where there is usually a surplus of water, and the harvester will find a few other patches here and there deserving of attention, but only a few. A very small proportion of the area sown to grain will yield any hay even. The early fruit was killed by frost. The supply of water for irrigation is not half sufficient. Except in a few places, irrigation is only resorted to for orchards and vineyards and alfalfa. To save the alfalfa many are sinking wells and putting in pumps. Pasture lands are bare. Many horses and cattle have been shipped to the extreme northern counties and without the State. Many are dying, or being killed by their owners. They make good chicken feed. The worst of it is, that it has been so long since the last real drouth that very few were prepared for it. In past years many made it a rule to have on hand hay and seed for two years, but this precaution was almost universally neglected last Fall. Still, I believe "the Lord will provide."

Our delegates are on their way to Baltimore. I do not know what they have in their heads (they are all good men), but California Methodists generally, I believe, have come to the conclusion that very little legislation is needed, even on the evangelist question. I trust we will have no more than is absolutely necessary.

W. P. ANDREWS.

Hollister, Cal., April 26, 1898.

"THE COMMITTEES UNDER FIRE."

MR. EDITOR: Having caught the spirit of the day and gotten my fighting blood up, I desire to join the pop gun fusilade that is now being discharged over the question of Conference examinations. Of course, the word "pop gun" is not to be applied to Dr. Rickey, nor to his recent article; but let it be distinctly understood that since such heavyweight divines as he and I have entered the field, all others are to retire, for we will settle the question, and settle it right.

Allow me to begin by saying that I have no personal complaints to make against the committees. They always treated me fairly. But when I say that for the last two or three years some of them have been too strict in their examinations, I am but mildly expressing an honest conviction. Here is an example: The class was notified to meet the committee at 9 A. M. They were on hand, but it was 11 A. M. before the first committeeman showed up. He gave them the questions on Wesley's Sermons, and told them that they had an hour to answer them, "for," said he, "you must finish the entire examination by 6 P. M." Well, they had not finished by six, and the time was extended; but in the meantime two honest young fellows, knowing that they could not possibly do the work in the allotted time, had given up and left the class. A certain professor in Centenary College was furnished with the questions, and allowed to answer them at home, as he was not going to Conference. He worked on them twelve hours, but a lot of country circuit riders, some of whom never saw the inside of a college, must be required to do the same work in, say, six hours and a half, allowing thirty minutes for dinner.

Here are the questions on Wesley's Sermons, which are given as a fair sample of what the examination was:

QUESTIONS ON WESLEY'S SERMONS—FIRST YEAR EXAMINATION, 1896.

1. Define (1) negatively and (2) positively what is the faith by which we are saved.

2. How is it shown that the law is not made void through the preaching of faith as the sole condition of salvation?

3. Describe the almost Christian in contrast with the altogether-Christian.

4. How does Mr. Wesley's doctrine of "Scriptural Christianity" bear upon the theory that Christ's second advent must precede the spread of Christianity over the whole earth?

5. What has the sin of Adam to do with the Christian scheme of justification?

6. Distinguish the plain scriptural notion of justification from four erroneous conceptions of it.

7. Have there been more than one covenant of salvation given to fallen man? If so (1) when? (2) where? (3) through what mediation? and (4) in what passage of the New Testament are they contrasted? Give an exegesis of Romans x, 5 8, text of the sermon on "The Righteousness of Faith."

8. Give some account of the threefold state of man, described by Mr. Wesley as natural, legal, and evangelical.

9 The witness of the Spirit. (1) What is the testimony of our own spirit? Reduce your statement to the form of a syllogism. (2) How is it evident that one has this witness? (3) Define, what is the testimony of the Spirit? How is it related to the other testimony (a) in point of time, (b) immediateness or directness, (c) in importance or sufficiency, (d) as to the substance of the testimony—the things testified to?

10. Give a succinct account of Mr. Wesley's doctrine of "sanctification," showing the ground of the necessity for sanctification, (2) relation to the new birth in point of order, nature, Agent of the work, (3) conditions, process, and mode of attainment, (4) characteristics of, by which the circumcision of the heart may be known.

11. Reconcile the teaching of John (1., iii, 9) that he that is born of God sinneth not, and the fact that children of God have sinned. Give an illustration.

12. What is the meaning of St. Paul's expression, "Faith imputed for righteousness?" How may it be understood to comport with the imputation of the righteousness of Christ?

Now, the question arises, For what do we value men—for what they know, or for what they do? If for the first, then let the General Conference pass a law which shall prohibit the Annual Conferences from admitting on trial any but college graduates, and let the committees put the screws to the boys we now have; but if for the second, then, when a lot of hard working young fellows have been turned down two years in succession, and the Bishop has applauded the committees for it, let the Conference have a right and take the matter in its own hands. I know that Methodism has always placed a high value upon education, but I have ever understood that she placed a special value upon men for what they do. Apply this rule to the class in question, and the tables would turn. Four members of that class reported 268 members received during the year on profession of faith, while the committeeman who turned them down reported five.

When a young man with good education is placed in charge of a small circuit or station, where he either has access to a good library or the money to get such books as he wants, and where he has plenty of time to study, then it is all right to require him to know his lesson, and know it well; but when a young man of limited education (and the Conference was made aware of that fact before it admitted him) is placed in charge of a large circuit, where he has to ride several hundred miles during the year, and where he has to do the greater part of his reading either from the pommel of his saddle or by a pine-knot fire, but one under whose ministry souls are converted, then I, for one, arise to protest against iron-clad examinations.

Yours for common fairness,

JNO. B. KENT.

HOME MISSION WORK.

MR. EDITOR: I have seen two articles recently in the ADVOCATE—one from Rev. T. W. Lewis, the other from Rev. W. M. Young—on our home mission work in the rural sections. I would like to give some thoughts to your readers upon this important subject; and as "Gilderoy" says, using the above mentioned articles as a pretext rather than a text.

In the first place, it would be well to give more attention to the difficulties involved in the kind of work to which attention has been called than is usually given. Some preachers have never been on any of these hard works. Others, it seems, have a way of "forgetting the things that are behind," not intended by St. Paul. It is admitted on all hands, I suppose, that the financial difficulty is the main one in the development of our work in the rural sections. I conclude that Bro. Lewis admits as much, as he suggests that appropriations for these fields be increased, and stronger men sent to them. Bro. Lewis then admits that the financial difficulty is the main one, or else he believes the weaker preachers to be stronger than the stronger preachers.

The idea that men can do their best work on inadequate support is opposed to universal experience in all the avocations of life. It is opposed to the Word of God, which teaches that ministers of the gospel should be amply supported. The charges under consideration pay from $140 to $300 for the support of their pastors; much of this sometimes in produce, at prices ranging from 25 to 50 per cent. higher than the market prices. Small as these amounts are, large families must sometimes enlist upon them, or resort to other means of support. It is admitted that "hardness" should be endured, and that sacrifices should be made, and prayerful consideration exercised, before a pastor should engage in any secular pursuit by which to supplement an inadequate salary. But, after all this, if he is possessed of such manhood as would constitute him a leader of men; if he is possessed of an instinct common to all true husbands and fathers, and realizes the obligation imposed by Divine Revelation, he will provide for his family, if it requires some of his time to be devoted to secular work. But if he does this, his ministry will not be so effectual, of course, as it would be if his whole time could be given to its work.

But why has the church in these sections been so poorly developed along financial lines? It is but justice to the people of these charges, and their pastors, to say that many of their most substantial members have moved to the railroad towns. And it is also true that but few, perhaps none, in the South have suffered from the financial stringency of the past five years as the small farmers have. Nine-tenths of these farmers belong to the debtor class, and are compelled to pay 25 per cent. for credit, and then 25 per cent. more on account of fallen prices. Consequently, money is exceedingly scarce among them; yet they compose, to a very large extent, the church in the rural sections. I would not insinuate a discussion of politics in this article, but we can not ignore the facts here adduced, and at the same time form a proper estimate of the difficulties of the work under consideration.

Again, there has been much discontent among farmers, attributable largely to the things above mentioned, and a disposition to cut down all salaries where they have the power to do so. Unfortunately for the preacher in the fields under consideration, he is almost wholly in the hands of the small farmers, so far as his salary is concerned. They think that if an able-bodied man labors for $8 per month, that $25 per month is ample compensation for a preacher. It is quite different with a Board of Stewards composed of lawyers and doctors, whose incomes are good; or merchants, bankers, and large planters, whose employees receive from $50 to $100 per month. There is another truth that should not be lost sight of; to-wit: Uneducated people have but little appreciation of mental work, as a rule.

Again, we have stinginess, pure and simple; stinginess inbred; stinginess the result of generations of false teaching; teachings that the people are in danger of a mercenary and overpaid ministry. Some of the well-to-do or wealthy members in these charges, in order to make a respectable showing for their charges, have doubled their contributions to religious causes, to the great amazement of their neighbors; yet these liberal souls do not give more than a fourth of what is paid by people of the same means in other charges. But they think they have done wonderfully well.

All these things ought to be considered before the preachers having charge of these hard fields are treated to such doses of criticism.

I have stated some of the difficulties of the work in the home mission fields in the rural sections; I would now suggest some remedies. Let the appropriations for these fields be increased. If incompetency is found among our preachers in such degree as to constitute a serious barrier to success, the disciplinary remedy can be applied.

I do not like Bro. Young's suggestion as to the enlargement of the circuits. That would perpetuate the present state of affairs. It might be well to send stronger men to these works. That some preachers are much stronger than others, this writer truly admits; but I do not believe that the difference between preachers is anything near so great as is imagined by some. A change of circumstances would show the correctness of this position very soon. But as it would hurt the feelings of the stronger preachers to be sent to these works—and their feelings should be taken care of at all hazards—why, just continue those in these fields that can not be sent to better works, and give them as fair an opportunity as is proposed for the stronger preachers, and see what they can do. It might be if some of these weak preachers had an appropriation of $450, and $200, or $300, from a neighboring charge, and a large appropriation from the Church Extension Fund, that they could make a good report at Conference. Because a preacher without these things does not make such a good report, shall we say he is incompetent? To do so manifests a logic and charity simply wonderful. Suppose that the work is so difficult as to make development slow with liberal appropriation. Ought the preachers to be continued in charge of these works without such appropriations? Such a course manifests a wonderful conception of justice. Our foreign missionaries are not thus abandoned by the Mission Board. As Bishop Galloway said in substance at a session of the North Mississippi Conference, we should never lose sight of the comradeship of the ministry. Why is it that the stronger preachers would feel hurt by being sent to these home mission fields? Is there anything degrading in the work? We are told that Bishop Capers preached to the negroes during a considerable portion of his ministry, and yet was honored of all; but a great change of public opinion, it seems, has come to pass, and this is the reason that some preachers can not be sent to better works.

It is to be feared that some of our well paid preachers are not doing all they can for the reputation of their less fortunate brethren. Some facts illustrative of this might be adduced, but time and limited space forbid. It is well known that in religious and ecclesiastical matters preachers are moulders of public opinion. It would be well for the charges we have been considering to receive the blame they deserve, and that this blame should not be heaped upon their pastors. It is human nature to shift the responsibility for a bad state of affairs. The work is retarded very much when through the church press, or from the chair of a Quarterly Conference, the people are helped to shift the responsibility for their shortcomings upon the preacher. A preacher should be as true to principle as the needle to the pole, and should feel that he has the sympathy of his brethren of the ministry. Occasionally a "Diotrophes" may be found in these charges who objects to foreign missions, or is opposed to prohibition, or believes in horse-racing. He is fourth-class in point of intelligence and piety, and only first-class in the size of his mouth and the amount of his brass. Yet, at this man's request, the preacher is moved. It would be well for these works for a preacher who is true to principle to receive no censure, even if it is a removal. A removal is frequently regarded by the people as a censure.

MINOR.

Selections.

NATURE AND MAN

Nature never withdraws her flowers, her music, her joyousness, and her sunlight, from before human cruelty or suffering. She overwhelms man by the contrast between divine beauty and social hideousness. She spares him nothing of her loveliness, neither butterfly nor bird. In the midst of murder, vengeance, barbarism, he must feel himself watched by holy things; he can not escape the awful reproach of universal nature and the implacable serenity of the sky. The deformity of human law is forced to exhibit itself naked amid the dazzling rays of eternal beauty. Man breaks and destroys, man lays waste, man kills; but the summer remains summer, the lily remains the lily, the star remains a star.—Great Thoughts.

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SOME THINGS THE COMMITTEE ON REVISALS MIGHT CONSIDER.

Our public church services are conducted so variously by different preachers as to lead one not familiar with what our Book of Discipline requires, to conclude that we have no written form for public worship, found on page 99, paragraphs 217 and 218: (1) Singing. (2) Prayer. (3) Reading a lesson out of the Old Testament, and another out of the New. (4) Singing. (5) Preaching. (6) Singing. (7) Prayer. (8) Benediction. This service is especially prescribed for morning or forenoon, yet with some of our preachers, month after month—nay, years—service has been held in the same church without a single lesson from either Old or New Testament. As to how to correct this, I say evil-wise legislators may devise more than I know. The form is laid down, and the preacher is under a more solemn vow to observe it than an oath in open court could bind him. Then he is charged more solemnly than judge could charge him to "keep and not mend the rules."

Perhaps this question put by requirement in every case in the examination of character, "Do you faithfully observe our form of public worship as laid down in Discipline?" might serve in most cases to correct the wrong. Some say I leave off the lessons to abbreviate and get to the more important part of the services—the preaching—in the shortest time. The writer has heard this replied to by some of our best and most faithful preachers, in words of the following sense: The lessons are a part of the service for which we are not personally responsible; that whatever of failure may occur in prayer or sermon the congregation will hear something of the pure Word of God in the lessons.

Incongruities are witnessed in the administration of baptism by different preachers, and also in the reception of members into the church. The question is asked on page 91 (Discipline): "How shall members be received into the church?" In paragraphs 206 and 207 we read: "When persons present themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurance of their desire to flee from the wrath to come, and to be saved from their sins, and also of the genuineness of their faith and of their willingness to keep the rules of the church." (2) Par. 107—"When satisfied on these points let the minister bring the candidates before the congregation whenever practicable, and receive them according to the prescribed form." How can the preacher enquire into their spiritual condition without a personal—not to say, private—interview? How can he have satisfactory assurance of their desire to flee the wrath to come without direct and personal enquiry of the candidates themselves? How can he be satisfied as to the genuineness of their faith without personal enquiry of the candidate? How can he be satisfied of their willingness to keep the rules—General Rules, of course—of the church without reading these rules and explaining each item to the person?

Under some administrations persons have been known to present themselves as candidates for church membership, and just there and then without one word of enquiry upon these four points, without ever having had a word of conversation with the candidate, receive them by simply putting the formal questions as laid down in the Discipline, paragraph 111. By this process he assumes to know, and in reporting to have received such persons into the church, he claims to have enquired into their spiritual condition, and to have received satisfactory assurances of their desire to flee the wrath to come and to be saved from their sins; also of the genuineness of their faith and of their willingness to keep the rules of the church.

The person has given the card to the preacher in token of a candidacy for church membership, is then seated by the preacher, and without ever rising or moving from the seat in any way is examined and received into the church and formally connected to the church. Such persons are members per force, by right guaranteed by the church but they are not members by force of law. If paragraphs 206, 207 and 111 were put in closer connection with the questions by the preacher to the candidate, so arranged that the preacher could not fail to see the points upon which he is required to be "satisfied" before he brings the candidate forward, nor would he dare before his own conscience to receive him there until those questions had been answered somewhere in some way.

When on my first year's course of study, in my first year in the itinerancy, I was much interested to bring up my studies, I thought I was trying hard to learn all that a preacher ought to know and do. I heard an elderly preacher say: "We ought to have in our course a study on common sense for our undergraduates." That remark did me much good. I slowly got into the practical and slowly took on some common sense. More hard common sense would certainly prevent diversity in administrations.

J. D. NEWSOM.

GOD'S METHODS.

MR. EDITOR: "Shoot error as it flies." When the big ones don't do it, we little ones feel at liberty to pop away. A certain entertaining and popular writer for the Advocates does not seem to believe that God sends temporal calamities—such as floods, yellow fever, etc.—upon men for their sins. Nevertheless, such has ever been God's method of dealing with both individuals and nations. When he delivered his people Israel from Egyptian bondage, he promised them, if they were obedient, he would not send the plagues upon them that he had sent upon the Egyptians, but otherwise he would do so. History shows that God was as good as his word, sending great temporal prosperity upon them when they were loyal, and great adversities when persistently disloyal. The historical part of the Old Testament teems with examples of such dealings. This same writer says in the Baltimore Christian Advocate: "I know nothing of the mind of God, and his reasons for doing things, only so far as he has revealed himself."

Pray, has he not revealed himself in the Bible as thus dealing with men, and also his reasons for it? Where are we to learn the mind and methods of God if not in the Bible? During the late overflow and yellow fever, said writer in the NEW ORLEANS CHRISTIAN ADVOCATE scouted the idea that God would thus punish the Delta for its sins, and let the hills, which was equally sinful, go free. I would ask, Is it not his method to punish a part in order to save the whole? Does not mercy dictate such a course? God must begin somewhere, or sins of all kinds would soon deluge the world, and prove infinitely more terrible and disastrous than floods of waters, famines, plagues, wars, etc. The All-wise knows best where to begin. We are willing to leave that with him, though he should "begin at the house of God."

At the beginning of the gospel dispensation Christ denounced temporal destruction upon Jerusalem and other cities of that day because they would not repent. While temporal calamities are no evidence that those upon whom they are sent are greater sinners than all who are free from them, they are certainly intended to warn all to repent, for no one ever becomes so good that he does not need to repent—the better he becomes the more penitent he is. "A broken and a contrite heart, O God, thou will not despise."

Wise and pious Bishop Secker says, "Other men's woes are our warnings;" "their desolation should be our information."

There were some who told Christ of the horrible tragedy of Pilate slaughtering Galileans while engaged in worship. Christ replied: "Suppose ye that they were sinners above all Galileans because they suffered such things? I tell you, nay; but except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all who dwell in Jerusalem? I tell ye, nay: but except ye repent ye shall all likewise perish." Then let us all repent, and God will either avert threatening calamities, or save us in the midst of them, and we shall realize, with David, that "the Lord of hosts is with us; the God of Jacob is our refuge." Obedience is the only safe ground. "Say ye to the righteous, it shall be well with him." (Isa. iii, 10.)

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FROM THE WORK.

Mrs. R. E. Bobbitt, Jena, La., April 27, 1898: "Our people have been blessed with a gracious revival of religion. On the invitation of Bro. Dunn, our pastor, the zealous, earnest, consecrated Bro. A. W. Turner, of Columbia, spent a week with us, and twice a day preached 'Christ and Him Crucified.' Many hard hearts were touched by the simple, sweet, old story, and sinners turned to walk in the narrow way. Cold church members and weak Christians were warmed and encouraged, and all of God's people, regardless of creed, were helped and strengthened for a better life. Thirteen members were added to the church, and the people of Jena feel and know that they are stronger, spiritually, than for a long time. May God help us to hold out faithful!"

Rev. J. C. Lowe, Pickens, Holmes county, Miss.: "We have been blessed in Pickens in our recent protracted meeting, even beyond our expectations. God often does for us 'more than we can ask or think,' for our asking can not go beyond our faith. Bro. W. D. Bass came to our assistance on the eighth of this month, and held three services a day until Tuesday night, the nineteenth. Eighteen persons professed faith in the blessed Christ, and sixteen were received into our church, and the other two will join us next Sunday. One was received by letter. I have rarely ever seen a whole community more deeply and generally moved. When I say this, I say more than these words would mean if applied to some other places I could name. For such a state of things existed here as I had not met with anywhere but once before in all of my ministry, and in that one instance the causes were not the same. The sermons of Bro. Bass were heart-searching, as they appeal to both the church member and the sinner. This was necessary to both in order to success, and was continued from first to last. The church is greatly built up and strengthened. I do not favor evangelism as I have sometimes seen it carried on, but as operated by Bro. Bass, I fully endorse it. As far as I am acquainted with Bro. McIntosh's plans of operation, I can also endorse him, though I have not had him with me in a meeting. I have now had Bro. Bass with me in three meetings, and I do not see how anyone could have succeeded better, if as well. Then, he helps the pastor in every way possible, specially in getting converts into the church—in gathering the fruits. His sermon here on the 'tithe law' will bear fruit after he passes into 'the world beyond.' I am usually cautious of my commendations of men, but think what I have said of Bro. Bass and his work here is not too much. We hope to build upon this good beginning in Pickens until we reach permanent success. The amounts apportioned to this charge for foreign missions and Bishops' funds have been paid, and a part of the amount for domestic missions. The full amount of the 'collections' is assured. Goodman has overpaid already the amount asked for there. The future seems to be brightening now in everything for the church."

THE VALUE OF STRUGGLE.

That ineffective struggle of yours has seemed at times very futile to you, but in the eyes of God that ineffective struggling had an infinite value. At least it broke the growth of habit, at least it troubled the surface of the waters, at least it was a glimpse of your best self, at least it showed there was something alive that was resisting. Never mind the failure, trial, attempt, effort, struggle—that shows you are alive. So long as you are fighting you are moving, you are living; so long as you are fighting you are going upward. I believe it, that no one can ever fail who goes on trying. Success is only an infinite renewal of fresh endeavors, an infinite number of fresh starts. Go on trying, and in these repeated failures there is at the last for ever the success. Then look away from the clouds, and cease to observe the wind. Let the word of God speak into your conscience and heart: you are not men to be the slaves of lust or the slaves of your bad temper. You are men to gain the victory over them: you are men to rise to the beauty of kindliness, and gentleness and self-restraint and temperance and purity. That is what you are men for: God sees it in your conscience. You, too, by looking away from those miserable chants, and refusing to feel the severity of the world, by knowing yourself loved, by will, his power, his grace. What God wills is possible. Only try, and try again; never mind the failures, but go on trying, and there is victory, sure and certain victory at the end of the road. Canon Charles Gore.

To spend a whole hour in reading, singing, prayer, collections, announcements, and preliminary remarks, before the Sunday morning (rather, noon) sermon begins, is too big a portico for the building. It is an excellent way to thin out one's audience.—Exchange.

The utility of life is not in its extent: it is in the employment of it. A man may live long and live little.—Montaigne.

Even the healthiest constitution sometimes gets into a rut. Many people are weak and miserable because their systems have slipped off the smooth roadway of health and are ditching along through the mire of disease, which might be avoided altogether if some strong and friendly hand would only give them a lift.

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N. Gaddis, Esq., of No. 313 S. J. Street, Tacoma, Washington, writes: "I was taken ill in February, 1892, with headache and pain in my back. I called in a doctor and he came three times. He said I was bilious, but I kept getting worse. I took a cough so that I could only sleep when propped up in bed. My lungs hurt me and I got so poor that I was just skin and bone. I thought I was going to die. I tried a bottle of Doctor Pierce's Golden Medical Discovery and it did me so much good that I tried another one and it made me strong and well. It saved my life."

4 IMPORTANT GATEWAYS 4

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THURSDAY, MAY 12 1898.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each to-morrow
Find us farther than to-day.

If you can't find a way, make one.

A drop of ink may make a million think.—Byron.

The world always listens to a man who has something to say.

The greatest opportunity is worth nothing to the man who is unprepared for it.

It is not the business of virtue to extirpate the affections, but to regulate them—Davidson.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant.—Ballou.

The man who hopes to eventually drift into something will likely dwindle into nothing before he gets there.—Baltimore Advocate.

Let men laugh, if they will, when you sacrifice desire to duty. You have both time and eternity to rejoice in.—Theodore Parker.

Whenever I find a great deal of gratitude in a poor man, I take it for granted there would be as much generosity if he were a rich man.—Pope.

The man who is waiting for some lucky current to land him in the regions of prosperity and lofty achievement is foredoomed to disappointment.

You may have a rough voyage through life; but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.—Jackson.

Like an earthen pot, a bad man is easily broken and can not readily be restored to his former situation; but a virtuous man, like a vase of gold, is broken with difficulty and easily repaired.—Selected.

What is the world? To the scientist, it is a great machine to be examined and explained; to the pleasure seeker it is a banquet to be enjoyed; to the Christian, it is a multitude to be saved.—Presbyterian Banner.

Good literature is as necessary to the growth of the soul as good air to the growth of the body, and it is just as bad to put weak thoughts into a child's mind as to shut it up in an unventilated room.—Charles Dudley Warner.

What is the origin of the notion that true religion consists in a long face, a sanctimonious air, and a morose, captious disposition? Such a question is easily answered. Like all other hurtful errors, it had its origin in the bosom of "the Father of Lies."

If you would not dwarf your child's body by depriving it of sunlight, air, exercise, and proper food, much less should you dwarf its mental and moral nature by depriving it of the literature and the environments that are essential to the proper development of the higher nature within us that allies us to our Father in heaven.

THE WAR WITH SPAIN.

We had earnestly hoped that war would be averted, but whether further delay and diplomacy would have brought [illegible] settlement of the Cuban problem, is exceedingly improbable. Spain has so many times broken her pledges to the poor Cubans, and manifested such criminal slowness and unwillingness in the matter of granting them relief, that forbearance on our part had well-nigh ceased to be a virtue. The Spanish government has for some time known the sentiment of the American people as regards its course of oppression and cruelty in Cuba, and, in view of the long-expected intervention of the United States, its failure to institute vigorous measures of reform and relief, and to make every amend possible, has aroused the righteous indignation of the civilized world, and rendered its policy the more inexcusable. Upon no other nation than ours did the obligation rest to interfere in behalf of the Cubans. To have coolly left these people to their fate would have been inhuman in the extreme.

The President was eminently right, however, in refusing to take matters into his own hands. The burden of precipitating a nation into war is too grave to be borne by one man alone, especially when there exists some doubt as to the rightfulness and expediency of such procedure. War, even when undertaken in a good cause, is a fearful thing, and is always attended by a train of evils that linger long after its cessation. Hence, among civilized nations it should be a last resort in the settlement of disputes and in the securing of just rights.

There are some in our country who hold that the present conflict with Spain is unjustifiable on any ground, arguing that the Cubans brought their troubles upon themselves, and that they are not worthy of the great sacrifice of blood and money which our country will have to make ere they are delivered from Spanish oppression. Whatever be their worthiness or unworthiness, the Cubans are human beings, and, as such, have a strong claim upon our sympathy and justice, and it having become evident that adequate relief could come to them in no other way than through armed intervention by this country, the resort to arms became justifiable and commendable. Some wrongs can never be righted save at the point of the bayonet or by the strong arm of the law, individual protests and the courteous demands of governmental authorities being of no avail. What cared the cruel Turk a year or two ago, during the progress of the horrible massacres in Armenia, for the polite requests and repeated threats of the European powers, so long as they were unenforced by bullets and cannon? A lasting stain rests upon one and all of the great nations of Europe for their failure to put a stop by means of force to the indescribable atrocities perpetrated by the Turks upon the innocent and defenseless Armenians. Nor do we believe God will hold these nations guiltless for their inexcusable inaction. But could America consistently charge Europe with sinful folly, if, in the case of the wretched sufferers at our own doors, we had pursued the same "let-alone" policy? What cares a murderer or an outlaw for threats and public opinion so long as he is suffered to go unpunished for his misdeeds?

Some, again, who are outspoken in opposition to the war now being waged, say that before attempting to redress the wrongs of those in the neighboring isle, we ought to correct the great evils that exist at home, such as intemperance, the oppression of the laboring classes, etc. While an ideal state of affairs by no means exists in our land, certain evils having assumed giant size almost, the condition of the most unfortunate in this country is blissful when compared with that of the starving and tortured Cubans, who have up to this time been living in the darkness of despair and under the very shadow of death. The greatest wrongs first demand attention, but to some the evils nearest them seem the greatest by reason of their proximity. If the woes of the Cubans do not exceed the evils existent in this country as greatly as an ocean exceeds a lake, then we are gravely at fault. If nations were always to wait before striking a blow in behalf of the oppressed, until every evil within their own borders was corrected, how oft would the most fearful wrongs and grievous tyranny go unpunished! If we are exempted to evangelize other nations, we were to wait until every community and every individual in our Republic were evangelized, what countless ages would elapse before the nations across the seas would hear the blessed gospel!

As we understand it, the war in progress is not a war for conquest, for glory, or for revenge, but a war for justice and humanity. Many, no doubt, who engage in its contests will do so from unworthy motives; but it is true, nevertheless, that the war is based upon humanitarian grounds, and it is so regarded by the whole civilized world. Seldom in the history of mankind has war been waged for such reasons.

We heartily agree with the editor of the Baptist Standard in the following forceful utterance upon the question before us: "When a drunken brute beats his wife and abuses his children, the neighbor may wait for a time for the police to interfere. But if the brutal wretch continues his fiendish course, the neighbor, if he would have the neighborhood quiet, and his own home peaceful, must needs intervene with force, even if he be set upon by the man and his wife and the other neighbors. If he has the spirit of manhood and fair play, he must put a stop to the outrage, at the risk of misunderstanding and a broken head. To do less would be cowardly and unchristian, and especially so if, in attempting to preserve peace, members of his own family are exposed to death. There comes a time when to mind one's own business it becomes necessary to mind and mend the business of another. The United States sets forth for Cuba with a loaf of bread on the end of its bayonet, with its warships laden with flour and shot. Its banners have been preceded by the Red Cross flag, and will be followed by school books and Bibles. We believe that when the unprejudiced historian of the nineteenth century writes of the Spanish American war, he will decide that it was justifiable, necessary, and begun in the light of the principles set forth in our Lord's parable of the Good Samaritan. Christian citizens will uphold the President and stand by the flag."

In addition to the sacrifice of many precious lives, the enormous increase of taxation, which falls with especial heaviness upon the poor, and the unsettling of business and social conditions—results that always follow war—one of the most regrettable things about even a justifiable war is that it stirs the worst passions of the human heart along with good impulses, and produces an excitement and unrest almost wholly inimical to the practice and spirit of religion. During the next few weeks, or as long as the war lasts, multitudes of professing Christians, we fear, will neglect their duty to God and to the church, on account of interest in war news. Many a Bible will go unread, many a closet will be unsought, and many a preacher will go unpaid, by reason of the general excitement over war matters.

Thus the devil always manages, by means of such things, to make men forget God. Would to God that the jaundiced journals that publish so much sensationalism and incendiarism could be forever muzzled!

Sad to tell, thousands who are eager to face Spanish bullets, and even death, in behalf of the Cubans, will not strike a blow at home in the cause of King Immanuel. Let Christians pray that the conflict may be short and decisive, and that the evil therefrom may not overbalance the good.

Many persons who long for opportunities for usefulness, fail to recognize them when they come. Like the artist who was always just about to begin to paint the great picture which was to make him famous, but who heard and obeyed the voice of Death ere the work was begun, they squander precious time in dreaming about what they would do if they occupied a more prominent position in society, or were the possessors of wealth, or were not hemmed in by the restrictions of their humble lot. Thus they utterly fail to redeem the present moment, and finally waste the whole of life.—Central Advocate.

EDITORIAL CORRESPONDENCE.

On Tuesday morning, the third, I left the Crescent City, via the I. C. R. R., for Baltimore. Having been overworked for some time past, the journey was quite restful to me. I had pleasant company throughout the entire trip. I met no one bound for Baltimore, however, until I reached Durant, where Bros. Augustus and W. W. Mitchell, of the North Mississippi Conference, came aboard. Quite a number of Baptist brethren and sisters were on the train en route to the Southern Baptist Convention at Norfolk. The train was under the special care of the genial, accommodating traveling passenger agent of the I. C. R. R. to Louisville and beyond. At Memphis several Arkansas delegates appeared on the scene ticketed to Baltimore. Kentucky and Missouri re-enforcements were received at Louisville. Our train tarried but a few moments at Louisville, and then sped away through Frankfort, whose capitol looks almost as fine as that at Jackson, Miss.; through Lexington, located in the centre of the famous blue grass region—a most beautiful country; through Winchester, the seat of Kentucky Wesleyan College, whose goodly buildings loom up handsomely as you come in from the West—a place where we would dearly have loved to stop off a few hours visiting friends.

At Ashland our train was delayed four hours. This put us in Washington at about noon instead of early in the morning. I had no time to look around at the Capitol, but as I saw all the sights of the city years ago, this occasioned little regret. I reached Baltimore too late for the session of that day. Usually, however, there is little done the first day except to get organized, and adopt rules of order. This business was easily and satisfactorily disposed of. Bishop Keener read with evident emotion a paper, in which he asked to be placed on the retired list on account of the infirmities incident to his advanced age. Bishop Galloway responded feelingly in behalf of the college of Bishops. The Bishops, in their quadrennial address, recommend the election of two new Bishops. Whether that number will be elected, or more, no mortal can tell just now. It is my judgment, however, that this number will be agreed upon.

At night an address of welcome was delivered by the governor of the State, Hon. Loyd Lowndes. A fitting response was made by Bishop Hendrix. W. C. B.

A NEW BOOK.

THE ITINERANT'S GUIDE. A book intended for the guidance of young preachers of the M. E. Church, South, in the discharge of all pastoral duties. By John M. Allen, A. B., D. D., professor in Southwestern University, Texas. 16 mo. 148 pages. Price, 80 cents. Nashville, Tenn.: Southern Methodist Publishing House.

As the title indicates, this book treats of the varied duties of a minister of the gospel, particularly of a Methodist itinerant, and contains much excellent instruction and wholesome advice concerning pastoral visiting, the preparation and delivery of sermons, the holding of revival meetings, class meetings, prayer meetings, the management of Sunday-schools, Epworth Leagues, and other societies, church finances, and the administration of discipline. The latter part of the volume, comprising 60 odd pages, is a new edition of the "Book of Forms" issued by the author several years ago, which met with such a favorable reception. The bulk of the contents has been delivered in lecture form by the author to the class in theology at the Southwestern University. Though not an elaborate treatise on pastoral duties, homiletics, etc., the volume in hand throws much light on the matters discussed, and we think it ought, by all means, to be in the hands of every young Methodist preacher. As regards its consideration of Methodist forms and usages, it covers a field peculiarly its own. It is a book that most of our preachers will find useful and interesting.

It is a sad fact that the church of to-day is, in many cases, saying to Christ concerning the world's famishing multitudes in the language of the disciple, "Send them away," instead of obeying the Master, "Give ye them to eat." Shall we turn hungry souls away to die when we have an inexhaustible store-house from which we may draw? God forbid.—Rev. C. O. Harvey.

THE MESSAGE OF THE INDIVIDUAL.

Every individual has some message to humanity. His unique personality constitutes him a unique interpreter of life.

In a certain—and very real—sense we are all prophets. The unfolding of some new view of truth is possible to everyone of us. Just as some of the most interesting discoveries in astronomy have been made by amateur observers with small telescopes, so some of the grandest revelations of God's truth have come through the lives and thoughts of humble individuals, who, perhaps, have been all unconscious of their prophetic mission.

It is a grand thing to feel that each one of us stands at some point along the margin of the vail where no other human being can stand. The vail—this great vail of God's purpose, of the mystery of life—which is ever moving and stirring, lifts for an instant, here and there—it may be at the very point where God has placed you. You may get that one fleet, flashing glimpse into the light beyond. You may see in an instant that which glorifies your whole life and makes you a prophet to humanity.

How many humble lives have left a message which the race will not suffer to die. There have been unknown poets who have written one hymn—an immortal inspiration. There have been thinkers who have lived in the atmosphere of high thought all their lives long to utter one luminous truth that shines through the ages. There have been latent heroes and heroines who have waited for the opportunity of doing one grand act, which has made the whole human race better and nobler by its unconsciously uplifting influence. No life so humble it may not rise to heroism! No mind so simple it may not reflect an undiscovered beam of God's truth! Divine messages are constantly seeking entrance to the understanding and the hearts of men. Who shall be God's messengers—only the great ones of the earth? Nay! Whosoever listens Godward and loves manward.—Zion's Herald.

THE POWER OF BELIEF.

And now beside me all the time there is another man, and the difference between him and me is this—that he believes in immortality. Somehow he has got hold of the truth of resurrection. To him death is a jar, a break, a deep mysterious change; but not the end of life. I know that men may claim to believe that, and yet live on like dogs. Men may claim to believe that, and yet be slaves and cowards. But this man really believes it; and see what it does for him! See how free it makes him! how it breaks his tyrannies! He can undertake works of self-culture, or the development of truth, far, far too vast for the earthly life of any Methuselah to finish; and yet smile calmly and work on when men tell him that he will die before his work is done. Die! Shall not the sculptor sleep a hundred times before the statue he begins to-day is finished; and wake a hundred times more, ready for his work, bringing with a hundred new mornings to his work the strength and visions that have come to him in his slumber. He can desire to please, and yet be perfectly patient as he waits for a "Well done!" that will fall on his ears out of divine lips, when this world and its shows are over. He can desire to show himself, and yet live in obscurity—content, sure that some day—what does it matter when to him who has an eternity to live in?—God will call him, and bid men see in him the work of love and grace.—Phillips Brooks.

It is remarkable with what tenacity some good people hold on to a misstatement concerning a sister church. The "Biblical Recorder," the organ of North Carolina Baptists, says: "The Methodists have 6,000,000 communicants, counting infants and probationers. They have not 4 000 000 believers in their membership." We wonder if there is anybody outside of a religious newspaper office who believes that Methodists count baptized babies in their membership.—Baltimore Advocate.

Like mountain climbers, we are bound one to another by the unseen cords of influence. Like mountain climbers, we are either dragging others down or we are helping to hold them up. Which is it?—Standard.

GENERAL CONFERENCE NOTES.

W. W. Sutcliffe is visiting his brother in this city and is seen occasionally about the Conference room.

Rev. R. L. Wynn and wife are in attendance upon the Conference. They are also visiting Mrs. Wynn's sister.

Rev. J. M. Mason, well and favorably known by so many Mississippians and Louisianians, is the chairman of the Committee on Revisals.

J. R. Pepper, that eminent layman of Memphis, presides over the deliberations of the Sunday-school Committee. A wiser selection could not have been made.

Rev. C. G. Andrews, D. D., of the Mississippi Conference, was honored with the chairmanship of the Committee on Boundaries. The Doctor will attend to that duty most faithfully, and will honor the place.

Miss Myrtie McCutcheon, Miss Sallie Fullilove, and Miss Marguerite Crane, of Shreveport, are in attendance upon the Conference. Dr. and Mrs. LaPrade and S. B. McCutcheon are the guardians of this bevy of beauties.

Rev. J. S. Oakley, of the North Mississippi Conference, keeps the Minutes of the Committee on Itinerancy; and Dr. W. C. Black, of the Mississippi Conference, performs a like service for the Committee on Temperance.

There is a notion in the minds of a few people in this world that intellectual development and spiritual growth are inimical to each other. But a sight of the General Conference now sitting in the Fourth Regiment Armory, in this city, is enough to put to flight with a Manila rout such a notion. In the speeches there is the tone of a profound depth of learning, and in the song and prayers there is the music of the highest spiritual appreciation.

There are fourteen Standing Committees, composed of one member from each Conference. These committees are designated as follows: Episcopacy, Itinerancy, Publishing Interests, Revisals, Church Extension, Missions, Education, Sunday-schools, Boundaries, Finance, Appeals, Colportage, Temperance, and Epworth League. All memorials, appeals and resolutions which are presented to the Conference, unless by suspension of the rules immediate action is taken, are referred to the above mentioned appropriate committees. It is the duty of the committees using the documents placed in their hands to formulate and report such bills as seem proper. All other communications are returned to the Conference labled "non-concurrence."

NOTES.

A legacy of $900 000 has been left to Mr. J. Hudson Taylor for work in China Inland Mission.

* * *

The Board of Foreign Missions of the Presbyterian Church, South, has closed its financial year with no debt. The receipts were a little over $146,000—an increase over last year of about $2 300.

* * *

Bishop Foster is the oldest minister in the Methodist Episcopal Church. He began to preach when he was seventeen years of age, and has preached sixty-two years consecutively.—Midland Advocate.

* * *

King Oscar, of Sweden and Norway, is said to be the most cultured prince now living. He is a musician, orator, and poet, and can speak seven languages fluently. In addition to these accomplishments, he is an enthusiastic sportsman.

* * *

Rev. R. E. Steele, chaplain of the New Orleans Seamen's Bethel, is maintaining that historic institution on the faith plan so successfully used by Geo. Muller at Bristol, England. The usefulness of the Bethel has largely increased since the adoption of this principle on Jan. 1 of this year. Mr. Steele has volunteered for service in the hospital work of the navy, and has good reason (at this writing) to believe he will be assigned to the "Solace." He will not, however, sever his connection with the Bethel, but has arranged for the continuance of its work while he may be absent, and will look to God in trust for its financial support. His address for the present is in care of Henry Ginder, 728 Canal street, New Orleans.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

W. C. BLACK, Publisher.

HOLLY SPRINGS DISTRICT CONFERENCE.

MR. EDITOR: The Holly Springs District Conference met in its twenty eighth session in the M. E Church, South, in Holly Springs, Miss., on April 21, 1898 The first day was devoted to the discussion of different phases of the Sunday-school work. Prof. Keston, of Abbeville, led with a paper on the need of better teachers, and how to get them. Dr. Cameron, our presiding elder, had requested several others to prepare papers on other subjects, but the papers not being present, gave discussion a wide range.

The regular business of the Conference was taken up on Friday, and closed on Saturday evening. Rev. M. L. Barton, manager of the Orphans' Home at Water Valley, was a welcome visitor to the Conference, and spoke telling words for his institution. He also helped in some of the discussion. Our faithful colporter, Rev. G. W. Bachman, was with us, making himself useful after his way. Rev. B. P. Jaco came to the Conference, but was taken sick on the way, and did not get to attend a single session or service. He was well cared for at the district parsonage. He was too sick to be taken to his home at Mount Pleasant. His absence meant work for this scribe, as he is usually secretary. The preaching was well done by Revs. F. A. Whitson, M. D Fly, J. A. Poe, C. P. Mues, J. W. Smith, and W. D. Boroughs.

The Presbyterian pulpit was filled on Sunday by Rev. R. M. Davis at eleven o'clock, and by Rev. J. W. Ramsey at night.

W. A. Belk, G. E. Kelsay, J. W. Sharp and W. A Young were elected delegates to the Annual Conference.

The Conference goes to Pontotoc next year. R. I. ALLEN, Sec.

Olive Branch, Miss., May 6, 1898.

SEASHORE DISTRICT CONFERENCE.

The management of the Gulf and Ship Island railroad offer half rates to ministers and delegates attending the District Conference at Hattiesburg on this plan: Pay full fare going, taking a receipt therefor from the agent. This receipt, counter signed by the secretary of the Conference, and presented to the company's agent at Hattiesburg, will secure free transportation on return.

C F. EMERY, Secretary.

BROOKHAVEN DISTRICT CONFERENCE.

Let the brethren bear in mind this Conference will be held in Summit, May 26-29 It is desired that all will be present on the night of the twenty-fifth to hear Bro. W. B. Lewis' sermon on a very important subject. Pastors and recording stewards will please see that their records are present; and let all come to stay over Sunday, and make it a "feast of fat things" to our souls.

J. M. WEEMS, P. E.

TO THE MEMBERS OF THE LOUISIANA MINISTERIAL BROTHERHOOD.

DEAR BRETHREN: We have to record the death of another member of our Brotherhood. Bro. Foust died on April 26. All our members should call the attention of their charges to this worthy object, and get as many laymen to give one dollar, as honorary members, to this fund as possible, which will be sent to Sister Foust, who is left with several small children, none of whom are old enough to assist toward earning their support. All old friends of Bro. Foust can show their love for him by sending to me a small contribution toward the help of his widow and orphaned children.

Dear brethren, do all you can for our sister, and remit me at the same time Assessment No. 4 (the sum of five dollars), due as a member of the Brotherhood. I have already forwarded a check to Sister Foust, but hope to be able to send another goodly amount through the generosity of our laymen.

My new address is 1114 Carrollton avenue. S. S. KEENER,
Sec. and Treas. La. Min. Brotherhood.

CONSTITUTION OF THE MISSISSIPPI SUNDAY-SCHOOL CONFERENCE.

The following seven articles were adopted as the Constitution of the Mississippi Conference of Sunday-school Workers at the first session, held in Meridian, April 12-14, 1898:

ARTICLE I.—NAME.

This organization shall be known as the Mississippi Conference of Sunday-school Workers.

ARTICLE II.—OBJECT.

The purpose shall be the promotion of zeal according to knowledge in Sunday-school work by the holding of an annual gathering of workers.

ARTICLE III.—MEMBERSHIP.

The membership shall consist of all pastors of the Mississippi Conference, all superintendents of Sunday-schools under our control, and in addition one delegate elected by each school, the name of whom shall be forwarded to the secretary of the Sunday school Board by Feb. 15, each year.

ARTICLE IV.—OFFICERS.

The officers shall be a president, a vice-president, a corresponding secretary, a recording secretary, and a treasurer. The secretary of the Sunday school Board shall be the corresponding secretary of this body. The president of the Sunday-school Board shall be the vice-president of this body, and the treasurer of the Board shall be the treasurer of this body. The other officers shall be elected at the opening of each annual meeting.

ARTICLE V.—EXECUTIVE COMMITTEE.

The officers mentioned in Art. IV. shall compose the Executive Committee, whose duty shall be both during the meetings and in the interims to plan and execute whatever they see will promote the success of the Conference. It shall also be the duty of the Executive Committee to prepare the Conference program and have this and the railroad rates published by March 1, each year.

ARTICLE VI.—TIME AND PLACE OF MEETING.

The Conference shall convene regularly on the last Thursday of March of each year, at a place selected by itself at each previous session.

ARTICLE VII.—DISTRICT VICE-PRESIDENTS

In addition to the above officers there shall be a vice-president from each presiding elder's district, who shall be elected at the same time as the other officers. The duties of each district vice-president shall be to co operate with the presiding elder in holding annually a District Sunday-school Conference to work up the Sunday-school cause to as great perfection as possible by corresponding with the schools in his district, writing them, advising and addressing them; and to report his district to the Annual Sunday-school Conference.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Epworth League.

BY H. N. HARRISON.

TOPIC FOR MAY 15—"ALL FOR CHRIST." MATT. vi, 33; I. COR. x. 31.

1. Our theme is. "All for Christ." This is also the Epworth League motto. It means, substantially, that our wills belong to Christ. What we own he owns What he wills we will. What he hates we hate. What he loves we love. What he does we do. It means that the root of religion is in the will; that there is strict parallelism between the divine and the human. (Amos iii, 3)

2. Our theme teaches us that the Christian life is one of self-sacrifice, and that love prompts us to surrender all for him. In obedience to the Father's wish, Jesus left the excellent glory and trod the weary paths of life for us. This was voluntary self-sacrifice. Love prompted it. By his poverty we are become rich; by his death we are made alive; by his resurrection we, too, shall rise, and by his ascension we, too, shall ascend. If we would be like him, we must follow his example, and incorporate the spirit of his life in our daily walk and conversation. Self sacrifice is the core of Christianity. There can be no real religion without it. Not pampering to self, but yielding up of self, is the Christian's ideal as seen in Jesus. (John x, 17, 18)

3 As Christians, we ought to dedicate ourselves to God in an everlasting covenant which can not be broken. When this is done, we are Christ's, and he is ours. We are one in thought, in heart, in aims. Some years ago a Quaker boy, noted for his pure and saintly life, died not far from Philadelphia. In the pocket of his coat his mother found a document, which we reproduce here as explaining the secret of his happy life:

A DEDICATION.

I take God the Father to be my God.

I take God the Son to be my Savior.

I take God the Holy Ghost to be my Sanctifier. (I. Pet. i, 2)

I take the Word of God to be my rule. (II. Tim. iii, 16 17)

I take the people of God to be my people. (Ruth i, 16 17.)

I likewise dedicate my whole self to the Lord. (Rom. xiv, 7, 8)

And I do this deliberately. (Josh. xxiv, 15)

Sincerely. (II. Cor. i, 12)

Freely. (Ps. liv, 6)

And forever. (Rom. viii, 35-39)

4. In all our ways we must keep our Savior in mind. We must enter no business that he would not enter. If we are in doubt about any practice, habit, or course of action, let us ask ourselves the question, What would Jesus do? What course would he take? There are some practices which many Christian people, under such a test, would have to abandon—such as snuff taking and tobacco using. We met a Methodist in this city, some time ago, who told us that he could use tobacco to the glory of God. Think of it! He smoked, chewed, and spat, with this end in view! Is this a high plane? Is this a high plane like that on which Paul walked when he said, "Be ye followers of me, even as I also am of Christ"? (I. Cor. xi, 1.)

NOTE.

The State Conference of the Mississippi Epworth League, recently held in Meridian, decided to appoint an editor for this column to represent both the Mississippi and Louisiana Leagues. The present editor represents only the Union League of New Orleans. This article, therefore, will close our connection with this department. We wish to thank Dr. Black most cordially for space and kindness, and the members of the Union League for their kind treatment of us

A MAN WHO IS TIRED

All the time, owing to impoverished blood, should take Hood's Sarsaparilla to purify and enrich his blood and give him vitality and vigor.

This condition of weakness and lack of energy is a natural consequence of the coming of warmer weather, which finds the system debilitated and the blood impure.

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SICK HEADACHE, WEAK STOMACH,
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Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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NOTICE.

To Members of Mississippi, North Mississippi, and Louisiana Conferences—

DEAR BRETHREN: As announced in last week's issue, I am now acting as special agent for the NEW ORLEANS CHRISTIAN ADVOCATE, and you are hereby most earnestly requested to send me, as soon as you can possibly do so, the name and post-office address of a member of every family connected with your charge in which the ADVOCATE is not, but ought to be, taken, and also the name and postoffice address of a good church worker in each of your congregations, provided you have more than one church in your charge.

Trusting I may be favored with a response from each one of you at an early date, I am,

Yours fraternally,
J. W. MCLAURIN.
512 Camp street, New Orleans.

NOTICE.

At the Mississippi Conference of Sunday-school workers the following were elected vice-presidents of districts: Jackson district, G. Barnes; Vicksburg district, J. G. Galloway; Natchez district, J. T. Abney; Brookhaven district, John A. Moore; Forest district, W. M. Thornton; Meridian district, J. Heard Ledyard; Seashore district, H S. Gunn.

The duties of these officers are given in the Constitution which is published in this issue of the ADVOCATE.

NOTICE.

The Louisiana Woman's Foreign Missionary Society will hold their State Conference in Opelousas, June 24-27, inclusive. All societies in the State are urged to send delegates. If as many as fifty will send in their names, we may be able to secure reduced rates on the railroads. Please determine at once. There is important business to be brought before the society.

Yours in the work,
L. PAXSON.
May 1, 1898.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

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After April 12 the Sunset Limited train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued East-bound for the season April 28, and West-bound May 3, to be resumed early in the Fall.

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LITTLE AND MUCH.

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure;
But whether I lived an honest man,
And held my integrity firm in my clutch,
I tell you, brother, plain as I can,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea,
By purling brook or 'neath stormy wave,
It matters little or naught to me:
But whether the angel death comes down
And marks my brow with his lovlog touch
As one that shall wear the victor's crown,
It matters much!

—Selected.

QUESTIONS FOR YOUNG MEN.

The average young man scoffs a little at a chap who is noticeable for his good manners. Many a healthy boy thinks a certain roughness in speech or manner is a sign of vigor and manliness in contrast to the weak and womanly ways of one who is always bowing and scraping to the people whom he meets. There could not be a greater mistake; because, while an overdisplay of politeness is a sign of hypocrisy, natural courtesy will never permit boy or man to behave in any way except in the thoughtful, quiet, refined way which belongs to good manners. A rough, honest chap is better than a slippery, well-mannered, dishonest one, to be sure. That perhaps is the reason for so much of this deliberately rough way some of us adopt. But this does not prove that courteous behavior is wrong or to be avoided. It means that courteous behavior is sometimes used as a cloak for other motives.

There is no reason, therefore, why the average young man in school or college or business, in his daily occupation, or when he comes in contact with women or men, girls or boys, should not make it a point to be reserved, self-contained, tolerant, and observant of the little rules which everyone knows by heart, and which go to make his company and companionship valuable to others. It is the same in his contact with men as with women. A systematic method of observing ordinary rules in such cases invariably has its effect. For example, you will see many a boy in some discussion among his friends talking all the time, demanding the attention of others, insisting on his views, losing his temper over a game of marbles and declining to play longer, or making himself conspicuous in a hundred other ways. He may be a very good chap, full of push and vigor, and so sure of his own views that in his heart he can not conceive of any other person really having a different view of the subject. That is an estimable character for a healthy boy to have. Confidence in one's own ideas often carries one over many a bad place. But the fact that the boy has such a character and his disagreeable way of forcing it upon you are two entirely different things; and the difference of being confident and disagreeable and confident and agreeable is the difference between good and bad manners.—Harper's Round Table.

PLEASANT PEOPLE.

It is a pleasure to meet people who are pleasant, affable and kind; who do not seek to extinguish you with disdain or humiliate you with indifference. People can be over-pleasant, as well as over-bearing, but the former is infinitely preferable. Habit has something to do with a man's behavior, although disposition is the stronger element. Certainly when men have contracted habits of pride, and insolence, they are almost brutal. Money enters into the life of some men, and makes them haughty and over-bearing who, lacking it, would have been kind and considerate. Jesus in-

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Vegetable Sicilian
HAIR RENEWER
Cleanses the scalp and puts new life into the hair. It restores the lost color to gray hair. It means youth and beauty.

veighed most strongly against pride and haughtiness, and said the publican was rather justified than the proud pharisee, for all the lengthy prayers of the latter. There is an old saying that "more flies are caught with molasses than vinegar," and it often comes true. In view of the shortness of life, and its many unavoidable cares, and troubles, we think it a wise thing to cultivate a pleasant manner toward all. "Oh, why should the spirit of a mortal be proud?" must be an inscrutable puzzle from any true and just point of view. "Pride goeth before destruction, and a haughty spirit before a fall," is as true today as in the long ago when it was written. Pope calls pride "the never-failing vice of fools," and wisely, too. There is in pride and hauteur a disennobling of men beyond compution. If pride is not a vice, it can lay no little claim to virtue. Why then be proud and haughty? Rich or poor, high or low, should shun its narrowing spirit, and learn to practice a pleasant manner, a courteous spirit of kindness toward all whom we may meet in this transitory world.—Alexander Macauley.

DO NOT MEDDLE WITH GOD'S PLANS

Many men wreck their lives by determinedly carrying out their own plans without reference to the plans of God. In an army every part, every brigade and regiment, must wait the commander's orders. If any battalion move independently, though ever so heroically, it not only confuses the whole plan of battle, but brings disaster to itself in the end. So each individual must always wait for God's commands to move. Keep your eyes on the pillar of cloud and fire that leads. Rest when the pillar rests, move when it moves. Never lag behind, but be sure you never run ahead. You can make the clock strike before the hour by putting your hand to it, but it will strike wrong. You can hurry the enfolding of God's providence, but you will only mar the divine plan unless you wait for him.

You can tear the rosebud open before the time it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web. Stop meddling with the threads of your life as they come from the Lord's hands; every time you interfere you make a flaw. Keep your hands off, and let God weave as he pleases.—Parish Visitor.

UNSYMPATHETIC OPPOSITION.

If you wish to strengthen a man or a child in a wrong course, an effective way is to manifest an unsympathetic opposition. There is something in human nature which leads most of us in such circumstances to desire to have our own way. We say "most of us," because we ought never to forget that there are certain ideally constituted persons who, when they are told what they ought to do, straightway go and do it. But parents commonly find that in dealing with average children, a hard exercise of authority is not usually the most effective to lead them to choose the best course. And those who seek to influence and lead men, discover that to lay down the law too vigorously is not always the wisest way of getting men to do what they desire.

It is not the mere fact of opposition that fixes men in their determination not to be guided by others. It is unsympathetic opposition. If you can once convince a man or a child that you have his interests at heart, and that your opposition is not prompted by disregard of his opinions or by pride of authority, you have gone far toward winning him to your view.

The Apostle Paul enjoins men to "speak the truth in love." It is not enough that a parent or leader possess the truth, and declare it; to be effective the truth should be spoken "in love." Some people think so much of the truth that they think nothing at all of the feelings, the opinions and prejudices of those to whom they declare it. They wonder that they do not do more good. There is nothing mysterious about it. Their attitude toward others is unsympathetic, and that is enough to account for the fact that those whom they seek to influence are under a strong temptation not to do the thing which has been urged upon them.—The Watchman.

TO-DAY.

No loving word was ever spoken, no good deed ever done "to-morrow." We can not act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a doomsday," for to-day holds life and death, character and destiny, in its hands. Opportunity says with Jesus: "Me ye have not always." We say: "I will take my chances. There is plenty of time." Ah, how often do we say "some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done at any time, and what things now or never? Only by living in the faith that to-day is the only day we have, and challenging every opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one day, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.

For the common deeds of the common day
Are ringing bells in the far-away.
—Sunday-School Times.

Hygiene.

CHANGE OF WORK FOR HEALTH.

Not long since I listened to a conversation between two tired women teachers. They were rehearsing their woes to each other, regretting the monotony of their lives, the lack of opportunity for social enjoyment, the devitalizing influence of the school-room, and kindred subjects. It was evident from all said that while each felt the imperative necessity of some influence outside the daily routine, neither had sought it.

It is a mistaken idea to believe that work of a congenial character is devitalizing; but any pursuit which holds the mind continuously to one line of thought is likely to result sooner or later in a breakdown. This the most intelligent workers guard against by diverting interests in the hours when the day's regular duties are over. A popular principal of a high school, whose never-flagging interest in his work is a source of wonderment to those who have watched his labors, devotes a certain number of hours every day to his garden, and when labor there is no longer possible, he works with all the zeal of a mechanic in a carpenter's shop he has fitted up for his special use. During these hours the cares of the school are completely forgotten, and a new line of thought is entered upon, mind and body are quickened, the duties of life do not grow monotonous.

A woman teacher said not long ago: "I found that living in one groove was making me narrow and hard and morbid; I was getting self-centred, growing to be pessimistic. I determined to reform, to find some vocation. My friends looked aghast at my announcement. I was 'already overworked,' they urged, I needed every hour out of school for rest, it would be suicidal to attempt anything more. But I felt that my salvation depended on the effort. I went to the president of a Children's Aid Society and asked him if he could give me anything to do for a few hours in every week. He answered me in words that were benedictions, and now, as a result of my work among my poor little outlaws, I am happier and healthier than I have ever been before. They kept me from thinking of myself, and widened all my sympathies."

Another woman who is busy by day with the responsibilities of an important position in a large store, devotes three evenings of each week to a French class of which she is a member. Another gathers about her a number of girls younger than herself, and the evening is spent in the reading of some healthful, inspiring book.

It is found that the busy people who try to rest when vacations come by surrendering themselves to lives of listless inactivity, are rarely revivified and stimulated by such inaction. Recreation is re-creation. It should be sought in new interests, not in self-contemplation. Monotony, a perpetual revolution in the same circle, is more wearing than any of us know.—M. D.

A BIT OF HEALTHFUL ADVICE.

Finish every day and be done with it. For manners and for wise living it is a vice to remember. You have done what you could; some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; you should begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense. This day for all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the rotten yesterdays.—Emerson.

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DR. JOSEPH PATRICK HENRY.

"After life's fitful fever he sleeps well."

At his home in Greenwood, Miss., attended by Mrs. Capple Craig and family, and a host of loving friends, on April 11, 1898 in the quiet, closing hour of the day, Dr. Henry, as gently and as sweetly as a babe falling asleep in its mother's arms, fell asleep in death, aged seventy-three years four months and twenty-three days—a greater length of life than is usually allotted as here. He was born in Colerain, N. C., Nov. 19 1824 His grandfather, the Rev. Robert Henry, was a native of Colerain, Ireland, where he was educated and grew to manhood. At an early day he emigrated to the United States, and settled in Virginia; thence he removed to North Carolina and settled in Bertie county, where he reared a family. Robt. Henry, Jr., the father of Dr. J. P. Henry, grew to manhood in Bertie county and there married Miss Sarah Thomas, a native of North Carolina, and a daughter of a well-known family in that community. He was a large planter, and occupied a position of prominence in his county. He died in 1851, his widow surviving him until 1852. There was a family of eleven children—nine sons and two daughters—all of whom have gone to that bourne from whence no traveler ere returns. Dr. Henry passed the first eighteen years of his life in his native county, and was then sent by his guardian to a Baptist college at Wake Forest, N. C., where he acquired a thorough literary education. He then went to Raleigh, N. C., where he read medicine with Dr. Charles E. Johnson, a physician of note in that city. In October, 1847, he went to New York City to complete his medical course of studies under the direction of Dr. Whittaker, who was afterward professor and lecturer in one of the colleges. They remained together in study and practice until 1850, when Dr. Henry came to Mississippi, and permanently located in Greenwood. In his profession he has won not only a reputation as a skilled practitioner, but has proven himself one of the most humane and generous of his distinguished profession. During the yellow-fever epidemics of 1853 and 1855 he stood by the sufferers, nursed the sick, and buried the dead. And all during the late Civil War he remained staunch, firm, and true, giving his services, professionally and otherwise, to the people of Greenwood and the surrounding country. Let it not be supposed that this heroism has been forgotten, as many yet living hold the doctor in grateful remembrance for the aid he rendered in their hour of trial and affliction. In addition to the professional interests, the doctor was possessed of large landed interests, consisting of about 4,300 acres, 1,000 acres of which is in a high state of cultivation. This land is in one body, and lies within the borders of Leflore county. Although he came empty-handed to this place, by his extensive practice and excellent business management he had accumulated and kept intact this grand estate.

December 24, 1867, Dr. Henry was united in marriage to Mrs. L. H. Jackson, a daughter of Joseph Dillon. Mrs. Henry was born in Amite county, Miss., was reared in Grenada, Miss., and passed over the river only a short while before the doctor.

He was the truest type of a true Southerner; politically, an old-line Whig; since the war a conservative Democrat. In 1886 his constituency honored him by electing him representative from Leflore county and serving a term in the State Legislature, he was true to every interest committed to him. As a planter, he has succeeded, as he advocated the production of the necessaries on the farm. He was thoughtful, careful, honest, possessing a warm, affectionate heart, accompanied by an open, generous hand to those in need, and the recording angel has written many things down to Dr. J. P. Henry's credit that the world knows nothing of. No children of his own. He has left children who became his by adoption, who will, in the great and final day, rise up and call him blessed. Peace to his ashes.

He was baptized and received into the Methodist Church by Dr. J. W. Price in March.

A FRIEND.

FORD—Mrs. MATTIE C. FORD, daughter of the late Mr. and Mrs. Wm. Ligon, was born in Pike county, near China Grove, Miss., May 13, 1849. She joined the Baptist Church when thirteen years old. She was married to D. C. Ford, Jan. 25, 1870, and soon after her marriage united with the Methodist Church. She died at her home in Summit, Miss., March 21, 1898. Her pastor, Rev. V. V. Boone, visited her frequently during her illness of six weeks. While death came very unexpectedly to all, and perhaps to her, she gave every evidence of divine acceptance, and expressed a strong and abiding faith in her Savior, and her willingness to go should it be the Lord's will. A few hours before she died she exclaimed, "I will soon be at rest." Her last words were: "I am so happy! I see heaven! Open the gate, and I'll sit down on a bench," showing a meek and lowly spirit even to the last moment.

Sister Ford possessed a joyous, happy disposition; was refined, gentle and kind to every one; affectionate, industrious, and capable. Her life was beautiful, her death radiant and triumphant. I have known Sister Ford from her infancy, and deeply feel for her husband and children. I do not believe a more conscientious Christian mother ever lived, or ever tried harder to set a good example to her children. With her devoted husband they worked and planned to educate and fit their children for practical life and bring them up in the nurture and admonition of the Lord. How desolate the home without a mother's care! How empty the children's heart of all joy "when her loving smile no longer greets the communion of their feet!" She was the preacher's friend, and her hospitable door swung wide open to them. She had many, many friends in all the different churches, and especially among the young people. She forgave her enemies. She suffered with Christ that she might reign with him. Her resignation to her Father's will was lovely to behold, and the great change came as softly and peacefully as the closing in of a Summer day. She has left a good name, and gone to her eternal rest to watch for the coming of those who linger behind. She sleeps in the grave, but her influence still lives, and will be felt for years to come. Funeral services were conducted by her pastor, Rev. V. V. Boone, assisted by Rev. Mr. Anding, of the Baptist Church. Six sons and two daughters, with her bereft husband, survive her. One daughter died in 1891.

This tribute of love is from her life-long friend and former pastor, H. P. Lewis.

Carthage, Miss.

JONES—On March 4 1898, at Sicily Island, La., FRANK ASA JONES entered into his eternal rest. He was the son of Rev. John G. Jones and Jane Oliphant Ross, and was born in the presiding elder's parsonage at Sharon, Miss., Nov. 24 1837 His parents soon after moved to Jefferson county, Miss., where, in the family home, Belle Grove, he grew to young manhood He graduated in the class of 1858 at Centenary College, then the pride of Mississippi Methodism. Early in 1861 he married Miss Olivia Wailes on Tensas river. Responding to his country's call, he left his young wife and joined the Army of Tennessee. Like all the Southern boys of the sixties, he spent his best years around the camp-fires and on the battle-fields of the Confederacy. After the war he returned to Catahoula parish, where he spent the remainder of his life.

These are the bare facts of his life, but those who knew him can read between the lines the warmth of his kindly nature, the wealth of generous and loyal that made his home life so beautiful, and drew about him such ardent and enduring friendships The boys he loved at college, the comrades who fought with him upon the tented field, were very dear to him always. No higher tribute to his gentleness could be given than the unaffected grief of the man who had been his slave and body-servant in days of battle, and his trusted friend ever since.

Quiet and undemonstrative in his religious life, he had been a consistent member of the Methodist Church since his boyhood. The last months of his life he showed an especial longing for the house of God, and an intense enjoyment of the preached Word.

While still in health he had expressed his readiness to meet the Master when he came. The end came too rapidly for parting words. The disease, pneumonia, toyed with the hopes of the family for a few days; then, when he seemed almost well, an unlooked change came, a few hours of delirium, and all was over. He sleeps in peace, and the fragrance of his pure life remains a holy memory to the lonely wife and son and daughters who mourn him. May the God of all comfort abide with them in their sorrow!

M. J. H.

SINNAN—Bro. J. T. SINNAN, son of F. H. and Rebecca Sinnan, was born in Catahoula parish, La., March 27, 1863, and departed this life March 26, 1898.

Brother Joe joined the Methodist Church when a youth, and was a worthy member till death. His father said to me at the grave: "I raised this boy around the family altar, and when he left me and went to his own home he erected a family altar which was kept up till his death." The church and the community feel a sad loss.

He leaves a wife and five little children, and an aged father and mother, and a brother, who are greatly bereaved by his death. But we have the blessed assurance that our dead who die in the Lord "do rest from their labors." Let father, mother, wife, children and brother be faithful and true to God, and in a few more years and you, too, will cross over to meet the dear ones "over there."

J. S. SANDAUS.

DEAFNESS CAN NOT BE CURED

by local applications, as they can not reach the diseased portion of the ear. There is only One way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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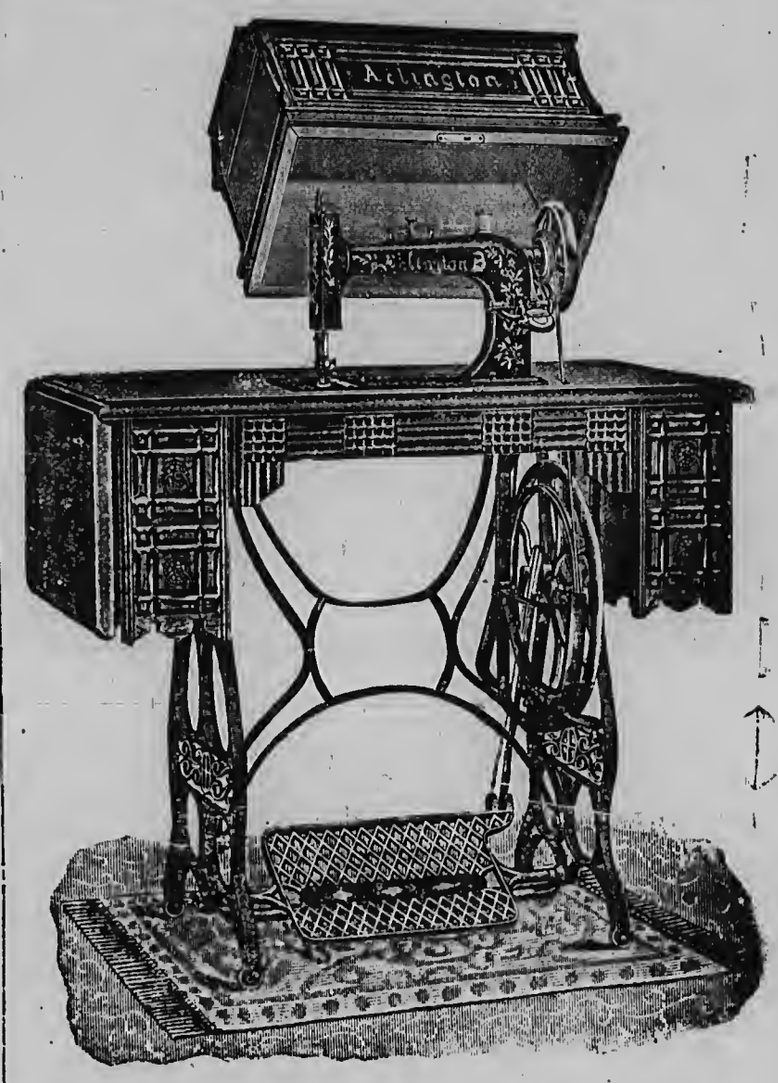
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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NEWS OF THE WEEK.

DOMESTIC.

Commodore Dewey, of the American fleet before Manila, since his tremendous defeat of the Spanish fleet and forts, has been made an Admiral.

The apparent failure of the Committee on City Affairs of the Constitutional Convention to come to any sort of agreement to secure the construction of permanent public improvements in this city promises to end in leaving the city in its mud and filth.

Mayor Harrison, of Chicago, has informed the citizens that they can string flags across the streets whenever they wish during the continuance of the war without getting a permit from the City Council. It is hinted that heretofore aldermen have received from $1 to $5 for every permit of this kind granted.

War does not seem to have any effect on the volume of immigration. Thus far this year there have arrived at the port of New York 66,268 aliens, increase of 11,940 over the corresponding months last year. The increase in April, however, was less than in March. Among the immigrants there were only 76 Spaniards.

There can now be no doubt that the government proposes to land an expedition in Cuba as soon as it is certain that no interference is possible from the Spanish fleet. It would be manifestly unsafe to land troops on the island until all danger of having their base of supplies cut off is removed. Until the powerful Spanish cruisers and torpedo vessels are disposed of, the army must remain quiescent. It is now generally believed by naval men that the fleet of fine armored cruisers which departed from the Cape de Verde Islands, a week ago, is headed in the direction of Porto Rico. Admiral Sampson and his powerful squadron of battle-ships has been sent to meet these formidable Spanish vessels, and, if possible, prevent their arrival at Porto Rico. Should the American squadron succeed in heading off the Spaniards, a great naval fight may be expected to take place.

The American forces are in full possession of all that is desirable and of all that controls Manila and the Philippine Islands. The naval force has been completely destroyed, and the forts, land batteries and arsenal are in hands of Admiral Dewey's forces. Manila itself is at his mercy. He awaits re-enforcement and instructions, which he can be depended upon to obey and utilize so soon as they may reach him. Attention is now centered upon the nearer-home fleet. Sampson is the observed now. At present he is off Hayti, pwating the Spanish squadron, said to have sailed from Cape de Verde Islands, westward. This squadron, so information came, left the Cape de Verdes nine days since, and with no mishaps it should have appeared near Porto Rico on Sunday. But as yet no appearances of a Spanish fleet has been indicated. The blockade of Cuba still continues, and as we have engaged in that service forty or more vessels of war, it is rigidly effective. Plans are maturing for an early invasion.

Admiral Dewey has telegraphed the following to the Secretary of the Navy: Squadron arrived at Manila at day break on May 1. Immediately engaged the enemy and destroyed the following Spanish vessels: "Reina Christina," "Castilla," "Don. Antonio De Ulloa," "Isla De Luzon," "Isla De Cuba," "General Lezo," "Marques De Duero," "Correo," "Velasco," "Isla De Mindanao," a transport and water battery at Cavite. The squadron is uninjured, and only a few men are slightly wounded. Only means of telegraphing is to American consul at Hong Kong. I shall communicate with him. . . . I have taken possession of the naval station at Cavite, Philippine Islands, and destroyed its fortifications. Have destroyed fortifications at the bay entrance, paroling the garrison. I control the bay completely, and can take the city at any time. The squadron is in excellent health and spirits. The Spanish loss is not fully known, but very heavy—150 killed, including the captain of the "Reina Christina." I am assisting in protecting the Spanish sick and wounded; 250 sick and wounded in hospital within our lines. Much excitement at Manila. Will protect foreign residents. . . . Spain lost about 1200, and the value of property destroyed or captured is fixed at the sum of six million dollars; the total loss to Americans was eight men wounded, and vessels damaged not more than $5000.

FOREIGN.

President Palma, of the Cuban Junta, says that the Cuban army now comprises 23,000 infantry, 2000 cavalry and several batteries of artillery. The infantry have fully 3000 Mauser rifles and 21,000 Remington rifles, while the cavalry carry 2000 Remington carbines. The army, he declares, is well officered and under excellent discipline.

$15.35.

Below are the names of those who have contributed to the church in Mississippi City since my last report, making a total of $15.35 contributed to said church in response to my appeal in ADVOCATE, of February, 1898.

Mrs. Maggie E. Bachus (Oak Ridge, Miss.), Rev. D. Scarborough and wife.

The church only lacks a part of the ceiling overhead; pulpit and seats to complete it. Won't some good friend who is able present the church with a plain, neat hook-stand? I trust so. Many thanks to one and all. God bless each one. Write me at Wool Market, Miss. G. R. ELLIS.

BE SURE YOU ARE RIGHT and then go ahead. Be sure you get Hood's Sarsaparilla and you may confidently expect it will purify your blood and give you appetite and strength.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

NOTICE.

The I. C. R. R. Co. has granted us one and one-third fare rate for the Brookhaven District Conference, to be held at Summit, May 26-29, on the certificate plan, provided there are fifty in attendance who travel by rail. Let all who come by rail get a certificate showing that they have paid full fare going, which certificate will be honored by the agent here, provided there are fifty or more.

We urge a full attendance, and let everyone pray for a baptism of the Holy Ghost. V. V. BOONE.

Summit, Miss.

THE MINUTES.

Please allow me space in the ADVOCATE for correcting the following error in the Minutes of the fifty-second session of the Louisiana Annual Conference. The Minutes show Carrollton Avenue charge to have had during the year 1897, 2 accessions by profession of faith, when we had 7. My work here is progressing very well. My health is good, but I am very homesick. May God bless you and yours! P. H. FONTAINE.

Hagerman, New Mexico.

NOTICE.

The following are the committees for the Baton Rouge District Conference: For License—J. Ivy Hoffpauir, H. W. Rickey, S. J. Davies.

For Admission—T. J. Upton, G. D. Anders, W. H. Benton.

For Deacon's Orders—H. R. Singleton, N. J. Roberts, C. C. Miller.

For Elder's Orders—J. F. Wynn, Franklin N. Parker, F. N. Sweeny.

R. W. TUCKER.

PAINT TALKS. V.

ROOF PAINTS.

A house may be painted within and without, but if the covering that protects the whole structure be unsound, the work is wasted. From the economic point of view the roof is the most important part of a building.

Wood exposed to the weather will decay and metal will rust, unless artificially protected; therefore, a coating of good roof paint, which is always cheap enough, is the best investment a man can put into his house or his barn.

With shingle roofs the paint is best applied by dipping, before the shingles are laid, while metal roofs are painted in place. In either case perfect dryness of the material and clear dry weather are prerequisites to success.

The next most important question is the kind of paint to be used. Lead paints have been strongly advocated for the purpose; but there are two considerations which render them unsuitable for the purpose. First, in the course of disintegration, they may wash off the roof into the drinking water supply and cause serious illness; and secondly, they do not carry sufficient oil to fit them for such use. White lead, for instance, when thinned for painting carries less than fifteen per cent. of its weight of oil, and red lead still less; while certain other pigments carry a much higher proportion, zinc white, for example, requiring about forty per cent. of oil to reduce it to the proper consistency. A roof paint, exposed to the direct heat of the sun, naturally requires more oil than is necessary in other paints.

Of the two materials, therefore, zinc is more than twice the more valuable for the purpose, and the house-owner in selecting a roof paint based on zinc, can not err. Such paints are plentiful if the buyer will insist on having them.

For a metal roof the same considerations hold good. The metal should be freed from rust and the coats of paint applied thin, allowing plenty of time for drying after each coating. But even an old roof will have its life materially lengthened by a coat or two of good combination paint based on zinc. STANTON DUDLEY.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg—Crawford Street	May 14, 15
South Vicksburg	14, 15
Utica, at Cayuga	21, 22
Hermanville, at Carlisle	28, 29
Satartia, at Satartia	June 4, 5
Flora, at Livingston	11, 12
Warren, at Wesley Chapel	18, 19
Rocky Springs, at Oak Ridge	25, 26
Edwards, at Learned	July 2, 3
Bolton, at Raymond	3, 4
Anguilla, at Sunflower Chapel	9, 10

F. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Caseyville, at Sweet Water	May 14, 15
Wesson	21, 22
North Wesson, at Beauregard	22, 23
Summit, at Summit	28, 29
Bogue Chitto, at Johnston's	June 4, 5
Hazlehurst	11, 12
Adams, at Ebenezer	18, 19
Westville, at Gum Spr'g's	Fri., 11 A. M. 24
Mt. Carmel, at Mt. Moriah	25, 20
China Grove, at Holmesville	July 2, 3
Martinsville, at P. G.	Fri., 11 A. M. 8
Pleasant Grove, at P. G.	Sat., 11 A. M. 9
Providence, at Bahala Chapel	9, 10

District Conference at Summit, May 26-29.

J. M. WEEMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Escatawpa circuit	May 14, 15
Moss Point station	21, 22
District Conference at Hattiesburg Thurs. and Sun.	26-29
Vancleave circuit	June 4, 5
Williamsburg circuit	Wed.. 8
Americus circuit	11, 12
Gulf Port mission	Wed.. 15
Bay St. Louis	18, 19
Leakesville circuit	Wed.. 22
Pearlington and Logtown	25, 26
Galloway circuit	Wed.. 29
Whittington circuit	July 2, 3
Biloxi	9, 10

The District Conference will convene at Hattiesburg on Thursday, May 26, at 9 A. M. Rev. J. P. Drake will preach the opening sermon at 11 A. M., and Rev. T. W. Brown, of Bay St. Louis, at 8 P. M.

The following are the committees: On License to Preach and for Admission—W. H. Huntley, W. G. Forsythe, and H. B. Trevillion. Deacon's Orders—T. W. Brown, I. W. Cooper, and N. B. Harmon. Elder's Orders—J. P. Drake, W. T. Beall, and I. L. Peebles.

We want all the Quarterly Conference Records and the attendance of all the members of the District Conference.

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Energy, at State Line	May 28, 29
Mathersville, at Andrew Chapel	Sun. P. M. and Mon. A. M. 29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Madison, at Madisonville	May 14, 15
First Church - Jackson	22
Capitol Street Jackson	29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY P. E.

NATCHEZ DIST.—SECOND ROUND.

Nebo	May 14, 15
Kingston	21, 22
McNair	28, 29
Belle Grove	June 4, 5
Braodywine	11, 12
Whitaker	18, 19
Harriston	25, 26

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—SECOND ROUND.

Carthage, at Pleasant Hill	May 14, 15
Forest, at Pulaski	18
Trenton, at Pine Grove	19
Shiloh, at Shiloh	20
Clarksburg, at Lodohar	21, 22
Montrose, at Holder's	25
Rose Hill, at Paulding	26
Vossburg, at Eucutis	27
Heidelberg, at Philadelphia	28, 29
Hillsboro, at Pleasant Ridge	June 4, 5
Raleigh, at Cedar Grove	8
Walnut Grove, at Scotland Chapel	11, 12

W. W. SIMMONS, P. E.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Cleveland	May 12
Riverside	14, 15
Friar's Point	21, 22
Greenville	28, 29
Lehiton	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville circuit, at Ashury	May 14, 15
Belmont circuit, at Liberty	Thurs.. 19
Brown's Creek circuit, at ——	21, 22
Marietta circuit, at Blythe Chapel	28, 29

ABERDEEN DIST.—SECOND ROUND.

Amory	May 14, 15
Quincy circuit	21, 22
Buena Vista	28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	19
Tremont	11, 12

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Sturges circuit	May 14, 15
Lagrange circuit	21, 22
Shuqualak	28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

WINONA DIST.—SECOND ROUND.

West	May 14, 15
McNutt	21, 22
Sidon	28, 29
Dublin and Brooklyn	June 4, 5
Black Hawk	11, 12

J. B. STONE, P. E.

SARDIS DIST.—SECOND ROUND.

Pleasant Grove	May 14, 15
Arkabutla	21, 22
Tyro	June 4, 5

District Conference will meet at Coldwater, May 25-29. Programme later.

T. C. WEIR, P. E.

GRENADA DIST.—SECOND ROUND.

Strathmere	May 14, 15
Tatum, at Friendship	Tues.. 17
Chapel Hill, at Hopewell	21, 22
Slate Springs	Tues.. 24
Pittsboro	28, 29
Ellzey	29, 30

H. C. MOREHEAD, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Waterford cir., at Waterford	May 12
Wall Hill cir., at Grub Hill	14, 15
Cornersville cir., at Bethlehem	21, 22
Mt. Pleasant cir., at Early Grove	28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

NO SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "BROWN'S BRONCHIAL TROCHES."

MARRIAGES.

NAVARRE—LELEU.—At Indian Bayou, La., May 4, 1898, by Rev. J. White Davis, Mr. Joseph Navarre and Miss Marie Leleu, all of Lafayette parish, La.

HAYES—MORGAN.—At the residence of the bride's father, Mr. Preston Morgan, near Indian Bayou, La., May 5, 1898, by Rev. J. White Davis, Mr. Gifford Hayes and Miss Delphiae Morgan, all of Vermilion parish, La.

TERRY—MIDDLETON.—At the residence of the bride's father, in Yazoo county, Miss., April 27, 1898, by Rev. H. L. Norton, Rev. W. A. Terry, of the Mississippi Conference, and Miss Eva Middleton.

Don't wear false hair while it is possible to retain your own. Ayer's Hair Vigor, the best dressing, nourishes and invigorates the hair-roots, cures scalp diseases, prevents the hair from coming out or turning gray, and promotes a new and luxuriant growth.

STATEMENT OF B. F. JONES, TREASURER OF THE BOARD OF MISSIONS, MISSISSIPPI CONFERENCE.

MARCH 9 TO APRIL 30, 1898.

FOR FOREIGN MISSIONS.

March 9,	Hazlehurst, R. Selby	$ 15 00
" 11,	Rose Hill, D. C. Langford	18 00
" 11,	Adams, W. W. Morse	13 50
" 18,	Binnsville, C. M. Crossley	5 00
" 21,	Crystal Springs, J. B. Lewis	51 00
" 23,	Warren, W. G. Backus	29 00
" 24,	Newton and Hickory, D. P. Bradford	90 00
" 26,	Newton and Hickory, D. P. Bradford (balance in full)	10 00
" 30,	Satartia, C. C. Evans	15 09
" 30,	Morton, W. L. Linfield	7 00
" 30,	Wesley Chapel, Natchez, J. T. Abney	19 00
April 4,	Hermanville, A. D. Miller	5 00
" 8,	Hermanville, A. D. Miller	5 00
" 9,	Lake, W. M. Stevens	19 00
" 9,	Edwards, J. G. Galloway (in full)	90 00
" 9,	Yazoo City, L. S. Jones	100 00
" 11,	Mayersville, W. T. Griffin	20 00
" 13,	Shubuta, J. T. Nicholson	80 00
" 18,	Leakesville, H. B. Vandenburg	6 00
" 19,	Brandon, B. F. Lewis (in full)	75 00
" 22,	Decatur, M. L. White	5 00
" 23,	Biloxi, C. F. Emery	10 00
" 20,	Fayette, B. S. Rayner	59 00
	Previously reported	108 63
		$498 13

CR.

By amount paid G. W. Cain, treasurer	$307 03
By amount paid for stationery	1 10
	$308 13

FOR DOMESTIC MISSIONS.

March 17,	Vancleave, L. R. Roberts	$ 19 00
" 23,	Warren, W. G. Backus	5 00
" 30,	Wesley Chapel, Natchez, J. T. Abney	5 00
April 4,	Hermanville, A. D. Miller	4 00
" 9,	Lake, W. M. Stevens	6 00
" 9,	Yazoo City, L. S. Jones	50 00
" 13,	Shubuta, J. T. Nicholson	15 00
" 13,	Satartia, C. C. Evans	7 00
" 13,	South Side and Poplar Springs, Meridian, H. G. Hawkins	19 00
" 14,	Newton and Hickory, D. P. Bradford	22 59
" 19,	Morton, W. L. Linfield	20 00
" 23,	Biloxi, C. F. Emery	10 00
" 30,	Gloster, M. M. Black	19 00
" 30,	Central Church, Meridian, R. F. Cochran, treasurer	20 00
	Previously reported	44 59
		$248 09

CR.

By amount paid on appropriations	$184 00
By amount paid T. L. Mellen, Conference Secretary, for office expense	12 50
By amount in bank	51 59
	$248 09

Take notice that we are now handling two different Bibles. The difference between the two is that the one called the "Combination" Bible has all the advantages of the other Bible, and also has all the changes made by the revisers. These changes are given, however, brief notes at the bottom of each page, reference to them being facilitated by a very convenient system of notation. Thus you have all the benefits of the two versions in parallel columns without the bulkiness of such an arrangement. In ordering this edition be sure to say "Combination" Bible.

You will find our offer of the "Combination" Bible on the fifth page; the other on the third.

BISHOP WILSON

in speaking of the "Combination Bible says:" "In all respects it seems to me the best for use of teachers and students, ever published." Similar testimonials have been given by Bishop Hendrix, and by Bishops Hurst, Fowler, Ninde, Foss, Vincent and Warren, of the M. E. Church, by a number of Bishops of the Protestant Episcopal Church, and by hundreds of the leading ministers of all Protestant denominations. Let it be noted that this Bible can be procured by sending us three new subscribers with the cash—$6.

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A few weeks since we published an editorial notice of the above-named book. Here is our editorial notice:

A NEW BOOK.

THE HOME OF THE BIBLE: WHAT I SAW AND HEARD IN PALESTINE. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 446 pages.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

PUBLISHER'S PRICE, $2.25

We were so much delighted with the book that we resolved, if possible, to offer it to our subscribers at a reduced price. We are glad to be able to state that we have made arrangements whereby we can offer it at a price within the reach of all.

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We do not sell the book at all to those unprogressive people who do not take and pay for the NEW ORLEANS CHRISTIAN ADVOCATE. But to our subscribers we sell it at the low price of $1.25, postpaid. The only condition attached is that one's subscription must be paid up one full year in advance—viz., to May, '99—at the regular rate of $2 a year.

Preachers who get the paper at $1 per year can make special arrangements with us. We will send a copy of the work, postpaid, to any one who will send us two new subscribers accompanied by the cash—$4.

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512 Camp Street, ... New Orleans, La.

Christian Advocate.

VOL. 45.—NO. 20 NEW ORLEANS, THURSDAY, MAY 19, 1898. WHOLE NO. 2178

Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GENERAL CONFERENCE.

FOURTH DAY.

The weather has been most unfavorable since the opening of Conference. There had not been a rift in the clonds until this morning. To-day is all that conld be desired by anyone.

The Conference opened this morning at the regular time, with Bishop Granbery in the chair. After devotional exercises condncted by Rev. J. W. Hinton, of Macon, Ga., and the reading of the Minutes, Bishop R. K. Hargrove took the chair. The regnlar order of bnsiness was taken np, and the roll of Conferences was called for memorials, resolntions, and appeals. The order of the day, immediately after the call of the Conferences, was fixed for consideration of the report of the commission appointed by the General Conference of 1894, "to examine the Articles of Religion." Bnt the Conference was not ready for action npon the report, and made consideration of the report the order of the day for Wednesday. The Conference then adjourned.

The following are the chairmen of the several Standing Committees: Episcopacy, Rev. J H. Pritchett, Albany, Mo.; Itinerancy, Rev. Frank Richardson, St. Elmo, Tenn.; Revisals, Rev. J. M. Mason, Anburn, Ala.; Publishing Interests, J. P. Strother, Fresno, Cal.; Education, W. W. Smith, Lynchbnrg, Va.; Missions, Rev. R. N. Siedd, Danville, Va.; Church Extension, Rev. J. D. Barbee, Nashville, Tenn.; Bonndaries, Rev. C. G. Andrews, Meridian, Miss.; Temperance, E. C. Reeves, Johnson City, Tenn.; Sunday-schools, J. R. Pepper, Memphis, Tenn.; Epworth League, Rev. A. Coke Smith, Lynchburg, Va.; Appeals, Rev. W. T. McClnre, Independence, Mo.; Finance, E. W. Cole, Nashville, Tenn.; Colportage, W. F. Vandiver, Montgomery, Ala.

FIFTH DAY.

Conference was opened this morning with devotional exercises condncted by Rev. E. A. Yates, D. D., of the North Carolina Conference. After the nsnal routine the reports of committees was called, and the Committee on Episcopacy made Report No. 1, and asked that the rules be snspended, and the report be placed upon its passage immediately. The report was passed by a rising vote, a deferential air pervading the hall at the time. The following is the report:

BISHOP KEENER RETIRES.

"The General Conference has heard with deep emotion the address of our beloved senior Bishop, Jno. C. Keener, and desires to make some record of its appreciation of his high character and long service.

"It conld not bnt be that a man of snch pronounced strength at so many points would be placed in positions of great trnst and nsefulness. We gratefnlly make record that in all these positions Bishop Keener has shown sincere love for the church, and nndoubted pnrpose to seek what he believed to be for the best interests of the cause of God, and rare energy and perseverance in carrying out those purposes.

'For the long period of twenty-eight years he has borne the bnrden of the episcopal office, and for the past nine years has been the senior Bishop. He has discharged the weighty and delicate duties of his office faithfnlly, trying to promote the glory of God and the good of the church.

"He has seen our beloved Methodism broken and scattered by the terrible war which devastated our land and swept from us many who, trained at our altars, would have taken up and carried forward the work God has committed to us. Spared to see the return of peace, called to a prominent position of leadership, he has seen the unprecedented prosperity with which the Lord has blessed us, and has rejoiced in the abiding presence of the Spirit of God npon the increasing hosts of Methodism. In accomplishing this result, wonderfnl in onr eyes, God has used him, doubtless, in more ways than we can appreciate, and we are thankfnl to onr God for a man so pure in life, so high in purpose, so nntiring in work.

"Now that increasing years and infirmities compel him to ask for relief from the bnrdens he has so long borne, we assnre him not only of the appreciation of the church to which he has so nnreservedly given himself, bnt also of the great affection of those with whom and for whom it has been his privilege to labor.

"We pray that onr heavenly Father may long spare his aged servant to bless the church with his presence, interest, and love, and that grace, mercy and peace from God our Father, and the Lord Jesus Christ onr Savior, may be multiplied unto him.

"We recommend that Bishop Keener be released from official dnties, assuming him that such work as his strength may enable him to do will be greatly appreciated by our whole church."

After further routine work Report No. 1 of the Committee on Epworth League was taken np, and provoked such a lively discussion that the entire morning session was consnmed, the point of contention being whether there shonld be an editor for the Era and a second man for secretary, or the work of both offices devolve upon the same man. The Conference adjonrned in the midst of a heated debate.

SIXTH DAY.

This morning fonnd the sky again overcast, and a slow rain falling. So far the weather has been very unfavorable to the Conference. The prayer meeting at the Armory was attended by abont one-fonrth of the members of the Conference. Devotional exercises were condncted by Rev. J. D. Barbee, of Nashville. After the reading of the Minntes Bishop C. B. Galloway took the chair and presided over to-day's session. The Bishop exercised a wise discretion in all matter referred to him, and accorded eqnal privilege to all.

According to the order of bnsiness, the reports of committees were called for, and the following committees responded: Bonndaries, Temperance, Snnday-schools, Finance. The report of the Committee on Temperance, recommending non-concnrrence in a request from the Anti-Saloon League, made to the General Conference, to participate in the work of that League by sending representatives to the national convention, was adopted; local delegation be considered sufficient without church interference.

Report No. 2 of the Committee on Finance was read, and by a snspension of the rules was pnt npon its passage. The report provided for the payment of the traveling expenses and board bills of the members of the General Conference. The report showed that these items of expense for the General Conference in Memphis, four years ago, for a sixteen days' session, cost $18,000, and that the Book Agents now have $23 000 in hand.

The General Conference which met in Memphis, Tenn., in May, 1894, appointed a commission to examine the text of the Articles of Religion. The commission was composed of Rev. W. P. Harrison, D. D., LL.D; Bishop E. R. Hendrix, Collins Denny, W. G. E. Cunnyngham, and J. J. Tigert. The commission made the following report to this General Conference:

"1. We find that the Articles of Religion have been changed since their adoption in 1784.

"2. In noting the changes it is necessary to make a distinction between the alterations that were made prior to the adjournment of the General Conference of 1808, and those that have occurred subsequently, for the reason that the said General Conference of 1808 adopted the Restrictive Rules, the first of which rules safeguard the Articles of Religion against changes by the delegated General Conference alone.

"3. Prior to 1808 we find the following changes: (a) Changes for which authority can be discovered. (b) Changes for which no authority can be discovered. The first class of changes refer to 'Article XXIII— Of the Rulers of the United States.' The second class refer to changes in Articles I. and II, which are not accounted for by any authority.

"4. The changes in the Articles since 1808 have been numerous, though mostly errors of the press, and all of them have been without authority."

This report has been before the Conference since the second day, was printed and circulated among the members, and came up for discussion on Monday last, but was deferred until to-day, when it was adopted.

Dr. C. G. Andrews opposed the report on the ground that the Conference could not alter or change the Articles of Religion, but the objection was overcome by the fact that there was no change, but simply getting back to the original text.

The Epworth League Committee report was taken up. The report recommends that two men be employed instead of one, as at present. One to perform the duties of secretary, and the other to edit the Epworth Era. After two days' discussion, every phase of the subject being fnlly elucidated, E. W. Cole offered a substitute providing for an editor, with sufficient appropriation to enable him to edit the Era and visit the Conferences. The substitute prevailed. The Epworth League secretaryship is no more.

SEVENTH DAY.

Rev. M. Dickie, representative from the Brazil Mission Conference, offered prayer. After the reading of the Minntes, Bishop Hendrix took the chair. The Bishop recognized Secretary Tigert, who read a communication from President McKinley. The communication was in reply to a message sent by the Conference several days ago, containing the following resolntions, passed the second day of Conference session:

Whereas, The King whom we serve is "the King of Peace;" And, whereas, We are praying and laboring and hoping for the day when "the nations shall learn war no more;" And, whereas, War, under any conditions, is a thing to be dreaded and deprecated, and, if possible, avoided by every Christian people; therefore, be it

Resolved, That we hereby express onr gratification at the Christian manliness and statesmanship displayed by President McKinley in seeking, nnder the most trying ordeal, to avoid war with Spain.

Resolved, That we do assure him most sincerely, together with his colaborers, of onr deepest sympathy and strongest moral snpport in this time of weighty responsibility and great peril.

Resolved, That onr united and constant prayer shall be for a termination of this war as shall secure permanently the ends of justice, right and truth everywhere.

The Report No. 2 of the Committee on Episcopacy was taken up. The bill provided for the election of two Bishops. There was a feeble effort to so amend that three should be required, but the views of the committee as expressed in the report prevailed, and the time for election was fixed for Tuesday, May 17. Report No. 3 of the committee was taken up. This report contained the recommendation that the character of the Bishops be passed. The report was adopted without debate.

Report No. 1 from the Committee on Revisals was adopted. The amendment to the present law is as follows: Par. 105, Ans. 8 (Discipline, 1894): "To see that the districts be formed according to his judgment, provided that no district shall contain more than thirty appointments." The effect of the legislation is to enlarge the districts at the discretion of the Bishop to thirty appointments.

Report No. 1 of the Committee on Missions was adopted, viz.:

Resolved, That it is the sense of this General Conference that all appropriations by the General Board of Missions to missionaries in any Annual Conference in the United States should be published in the Minutes of the Conference when said Conference shall require it.

The adoption of Report No. 2 of Committee on Bonndaries has the effect of transferring Mnnnerlyn's Chapel in Caddo parish, La., to the Little Rock Conference.

The Conference having used up all of the available material on the calendar, then heard Dr. Yonng J Allen on the situation in the East. Dr. Allen made a most able address. The address was introduced by a song sung in the Portnguese language by Rev. M. Dickie. Dr. Allen spoke of the history of the Chino-Japanese war, which he had written, and how, in developing his snbject, it was necessary for him to consider the Chinese character in comparison with Western Christian character. The reference to the history was used to illustrate the mental condition of the Chinese. The book has access to homes and studies that have been closed heretofore, and the trnth contained is calling for further enlightenment. The day is present when, throngh the channel-ways of books and periodicals, we may have access to the learned of the land. In closing the Doctor made an appeal for more men, more workers, more facilities for a publishing plant. At the close of the address the Conference passed a resolution congratulating the veteran missionary on his abundant labors and success, and pledging him the snpport of the church.

Dr. W. S. Griffin, of Toronto, Canada, the fraternal delegate to this Conference, on Wednesday night delivered his message of fraternity. The Doctor fnlly sustained the reputation the Canadian preachers have made among ns. The Doctor spoke deliberately and to the point. He reviewed to some extent the misfortnnes which had befallen the church, and noted the marvelous success that had attended our labors in those days of adversity. He then glanced at the history of his own church, and noted the difficulties, and how his church grew and widened her borders amid these trials. He then announced his faith that no enemy from without conld destroy the church, no submarine mine or torpedo, but that, if ever destroyed, it would be by the explosion in her own magazines. It remains to be seen whether the church can stand prosperity. There was a large audience present to hear this bright, sparkling, yet profound address.

Onr own Bishop Galloway (we have a peculiar right to call him "our own," as all the readers of the ADVOCATE know) lectnred on Monday night to a large and appreciative audience. Most of the delegates were present, and many of the Baltimore Methodists. In true Methodist style the congregation sang, "Jesus, lover of my soul." When the Bishop arose and moved to his place on the platform all sounds died away. His first words penetrated to the farthest corners of the Armory. It was evident that the Bishop was fnlly at himself. The subject of the lectnre was, "Methodism as a Development and Agency of Providence." The Bishop has had the subject in mind for some time, and had carefully worked out the detail. He portrayed, in a few vivid pictures, the social, moral and spiritnal life of England at the time John and Charles Wesley came upon the scene. He marked the providence of God in the times, in the ancestry, in the character of the yonng men, in their associates. Then he traced the providence of God in every development of the Methodist movement. The class meeting was the resnlt of an earnest purpose to pay a debt. The Annnal Conferences, local preachers, office of Bishop, all came out of the necessity. The lectnrer did not forget to mention that illnstrious galaxy of men now sainted who stood about Wesley and labored with him. The address was worthy of the man and the hour.

EIGHTH DAY.

The Conference is adding days to its session. The Memphis Conference was but sixteen days long. Eight days have already passed here, and very little has been accomplished. However, from now on there will be more rapid progress in the matter of actual legislation.

So far the radical party has not made much headway. To-day may be pnt down as the trinmph of the conservative element. The work of the day was entirely routine save the adoption of item two of Report No. 2 of the Committee on Itinerancy. The item in the report referred to reads as follows: "We have considered a memorial from the South Carolina Conference making a presiding elder ineligible to that office after serving eight years successively; also a memorial from the Holston Conference making the presiding elder ineligible to reappointment after serving for four years continuously. In both instances a majority of your committee recommend non-concnrrence." A minority report was submitted to the Conference bearing on this snbject as follows: "The nndersigned, a minority of the Committee on Itinerancy, feel constrained to submit a report dissenting from the action and report of the majority of the said committee on the memorial of the South Carolina Conference, and other memorials of like import, requesting a change in the law governing the appointment of presiding elders.

"We respectfully recommend that the General Conference add to Chapter III., Section II., page 57, paragraph 100, of the Discipline of 1894, the following proviso, 'And provide further that he shall not appoint anyone to serve in the office of presiding elder for more than eight years consecutively.'"

This report was signed by Frank Richardson, P. E. Prince, J. D. Vincis, Rnmsey Smithson, A. E. Rector, M. Hodgson, T. A. Kerley, J. O. Keener, J. R. Moore, and C. C. Woods.

In Conference the minority was introduced as a substitute for the majority report, and the opening speech in favor of the substitute was made by Rev. J. O. Keener, D. D., of Alabama. The speech was able, the points being well taken, and the delivery such that everybody in the hall conld hear. The time-limit cnt the Doctor before he finished. The discnssion was continned by McGehee, Richardson, McLean, West, and others. Keener was accorded the privilege of finishing his speech. The arguments seemed to be with the supporters of the substitnte, bnt the votes were with the conservatives, as the connt showed two to one in opposition to the substitnte.

Bishop Foss, of the Methodist Episcopal Church, was introduced to the Conference, and for some time occupied a place on the platform.

LETTER FROM "GILDEROY."

I greatly fear some of the younger men—perhaps some of the older ones, too—will be strongly tempted to substitute the expression of patriotic fervor for the preaching of the pure Word of God and the simple gospel of Christ. This temptation shonld be resisted with all our might. Everybody in this country knows that we are at war with Spain, and it is to be taken for granted that preachers are patriots. They need not publish either of these facts from the pulpit. The great body of the people will be sufficiently stirred by the papers and by their leaders, both military and political. The week days and nights will be full of war talk, and the people will need rest from it on Sunday. The simple story of the cross and the comforting promises of God's Holy Word will be refreshing to them on Sunday and in the house of God. This will tend to quiet their minds and to ease the pains and anxieties of their hearts. It will call them away from temporal to spiritnal and heavenly things.

There is a growing tendency of late years in some pulpits to discuss secular matters and political questions. There is not more than one preacher in a thousand who has sense and grace enough to discuss present public issues without exhibiting a partisan bias. Few preachers, comparatively, have sufficient information to discnss public, political, and national affairs calmly and intelligently before a promiscnous audience. Snch efforts are generally only exhibitions of personal and party feeling, and for this reason more harm than good is done.

It might be well for each preacher to get ont his commission and read it over again. How reads it? What were you called and sent to do? What to preach and teach? Methodist preachers would do well to read their ordination vows again. "Take thou authority to read the Holy Scriptnres, and to preach the same." Let us stick to this. The man who does this best does most for his country and most against her enemies.

I am all the more concerned on this snbject because I see from the papers that in many places in our wide land the fires of patriotism are being kindled on altars where only the fire of God ought to burn. Some utterances quoted are a shame and disgrace to the pulpit, and contrary to the spirit and genius of the religion of our Lord. We are sent to bless the people, and not to blast them; not even to blast our enemies. In a time like this it requires both sense and grace to pray for one's country without at the same time cursing the enemies of one's country. Christ and his apostles lived at a time of great political unrest and of extreme national affliction, bnt they said bnt little about it, or if they did, the Holy Ghost failed to inspire men to record it. I snppose they—at least the apostles—were keenly alive to the sufferings and wrongs heaped upon their people. They were men, and nothing more. The Master was of larger stuff.

The people need the Word of God and the gospel of Christ at all times, bnt never need them more than in times like these. Cæsar will attend to his affairs; we are sent to carry on God's work. Let us stick to it closer than ever. We are men of one work, and we are nnder obligation to preach the gospel to sinners, whether they be the friends or foes of our country.

Some of us ought to go—some of us must go—to the army to preach the gospel to the soldiers. They will need it, and they must have it. After the first flush of war is over they will appreciate it, and will hear it gladly. The obligation of preachers to go to the army is a duty to God and to the men in the army. We are called and sent of God to save men as individuals, and not by squads, companies, regiments and brigades; not by precincts, counties and States, bnt one man at a time. We can not bring men to Christ by wholesale; we have to bring them as individuals. Our work is personal, and not national. The divine leaven in the individual barrel of meal will ultimately leaven, in part or in whole, the whole nation, kingdom, country, and world. This is slow work, bnt it is God's ordained method of doing it. Let us diligently and faithfully do his own work in his own appointed way. We can not hurry it by adopting some other way.

GILDEROY.

MEN AND DEEDS.

Wanted: Men!
Not systems fit and wise,
Not faiths and rigid eyes,
Not wealth in mountain piles,
Not with power and gracious smiles,
Not even the potent pen—
Wanted: Men.

Wanted: Deeds—
Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not love of ancient creeds—
Wanted: Deeds!

Men and deeds—
Men that can dare and do;
Not longings for the new,
Not pratings for the old—
Good life and action bold,
These the occasion needs—
Men and Deeds!

—London Christian Endeavor.

Communications.

THE PRACTICAL VALUE OF AN EPWORTH LEAGUE LIBRARY.

BY MISS VIC THOMPSON, TUPELO, MISS.

The Epworth League library is very necessary to the successful operation of the literary line of League work, and I'm sure that at this epoch in the history of the League the vast importance of this work is fully recognized by each and every person who is interested in this great young people's movement in our church. Yet, as the practical value of a League library is to aid in this department of work, let us look for a while at the relation it sustains to the other departments, and consider its incalculable worth. The Literary Department is the only new feature in the League work. The prayer meeting, the class meeting, the love-feast, the revival, and other spiritual sources, have constituted by far the larger part of our Methodist life from its beginning; while the Charity and Help work has also been provided for through the Church Conferences, and the pastoral work of the preacher in charge. Yet, previous to the League there was no organized provision for the regular training of our young people in religious biography and denominational history, or in the cultivation of a taste for the pure and good in literature. So I repeat that the literary feature is the only new feature in the work; still, I do not claim that the League is filling any greater need along this line of work, unless that can be claimed, because there was no provision made for it before, or that it is of the greatest importance, and unless it can be successfully carried on, we'd as well not have the League.

No, the Epworth League only meets the need of the times in each department of its work in this age of intense activity by turning all this wonderful power of young life, which had lain dormant through so many centuries of human history, into its proper channel; and I know, beyond a doubt, that the church never accomplished along any line of its work, with its young life, what is now being accomplished by the League. When the young and old met together in service a beautiful courtesy caused the young to keep a deferential silence; but that silence was to their spiritual detriment. They failed on account of it to be spiritually benefited, or received any religious training therefrom. Besides, never did the church without the League so enlist the young in works of charity and help. As long as there are older persons to assume the responsibility, the young will not enter so heartily into any work. Young people must be made to feel that they are responsible for things, and it takes mottoes, badges, colors, the League flower and all such, to give them zeal, inspiration and enthusiasm in the Master's cause.

In this age of progression its very intensity, the greatness of the work, and the whiteness of the fields unto the harvest, necessitated this improved church machinery—"The Epworth League." So I say that in each department of work the League supplies a great need. Nor do I think we can single out any one line of League work and claim its superiority or importance over the others, as so many do. While we believe and know that the work of vital importance, the great central work, around which all other work revolves, is the devotional work, the spiritual idea, the idea of living nearer to Christ and bringing others into his fold, and that the first duty of every Leaguer should be to lead souls to Christ, still we attach no less importance to soul-culture or training in the things of God, because it does not come first. The League's aim is to win souls to Christ and to make young disciples efficient servants of Christ.

This involves, first, intense spirituality, complete consecration; but, secondly, it involves intelligence; such knowledge of Christian truths as shall enable the young Christian to give a reason for the hope that is within him; such knowledge of the doctrine, history and polity of our grand old Methodist Church as will cause him to glory in Methodism; such knowledge of men and methods as shall make him practical in all his thinking and acting. No, the Epworth League is only the young life of the church at work for God and humanity, and to develop well-rounded, consecrated Christians; the different departments of work are only supplementary and complementary to each other, and it is the imperative duty of every young person living in the broad light of this nineteenth century to make the most of every God-given faculty with which he or she may be endowed—to grow up into the full estate of noble Christian manhood and womanhood.

Our land is flooded with books from the pens of noble men and women who have made the world better for having lived in it. These books will serve to broaden, enrich, ennoble, sweeten and bless the life of any Christian, for as a great writer has said: "The first use of books is to enable us to consult with the wisest and greatest men and women on all points of difficulty. To use books rightly, we are to go to them for help when our own knowledge of power and thought fail; to be led by them into wider sight, and receive the united counsel of the judges of all time against our solitary and unstable opinion."

We have gifted authors, too, who have given special attention to the preparation of books for the young. Choice material for Epworth League libraries is now stored in our Publishing House, and I urge that every League in Mississippi that has not already done so will begin at once to collect a League library. There is still unpardonable ignorance displayed among our young Methodists, and from all places comes the cry that the Literary Department is the most difficult of all departments. Now, in my study and observation of League work, I have found that a library of choice books has done more to aid in the literary work, and to keep up the interest and hold the Leagues together during those times of depression which come to all organizations, than any one thing else. Up in North Mississippi our live leaguers have established libraries of several hundred choice volumes in almost every town, and I claim that had nothing else been done by them in a literary way, their work would have been a grand one. Those libraries have put as many as fifty or sixty young people in some of those towns to reading the best books, and these books have put them in touch with the world, and made them a reading young people among whom noble thoughts are entertained and interchanged. As a rule, a person may be known by the books he reads as surely as by the company he keeps. There is a companionship in books as well as in real life, and one should be as careful in choosing the one as the other. Now, the great problem which has claimed the attention of some of the wisest and best informed of our church since the organization of the League is, how to inspire the mass of our young people with a love for the best literature, that though they may be unable or unwilling to take an active part in the public plans, etc., of the League, they may indeed choose for their daily companions, for the inmates of their homes, such books as will broaden their horizon, point them to the noblest ends and purposes of life, and better fit them for their sphere.

(To be continued.)

THE FUTURE.

(Continued.)

But some of the influences which developed our ante-bellum institutions remain—because they are naturally inherent in soil and climate, and will for all time make the South distinctly Southern. In fact, the peculiarities of our soil and climate, and the effect thereby produced in the habits and manners of the people, but more especially the products of this soil and climate, and the shape and direction thereby given to the avocations of our people, must always produce the same character of institutions, and, as a result, there will be no very great difference between the old and so-called New South. Thus the great staple of the South is cotton, is now cotton, and will always be cotton, unless soil and climate change. Now, in the cotton belt this staple is not raised in the small, but on a large scale—that is, it has been found by actual experience that cotton is more advantageously cultivated on large plantations, and this necessitates many laborers, and these laborers will be negroes, and the system of labor will be on the share system—the laborers working for a part of the crop, or for wages. This leads to the assembling together of many negroes on large plantations, and the negroes being assembled together in cabins or quarters, we thus have the old plantation life of the Old South. So the raising of cotton will keep alive in the South the plantation life of other days.

We will examine this more in detail. In the poorer sections of the South, the hill country, the small white farmer will continue to raise his two or three bales of cotton in the future as he has in the past; but the more fertile sections will attract men of wealth, and these wealthy men will buy up the country, and have already generally bought the lands, and converted the same into large plantations. Now, these fertile sections of the South are generally malarious, and experience has demonstrated that the negro, as a laborer on these plantations, is far superior to the white man. The more delicate and sensitive nervous system of the white man will not stand up under the hot, malarious Summer's sun as will the negroes. Not only this; the negro is a cheaper laborer than is the white man. He will put up with coarser fare and harsher treatment; is more bidable, and does not stand so much on his rights. These, and other similar considerations, will cause the negro to be preferred as a laborer on cotton plantations. The negro, however, will never constitute an independent tenantry, since this requires a self-control, self-direction and natural energy which the negro does not possess. More than this, it is not to the interest of the owners of these fertile cotton lands that the cropper, or share laborer, should have an interest in the soil; but it is to the interest of the owner of the land that the man who actually produces the cotton by his labor should be a villein. Under the English villinage tenure the villein had no interest in the soil. He was either villein regardant—that is, annexed to the land, so that when the land was sold he passed to the purchaser along with the land; or he was villein in gross—that is, annexed to the person of the land. This was the lowest form of civil life. From this condition the villein, by the gradual advance of civilization, also himself rose from his low estate until he came to be a tenant, having an interest in the soil, and this was because the white man, by his thrift and energy, raised himself from the condition of a mere tiller of the soil, at the will of his lord, to an independent tenant, with a certain lease, certain as to its commencement, and certain and fixed as to its termination.

Thus was developed the yeomanry of England. This is landlordism, and it is a strong, vigorous and enduring social status. The tenant—from father to son—tills the land from generation to generation. His vine-covered cottage, the fields which he and his ancestors have plowed, the church where from generation to generation they have worshiped, and the cemetery hard by where sleeps the loved ones who have gone on before him—these all kindle in his heart a deep love for his native soil, and this love of the soil is characteristic of the English race. It is said that the reason why this country is English from the Atlantic to the Pacific Ocean is because the first English colonists were farmers, and cut down, subdued forests and tilled the soil; whereas the French colonists were trappers, hunters, and traders. Somehow the cultivation of the soil—the pursuit of agriculture—has a tendency to develop stirling qualities of head and heart. Nature is grand and sublime, and the being alone with nature, the coming and going of the seasons—Spring, as she comes, strewing the earth with bright flowers, heralded by the song of birds; Summer gently rising from the lap of Spring, and Autumn, when the succulent corn, ripe in its yellow shock, rewards the labors of the husbandman—these all cause the thoughtful soul to look up from nature to nature's God.

The Southern people will ever be agriculturists, and our hot Summer's sun and malaria will always create a need for the laborer with the black skin and woolly hair, and these we find in the negro. So the negro will always be a necessity with us as long as cotton is our staple production, and it will be as a share-cropper or wage-laborer that we will need him, and not as a tenant, with an interest in the soil; for independent tenantry he is not fitted. His Creator, by giving him his black skin and submissive disposition, has marked him as an inhabitant of hot climates, and to be directed, controlled and governed by the superior and dominant race. But should the negro ever cease to become useful to the superior race, he will pass away like the Indian. The Indian was removed because he could not be made useful; he was an incumberer of the ground; so the Indian was removed. The same fate awaits the negro, should he, like the Indian, become a cumberer of the ground.

LAYMAN OR SEXTUS.

(To be continued.)

PROPOSED CHANGES.

Ever since the adoption of the present form of "Pastors' Annual Conference Report" blanks there have been complaints heard from all quarters of the church that in one respect or another they failed to do what they were intended to do—to give us an accurate insight into the condition of the church. That these complaints are well founded anyone may see by comparing the reports of moneys received by the various Conference Boards with the corresponding item in the statistical tables of the Minutes. The present method of reporting the money raised by Sunday-schools for missions is the cause of considerable confusion, as some of this money is reported in the amount raised by the church on the regular assessment for foreign missions, while another part is used at home for mission Sunday-schools, and some is sent by the schools to special missions outside of the Conference, and does not pass through the hands of the treasurer of the Board of Missions. So you see part of this money is of necessity reported twice.

The present way of reporting the various kinds of church members and the membership of last year is very unsatisfactory, to say the least of it. Take a chronit, the plan of which has been changed since the last report was made. One brother reports the membership of the work as it stood last year; another reports the members he found on the changed work, and makes no mention of a change of plan, while still another reports the membership of the work as it stood last year, and under the head of "Additions by Certificate and Otherwise," or "Removals by Death, Certificate, and Otherwise," he reports the gain or loss in membership by the change in plan of the work.

Very few of the brethren report local preachers correctly. Take as an instance of these errors the report of a prominent member of the Louisiana Conference, and it is by no means an extraordinary one. He reports: Local preachers, 1; white members, 150; colored members, none; total members this year, 150; total members last year, 169; additions on profession of faith, 2; additions by certificate and otherwise, 10; removals by death, certificate, and otherwise, 20.

Now, which figures shall the secretary assume to be correct? It is evident the local preacher has been included in the white members, contrary to the rule set for us by the Book Editor in the General Minutes; but the other error is not so easy to rectify.

In stations the membership given for last year—if it agrees with the report of the preceding year—is most reliable, but in circuits it is best to take the membership given for this year; but even this rule does not reach the root of the matter. Some one has proposed to eliminate from the "Report" the "Membership last year." To my mind this would leave us at sea, as we would have nothing to check against, and it is easily seen that the reports are very loosely made out.

I would propose, in the first place, that the approaching General Conference instruct the Book Editor to have printed on the inside of the cover of the book of blank reports full instructions as to how to fill out the blanks. He should make his directions so simple that "the wayfaring man, though a fool, may not err therein."

It would be well to change the law in regard to the secretary of the Board of District Stewards so as to make it his duty to send to the Annual Conference secretary a copy of the assessments made on his district, and also amend the law in regard to the duties of the treasurers of all Conference Boards and committees as to make it their duty to furnish the secretary of the Conference a true copy of all payments made to them.

These two changes, with some changes in the wording of two or three of the questions, will insure us a far more reliable set of statistical tables than we have ever had.

WM. G. EVANS.

Patterson, La.

THE GOSPEL MINISTRY.

"Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." (II. Cor. v, 20.)

To the ministry: "Now, then, we are ambassadors (presbyters, elders) for Christ." Christ, the head of the church, the captain of our salvation, is our ambassador, the viceroy, the plenipotentiary from God the Father to his rebellious children. He comes commissioned; he has been sent of God the Father; his work is peculiarly a mediatorial one; he is to represent his Father's interests here upon earth. Those to whom he comes are more properly a "court of hearing;" the sinner is besought; we become, by a divine commission, his representatives; we are to work a work of reconciliation that is to bring the sinner back to God; we stand in Christ's stead. How divine the calling! how grand the work! What a privilege to be thus "called of God!" to represent his interests here upon earth in making known his will to the sinner, and thus standing in his Son's place. Then, truly, it is that "we beseech men in Christ's stead;" then, truly, we stand "as though God did beseech by us," and then we become mouthpieces for God. How sublime the thought, how divine the spectacle, when God stands clothed in human flesh and form, and thus beseeches men to be saved! How awful must be the sinner's doom who has thus turned away from mercy so great, from love so divine! And what a burden for souls should the gospel minister feel when he is thus to stand between sinful men and a Divine Father! "Oh, may the sinner be reconciled to thee, Holy Father!" What a responsibility and what a privilege to be thus permitted to come into the audience-chamber of God himself! Are we serious enough, are we worshipful upon such occasions? Do we recognize aright the beauty of holiness, the solemnity of the occasion? "We pray you in Christ's stead." What a prayer—"in Christ's stead!" And, then, what anguish, that Zion may bring forth children! "Oh, that Israel were come out of Egypt, that my people were delivered from bondage!" How prayerful such a ministry! How "Gethsemane" looms up before such "ambassadors"! "Oh, that Zion were as an army with banners; then should my people go forth from victory unto victory!" "Be ye reconciled to God." Terms upon which reconciliation can be effected can now be entered upon; peace negotiations with God can now be made; the necessary preliminaries for a treaty of peace, even an everlasting covenant, are now completed, and is now about to be ratified by God in behalf of man. Man can now act in his own behalf. God accedes reconciliation to you; the turmoil may cease, the strife within may be put to a perpetual end. "Will you be reconciled, made at peace with God? We come in his behalf—in the name of his Son."

WM. B. VAN VALKENBURGH.

Lake Arthur, La.

By two wings a man is lifted up from things earthly, namely: by simplicity and purity.—Thomas a Kempis.

Selections.

THE DIVINE PRESENCE.

Nothing can be of greater practical importance to every Christian than the constant realization of the Divine Presence. It is worth every effort. It is, as much as any one thing can be, the key to the position, the guarantee of a sacred life. An increasing appreciation of this truth is shown in the large emphasis which, for a few years past, has been put upon the doctrine of the Holy Spirit. Is not this simply another form of the same fact? The Holy Spirit is the present God, the God who operates most immediately and directly upon the human heart, the God of the present dispensation or age. Faith also—what is that but the sense of God's presence, the realization of unseen things, the close touch with the eternal, the apprehension of Deity? Hence to say of a person he is "full of faith and the Holy Ghost," is only another way of saying that he keeps God ever before his eyes. God is at his right hand, so that he is not moved by mundane things. In that Presence is fullness of joy, completeness of liberty, abundance of rest.—Exchange.

When Latimer was on trial for heresy, he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he spoke was taken down, and he says that he was very careful what words he uttered. Behind the veil that hides eternity is a record-book, in which our every syllable is taken down. Even the most trivial are not forgotten, for the Lord Jesus tells us that "every idle word that man shall speak, they shall give account thereof in the day of judgment!" If our words have an eternity of existence, if good words have so potent an influence to save, if idle, or profane, or poisonous speech work such perennial mischief, how needful is the perpetual utterance of the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips."—Theodore L. Cuyler.

We are so constituted that sluggishness is the prelude to decay and death. Action is the law of physical, mental and spiritual life. Labor is not a curse, but a blessing. God is the most active force in the universe, and man, his child, must likewise ceaselessly employ all his faculties if he would be truly happy. Use of the body strengthens it, and the same is true of mind and spirit. He who cultivates the mental domain that God has given him will accumulate knowledge and wisdom; he who devotes himself to the things of the spirit will more clearly apprehend spiritual things as the days go by. But the sluggard courts doom, and it is on his track.

Were a house to be in flames tomorrow, and were a mother to seize her gold, and her jewels, and her rings, and rush from the flames with them, and forget her infant slumbering in its cradle, she would neither be so inhuman nor so inconsistent as that man who cares for the toys of a day, and thinks nothing and cares nothing about a soul that stands in eternal jeopardy every hour, if not justified and pardoned.—Selected.

Prayer is the door forever open between earth and heaven. Sooner than sound can reach a human ear through this lower atmosphere, the longing desire of the spirit rises to the heart of the eternal Friend. Whether we believe it or not, we are living in an invisible world, where our wishes are understood before our words are spoken.—Lucy Larcom.

All that you and I are responsible for is doing our duty. Ours is the seeding, and God alone beholds the end of what is sown. How do we know how much good we accomplish when we do any good thing or utter any truth in love? Eternity will be full of surprises to us. Wait and see.—Theo. L. Cuyler.

The horse, no sooner is its head turned homeward, than it trots, and goeth cheerfully. And shall not we, who deem ourselves wiser than the horse, go to our home cheerfully?—Ivan Parrin.

As the principle of love is the main principle in the heart of the real Christian, so the labor of love is the main business of the Christian life.—Jonathan Edwards.

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FROM THE WORK.

Rev. R. M. Blocker, Jeanerette, La., May 11, 1898: "We had a good Epworth League meeting last night. Bro. W. M. Sloane, of Shreveport, gave us a good address, and raised $20 in cash and subscription for missions. Our Epworth Leaguers have been greatly blessed in our recent revival."

E. B. Wimberly: "It is with profound pleasure that I refer to the very able ministry of Rev. T. W. Adams, pastor of the Weason M. E. Church. Since his arrival in our midst harmony has been restored within the entire membership, and a delightful religious breeze now overshadows our brethren. Each day seems to add a feeling of the deepest contrition. All denominations offer fraternal love, and attend our services frequently. I can truthfully assert that a more harmonious feeling now exists among the membership of our church than has existed within the past twenty years. During the four months of Bro. Adams' pastorate here over fifty have been received into the church by letter and profession of faith. Yesterday (Sunday, 11 o'clock A. M.) Bro. Adams expounded the gospel to the military boys, who depart on Tuesday for Jackson to enlist in the United States Army. Text: I. Tim. I, part of the eighteenth verse: 'War a good warfare.' Charming in the extreme, pointed, and full of religious truths, tears flowed from many an eye. When the invitation was extended the soldier boys asking the prayers of the church, almost every person stood up, saying they would pray for them. Long will this scene be remembered. God is with us here. Bro. Adams has now in progress a protracted meeting. Much real good will be accomplished."

Rev. R. M. Blocker, Jeanerette, La., May 5, 1898: "After a most delightful visit to the Epworth League Conference at Alexandria this scribe mounted his bicycle and made a trip over the pine-hills of Rapides and Vernon parishes, preaching here and there. He found it pleasant to mingle with old friends, yet sad to miss so many that had fallen asleep in death. The visits were mostly within the circuit of Rev. W. G. Roberts, of Spring Creek, including one visit to the home of Mr. F. P. Welch, of Dido, the writer's father-in-law. Bro. Roberts has the smiles and the confidence of his people, and, no doubt, their prayers and sympathy. The outlook is that he is in the beginning of glorious success as pastor. These people have a high regard for their respective presiding elders. Bro. Skipper is the present 'beloved,' and they estimate his gospel gun at least the equal of any of them. The writer did not hear any of these pine-hill folks complain of long sermons. One of two things must be true: they have good gospel appetites, or the preachers do not unload on them. Isn't that blessed?—a people with appetites as long as the sermon. At Spring Creek Camp Ground we buried on the third instant one of the old landmarks of that country—Bro. Henry Cordy. Bro. Cordy was more than eighty years old. He had raised a large and honest family. He served his church and his God faithfully, and departed in peace. On return a call at Bro. Brewer's, at Lecompte, was both pleasant and sad. Pleasant because of everything but Bro. Brower's personal illness, which is sad. The dear, good old Christian will not be here much longer. The writer did not have time for a call on the popular pastor, Bro. Isbell, on account of having to visit Cheneyville before the arrival of the east-bound train. The report is that Bro. Isbell is doing fine work. Wednesday afternoon finds the writer at home looking after the affairs of his family and his Jeanerette charge. Many good wishes for the 'sub' while the editor is off at General Conference."

HATTIESBURG STATION.

Our second Quarterly Conference has been held, and I am truly thankful to our heavenly Father that our presiding elder, Bro. C. A. Powell, was able to be present, and presided with his usual ability. His health is much improved, and, from all indications now, he will soon be all right. For a while his chances to live seemed quite slender, but in answer to prayers, and also to the means employed for his recovery, he is now in much better health than he has been for about twelve months. His improvement was so immediate that many were puzzled to know how it was. It is clear enough to those who live in communion with God.

Our charge is progressing very well, but we would be much better pleased if it was more spiritual. We are hopeful that our assessments will all be half-paid by our District Conference, which will begin on the twenty-sixth of this month (May). We have had 171 accessions since December one year ago. Only four of this number joined during a protracted meeting. We have bought a large bell, weighing over 1000 pounds, for our church, and arrangements have been made for electric lights in our church.

I wish to say to the brethren who purpose attending the District Conference here, that we have arranged for them to come on the Gulf and Ship Island railroad by paying full fare here and return free of charge by presenting a certificate from the secretary of the District Conference, signed by the depot agent here. The Northeastern will allow brethren who travel over it to return at one-third rate, provided we have fifty or more in attendance. The brethren who expect to bring their wives will please notify me at once. We should like to have a representative of the NEW ORLEANS ADVOCATE with us.

ISAAC L. PEEBLES.

Hattiesburg, Miss.

CHILDREN'S DAY.

On the loveliest of May mornings we rode through picturesque woods and grassy hills and vales to Soule Chapel, embedded in the most beautiful and shady grove. There it stands, in peaceful seclusion from the "madding crowd," or the discord of war or "world's tumult." Very appropriate is the custom of our church in choosing this season for "Children's Day service." The flowers waking from sleep; the trees in fresh green foliage; the grass springing beneath our feet—all tell of beauty and happiness, in which even inanimate nature rejoices. How much more, then, do our little children open their happy hearts with the flowers, and, like little buds of promise, blossom into joy! But here we are near our dear little church, an attractive background to the woods overshadowing it. What a varied and busy scene is here! In all directions, walking, driving, or riding, here come the joyous children, bright in fresh muslin and gay ribbons. The sunshine of the day influenced mind and body, and not a sad countenance was there. One and another were greeted in cheerful spirit, and soon all entered the church, which had been tastefully decorated by the thoughtfulness of the ladies. Above the pulpit was the motto in green leaves, "A little child shall lead them," and on the walls, "God loveth a cheerful giver." He saith unto you, "Feed my lambs." The chandelier was trimmed in evergreens, and the altar also decorated with flowers and foliage. Now, all seated, the choir take their places, and, with the children, join heartily in the sweet song, "Safely through another week God has brought us on our way." Next was a responsive reading on the gifts of the Spirit—a lesson that can not be too strongly impressed upon all who seek to work or worship. Another song followed, and then the pastor's address. He made a helpful and instructive talk on the Methodist polity much needed by old or young, for too often the "Methodist armor" is not put on from "rusting unused," or ignorance of its various parts; spoke appropriately of the necessity of each child being familiar with the institutions and ordinances of the church, and closed with the important recommendation that members of the church each take a church paper. It may appear strange that such a hint be needed, but it is lamentably true that many who would blush to be ignorant of political news or government, and would not be satisfied without the daily tidings of the Spanish-American war, yet let the great movements of their church and its enterprises go on, not only without an encouraging "God-speed," but even their knowledge of any such movements. After this excellent address came a sweet little song by the sweet little birds, "Little Birds of Praise." All the exercises were tasteful, helpful, and instructive.

I desire to offer thanks, on behalf of Soule Chapel congregation, to the faithful, patient ladies who take such pains in preparing the children, and desire as well to congratulate our little people on the marked improvement we note, as year by year we attend these services. It is a twice-told tale to speak of the advantages of Children's Day, of the recurring annual object-lesson it gives them of their importance and prominence in the church. Who can say what untold blessings have resulted, and will do so to the world's end, from the training of the little children, of whom Jesus said, "Suffer them to come unto me"? "A little child shall lead them." What a precious truth is that! But no Methodist assembly is complete without the usual rounding-up of collection, and our service to-day was not an exception to the rule. Four dear little collectors were chosen to take it up.

We were told by our pastor that our circuit led the North Mississippi Conference circuits in collections. We took up on this occasion $8, or thereabouts, and, benediction being pronounced, we left for home. C.

Brookaville Circuit.

After April 12 the Sunset Limited train will leave Chicago for San Francisco on Tuesdays only, and after April 7 will leave San Francisco for Chicago on Thursdays only. The service will be discontinued East-bound for the season April 28, and West-bound May 3, to be resumed early in the Fall.

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CENTENARY COLLEGE.

COMMENCEMENT EXERCISES.

SATURDAY, JUNE 4.

8 P. M.—Exhibition of Preparatory Department and Prize-Declamation.

SUNDAY, JUNE 5.

11 A. M.—Annual Sermon by Rev. W. L. C. Hunnicutt, D. D., of Gloster, Miss.

8 P. M.—Annual Sermon to the Young Men's Christian Association, by Rev. H. W. Rickey, of Baton Rouge, La.

MONDAY, JUNE 6.

3 P. M.—Annual Meeting of the Board of Trustees.

8 P. M.—Annual Address by Prof. C. A. Smith, Ph.D., of Baton Rouge, La.

TUESDAY, JUNE 7.

9 A. M.—Meeting in Union Hall.

11 A. M.—Annual Meeting of Alumni Society. Address by Hon. T. C. Gordon, of Dyersburg, Tenn.

4 P. M.—Meeting in Franklin Hall.

8:30 P. M.—Joint Oratorical Contest between the Literary Societies.

WEDNESDAY, JUNE 8.

9:30 A. M.—Graduating Exercises.

The exercises of Wednesday morning will close in ample time for all persons who wish to take the noon trains going North or South.

It is very important that there be a full attendance of the Board of Trustees.

J. M. SULLIVAN,
Sec'y of Faculty.

COMMENCEMENT OF GRENADA COLLEGIATE INSTITUTE.

PROGRAMME.

SUNDAY, MAY 29.

11 A. M.—Commencement Sermon by Rev. H. M DuBose, D. D.

8 P. M.—Sermon to Missionary Society and Epworth League, by Rev. W. T. J. Sullivan, D. D.

MONDAY, MAY 30.

10 A. M.—Meeting of the Alumnæ Association.

10 A. M. to 12 M.—Art Levee.

8 P. M.—An Evening with the Little Folks.

TUESDAY, MAY 31.

8:30 A. M.—Meeting of the Board of Trustees.

10 A. M.—Graduating Exercises. Awarding Diplomas. Baccalaureate by the President.

8 P. M.—Grand Concert.

J. W MALONE, President.

COMMENCEMENT EXERCISES OF VIRGINIA COLLEGE

Elocution recital, Friday evening, May 27.

Art reception, Saturday, May 28.

Commencement sermon preached by Bishop O. P. Fitzgerald, Sunday morning, May 29.

Address before the Young Women's Christian Association by Rev. Thos. J. Shipman (Baptist Church), Sunday evening, May 29.

Annual concert, Monday evening, May 30.

Closing exercises, conferring degrees, honors, etc., Tuesday evening, May 31.

Haste makes waste of life as well as of other things. The restless, impatient toil of to-day is evident in nervous, worn-out men and women and in work imperfectly done. It takes time and patience to do anything well, from the formation of character to the building of a house; and the poorest economy is that which endeavors to save time or money or labor in laying the foundation. Little by little, day by day, the work must be done. It may be we can not see further than the duties of to-day, and even then fail to understand their bearing upon the end to be accomplished. It is just here that our faith must come in, and we must be satisfied to do them and wait to learn their meaning after while. After all, these things are not so hard if one has not made a mistake in the beginning.—If we love our work, if we have chosen the thing which more than all others we are fitted to do, if we have faith in ourselves and in our work, then we will have no higher pleasure than the consciousness that every day we are giving it the best effort of which we are capable, and that satisfaction, combined with our assurance of ultimate success, if we are faithful, will make it easy to wait while we work.—Selected.

The shortness of life is bound up with its fulness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty and it will seem long enough.—Phillips Brooks.

A Maiden's Dream.

Thousands of young women dream day-dreams of the youthful hero and husband that is to lead them to the altar of wed-lock—dreams that are fated never to come true because of the ill-health of the fair dreamer. Young heroes now-a-days are hard-headed rather than hard-hearted. They know from reading and hearsay that a young woman who suffers from weakness and disease in a womanly way cannot well prove a happy, helpful, amiable wife and mother.

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THURSDAY, MAY 19, 1898.

NEW BISHOPS.

Warren A. Candler, of Georgia, and H. C. Morrison, of Louisville, were elected Bishops at the General Conference on May 17.

Whichever way the wind doth blow,
Some heart is glad to have it so.
Then blow it east or blow it west,
The wind that blows, that wind is best.

In mercy, not in wrath, God veils the future from our eyes

Patience and resolution can be learned nowhere else than in the school of adversity.

The reason why we do not value eternal things is because we do not think of them.—Selected..

Some people's cast-off happiness, like their cast-off clothes, would make some other people very happy. —Warner.

It may be that we can not all be leaders of a great body of men, but each may be a true follower of Christ. —Selected.

Christianity is nothing if it is not missionary. Your Christianity is nothing if it is not missionary.—John A. Broadus.

The closer one lives to the earth the deadlier the atmosphere. The higher up, the purer the air. Keep your head and heart up.—Standard.

The immediate need of the world at this moment is not more of us, but, if I may use the expression, a better brand of us.—Henry Drummond.

The true test of civilization is not the census, nor the size of cities, nor the crops, but the kind of man that the country turns out.—R. W. Emerson

If you are not leading a Christian life, the fault is not God's, but your own. All the power of Omnipotence is pledged to your aid if you will seek it aright.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Stop a life empty, and it will seem long enough.—Phillips Brooks.

Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship, she goes to the bottom. So Christians may live in the world; but if the world gets into them, they sink.—D. L. Moody.

There is one man whom the devil never disturbs, viz.: the man who is always whining and snarling and growling about the imperfections of other people. There is no one of all his loyal subjects for whom His Satanic Majesty has more hearty plaudits.

Has any human soul been made wiser and better and happier by your having lived? If not, then your life has been an igominious failure, no matter what epitaph may be carved upon your tomb, or what sketch of you may be drawn by the muse of history.

INCREASING LIBERALITY OF THE RICH.

It is gratifying to note that along with the wonderful increase of wealth in this country during recent years, there has been on the part of not a few millionaires a corresponding increase in liberality; and thus the charge that the rich, as a class, are hoarding and holding their wealth for selfish ends is not borne out by the facts in the case. During the past five years the gifts of the rich in the United States for philanthropic purposes have reached a grand total of $165,000,000. Last year the donations to colleges, charities, libraries, etc., from private sources amounted to upwards of $45,000,000, this being an increase of about $16,000,000 over what was contributed for such purposes in 1893. Numberless small donations, it is stated, are not to be included in the grand total given above.

The larger portion of these gifts went to endow and maintain hospitals, orphan asylums, and other benevolent institutions. Colleges and universities were the next largest beneficiaries, while churches, libraries and art galleries also received considerable sums. It is quite noteworthy that though not all who have made princely donations are millionaires, very few of the possessors of great fortunes can be put in the list of non-contributors. Among the largest contributors may be mentioned: J. Pierpont Morgan, Wm. Waldorf Astor, Andrew Carnegie, John B. Deering, Mrs. Leland Stanford, John Fred Martin, John D Rockefeller, Washington Covington, George Pullman, Charles Contoit, and Henrietta R. V. Baker. The large liberality and unselfish labors of such persons as Geo. W. Childs and Miss Helen Gould are doing more than all else to destroy prejudice and bring the rich and the poor closer together. As one writer recently said: "It seems as if Helen Gould were devoting her life to doing those things which her father left undone."

Nowhere, save in Christian lands, do we find the rich making such offerings or displaying such deep interest in the welfare of their fellowmen. In China, India, and other pagan lands, the suffering and the unfortunate are treated by all classes alike with the most heartless indifference. The rich there manifest the greatest unconcern for the wants and woes of the distressed, and scarcely entertain a thought of any obligation to contribute to their relief. As Bishop Galloway states in his book, "Modern Missions:" "The highest expression of philanthropy in all India is hospitals for sick animals, inspired by their doctrine of transmigration. They will neglect afflicted men to care for a diseased dog, for, in so doing, they may be ministering to a dead son or daughter."

Christianity is the only religion that teaches the brotherhood of man in the true sense, and hence, wherever it has full sway, it makes men feel that, whether high or low, wealthy or poor, they are children of one common Father, servants of the same Lord, and partakers of the same glorious promises. Practical benevolence and far-reaching sympathy are not the product of any force save that of the gospel. Were it not for the unselfishness and humanitarianism which Christianity inculcates, the rich of to-day would be as miserly, unbenevolent and mean-souled as the millionaires of ancient Greece and Rome. To quote from Dr. Cunnyngham Geikie: "No one of the thousands in Rome ever conceived the notion of founding an asylum for the poor, or a hospital for the sick. There were herds of beggars. Seneca often mentions them, and observes that most men fling an alms to a beggar with repugnance, and carefully avoid all contact with him." Though there is a seeming exception in the case of Julius Cæsar, who lavished large sums upon the Roman populace in the celebration of games, in the erection of temples, baths, and theatres, and in the distribution of largesses of coin, yet, in all this, there was no true humanitarianism, but simply the aim to win public favor for political ends. Among the Jews the sufferings of the poor were thought to be the just penalty of some sin of their own, or of their fathers. From Christ alone do we hear the words: "It is more blessed to give than to receive." Who but the Master could have taught: "Whosoever will be great among you, let him be your minister; whosoever will be chief among you, let him be your servant?"

The numerous gifts and benefactions emanating from the wealthy and the well-to-do of our land indicate most clearly that Christianity is a mighty leavening force among the upper classes no less than among the common people, for no other power save that of the gospel has ever been able thus to subdue selfishness and covetousness. No other agency has ever succeeded thus in causing altruism and benevolence to spring forth and flourish. Nor has any preceding age witnessed such wonderful manifestations of generosity and unselfishness as are now so noticeable among the rich and poor alike in this and other Christian lands.

It is deeply significant, too, that gifts and benevolences such as we have mentioned are confined almost entirely to the ranks of the professing Christians and believers in Christianity. Atheists and infidels have not been noted, either in this or in any other age, for philanthropy and generosity. Unbelievers often boast of their benevolence, of their being the friends of humanity, and the foes of superstition and tyranny; but how many colleges have infidels founded? How many orphan asylums have they established? How many homes for the aged and the destitute? How many drunkards have they reformed? How many vicious have they reclaimed? What great charity has infidelity caused to be established? How many slaves has it liberated? How many drunkards has it rescued? But Christianity, "like the Good Samaritan, lifts the wounded of earth and bears them to the inns of salvation." She feeds the hungry, relieves the suffering, ministers to the sick, cares for the orphan, brings joy to the mourner, hope to the outcast, and liberty to the captive. It is Christianity, more than any other influence, that has loosened the purse-strings of the rich, and caused them to think seriously of the responsibilities of wealth, and of the grand opportunities of serving humanity within their grasp. More and more men of fortune are coming to realize that only by an unselfish use of their means can they best enjoy life, and that in no other way can they win the love and esteem of their fellow-men. The wealthy ought to do infinitely more than they are doing for the public good; but we feel sure that, as a class, men of means were never so liberal, so ready of sympathy, or so practical in philanthropy, as now. May God speed the day when the rich everywhere shall look upon their riches as a trust from God!

GENERAL CONFERENCE NOTES.

The calendar is filling up with bills, and the work henceforth promises to be more interesting.

The Daily Advocate comes out regularly in the morning containing, beside editorials and personal notes, a stenographic report of the Conference proceedings.

Rev. H. M. DuBose, of the Mississippi Conference, was moving about among the brethren. He is on a visit to the Conference, and will remain several days.

On every hand we hear it reported that the brethren of the Conference gave satisfaction in their pulpit ministrations; but this is no surprise to those of us who know the brethren.

Rev. Jno. Pioket, of Louisiana, peeped in on the Conference for a few days this week before his return to his home. He feels at home when about Baltimore, for he was born not far from this city.

Rev. N. B. Harmon has been sitting among the brethren from Mississippi for several days. No doubt the young man is taking notes, and will be in proper frame to represent his Conference a few quadrenniums hence.

There is some guessing among the brethren as to whom the church will place her hand upon and call to service in the episcopal rank. It is esteemed an honor to be thus called. Some, no doubt, would relish the honor.

Rev. A. F. Watkins, of Vicksburg, occupies the chair of assistant secretary next to Dr. Gross Alexander. Bro. Watkins is faithful at his post of duty, and justifies the choice which called him to the responsible position.

Rev. Sam P. Jones, a lay delegate from North Georgia, arrived this morning, and took his seat on the floor of the Conference. He was unable to reach the Conference at an earlier date, owing to the illness of his daughter.

A motion was made and carried requiring all desirous of speaking to the bill under discussion to go forward and take his place on the platform. This requirement was found to be necessary, in view of the bad acoustics of the hall.

Dr. W. B. Murrah, of Jackson, preached by appointment at Mt. Vernon M. E. Church on Sunday, May 8. The inclement weather had a bad effect on the congregation; not so, however, with the sermon. The Doctor did himself and his church justice.

Rev. M. B. Chapman, of the Louisville Conference, looked in on the Conference this week. He remembers with kindly affection the Louisiana Conference as his native Conference. The Doctor is one of many who have gone from our midst into larger fields of usefulness.

Dr. Paul Whitehead, of Richmond, Va., a member of the Virginia Conference, after suffering the loss of his only son since the beginning of the Conference, appeared in his place on Tuesday, the fifth day of the Conference. The Doctor is the best parliamentarian in the General Conference.

The delegations from Louisiana, Mississippi and North Mississippi Conferences are at the Altamont Hotel, corner of Eutaw Place and Lonvale street. They are well cared for, and are congenial company for each other. There are no aspirations evident which in anywise mar these fraternal relations.

When Report No. 1 from the Epworth League Committee was taken up, there was a perfect flood of oratory poured upon the Conference. It was the first time the loquacious members had been accorded the opportunity of speaking. The question arises as to who has weight and influence with the Conference. Certainly not the incessant talkers.

Dr. W. C. Black preached for the Baptist brethren last Sunday. The day was bad, the congregation small, and the Doctor—well, we could not find out just what, but this much we know: On Monday following the ladies of the afore-mentioned church sent the Doctor a handsome bunch of flowers. LaPrade says in exchange for the flowers the Doctor dispensed on Sunday.

The Conference sent greeting and messages of fraternal love to the Baptist Convention in session in Norfolk, Va., and quoted II. Thess. ii, 15-17, beginning, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught." Our Baptist brethren replied, and quoted Heb. xiii, 20, 21, in which is found a prayer in these words, "Now the God of peace . . . make you perfect in every good work."

The Local Committee on Entertainment has been very careful of the comfort of the Conference, providing as near as possible for every legitimate want. They covered the floor with matting to allay the noise, and the sky-lights with dark paper to exclude the sun's rays. The postoffice and telegraph offices, with a telephone office, are found in the building. Stenographers and typewriters are at the service of the delegates.

A glance over the roll of delegates to the Conference reveals the fact that many of the delegates belong to old and honored Methodist families. The very mention of some of the names is to call up the history of brave deeds, hard work, humble devotion to the Master and the church. But there are some new names upon the roll which are more of a prophecy of the future than a record of the past. There is the name of Rev. Angel Blanco, of Jalisco, Mexico. These sons of the South are coming to the Master. This is a new name recently appeared in the annals of Protestantism. Then there is the name of Roshida Ruohiro, of Japan. Behold the pagans are seeking the Savior! The names of the Latins and the Celestials will increase on our rolls.

Dr. Frank Richardson made one of the best speeches on the question of limiting the presiding elder's term of service that has been made at this Conference thus far. He paid his respects to the presiding elders, speaking of them as "the beloved." He spoke of the weakness of human nature and the subtle influence of power. As he spoke he swept the audience with his eye, and marked the large number of presiding elders among his hearers. He then paid his respects to the Bishops. There was no tone of censure in his voice, no trace of fault-finding. He said that the Bishops had backbone. Turning his eye upon the episcopal bench, he continued, "Some of them, what shall I call it?—well, they are Clevelandish, but still they find it hard to put the beloveds out."

A glance over the Conference reveals the fact that there are a number of large men in attendance. In a seat almost in front of the presiding Bishop's is Dr. C. G. Andrews, of the Mississippi Conference, who stands head and shoulders above his brethren. Just a little to the right, and a little further back, is Rev. J. S. Oakley, of the North Mississippi Conference, another man of great stature. President Jas. H. Carlisle, of Wofford College, a member of the South Carolina delegation, is another large man. Dr. Carlisle is a layman, and most eminent among the educators of our church and the land. Another large man of note in the church is E. W. Cole, of Nashville, Tenn. He frequently occupies a seat near the reporters' table, giving strict attention to matters under discussion. Rev. C. W. Byrd, of Asheville, N. C., a member of the Western North Carolina Conference, is also of sufficient proportions to be termed a big man. And not to be forgotten is James Campbell, of Waco, Texas, the biggest man in the Conference for height. All these are more notable for qualities of mind and heart than of body, though in the latter they are exceptional.

The city of Baltimore is largely connected with Methodist history. The present is a right faithful child of the past. Everywhere one turns he finds some mark of Methodism. Even in the busy marts of commercial life, tableted upon men, are the memorials of the Methodist home. Everywhere throughout the city are to be seen churches and chapels built by the industry of Methodist hands, and filled on the Sabbath by Methodist people. Governor Lowndes said in his address of welcome at the opening of the Conference, that a large majority of his constituents were Methodist. The other day I was walking down German street, looking at the great buildings devoted to the arts of commerce, and, without looking for it, I discovered, on the side of a great banking-house, the tablet marking the site of the old Lovely Lane Meeting-house. The tablet of bronze is a memorial, but the higher compliment to the old meeting-house, and the people who build it, is the quiet which reigns on that street on Sunday. I went of set purpose to Mt. Olivet Cemetery to see the Methodist plot of ground there. On the north side of the cemetery, which contains about thirty acres, is a plot of ground not exceeding 40x100 feet, which belongs to the Methodist Church. In this bit of ground rest the ashes of four of our Bishops—Francis Asbury, Enoch George, John Emory, and Beverly Waugh. Three of these lie side by side near the center of the plot. Bishop Waugh lies beside his wife in the southwestern corner. The remains of Strawbridge, the builder of the first Methodist Meeting house in America, rest in that lot. Lessie Lee, the pioneer of New England Methodism, was buried there. In all there are about thirty ministers buried in that little space—enough to make a Conference. About them, on the slopes, are the sleeping congregations. These noble pioneer preachers wrought well; they laid the foundations deep and secure. The years have justified their work.

Dr. Jno. F. Ganoher, of the Methodist Episcopal Church, who has lately returned from a visit to India, is showing a very fraternal spirit to the Conference. He was on the floor during the first day's session, and mingled for some time with the friends whom he made at Memphis four years ago. Bishop E. R. Hendrix and Bishop and Mrs. O. P. Fitzgerald are guests at his hospitable home. For the time they will forget all about sectional lines, and think only of their inheritance in a common Methodism.—The Daily Advocate.

Among the visitors on the platform on Saturday was the Rev. Wm. H. Milburn, D. D., chaplain of the United States Senate. It has been a long time since Dr. Milburn first came to prominence in the public eye. His "Rifle, Axe, and Saddle-bags," was the delight of our youth. It may not be known that he was once, and for several years, a member of the Alabama Conference, and stationed in Mobile. Under all circumstances he has been the good friend of Southern Methodism, never forgetting the associations of other days. Though now well advanced in years, he appears to be in perfect health.—The Daily Advocate.

NOTES.

Rev. J. T. Sawyer left last week for Baltimore.

***

Rev. J. M. Alford, a student of Millsaps College, was a visitor to our office last week.

***

Rev. W. T. Woodward, the pastor at Marksville, La., will soon begin work on a church.

***

Rev. N. B. Harrison, of the Mississippi Conference, is a visitor to the General Conference.

***

Rev. B. F. Jones, of Brookhaven, Miss., called to see us Friday. He has been assisting Rev. W. H. Huntley, of Lumberton, in a meeting.

***

The Epworth League at Holly Springs, Miss., is moving to the front. Let our leaguers read the notes that Bro. Shipman writes concerning his young people.

***

A good meeting, conducted by Rev. W. M. McIntosh, has been in progress at Shaw, Miss. It was a great revival. Much interest was manifested, and great good was done.

***

The class meetings held in the Carondelet Street Church every Friday evening, with Mr. H. N. Harrison as leader, have proved to be very spiritual, and those in attendance have derived much benefit both from the talks of the leader and the members of the class.

***

The Union League of New Orleans, under the presidency of Rev. G. D. Parker, is very flourishing. With so live and enthusiastic a leader, it could not be otherwise. So much interest does he take in the work that the meetings are better attended than heretofore, and more zeal is manifested among our leaguers.

***

It is with deep regret that we chronicle the death of Dr. Mark. S. Andrews, presiding elder of the Mobile district. He died on Saturday morning, May 14, in the city of Mobile. The church has lost one of its foremost men. He will be sadly missed by his comrades. We tender to the family our sympathy in this hour of bereavement.

***

Port Gibson Female College—Mrs. M. H. Meek and Miss W. L. Park, co-principals—closes June 14. Rev. Fitzgerald S. Parker, of Lake Providence, will preach the commencement sermon. Rev. E. H. Monnger, of Vicksburg, will deliver address on presentation of medals. The school has had an unusually prosperous year, and is on excellent footing, financially.

***

We are sorry to learn of the accident which happened to Rev. W. S. Shipman, pastor of our church in Holly Springs. After ably filling his pulpit at the morning service, as he was descending the stairs, he fell and badly hurt his left arm, without breaking a bone. We hope that he will soon be able to mingle with his parishioners, with whom he is finding so much favor, and steadily building up Zion in that section of the country.

***

On last Friday night, at Camp Foster, the Epworth Leagues of the city held a meeting in the tent of the Young Men's Christian Association. The exercises were conducted by Revs. T. C. Carter and G. D. Parker. There was a good attendance of the soldiers. They seemed to enjoy the services ever so much, for very heartily did they join in the singing, and they paid close attention to the talks that were given. Rev. T. C. Carter made a touching and stirring speech, which made a deep impression upon the soldier boys. A few leaguers were found among them, to the surprise and gladness of the city leaguers. A handshake, to be sure, was given them.

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APPROPRIATIONS FOR 1898-99.

Conferences.	
Brazil Mission	$30 400
China Mission	27.279
Korea Mission	5.497
Japan Mission	31 536
Central Mexico Mission	20 277
Mexican Border Mission	14 250
Northwest Mexican Mission	12 400
Indian Mission	12 948
Pacific	2.900
Los Angeles	4 092
Columbia	2 630
East Columbia	2 630
Denver	4 529
Montana	3 231
Western	1,593
New Mexico	4 176
Florida	2.680
German Mission	2 268
Expenses	16.600
Total	$201,916

APPORTIONMENTS.

Alabama	$16 000
Arkansas	5 000
Baltimore	14 500
Brazil Mission	1,500
China Mission	900
Central Mexico Mission	950
Columbia	600
Denver	500
East Columbia	600
East Texas	4 550
Florida	4 200
German Mission	1,200
Holston	10,000
Illinois	600
Indian Mission	3 000
Japan Mission	2 400
Kentucky	9,300
Little Rock	8 000
Los Angeles	1,400
Louisiana	9 000
Louisville	11 500
Memphis	13 000
Mexican Border Mission	900
Mississippi	9 200
Missouri	12 700
Montana	400
New Mexico	500
North Alabama	13 000
North Carolina	14,400
North Georgia	24 500
North Mississippi	11.000
North Texas	10.600
Northwest Mexican Mission	900
Northwest Texas	10 600
Pacific	2,700
South Carolina	16.000
South Georgia	16 000
Southwest Missouri	9 100
St. Louis	7 000
Tennessee	19 000
Texas	5.200
Virginia	22 800
West Texas	4 000
Western	1.300
Western North Carolina	14,000
Western Virginia	2.000
White River	3,500
Total	$350,000

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Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

A PLEA.

At our last interstate convention of the Y. M. C. A. of Mississippi and Louisiana, the Centenary College Association was the only one to report a missionary library, and that consisted of only twelve volumes. We desire to increase that number. To instill the spirit of giving for missions in our young men, we must give them missionary literature to read, and we ask our readers to help us. We don't want you to do it all, but merely to help. Centenary College boys give more than $100 annually for Christian work. We want to place at least $50 worth of missionary books in our library before commencement; so we make a plea to our alumni, to our preachers, to our laymen, to anyone who may read this. Give us 50 cents, $1, or any amount will be gratefully received. Some of you have books you have read and would like to give them. Even if they are not missionary books, they will be highly appreciated.

Brethren, don't neglect this petition, but let us hear from you at once. Send either books or subscriptions to D. F. TURNER,
Chairman Missionary Com.
Jackson, La.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

TO THE MEMBERS OF THE LOUISIANA MINISTERIAL BROTHERHOOD.

DEAR BRETHREN: We have to record the death of another member of our Brotherhood. Bro. Foust died on April 26. All our members should call the attention of their charges to this worthy object, and get as many laymen to give one dollar, as honorary members, to this fund as possible, which will be sent to Sister Foust, who is left with several small children, none of whom are old enough to assist toward earning their support. All old friends of Bro. Foust can show their love for him by sending to me a small contribution toward the help of his widow and orphaned children.

Dear brethren, do all you can for our sister, and remit me at the same time Assessment No. 4 (the sum of five dollars), due as a member of the Brotherhood. I have already forwarded a check to Sister Foust, but hope to be able to send another goodly amount through the generosity of our laymen.

My new address is 1114 Carrollton avenue. S. S. KEENER,
Sec. and Treas. La. Min. Brotherhood.

GREAT REVIVAL.

We have just closed a great meeting at Shaw. The whole town was deeply stirred. The stores closed in the day and great crowds attended the services. Many grown people were converted and joined the church. If Bro. "Gilderoy" had been there, he would have seen seekers with tearful eyes and mourners converted at the mourners' bench. Bro. E. S. Lewis, the pastor, is doing a great work at this place. He is one of our most promising young men. We spent eight happy days with Bro. Lewis, his lovely family and good people. Shaw was never so happy as now.

W. M. MCINTOSH.
Shaw, Miss., May 12, 1898.

HOLLY SPRINGS EPWORTH LEAGUE.

Holly Springs Epworth League, though not represented in the last State Conference, falls in line, and takes a liberal share of the obligations assumed by that body at that meeting, paying $10 of the $12 assumed; also raised $16.25 for the purpose of clothing an orphan at the State Orphanage. They were but a few moments in deciding how they would raise the money. Go down in our pockets and get the Lord's money. They went, and in a short time they had $1.25 more than they asked for. I most heartily commend this way to all our Leagues. Pay the Lord his dues, and we will have no cause to resort to doubtful methods. Allow me, dear leaguers, to insist on the Holly Springs Epworth League's methods of raising your money. W. S. SHIPMAN.

NOTICE.

To the Pastors in Seashore District, Mississippi Conference—

MY DEAR BRETHREN: Please make out a list of the names of all the members of the District Conference from your respective charges, and forward them at once to Rev. C. F. Emery, our former secretary, who will prepare a roll for our use in District Conference on the twenty-sixth instant.

I take grateful pleasure in telling you that my health is slowly improving. C. A. POWELL.

Sufferers from physical and nervous debility find great relief in the use of Ayer's Sarsaparilla. Far better than any stimulant, its effect is not transient and superficial, but deep and permanent. It builds up the system by purifying and enriching the blood.

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TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

We have bought the Wyatt College here and at Meridian, but have closed out the one at Meridian, and are now prepared to give students the very best commercial training to be had anywhere.
Scholarship, $30.
Catalogue sent on application.
N. J. HARRIS, President,
Jackson, Miss.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The action of the recent State Conference of Epworth Leagues in Mississippi asking provision for this department in the ADVOCATE looked to the co-operation of the Louisiana Leagues and the appointment by them of an associate editor.

If the Louisiana State Conference of Epworth Leagues failed to appoint an associate editor, we hope that the State president will forthwith appoint one.

Next year the Louisiana Leagues will appoint the editor, and the Mississippi Leagues the associate editor—thus we proposed to alternate.

We call attention of the leaguers to "Pierson's Miracles of Missions" (first series) as being a capital textbook on missions. It can be had of Barbee & Smith, Nashville, Tenn., for twenty-five cents.

So far as we are able to determine, there are about 150 Leagues in Mississippi with a membership approaching 5000. With this fact in view, it seems that it ought to be an easy matter to raise the $1200 pledged at Meridian.

Rev. A. F. Watkins, ex president of the Mississippi State Conference of Epworth Leagues, was chosen last week as second assistant secretary of the General Conference of the M. E. Church, South, in session in the city of Baltimore.

Among the names comprising the Standing Committee on Epworth Leagues at the General Conference we note the following brethren from Louisiana and Mississippi: Revs. Franklin N. Parker, A. F. Watkins, and T. W. Lewis.

There ought to be several copies of the NEW ORLEANS CHRISTIAN ADVOCATE in every League. Write to Rev. J. W. McLanrin, 512 Camp street, New Orleans, La., for special rates, and let us use this department in the ADVOCATE for all it is worth to the Leagues in Mississippi and Louisiana.

It is not intended that this column shall be filled with editorial dictatorials, but rather with items of interest from the various Leagues, that it may be mutually helpful. Ask questions, if you wish, and if we can not answer, we will publish and ask those who are wiser to furnish the necessary information.

We call attention of all the Leagues in Mississippi to the fact that all amounts pledged, and which have been or shall hereafter be collected for the Orphans' Home and the support of a single missionary (as per amount specified at Meridian), must be sent to the State treasurer, Miss Victoria Thompson, Tupelo, Miss.

From the Daily Advocate we learn that much has already been said and done in the General Conference looking to the future work of the Epworth League. It is probable that the E a will be enlarged and continued under the direction of an editor to be elected, who shall also act as general secretary. Authority will doubtless be given to employ office assistants, and thus lighten this part of the work.

At the request of State President Randolph we herewith append list of district secretaries for Mississippi:

Columbus district, Miss Annie Scales, Macon; Aberdeen district, S. J. High, Tupelo; Corinth district, Miss Inez Young, Corinth; Holly Springs district, Rev. B. P. Jaco, Mount Pleasant; Sardis district, Miss Stella Boothe, Sardis; Greenville district, Dr. J. B. Pease, Jr., Gunnison; Winona district, Rev. H. T. Cunningham, Carrollton; Grenada district, J. C. Wilson, Grenada; Durant district, H. F. Jones, Louisville; Meridian district, Dr. Rosa Wiss, Meridian; Jackson district, D. Gordon Patton, Jackson; Vicksburg district, Miss Lizzie Buell, Vicksburg; Forest district, Miss Willie Wilkins, Lake; Seashore district, W. B. Jones, Hattiesburg; Brookhaven district, Rev. J. M. Morse, McComb City; Natchez district, Miss Anna Montgomery, Natchez.

NOTICE.

The Union Epworth League will hold a service at the Fair Grounds, in the Y. M. C. A. tent, Thursday, May 19, 1898, at 7:30 P. M. All leaguers are cordially invited.

One of the daughters of ex United States Senator Ingalls, who is very proud of her father, recently attended a semi-public dance. An amusing incident took place, which the Kansas City Times tells as follows: "In the course of the evening she was approached by an Atchison young man, the son of a grocery-keeper, who had known her from infancy, though not intimately. He asked her for a dance, when she replied: 'I think you are the son of our grocery-keeper, but I infer that you do not know me. I am the daughter of the Hon. John J. Ingalls.' 'Ingalls? Ingalls?' musingly inquired the young grocery man; 'where have I heard that name before? Oh, yes, I remember now. Your father was the man who reported the Corbett-Fitzsimmons prize fight.'"—St. Louis Advocate.

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FOR
Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
AND ALL
Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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Rheumatic Afflicted.

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Such hospitals as the Bellevue of New York City, Howard of Philadelphia, Maryland and Johns Hopkins of Baltimore, have used this famous over-two-continents remedy—Polynice Oil—with unvarying success in Rheumatism, Neuralgia, Lumbago and Inflammatory Disease.

WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

The experiments made here at the hospital with the Polynice Oil, witnessed by me, having been very successful. I hereby recommend it in all cases of rheumatism.
(Signed) DR. F. L. ROGERS.

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Assets, Dec. 31, 1897	$253,780,437 66	Income in 1897	$ 52,459 38
Liabilities	218,278,245 07	Increase of Income in 1897	4,459,912 90
Surplus	$35,502,194 59	Increase of Surplus	5,774,679 98
Paid to Policy-holders since organization	$462,097,250 71	Decrease of Expenses	140,178 21

Post & Bowles, New Orleans, La.,
Managers for Louisiana and Mississippi.

A few weeks since we published an editorial notice of the above-named book. Here is our editorial notice:

A NEW BOOK.

THE HOME OF THE BIBLE: WHAT I SAW AND HEARD IN PALESTINE. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 446 pages.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

PUBLISHER'S PRICE, $2.25

We were so much delighted with the book that we resolved, if possible, to offer it to our subscribers at a reduced price. We are glad to be able to state that we have made arrangements whereby we can offer it at a price within the reach of all.

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We do not sell the book at all to those unprogressive people who do not take and pay for the NEW ORLEANS CHRISTIAN ADVOCATE. But to our subscribers we sell it at the low price of $1.25, postpaid. The only condition attached is that one's subscription must be paid up one full year in advance—viz., to May, '99—at the regular rate of $2 a year.

Preachers who get the paper at $1 per year can make special arrangements with us. We will send a copy of the work, postpaid, to anyone who will send us two new subscribers accompanied by the cash—$4.

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the dread of the cotton grower, can be prevented. Trials at Experiment Stations and the experience of leading growers prove positively that

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ dnz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.
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our wheel "Model early, we will for the next 30 days ship a sample wheel, C. O. D. to any address upon receipt of $1.00.

We offer splendid chance to a good agent in each town. You have choice of Cash, the PERFECTION of a sample wheel, or Outright Gift of one or more wheels, according to nature of work done for us.

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COSSACK 1 4 in. ... $ 24.
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Home Circle.

A PRAYER AND ITS ANSWER.

THE PRAYER.

"Give her, I pray, all good;
Bid all the buds of promise grow
To perfect flowers of happiness,
Where'er her feet may go.
Bid Faith's bright shield, and Love's strong arm,
Protect her from all coming harm.

"Lest there should be some other thing,
Better than all the rest,
Which I have failed to ask," I said,
"Give her the very best,
Whatever that to thee may seem,
Of all that I can ask or dream."

THE ANSWER.

She lies before me, still and pale:
The roses that I prayed
Might bloom along her path of life,
Are on her bosom laid;
Crowned with a strange, rapt calm she lies,
Like one made dumb by sweet surprise.

"The best that I could ask or dream;"
This was my prayer, and now
That she is wrapped in sweet repose
With God's peace on her brow,
I wonder, sobbing, sore dismayed
If this is that for which I prayed.

—Observer.

TALKS TO BOYS.

BY ARCHER BROWN

USE AND ABUSE OF TIME.

Time is the stuff life is made of, says Benjamin Franklin. Every man has exactly the same amount of it in a year. One improves it and reaps great results. Another wastes it and reaps failure. The first class they call lucky; the second, unfortunate. The unfortunates form the mass of mankind, it should be noted.

To use time aright, have a system. Shape everything to it. Divide the twenty-four hours between work, recreation, sleep, and mental culture, according to a scheme that suits your judgment and circumstances. Then make things go that way. The scheme will quickly go to pieces unless backed by persistent purpose.

When you work, work. Put the whole mind and heart in it. Know nothing else. Do everything the very best. Distance everybody about you. This will not be hard, for the other fellows are not trying much. Master details and difficulties. Be always ready for the next step up. If a book-keeper, be an expert. If a machinist, know more than the boss. If an office boy, surprise the employer by model work. If in school, go to the head and stay there. All this is easy when the habit of conquering takes possession. It is wholesome in this connection to read what men have accomplished who have once learned the art of redeeming the time. Study the causes of the success of Benjamin Franklin, of Lincoln, of Garfield, of Sir Michael Faraday, of Agassiz, of Edison. Learn the might of minutes. "Every day is a little life, and our whole life is a day repeated. Those that dare lose a day are dangerously prodigal; those that dare misspend it, desperate." Emerson says "the creation of a thousand forests is in one acorn."

Sound and wholesome recreation is important in our scheme; but in this age of athletic frenzy the danger of neglect on that line is not excessive. The real fact is that athletic sports are educating the muscles too often at the expense of the brains.

It is the mind work that differentiates you from the herd. Mental culture calls for study carefully planned, regular, persistent. One or two hours a day, aiming at some distinct object, mastering what you learn, adding little by little, like a miser to his store, will in a few years make of you a broad, educated man, no matter what your schooling.

To abuse time, have no system. Chance everything. Do your work indifferently. Growl if too much is asked. Hunt for an easy job. Change often. Dodge obstacles. Always come a little short of the standard. Fritter away in silly things the few golden moments left for self-culture. Then you will not crowd anybody very hard in the contest for leadership.

Time abused is bad luck.—New York Advocate.

Disease

can be driven in or driven out. Dr. Ayer's Sarsaparilla drives disease out of the blood. Many medicines suppress disease—cover it but don't cure it. Dr. Ayer's Sarsaparilla cures all diseases originating in impure blood by purifying the blood itself. Foul blood makes a foul body. Make the blood pure and the body will be sound. Through the blood Dr. Ayer's Sarsaparilla cures eczema, tetter, boils, eruptions, humors, rheumatism, and all scrofulous diseases.

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WRONG TURNS IN MARRIAGE.

A wrong turning which many a girl takes is when she comes to dispose of her affections. She sets her heart on someone who is not worthy—perhaps he has a bad character, perhaps only a weak one. She loves, she marries, and then walks in sadness for the rest of her days.

Now, it is often said that marriage is a lottery, and that when you put your hand into the lucky bag you sometimes draw out a prize, and sometimes not. Don't believe it. It is no more a lottery than any other incident of life.

Look at Alice. Before she made any promises she looked at the subject all around, wisely resolved to love only one deserving of being loved, and when she married her own good sense, backed up by a chorus of friends, said she had formed an alliance with a man who was prudent, industrious, saving, and everything else that a good husband ought to be. And from Land's End to John O'Groat's you won't find a happier couple.

Her schoolmate, Clara, on the other hand, disregarded the counsel of all who were interested in her welfare, and shut her own eyes, refusing to see that an impecunious lover means an impecunious husband, and an idle lover an idle husband, and that frivolity and unsteadiness will certainly not be transformed into all the virtues by a man merely saying, "With this ring I thee wed." Everyone knows what happened. The bailiffs were in the house before the honeymoon was well over, the husband out of a situation, and Clara in tears sitting looking at him from the other side of an empty fireplace.

The wrong turning in marriage is often one that leads out of a wrong turning in choosing our acquaintances. And for that reason, if for no other, girls should be much on their guard as to those with whom they associate. There is a natural craving in us all for society; but better live like Robinson Crusoe, on a desert island, than go with those whose influence is not to be for our good. —Girl's Own Paper.

SUGGESTION FOR MOTHERS.

A mother who could hear in the next room every morning her small son of nine talking to himself as he spelled out the words and added the figures, crosswise, up and down, and to every possible way, of a large calendar which hung directly in front of his bed, bethought herself of furnishing him better occupation. She took down the calendar and put up in its place a good print of the Madonna della Seggiola, this, with no word to him of the change. The next morning the little one's voice was stilled, but a noiseless peep into the room showed his eyes glued raptuously to the picture, while about his lips the hint of a smile betrayed that his absorbing interest was a pleased one. Since then at intervals his morning picture is changed, not too frequently, for a child demands reiteration, until the boy has become a small connoisseur in famous paintings, and his occasional short visits to an art gallery are a great delight to him because of his matin studies. The first ten minutes of a child's day are a most valuable receptive period. The young brain is refreshed by sleep, unexcited by any of the day's occupations, eager for impressions and peculiarly responsive to their influence.—Evening Post.

How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time, it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolution. —Hugh Macmillan.

Hygiene.

ACTION OF ALCOHOL.

It has been demonstrated over and over again that alcohol destroys the nerve tissue. See how quickly one who is not hardened to its use loses the control of his brain by a little indulgence. It is no doubt true that it would be better for a man to get drunk occasionally than to become an habitual moderate drinker, for that leads to degeneration of tissue and ruins both health and intellect. Edward Smith's experiments show that alcohol diminishes the acuteness of all the senses. Dr. Ridge, of England, showed that a small dose of alcohol, such as half a small glass of wine, impaired feeling, vision, and sensibility to weight. . . Drs. Todd and Bowman state in their Physiological Anatomy that "Alcohol retards digestion by coagulating the pepsine, and thus interfering with its action." . . Sir William Roberts says: "Wines in even a small proportion, almost paralyze saliva, and thus have a highly inhibitory effect on gastric digestion. Beer and ale act in the same manner, retarding gastric digestion, especially of bread or farinaceous food, on which the masses so largely depend." . . Sir Henry Thompson said, "The great majority of people, at any age of either sex, will enjoy better health, both of body and mind, and will live longer without any alcoholic drink whatever." . . Dr. Hayes, the Arctic traveler, says that in Arctic countries "alcohol is, in almost any shape, not only completely useless, but positively injurious. I have known the most unpleasant consequences to result from the injudicious use of whisky for the purpose of temporary stimulation, and have also known strong, able-bodied men to have become utterly incapable of resisting cold in consequence of the long-continued use of alcoholic drinks." . . Stanley, the African traveler, gives very much the same evidence in regard to the use of alcoholic drinks while enduring the heats of Central Africa. . . Prof. Sidney Ringer says: "Experience plainly shows that for the healthy, alcohol is not a necessary nor even a useful article of diet. Varied, repeated and prolonged experience, and the testimony of many medical men, prove that troops endure fatigue and the extremes of climate better if alcohol is altogether abstained from. The experience of the celebrated Moscow campaign shows this, as also quite recently the Red River expedition. During arduous marches it has always been found that without alcohol the health of the men is exceptionally good, but as soon as spirits are allowed, disease breaks out. Modern trainers recognize the fact that the power of sustained exertion and resistance to fatigue is best promoted by abstaining from alcohol. . . Dr. William Pepper, among other things, says of the liquor habit, "Perfect health can not be enjoyed with even a moderate use, while it is certain that the highest possible health may be enjoyed without its use."

Dr. Kellogg, of Battle Creek, Mich., in a series of carefully conducted experiments showed that alcohol not only impaired digestive activity, but also diminished brain and nerve sensibility, thus proving what has long been contended for, that alcohol lessens the power of the system to resist heat or cold, and therefore those who use more or less of alcohol are in so far less able to cope with extremes of temperature.

The habitual use of distilled liquors, wines and brandies injures the stomach, liver and kidneys, and in chronic alcoholism the changes in the brain structures are like those of very old age; the respiration suffers, catarrhs of the head and throat are induced, accumulation of fat takes place, also skin diseases, with sometimes the accompaniment of "nose painting."—Journal of Hygiene.

To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

W. C. BLACK, Publisher.

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OBITUARIES.

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HARRIS—Mr. J. M. HARRIS was born in Warren county, Miss., Oct 28, 1853 and died April 17, 1898 He was the son of R. W. and Mary (Perkins) Harris. Mr. Harris was twice married—first to Miss Mollie Lindsey, of Vicksburg. A number of years after her death he married Miss Lucy Browne, of Yazoo county, who survives him.

The writer has known Mr. Harris intimately for sixteen years, and never have I known a more honorable, upright, and high-toned gentleman. His character was far above reproach. There was nothing in his life penurious or selfish. He loved his friends and his family with a devotion unsurpassed. We loved him; we could do no less. Truly, it could be said of him, "None knew him but to love him." He was a member of the M. E. Church, South, and although not demonstrative in his religious life, he ever maintained the sweet spirit of Christianity; tender, kind, long-suffering, and charitable. Although afflicted in body for a number of years, he labored diligently to provide for those dependent upon him, a very liberal portion of which he gave to the support of the gospel and other charitable purposes. He was liberal toward every enterprise. He provided well for his family while living, and, dying, left them well cared for.

Mr. Harris was a kind and indulgent husband, a devoted father and son, and a warm friend. He leaves an aged father, one sister, three sons, one little daughter and a widow to mourn their irreparable loss. Mr. Harris was an honor to his family and a blessing to the community in which he lived. Our loss will long be felt. We deeply sympathize with the widow and children and sorrowing ones. We hope to meet him again in

"That land whose fields are ever vernal,
Where nothing beautiful can ever fade,
But blooms for aye eternal."

(MRS.) E. C. STEVENSON.

CHANEY—NANNIE E. CHANEY, oldest daughter of W. R. Chaney and S. J. Tillery, was born at her grandfather's, in St. Helena parish, Sept 27, 1876 and died at her father's home in East Feliciana, Jan. 14, 1898 She joined the M. E. Church at Pipkin's Chapel in the Summer of 1893 under the ministry of Rev. N. J. Roberts, and continued a consistent member till her death.

We think it a little more than we can bear, and there is a tone of rebellion in our voices when we speak of her untimely death; yet we are forced to admit that the same divine hand which gave her to us, and endowed her with such wonderful gifts of lovableness, hath in a like manner seen fit to deprive us of that which we prized so highly; and when we consider how He makes the flowers to grow beautiful and more beautiful, and at the time when it would seem that we could not live without them, He sends the blight of Winter, and, behold! we are left desolate. There comes a renewed hope that as in like manner the flowers return fairer than ever when Winter is over, so will we grow into newness of life on the glad morning of an eternal day, and stay in the presence of those we love continually.

Hoping for a dawn beyond the night, and longing for another life by faith in the promise forever warm from Nature's lips, that says, disguised as death, alone faithful, we try to be patient in our sorrow. It is all so mysterious, and when we ask for an explanation, the angel of silence stands by the grave of our beloved dead and points with the finger of love to the azure dome, but never speaks, and knowing that

"We never had a sorrow but what the dear Lord chose,
We send the coming tears back with the whispered words, He knows."

EFFIE B. HIGGINBOTHAM.

GALE—"Harry is dead," they said, and instantly we saw him, his face radiant with joy, saying, "I feel like I am on the mountain with Jesus by my side."

HARRISON HURST GALE was born July 9, 1869, in Yazoo county, Miss.; converted and joined the church under his father's (Rev. E. S. Gale) ministry when he was six years old, and lived a consistent Christian for some time. He grew cold, but was reclaimed under preaching of Rev. B. S. Rayner in Summer of 1896, and in August, 1897, professed sanctification during revival services conducted by M. B. Baker. Living the religion he professed, Harry was a happy Christian. As a son, he was dutiful, obedient, willing. Always courteous, he had a smile for everyone. His heart was in his father's work, often speaking of the circuit as "our work," and he delighted to assist in public and family worship. Life-long afflictions denied many privileges, but drew him more closely into his parents' hearts and intensified the sweetness of his disposition, which was manifested to the last, every attention being received with "Thank you." While suffering greatly his mother asked if he loved Jesus. He replied unhesitatingly "Yes, if I die now, I will go straight to heaven. Jesus is with me now." To his father he said "I am trusting Jesus and confiding in his word." He left us to join the ransomed ones April 23, 1898. Well, our dear pastor and his wife rejoice in the faith that says, "Not dead, but gone before," human love cries out, "O, my son! my son!" May the other brothers, for whom Harry was so anxious, see the hand of God in this affliction!

AUNT LUCY.

SEATON Whereas, It has pleased our heavenly Father in his infinite love and wisdom, to call us to himself our beloved sister and fellow-worker, Mrs. HATTIE B. SEATON; therefore, be it

Resolved, By the Sunday-school of the Carondelet Street M. E. Church, South, that while bowing in humble submission to the will of Him who doeth all things well, we desire to put upon record our deep sense of loss in the taking away of a worker faithful and constant in the discharge of every duty. Her regular attendance at Sunday-school and affectionate interest in her class were to us sources of inspiration and ingentives to more faithful service. For over twenty five years she had been a teacher in our Sunday-school, and now that she is no longer with us, her work still abides in the many hearts that through the Holy Spirit's power she has influenced for God and his Christ.

Resolved, To her husband and dear ones we extend our truest sympathy, and to God we offer our prayers that this affliction may be sanctified to their good, and that we may all so live that we may at last be accounted worthy to join her in the realms above.

Respectfully submitted.

ALLEN F. GODAT, Chairman.
E. P. MACKIE,
MRS. A. A. BARTELS,
Committee.

NEAL—STEVAN A. NEAL was born in Amite county, Miss., Feb. 21, 1817; came with his parents to Caldwell parish in early childhood; was married to Miss. Emeline Nugent on the eleventh of October, 1855; died in peace on the fifteenth day of April, 1898. The date of his conversion is not remembered. He was converted some forty years ago under Bro. Staten, and united with the M. E. Church, South, and from then until his death was faithful to God and his church. His home was a delightful resting-place for the weary itinerant, where he found a hearty welcome and fellowship of the saints. His life was simple and true. He leaves a wife and six children mourning their loss, while hosts of friends and other kindred unite in tearful tribute to his memory. His dying testimony was that he had nothing to fear; that all was well with him, and as gently as a zephyr breathes his spirit took its flight. We sang out of full heart as we stood round his coffin,

"Dust, to thy narrow house beneath!
Soul, to thy place on high!
They that have seen thy look in death,
No more may fear to die,"

and committed his body to the tomb.

W. E. AKIN, Pastor.

MUNHOLLAND—MOSES MARLEY MUNHOLLAND was born in Yazoo county, Miss., April 17, 1835, and died at Delhi, La., April 17, 1898. He joined the Baptist Church in 1856, and remained a consistent member of that church until his death. He contracted consumption some three years ago, which rendered him an invalid, but the end was hastened by the development of cancer on the face that caused him most excruciating pain, which he bore so patiently. When told by the physicians that they could do nothing for him, and that the end was only a matter of time, he was perfectly resigned. In talking to the writer he enumerated the loved ones on the other shore, and said he was even anxious to go. The parting with his wife and children was his only sorrow; but he committed them to the same God to whom he had so fully trusted his soul. He leaves only one brother—C. T. Munholland, of the Louisiana Conference. Wife, children, brother, friends, hear the word of God, "Be thou faithful until death, and I will give thee a crown of life." Only a little while and we will meet our loved one, never more to part again.

S. M. M.

HENDERSON—We, the undersigned committee, appointed by the Quarterly Conference of the Coffeeville charge to draft resolutions on the death of J. P. HENDERSON, a member of said Quarterly Conference, and who departed this life March 23, 1898, submit the following preamble and resolutions:

Whereas, it has pleased God, in his providence, to remove from our midst our beloved friend and brother; And, whereas, We can only bow submissively to his will, recognizing that he doeth all things well, our hearts are deeply stricken by this dispensation of his providence; therefore, be it

Resolved, That the Sunday-school and Epworth League of Gray Rock Church has lost one of its most zealous members, one always prompt in his attendance, and worked earnestly for their advancement; that we will miss his kind and genial face when we come together, and feel that his place can not be filled.

Resolved, That every member of the church and school and League sympathize with his family in this, their great bereavement, and would mingle our tears with theirs could that allay their grief, but know that time, the great healer of all wounds, is the only remedy for such sorrow.

O. L. SAVAGE, P. C.,
W. M. BONDIE,
Committee.

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He who loses his conscience has nothing left that is worth keeping.—Isaak Walton.

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A little religion is a painful thing, but more religion takes the pain away.—Arnot.

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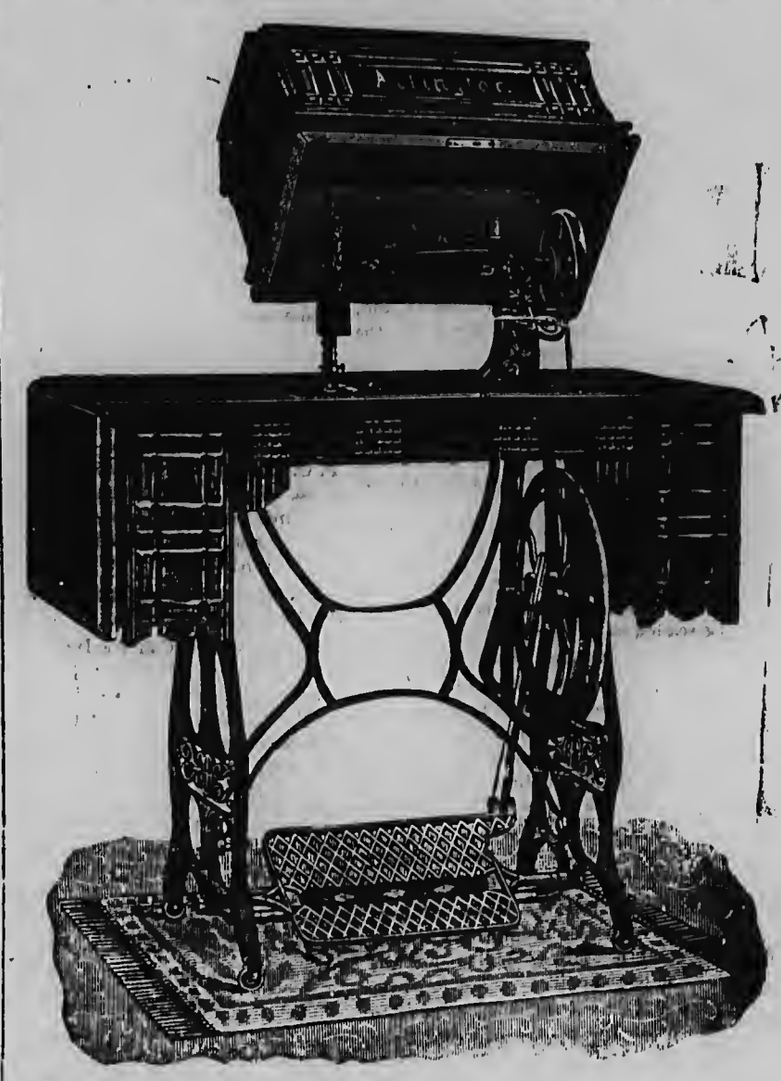

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

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NEWS OF THE WEEK.

DOMESTIC.

The army has been concentrated at Tampa and Key West, and fully 50,000 men are ready to invade Cuba so soon as orders are issued to that effect.

Recruiting for south branches of the army is proceeding with the greatest rapidity, and in about one month there will be about two hundred thousand men equipped and ready for the field.

An order posted the other days and signed by Secretary Long, relating to the publication of news emanating from the Navy Department, has had the effect of considerably curtailing the supply of information that heretofore has been rather freely given out.

The attempt to land supplies for the insurgents from the transport "Gussie" appears to have failed, as Spanish troops, and not insurgents, were found at the place of landing agreed upon. This experiment demonstrates that the Spanish military authorities are more vigilant than was supposed.

All the interest in the reported war movements centers in the possible operations of the Spanish fleet. This formidable squadron has been reported for the past two days at the Island of Curacoa, a possession of the Dutch, near the north coast of Venezuela, and, perhaps, 350 miles due south of the Island of Santo Domingo.

Beyond the fact that Cervera's squadron was at Curacoa Sunday, nothing is known, and all the rest is conjecture. Sampson's whereabouts are not known probably even to the authorities at Washington, and since his ineffective attack on San Juan de Puerto Rico no specific report of his movements has been made known.

The Constitutional Convention closed its session on Friday morning, May 13, and the Louisiana State Legislature opened its sittings on May 16. Several members of the Convention will now sit in the Legislature. The governor did not send in a general message, as is usual on the assembling of the State lawmakers, the reason being that the chief duty of the present Legislature will be to provide for the enactment into laws of the Convention's ordinances.

On Friday last the House of Representatives passed unanimously a most important measure providing for the creation of an auxiliary naval force for patrolling the coast line from Maine to Texas. As the Senate is known to be favorable to the purposes of the bill, it is expected that it will pass that body almost immediately and become law. The measure provides for the enrollment of an auxiliary naval force for the period of one year, unless sooner discharged on the termination of the war, in such numbers as the President may judge necessary.

The results of operations during the past few days have been rather of a negative character. Several interesting military moves have been made, but none of them have been entirely successful. The resistance encountered by our ships has been more stubborn than formerly, and although our forces have suffered no defeats, they have achieved nothing of importance. The attempt to cut out three small Spanish gunboats in Cardenas harbor is admitted to have been a failure. It will not do to despise the resisting powers of the Spanish, and their courage never has been questioned. It is now definitely known that the city of San Juan, Porto Rico, has not capitulated, nor was it asked to capitulate. The forts at the entrance of the harbor were shelled for a couple of hours; but it does not appear that they were silenced.

Spain's fleet in the Caribbean sea is to be met by a squadron consisting of the armorclads of the United States in North Atlantic waters. This seems to be the intention of the Naval War Board, and preparations are being made to effect the junction of Rear Admiral Sampson's and the flying squadron, under the command of Commodore Schley, with all possible dispatch. If necessary, Commodore Schley will join Rear Admiral Sampson on the south coast of Cuba in order that the southwestern section of the American blockading squadron may be protected, and to place the American force in a strategic position to attack the Spanish fleet at whatever port it may appear. It is not necessary, nor would it be good policy, to attach the monitors to the combined fleet, and the probabilities are that these vessels will be stationed in front of Havana or at Southern ports for their protection in case the Spanish squadron should attempt to bombard a coast city.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference will convene at Coldwater, Miss., May 25—Wednesday—at 2 P. M., and continue through Sunday following.

PROGRAMME.

WEDNESDAY.

2 P. M.—Woman's District Foreign Missionary Society, conducted by the district secretary, Miss Rosa Taylor, and Mrs. W. M. McIntosh.

8 P. M.—Address of welcome and response. Other exercises.

THURSDAY.

8:30 A. M.—Woman's Parsonage and Home Missionary Society, conducted by the district secretary, Miss Julia Jones.

2:30 P. M.—Sunday-school work. Reports from pastors and Sunday-school superintendents, giving members, attendance and church membership of Sunday-school scholars. How Can We Increase the Interest of the Whole Congregation in Sunday-school work?—L. M. Lipscomb, P. B. Jones, F. B. Linder, S. T. Herod, N. T. Dorr.

Children's Day Exercises as Promotive of Success in Sunday-school Work—S. D. Worsham, C. S. Pack, J. W. Jones, P. E. Duncan. How to Make a Live Sunday-school. Helpful suggestions by the whole Conference.

8 P. M.—Opening sermon by Rev. Amos Kendall, "The gospel ministry, an honor and a privilege."

FRIDAY.

8:30 A. M.—Reports of preachers in charge, written, covering subjects required by the Discipline. Possibilities of the Epworth League—G. A. Klein, F. C. Homes, J. B. Boothe, M. S. Childress. How Can the Pastor Aid His Stewards in Their Financial work?—W. W. Williams, E. S. Walton, W. J. Burt, W. C. Sturdevant.

11 A. M.—Sermon on Christian Education by Rev. R. O. Brown.

2:30 P. M.—How Can We Increase the Interest of Our People in Foreign Missions?—H. T. Gaines, G. H. Jacobs, W. G. McCullough, S. S. Pearson, The Best Means to Promote the Spirituality and Zeal of the Church—Jno. R. D. King, R. P. Goar, W. H. Eckles.

SATURDAY.

8:30 A. M.—The Successful Steward—J. H. Tucker, T. P. Hill, P. T. Callicott, P. E. Davis, W. H. Wall. Value of Our Church Literature—R. D. Brown, N. A. Taylor, Amos Kendall, G. W. Bachman.

Reports of committees.

Election of delegates.

Committees of Examination: For License and Admission—L. M. Lipscomb, G. H. Jacobs, H. T. Gaines. For Ordination—Jno. R. D. King, R. P. Goar, W. J. Burt.

Pastors will please see that their recording stewards have their books on hand for examination. Let us have a full attendance at the opening to encourage, by our presence and counsels, our sisters who are engaged in woman's work.

T. C. WIER, P. E.

PROGRAM DISTRICT CONFERENCE.

GRENADA DISTRICT.

MAY 25TH TO 29TH, 1898.

Rev. T. H. Haines will preach first sermon Wednesday, 8 P. M.

District Conference will be called to order at 9 A. M., Thursday, and will be opened with religious services conducted by the presiding elder.

Thursday will be devoted to the Sunday-school interest. 1. Why Does Not the Membership of the Sunday-school Equal the Membership of the Church?—J. L. Snyder, Lewis Jones, and Rev. H. P. Gibbs. 2. Why Do the Children Not Remain for the Sermon?—Rev. O. L. Savage, C. A. Beasley, and W. L. Shippey. 3. The Value of the Home Department in Sunday-school Work—Rev. J. A. Bowon, O. F. Lawrence, J. E. Gaston, J. L. Curry. 4. Should Not Our Distinctive Doctrine Be Made More Prominent in Our Sunday-school Literature and Teaching?—Rev. Wm. Young, S. V. Anderson, and Lunsford. 5. The Value of the Teachers' Meeting: How Conduct It?—Paul Saunders, Harvey Woods, J. N. Stephenson. 6. The Bible: Indispensable in True Education—Rev. J. W. Malone, David Jean, Wiley Boddie. 7. Should the Sunday-school Provide Its Teachers with Lesson Helps to Fit Them for Teaching?—Rev. E. H. Rook, Capt. I. T. Blount, J. A. Grammar. 8. The Great Object of Sunday-school Work—Dr. R. W. Jones, J. A. Grammar, Rev. T. H. Haines.

Friday, Epworth League. 1. The Relation of the League to the Pastor, and the Pastor to the League—Rev. T. W. Lewis, W. M. Mitchell, Rev. A. P. Leech. 2. How Best to Operate the Three Departments So As to Have a Model League—J. G. McGowan, Rev. O. L. Savage, J. C. Wilson.

Education. 1. A Better Educated Ministry—Dr. J. W. Johnson, Rev. J. H. Rogers, Willis Golladay. 2. The Relation of the Church to Education—Dr. J. W. Malone, Rev. R. C. Calloway, J. H. Woods.

Temperance. 1. Its Marvelous Growth a Cause of Highest Gratulation—Rev. R. G. Porter, Rev. D. M. Geddie, Dr. J. M. Smith. 2. The Value of Prohibition in the Suppression and Annihilation of the Liquor Traffic—Rev. J. A. Bowon, Prof. Lunsford, E. R. Enochs.

Missionary. 1. Missionary Territory—Rev. E. H. Rook, W. T. Cole, J. A. Dickerson. 2. Does Not a Personal Acceptation of the Savior Commit Us to His Plan of Saving the World?—Rev. H. P. Gibbs, Dr. P. H. Saunders, Prof. J. J. Hiller. 3. What Is the Pastor's Duty in Training the Church and Providing the Means for the Extension of the Lord's Kingdom?—Rev. R. M. Standifor, Rev. W. M. Young, Rev. W. A. Bruner. Congregational Singing: Its Decline, Its Restoration—Rev. W. M. Young, Rev. G. S. Morehead, P. M. Miller. The American Bible Society: Its Value to the Church at Home and Abroad—Rev. R. G. Porter, Rev. R. F. Cole, Rev. R. C. Calloway.

Finances. 1. How Best to Support the Ministry—Prof. G. R. Hightower, E. S. Byers, T. T. Enochs. 2. How to Secure the Collections—E. H. Rook, T. W. Lewis, H. P. Gibbs.

Rev. R. G. Porter will preach the Sunday-school sermon, Thursday, 11 A. M.

Rev. H. P. Gibbs will preach the Conference sermon Friday, 11 A. M.

We most kindly, but earnestly, urge every preacher and lay member of the District Conference to be in attendance.

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DELHI DISTRICT CONFERENCE.

Delhi District Conference, M. E. Church, South, Louisiana Conference, convenes May 26, 9:30 A. M., at Mer Rouge, La.; B. F. White, P. E. 1. Opening services led by presiding elder. 2. Organization. 3. Pastoral reports.

11 A. M.—Sermon by Rev. F. S. Parker.

3:30 P. M.—Opening service led by W. H. Hatfield. 1. Pastoral reports finished. 2. Prayer meetings discussed. Led by Rev. J. M. Martin. 3. Church extension discussed. Led by Rev. W. H. Hill.

8:30 P. M.—Sermon by Rev. E. T. Denson.

9:30 A. M., May 27.—Opening services led by Rev. E. E. Riggs. 1. Financial methods discussed. Led by Rev. E. N. Evans. 2. Woman's Parsonage and Home Mission Society discussed. Led by Mrs. E. Carr.

11 A. M.—Sermon by Rev. D. C. Barr.

3:30 P. M.—1. Sabbath observance discussed. Led by Rev. F. S. Parker. 2. Temperance reform discussed. Led by Rev. S. H. Whatley. 3. Pastoral and church work, especially for revivals. Led by Rev. R. A. Davis.

8:30 P. M.—Missionary services. Revs. J. B. Cassity and F. S. Parker.

9:30 A. M., May 28—Opening services. Led by W. H. Hill. 1. Woman's Foreign Missionary Society discussed. Led by Mrs. T. P. Fullilove.

11 A. M.—Sermon by Rev. J. B. Cassity.

3:30 P. M.—1. Sunday-schools discussed. Led by Rev. E. E. Riggs. 2. Election of Annual Conference delegates. 3. Holy Spirit in the church. Led by Rev. T. R. McClendon.

8:30 P. M.—Sermon by Rev. Wm. Schuhle.

Sabbath, 9:30 A. M.—Love-feast. Led by Rev. Ira L. Bronson.

11 A. M.—Sermon and communion. Rev. E. N. Evans.

3:30 P. M.—Young people's meeting, Epworth League organization, etc. Led by Rev. F. S. Parker.

8:30 P. M.—Sermon.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Sardis	June 11, 12
Como	18, 19
Coldwater and Hernando	25, 26
Senatobia	July 2, 3
Batesville and Wesley	9, 10
Eureka	16, 17
Nesbit	23, 24
Courtland	30, 31
Cockrum	Aug. 6, 7
Charleston	13, 14
Pleasant Grove	20, 21
Arkabutla	27, 28
Tyro	Sept. 3, 4

T. C. WIER, P. E.

DURANT DIST.—SECOND ROUND.

Enpora and Maben, at Maben	May 28, 29
Walthall, at Shady Grove	29, 30
Belzona, at Sky Lake	June 4, 5
Ackerman, at Ackerman	11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Plattsburg	25, 26

J. S. OAKLEY, P. E.

Durant, Miss.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Tallulah, at Bayou Vidal	June 4, 5
Rayville, at Little Creek	11, 12
Girard, at Winn Island	18, 19
Delhi, at Delhi	25, 26
Floyd, at Floyd	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Monroe, at Monroe	16, 17
Bastrop, at Bastrop	23, 24
Lake Providence, at Pecan Grove	30, 31
Waterproof, at Wesley Chapel	Aug. 6, 7
Vidalia, at Holly Grove	13, 14
Harrisonburg, at Pine Hill	20, 21
Winnsboro, at Bunff Prairie	27, 28
Bonita, at Bartholomew	Sept. 10, 11
Deslard, at Deslard	17, 18

B. F. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND

Lower Coast	May 22
Gouldsboro	29
Carondelet Street	June 5
Mandeville	12
Dryades Street	19
Carrollton Avenue	11 A. M.. 26
Rayne Memorial	7:30 P. M.. 26
Parker Memorial	July 3
Donaldsonville	10

S. S. KEENER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Baton Rouge—Second Church	May 21, 22, 23
Baton Rouge—First Church	22, 23
Clinton, at Clinton	28, 29

R. W. TUCKER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Grand Cane, at Stonewall	May 21, 22
Logansport, at Longstreet	28, 29
Mooringsport, at Myrtle	June 4, 5
Wesley	11, 12
Coushatta	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville	May 21, 22
Morgan City	28, 29
Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Chenier	25, 26

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Simsport, at Marksville	May 21, 22
Montgomery, at ——	31
Ada and Winfield, at ——	June 4, 5
Jena and Jonesville, at ——	8
Washington, at Bethel	11, 12

V. D. SKIPPER, P. E.

ARCADIA DIST.—SECOND ROUND.

Haynesville	May 20
Valley	21, 22
Minden	23
Ouachita	28, 29
Gansville	28, 29
Arcadia, at Tulip	11, 12

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"The almost specific power of BUFFALO LITHIA WATER, whether drank hot or cold, according to the indications in the thoroughly established Uric Acid Diathesis as manifested in Gout, Dyspepsia, or Bright's Disease, has been fully demonstrated in many cases under my care, but in none more clearly and positively than that of Mrs. E. K. Handy, of Manville, R. I., at whose request I make this statement. She came under my care after having been for two years in declining health, apparently in an advanced stage of chronic Bright's Disease of the Kidneys. She was exceedingly pallid, with marked puffiness under the eyes, considerable swelling of the ankles at night, a general emaciation, evident Dyspeptic symptoms attended with nausea and occasional vomiting. Her failing strength, paroxysms of difficult breathing after slight exertion, her intense violent headaches, besides various other Uræmic phenomena, excited my gravest apprehension. Analysis of the urine, both chemical and microscopic, revealed the presence of an exceptionally large amount of albumen, fully one-half, of the urine in bulk, an abundance of large and small casts of Hyaline form, with wasted Epithelial cells, occasional blood casts, and a very marked reduction of normal solids. The case was one that in every way called for an exceedingly gloomy prognosis. She was put exclusively upon large draughts of hot BUFFALO LITHIA WATER. A decided change for the better was soon evident, and this improvement continued, with but few interruptions, until a permanent cure was effected. After a lapse of several years, Mrs. Handy continues in fine health.
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To those unprogressive people who do not read and pay for the NEW ORLEANS ADVOCATE we sell this Bible at the publisher's retail price—$5.00. To our subscribers we sell it at the very low rate of $2. The only condition attached to this offer is that the subscriber must pay his subscription one full year in advance, viz.: to May, '99. We will send it postpaid to any person who will send us three new cash subscribers at the regular rate. For six new cash subscribers at the regular rate we will send two "Combination" Bibles, postpaid.

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Christian Advocate.

VOL. 45.—NO. 21. NEW ORLEANS, THURSDAY, MAY 26, 1898. WHOLE NO. 2179

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A BIT OF LIFE.

BY CLARA J. DENTON.

A maiden sat within the door
And sang as many times before,
A man to daily toil passed by,
No love nor pleasure lit his eye,
But when he heard the merry song
He whistled as he went along.

A woman by the window wept
For one who in the churchyard slept,
But when upon her hearing fell
That tune she knew and loved so well,
The flood of burning tears was stayed,
And soon a song her lips essayed.

Her neighbor heard the tender strain,
And softly joined the sweet refrain.
Thus, all day long that one song bore
Its joyousness from door to door.

—Ladies' Home Journal.

GENERAL CONFERENCE.

NINTH DAY.

Bishop O. P. Fitzgerald presided over the Conference to-day. The Bishop is exceedingly mild and sweet-spirited, and seeks the highest good of the church, but a week of close application, and the prospect of an afternoon on the bay, made the members a little restless, and, in addition, the bad acoustics of the hall made the session an unsatisfactory one to a great many of the members.

Report No. 6 of the Committee on Episcopacy was taken up and adopted. This report provided for the salaries of the Bishops. Salaries and traveling expenses for those in active service, $3 600; for Bishop Keener, who has superannuated, $3,000. and for the widows of Bishops, $1,000.

There has been some electioneering through the press, personally and otherwise; hence the Conference felt called upon to enter its protest against electioneering for candidates for the episcopal office and for connectional offices. The protest was emphatic to the extent of 140 for and 17 against. Some one in the audience remarked at the close of the negative vote, "And are there but seventeen candidates here?"

A resolution was passed appointing Monday, May 16, a day of fasting and prayer for the members of the Conference. The object of this is to invoke the presence and aid of the Holy Spirit in the work of selecting Bishops and connectional officers. The resolution was adopted by a strong majority, and I think this action fairly represents the spirit of the Conference. It is false to suppose that all, or even a majority, of those who come to sufficient eminence to occupy the seat of ecclesiastical law makers are self-seeking place hunters. I believe the Conference would refuse to support a man known to be seeking a place.

The report of the Board of Education was taken up, and several changes made in the existing law. Henceforth seven, instead of nine, members will constitute a quorum at an annual meeting of the Board. The recording secretary will also hold the office of treasurer of the Board. Assessments for the General Board will henceforth be combined with the Conference assessment for education, and the amount collected shall be prorated.

The amended Paragraph 412 reads as follows: "The Board shall, through its members, agents, and the Boards of Education of the Annual Conferences, seek to increase endowments and otherwise to strengthen our institutions in harmony with the general educational policy of the church; to correlate existing institutions and to originate new ones where they can be judiciously established and maintained; but, in so doing, the Board shall not create any debt beyond resources actually in hand and applicable to such purposes."

The following points are to be covered in a written report presented to the third Quarterly Conference by the preachers in charge: "Has the sermon on Christian education been preached in every congregation? Has Children's Day been observed? Has Education Day been observed? Has the educational collection been taken? What student from the charge are attending our church schools, and what are attending other schools?"

The law further provides that a commission of ten practical educators shall be appointed by the college of Bishops. This commission shall prescribe the minimum requirement for the A. B. degree in the colleges belonging to the church, and also the minimum requirement for admission into the Freshman class. The commission shall meet at least once in every four years. According to the standard fixed by this commission shall all the schools of the church be classified.

Another important piece of legislation was brought forth by the Committee on Revisals in Report No. 2, as follows: "Par. 68, Ans. 10—Let every Annual Conference appoint a Committee on Admissions, who shall enquire into the character and adaptation to the itinerancy of all applicants for admission on trial, readmission, and admission from other churches." The report of this committee can be overruled by a two-third majority vote of the Conference.

The most important work of the day is that of providing for an educational standard, and for examination of applicants' character behind closed doors.

TENTH DAY.

The Conference assembled at the appointed hour, but the morning rain kept away all of the visitors and many of the delegates from the opening exercises. Bishop Granbery presided.

A resolution was passed authorizing the Bishops to take all necessary steps to have the church properly represented in the Ecumenical Council of Methodism in 1901.

Report No. 4 of the Committee on Sunday-schools was adopted, the effect of which is to require the preacher to organize every Sunday-school in his charge into a missionary society, auxiliary to the Board of Missions.

A resolution was adopted endorsing the temperance and other benevolent work of the W. C. T. U. The discussion of the report was very spirited, and indicated very clearly that the Conference had no mind to entangle itself in alliances with out side organizations.

For some days the official administration of Bishop Wilson has been under consideration, the point of contention being a violation of the spirit of the law, though not of the letter. The case is that of Rev. Jno. Mathews, D. D., of St. Louis, who had served out a term of four years, and was given a nominal appointment as Sunday-school agent in the St. Louis Conference, but, in fact, was continued in the former pastorate. Report No. 6 of the Committee on Episcopacy cleared up the matter, on technicalities, to the satisfaction of the committee and a majority of the Conference. There were several persons sitting in the immediate vicinity of the reporters' table who expressed themselves as strongly opposing the action of the Conference.

Fifty years ago our church determined to send two missionaries to China. The men went, the encouragement was small, the opportunities slight, the results meagre. But fifty years have witnessed great changes. China has changed, the church has changed, methods have changed. May 16 was set apart for the celebration of the jubilee. Notwithstanding the rain and hail a little while before, a large audience greeted the speakers. Bishop Wilson presided over the meeting, and delivered the opening address. The Bishop was at high water mark. He is heart and hand in the mission work of the church.

Dr. Y. J. Allen then addressed the audience. Dr. Allen has for forty years been at work in that far-off land. He has stood by the work through many trying circumstances, not the least of which was the five long years of the Civil War, when no word went to him from the home church, or even friends. The whole strength of his great life has been delivered upon the barricades of heathenism. Dr. Allen is thoroughly acquainted with the life, customs, and inner feelings of the Chinese.

Dr. Parker made the closing address of the evening. The Doctor spoke of the magnitude of the work, the serious difficulties to be overcome, and the indisposition of the church at home. Dr. Parker made a strong appeal for more men and better facilities in that great empire of the East. Bro. Parker urged upon his hearers the necessity of more real prayer for missions by the home church. He thinks that all our deliberations have too much of the metallic clink of the dollar. It is the spirit of prayer for missions that would bless Chinese work and the church at home. Dr. Parker is a man of marked ability, evidently a close student of the situation in China. It was of gratitude that his wife was well enough for him to attend the jubilee, and tell of his work in China.

ELEVENTH DAY.

By vote of Conference the day was set apart for the election of Bishops, and immediately thereafter the election of other connectional officers. The entire time was taken up with the election of Bishops. Bishop Wilson, in announcing the order of the day, called the attention of the Conference to the fact that it was the custom of the Conference, in entering upon such a responsible duty, to first engage in prayer. Rev. J. C. Simmons, of California, led the prayer. The Bishop then directed that two names should be placed on each ballot, and that, according to the resolution of the Conference, the chairman of each delegation collect the ballots of his delegation and count them into the hat upon the call of his Conference. In the first ballot Dr. Hoss led, receiving 102; Dr. Morrison, 101; Dr. Candler, 100. One hundred and twenty-seven were necessary to elect. On the second ballot Dr. Candler received 148; Dr. Morrison, 140; Dr. Hoss, 129. In this 128 were necessary to elect. Three men had received a clear majority, due to the method of voting, when only two were intended. There were sundry efforts to get the Conference to change the order whereby the order directing the election of two Bishops might be changed, so as to provide for three, but all to no avail. Drs. Candler and Morrison were declared elected, as we announced last week in the ADVOCATE.

TWELFTH DAY.

By order of Conference, beginning at ten o'clock and continuing until 11:30 A. M., the order of the day was the election of connectional officers. The first in order was editor of the Christian Advocate, Nashville. On the first ballot Dr. E. E. Hoss was elected almost unanimously, receiving 220 votes out of 241 cast.

Secretary of the Board of Church Extension was the next in the list. The remainder of the time was devoted to this election, with no result.

At 11:30 Rev. W. T. Davison, fraternal delegate from the British Wesleyan Conference, England, delivered his fraternal address. The address was a splendid effort, and is worthy to take its place with the fraternal address of Rev. J. Bowman Stephens, of the same ecclesiastical organization, delivered four years ago at Memphis.

The evening hour was set apart to hear the two fraternal delegates from the M. E. Church. The large hall was well filled with eager listeners. Rev. Joseph F. Berry, D. D., of the Detroit Conference, and editor of the Epworth Herald, delivered the opening address. He took a retrospective glance at Methodism as an introduction to his address, and gave his attention to Methodism of the twentieth century. There were no wild imaginings. He called attention to the fact that if Methodism is to influence the coming century as it has the century that is just closing, it must be doctrinal, it must be evangelistic. The Methodist preacher and the evangelist must be identical. It must be socialistic, as Wesley was; it must make ceaseless war on the liquor traffic and impurity; it must rise to the highest demands in educational matters; it must learn a new lesson in giving; it must still have the heart experience of religion. The leader must be high-minded, broad in views, and humble in heart. The address was received with applause; the suggestions of unity well received.

The second speaker was Hon. Jonathan P. Dollinger, a member of Congress from Iowa. The speaker captivated his audience from the very first. He spoke of the humble circuit rider and his self-sacrificing wife, whose salary was almost always meagre, and always in arrears, as those to whom Methodism owed much of her prosperity. He touched the question of the division of the church, and spoke of it as providential, referring to the fact that in no other way was it possible for the Methodist Church to continue her work in the South. He called attention to the fact that the doctrine and polity of the church had continued the same. This he interpreted to be the work of God, gathering assuredly that God meant to bring the two branches together again. He spoke of the church's influence upon the national life. The address was frequently applauded.

THIRTEENTH DAY.

The day was given to the election of connectional officers. Dr. P. H. Whisner, of the Baltimore Conference, was elected Church Extension Secretary. Dr. Whisner is a man of marked ability, and has been a member of the Board of Church Extension for several years, and is, in consequence, prepared to take up the important work Dr. Morton laid down.

Dr. W. R. Lambuth and Rev. J. H. Pritchett were elected Missionary Secretaries. Dr. Lambuth is well known to all our people, having served as missionary in China, and since then as Missionary Secretary. Dr. J. H. is presiding elder of the Gallatin district, Missouri. He was at one time connected with the educational work of his Conference. He is an able man, and will make a worthy successor of Dr. H. C. Morrison.

The present Book Agents were sent to continue their work for four years more. Our people can, therefore, send their orders to Barbee & Smith as in the past.

The time occupied by the teller in counting the ballots was used by the Conference in filling the calendar with work for the remaining days of the session. With what is now on the calendar and what is in the committee, the indications are that the session will be a long one.

The afternoon was given to the ordination of the Bishops elect. Bishop A. W. Wilson preached the sermon. Bishop Keener, aided by others on the platform, then ordained Rev. W. A. Candler and Rev. H. C. Morrison, Bishops of the Methodist Episcopal Church, South.

FOURTEENTH DAY.

The Conference proceeded with the elections. Rev. Jas. Atkins, the present Sunday-school editor, was elected, receiving 205 votes out of the 207 cast. Rev. H. M. DuBose was on the fourth ballot elected Epworth League editor. Rev. J. J. Tigert, D. D., was elected Book Editor and editor of the Methodist Review.

The resolutions presented by the Committee on Fraternal Delegates and Fraternal Correspondence were adopted:

Resolved, 1. That we have heard with great pleasure the addresses of the Rev. Dr. W. S. Griffin, of the Methodist Church in Canada, and of the Rev. Dr. W. T. Davison, of the British Wesleyan Conference.

2 That we express herewith our high appreciation of the fraternal addresses of the Rev. Dr. J F. Berry and of the Hon. J. P. Dolliver, of the Methodist Episcopal Church.

3. That we cordially reciprocate the sentiments of Christian greeting so admirably expressed by these honored and worthy representatives of the great church with which they are connected.

4. That the Bishops be requested to appoint fraternal messengers to the General Conference of the Methodist Episcopal Church and the Methodist Church in Canada; also that they be requested to appoint one of the Bishops to convey our greetings to the Wesleyan Methodist Conference.

5. That the college of Bishops be authorized and requested to take all necessary steps looking to our participation in and representation at the Ecumenical Conference, to be held in London in 1901, and that they include in the list of representatives to that body all the Bishops from our church who may be able to attend the Conference.

The following report of the Committee on Missions was adopted:

"Your Committee on Missions beg leave to submit the following names to constitute the Board of Missions for the ensuing four years: E. W. Cole, president, Nashville, Tenn.; Rev. R. N. Sledd, vice-president, Danville, Va.; Rev. J. O. Branch, South Georgia Conference; Rev. J. H. McLean, North Texas Conference; Rev. R. H. McMahon, Memphis Conference; Rev. Horace Bishop, Northwest Texas Conference; Rev. James Atkins, Western North Carolina Conference; Rev. F. D. Swindell, North Carolina Conference; J. D. Hamilton, Nashville, Tenn.; Rev. E. E. Hoss, Holston Conference; Rev. J. D. Scott, West Texas Conference; Rev. J. A. Anderson, Arkansas Conference; T. D. Fite, Nashville, Tenn.; T. P. Weekley, Nashville, Tenn.; Rev. C. W. Carter, Louisiana Conference; Rev. R. K. Brown, Tennessee Conference; Rev. C. G. Andrews, Mississippi Conference; Rev. J. S. Hutchinson, Baltimore Conference; Rev. W. P. Palmore, Southwest Missouri Conference; Rev. W. F. Glenn, North Georgia Conference; Rev. Sidney H. Babcock, White River Conference; Rev. W. R. Richardson, South Carolina Conference; Rev. Gross Alexander, Louisville Conference; Rev. A. J. Lamar, Alabama Conference; Rev. H. P. Walker, Kentucky Conference; Rev. C. A. Fulwood, Florida Conference; Rev. S. G. Preston, West Virginia Conference."

The commission on Ecumenical Conference was announced by Bishop Wilson as follows: Bishop Galloway, Bishop Candler, Revs. P. H. Whisner, W. R. Lambuth, James Atkins, J. W. Lee, R. W. Peatross. A meeting with a like commission will take place in a few days.

The following persons were elected to serve on the Epworth League Board for the next quadrennium: Bishop W. A. Candler, Rev. Seth Ward, W. F. McMurrey, Rev. E. H. Rawlings, Rev. J. W. Newman, Rev. H. M. DuBose, Sterling Fisher, Dr. J. B Murray, J. P. Brown, T. B. King, R. E. Allison, N. E. Harris, and J. H. Hineman.

The report of the Committee on Federation was taken up and adopted. The following are the recommendations:

"1. That the General Conference hereby approves and adopts the acts passed by the Joint Commission on Federation of the Methodist Episcopal Church and Methodist Episcopal Church, South, and will recognize them as in force when they shall have been adopted by the General Conference of the Methodist Episcopal Church.

"2. That the commission be continued for the ensuing quadrennium, and with the same powers that were conferred upon them originally.

"3. That they have power, together with the college of Bishops, to execute the measures adopted as far as they refer to matters of general administration.

"4. That they have power, together with the Board of Missions, to execute the measures agreed upon in regard to the mission fields of the church.

"We call special attention to the agreement to have a complete doctrinal catechism for both churches, and we recommend that the college of Bishops be authorized to appoint a committee to prepare a catechism in connection with a similar committee, should one be appointed by the Methodist Episcopal Church, and when they shall have secured the approval of their work by the college of Bishops, its publication is authorized."

FIFTEENTH DAY.

Report No. 3 of the Committee on Revisals was made the order of the day for ten o'clock. The committee recommended: (a) That paragraph 120 remain as it now is. (b) That chapter seven be amended by adding a paragraph to be numbered 302, immediately following the present paragraph No. 301. The said new paragraph to be in the following form: "302. Any traveling or local preacher or layman who shall hold public religious services within the bounds of any mission, circuit or station, when requested by the preacher in charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall be dealt with as the law provides in such cases." The discussion on this recommendation occupied the entire session from ten o'clock to the close of the session. Some able speeches were made, and the evangelist question was pretty well ventilated. Sam Jones delivered his first speech in Conference against the proposed law. The law was adopted by a strong majority.

The following constitutes the Commission on Education: Dr. Jas. H. Carlisle, Profs. W. M. Baskerville, Morgan Calloway, Sr.; J. A. Kern, W. P. Few, E. B. Craighead, H. C. Pritchett, J. O. Keener, Edward Mayes, and E. H. Pearce. All of the members of this commission are practical educators. It is the duty of this commission to indicate the minimum requirement for the A. B. degree; also the requirements for admission into the Freshman class, and arrange a schedule whereby all schools belonging to or under the control of the church may be classified.

The following persons constitute the Book Committee, which will serve for the next quadrennium: Rev. Collins Denny, J. B. Morgan, T. D. Fite, J. D. Hamilton, R. A. Young, W. C. Kendrick, E. C. Reeves, J. A. Odell, Paul Whitehead, W. P. Lovejoy, W. R. Millsaps, Jas. Campbell, J. M. Mason.

The Nashville Advocate will be increased from a sixteen-page paper to twenty pages, by order of the Conference. The sum of $2500 per annum was appropriated to pay for contributions. It was also ordered that the editor be authorized to appoint an assistant editor. The paper will remain at the present price. An appropriation of fifteen hundred per annum was made to pay for contributions to the Methodist Review.

Beer, wine, spirits, etc, furnish no element capable of entering into the composition of blood, muscular fiber, or any part which is the seat of vital principle.—Baron Liebig.

TALENTS.

BY HARRIET P. LATCOCK.

What hast thou done with the talent
The Master bestowed upon thee?
Didst thou think in a napkin to hide it
So well that His eye might not see?

What hast thou done with thy talent?
What has it gained in thy hands?
Remember, the Lord will require it.
Are you using it at His commands?

If, dear heart, thy talent lies hidden,
That the Master gave thee in love,
Bring it forth and so guard it and use it,
A reward may await thee above.

If it's bringing for Him a sure increase,
He will say to thee, "Thou hast done well,
As to me in few things ye are faithful,
Come up higher and with Me dwell."

Communications.

EDUCATION UNDER CHRISTIAN INFLUENCES.

BY WILLIAM LANDER WEBER,
Professor in Millsaps College, Jackson, Miss.

If we would consider under what influences higher education had best be sought, we must needs keep in mind what are the ends and the purposes of all true education. No doubt there would be no discussion as to the best environment for spiritual education. And just here is the source of much of our careless thinking. We insist on sharply dividing the intellectual from the spiritual. Such a division is fundamentally wrong. No real education can deal with head-training and leave heart-training out of mind. Educational methods test character as well as scholarship. Growth in grace is always attended by growth in knowledge. Bishop Galloway had this point in mind when, in a recent sermon, he said, "Every true Christian is in a sense omniscient." If it were necessary to make any showing for the broadening of intellect attendant upon the introduction of the gospel, it would be but needful to cite the experience of missionaries who find that the intellectual, as well as the moral, life of converts is transformed by the power of God's Word. Not only is the subject-matter of the new convert's thinking immeasurably widened, but the attitude of his mind toward his daily problems is completely changed. If, then, we are prepared to say that education without religion is of little worth, we may wisely go one step further and say that religion without educative value is not to be found. If Christ be the "light of all our seeing," how shall we fail to see clearly? Let there be no misunderstanding of this position: there is education not of the schools. The aged Christian unable to read or to write may have that clearness of vision which is the essential element of true education. In other words, education is that development of heart and of mind which is the birthright of every son of God. Heart-culture and mind culture are inseparable. Neither can be attained to the exclusion of the other.

If our educational problem be looked at from the point of view solely of the individual and of the benefit to come into his life, the result must be the same. Let man undertake the development of all his powers in order that he may make of himself the very best that is in him. The world has not outgrown the need of the parable of the talents. The good and faithful servant is still found making use of his two talents to gain two others; the unprofitable servant is still too careless to make use of his powers, excusing himself on the plea that so little has been given, doubtless nothing will be required. But under the influence of the Spirit of Christ, as each servant looks upon his life as entrusted to him for the making the best possible out of it, his attitude is straightway changed.

Nobody, save of the lowest instincts, can look forward to a self-centered, self-satisfying life. Training that is for one's self alone is so narrowed as to lose the ennobling element of unselfishness. Everybody remembers Huxley's attempt to make the purposes of education clear. Man—so the scientist wrote—is engaged in a game of chess, playing against an absolutely fair, but likewise inexorable antagonist, Nature. If man makes a mistake as to the rules of the game, his destruction is immediate and without compunction. Let man be careful, therefore, to learn the rules of the game of life, in order that he may be able to protect himself. In other words, seek education, but in your seeking be controlled by selfish motives. We have made progress since Huxley wrote. No man argues nowadays for learning for sake of one's self alone. Some make no further progress than the adoption of the motto, "Learning for learning's sake;" but we may hope to be ready to take a step still higher, and let our motive be, "Learning for sake of fellow man."

Just as we are led to make progress from selfishness to altruism, so are we called into higher regions of duty. Making the best of ourselves for our own sake is a step in the right direction. Doing this for the benefit of our fellow-men is better; but consecrating all our powers to the use of our Maker is the best use that can be made of them. We are his, and have no right to do otherwise than develop the powers entrusted to us, so that we may have the largest share in ushering in the kingdom of God. Under the direction of such motives we not only pray, "Thy kingdom come," but also have part in bringing about its speedy coming. Education—the making of the best that is in us—is a duty owed to self, to fellow-man, to God.

The result of education is religious, in that the training of the heart is an indispensable element in all true educational work. The purposes of education are religious inasmuch as its highest end is to make man best able to do the service of his Maker. The purposes and results of education being so distinctly of that class we call religious, it becomes a self-evident proposition that an education which is sought under influences which do not make distinctly for encouragement to enter upon the Christ-life, is unprofitable; nay, rather, is to be looked upon as valueless, on the ground that such training is fundamentally unsound.

It will be readily seen that if the foregoing positions are well taken, it must follow that all education, higher as well as lower, must be undertaken under Christian influences. Under no other conditions can the training be well-rounded, leaving no part of man's nature unfurnished to wise thinking and to worthy doing.

THE PRACTICAL VALUE OF AN EPWORTH LEAGUE LIBRARY.

BY MISS VIC THOMPSON, TUPELO, MISS.

(Continued.)

Now, the practical value of a League library in accomplishing such ends as this can not be estimated. By a library you can put wholesome literature in the hands of young people whom you will utterly fail to reach in any other way; and who knows the result? There was at the University of Oxford, England, in 1729, a lad of fifteen years. Rough, wayward, hating instruction and restraint, and it was said he had even taken what was not his own. There fell into his hands a book, "The Imitation of Christ," by Thomas a'Kempis. It touched his heart and awakened a thirst for knowledge, and the result to Methodism was Geo. Whitfield, the greatest evangelist of his century, the result of whose preaching can never die.

At our District League Conference, held in Tupelo a few weeks since, I made some mention of our library. A gentleman who afterwards gave a talk on the literary work strongly enforced the importance of confining ourselves to the prescribed reading course. Now, there is no one who is more appreciative of, or believes more fully in, the great importance of all leaguers making a careful study of those choice books selected for us than I do. I would not be deprived of the benefit and pleasure that I have derived from them for any consideration; yet I claim that a League library is an absolute necessity for the circulation of these among the entire League membership of most Leagues. I have found but a few in nearly all Leagues I know anything of who will buy the League course. Many can not afford it, and many who can will not do so; but if several sets are placed in the library at the disposal of all, you can accomplish your purpose. I have frequently known it to be the case where those who first refused to buy the books, after becoming interested in them, did so. We have a reading circle in our League which meets once a week, and while we have only seven sets of the League course, we are using those very successfully by circulating each book among several persons. Two of these sets belong to our library; so you see how it aids. Some of our members think we are accomplishing very little, but I believe that any League that will put fifteen, twelve, ten, or even six young people out of a membership of sixty to a close and careful study of the doctrine, history and polity of our church, and interest the others in a general way in good literature, is accomplishing a great work for Methodism. There are so few young people who are willing to be confined to close study by the League, and it takes judgment, tact, strong determination and dauntless courage to successfully operate this Literary Department. But if you will put a young man or woman possessing these qualifications, and with faith enough to ride over difficulties, at the head of this work, you will succeed. There will be difficulties, though, without a doubt, and I sometimes think we do wrong by dwelling entirely upon our success at our Conferences. While I think that is best generally, yet I fear it causes some of our young people to despair when their way is blocked with difficulties. We all meet with difficulties, and the strongest and most successful Leagues usually are those which surmount the greatest difficulties. The mothers of our church should and ought to help us a great deal by buying these books for their boys and girls, reading and discussing them with them in the family circle, around the fireside, and at every available opportunity, and I think you pastors from our part of the State have a great work to do by way of waking them up to their duty in this line. Oh, the great importance of mothers at an early period cultivating a genuine taste for books, fresh, pure, and clean, among their children! And now to the mothers in this audience, I speak to you to night, that being reminded again and again of this thing, you may possibly be stirred up to a fuller realization and appreciation of it than ever before. Yes, I believe in the reading course, and I think that all Leagues that have not already spent an evening, consisting of biographical sketches, choice readings, recitations and quotations, interspersed with appropriate music, from each one of those Southern writers in Dr. Baskerville's charming book, then they will never know just what they have missed, unless they do so in the future. And an evening should be given to the other books also, and a young person of literary culture can plan for and make these meetings interesting and instructive to the entire League membership. Our reading circle hope, by monthly meetings of this kind, to create an interest in and possibly induce most of our membership to read these books afterward from the library. Yes, I believe in the reading course, but I do not believe in being confined exclusively to it. We anticipated our committee in our League last year by taking up the Southern writers in our literary meeting, or rather all of them that we knew anything of at that time. Some few of those in Dr. Baskerville's book we knew nothing of until we got hold of it.

Now, we try always to make these meetings lively and enjoyable. If possible, we have some humorous songs and selections. It takes bright, spicy, pithy meetings of this kind for young people. It is not right for them to be sober and serious all the time. I shall never forget how we all laughed over "Uncle Remus with the toothache and the measles," the "Tar Baby," and many others of those negro legends which the older persons now living have all heard from the lips of their black daddies and mammies, and which Mr. Harris has so charmingly preserved in his unerring dialect for the children of this generation, when there'll be no black mammies and daddies to tell the tales.

(To be continued.)

THE FUTURE.

(Concluded.)

In contemplating the future we are admonished to judge the future by the past. If this be true, we have cause for uneasiness. There is too great a freedom of deportment, too many advanced ideas in certain directions. As a result of this you can scarcely take up one of the large daily newspapers but what you read of Mr. A's killing Mr. B for some impropriety towards some member of his family. It is all right in a proper case, and public sentiment will sustain the father who inflicts swift punishment on the destroyer of the good name of his family. But this wiping out one person's sins in another man's blood won't do. This shooting down a man with a double-barrel shot-gun without a moment's warning, this murdering of men, has got to stop. Whose life is safe when any stripling, without taking advice, knowing only one side—and the, perhaps, untrue side—can take his double-barrel gun and shoot a man dead in the public street, and then say, "He insulted some member of my family," with no further proof of the guilt of the deceased, with no knowing as to whether or not he was guilty, and even if guilty of the fact, whether or not there were not extenuating circumstances? If this is to be tolerated, then men had best train Catholic monks.

We are told in Holy Writ that, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The majority of men are only restrained from doing evil by the fear of punishment. It is the certainty that swift punishment will follow the act that prevents the commission of crime; hence laxness and partiality in the administration of the law tends to make a lawless community. But the administration of the law will never be in advance of public sentiment. Let public sentiment be right, and you will have little trouble in the execution of the law; and I fear that public morals are not in as healthy a state as could be desired. Men are now and then heard to say: "I will stand up to a friend in trouble. I will tell a little lie to keep a friend from being punished." Perjury is a crying evil and a great obstacle to the administration of the law. How is public sentiment to be directed in right channels? By the press and the pulpit. And here a great field is opened to our church. The heart and brain, the impulsive force of this Southland, is in the Methodist Church. She circles within her communion the wealth, the intelligence, the motive power of these commonwealths; and when she throws the influence of her mighty power into a movement for the public good, the bed-rocks of opposition crumble. The Methodist Church is the color-bearer, the color-guard in the warfare against evil, and in the future the bugle notes of her advancing hosts will be heard calling to the other churches to follow her lead in this great contest. We demand that our land, in the future as in the past, shall be the home of a pure, lovely womanhood, and of a chivalric, Christian manhood.

The most important thing for us—that which transcends all other considerations—is that we be a religious people, a people that fear God and keep his commandments, for this is the whole duty of man. The older I get the more do I become impressed with this fact. Nothing can take its place. It is in vain that we rise up early, that we labor and toil, that legislators and statesmen make laws, and the great money kings move on the wheels of commerce. If we are wicked and sinful, and violate God's laws, we will not prosper, either we or our children; but God is good, and as he has led us in the past, he will lead us in the future, if we will only serve him. I have a hope, a living hope, in our land, her people—the noblest, purest race that ever came from the hand of the Creator; her blue-tipped mountains towering high in the heavens; her clear, limpid streams flowing softly to the sea; her bright sun and fair skies; our own, our native land. The very music of the spheres chime in melodious symphony to sing the praises of her passing loveliness. I see her as she comes, rising from the gloom of her sorrow, and throwing off the shackles of her bondage, she stands erect in the majesty of her imperial beauty.

The South! Its musical softness strikes on the ear as the distant strains of an Eolian harp, touched by the breath of the spirit of song. As long as the stars in their courses move, as long as honor rests in the hearts of men, as long as a representative of Adam can stand up and say, "I am a man," so long will the South live in the hearts of the true, the virtuous, and the brave.

LAYMAN OF SEXTUS.

Love never contracts its circles; they widen by as fixed and sure a law as those around a pebble cast into still water.—J. R. Lowell.

Selections.

THE BEAUTY OF HOLINESS.

The Christian life seems to many a very dreary and uncomfortable sort of life. They see nothing attractive in it. It is all summed up in one irrational, invariable rule to reject everything that is agreeable and accept everything that is disagreeable. It seems to them a perversion. Why should not pleasure be the rule? Why should duty—cold, hard, bare duty—be continually kept in the foreground? Roses are beautiful; rugged rocks are not. Who would not choose roses?

But roses are not brought to perfection except by high culture. In their natural, neglected state they are little more than straggling briers, with flowers which barely suggest the wonderful possibilities of development. Culture makes them strong and luxuriant with great masses of beautiful blooms. The processes by which this miraculous result is accomplished may seem hard and disagreeable; but surely the means are justified by the end.

If we agree that beauty of character is the highest style of beauty known to the world, we ought to be able to agree that it is worth while to be at the pains of producing it. It is not, like the rose, a thing of beauty to-day and of ashes to morrow; it does not quickly fade, but its charm is perpetual. It increases in power of attractiveness, and sheds its fragrance over wider and wider areas. It is a beauty, too, which does not captivate one or two of the senses, but entwralls the whole being. It is a beauty which blesses, ennobles, encourages and inspires all within the circle of its influence.

There is no grandeur like moral grandeur; no beauty like beauty of soul. The character of Christ has a power over men which has never been equaled. He may have been in person without form or comeliness, like a root out of a dry ground; there may have been no physical beauty in him—opinion differs on this point; but the sublime beauty of his crystal character no one denies.

He trod the path of duty, and was made perfect through his sufferings. Was there, then, no joy in his life? Were the processes to which he submitted all hard and grievous, without any compensation? He did not think so. It was, he said, his meat and drink to do his Father's will, and he spoke of joy in tribulation, happiness in persecution, and told his disciples to rejoice when trials came upon them. In his life we see the surpassing beauty of holiness. He was in all points tempted as we are, yet without sin. His thought was not of himself, but of others. He suffered for us that he might teach us to suffer for one another. There is nothing which mars character like selfishness. Self is the center whence all that is unlovely emanates. If it seems hard and disagreeable to reject the counsels of this seductive spirit, it is more in the seeming than in the reality, for it is the way we keep clear of the entanglements of sin, which is no true pleasure, but only a delusion.

There is a deep and abiding joy in the life which Christ commends to us. Can anyone say as much for sin? Comparing hardness with hardness, there is no way so hard as that of the transgressor. And there is no beauty in an unrestrained or untrained life, no attractiveness, no helpfulness, no sweet influence, no compensation, only repulsiveness. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.—Exchange.

BE A SUNSHINE CHRISTIAN.

This is a weary, tired world; it hasn't much sunshine. About all there is comes from the great Sun of Righteousness shining through the disciples of Jesus. There is much glitter, a good deal of burnished brass, but little real warm sunshine in the hearts of men, only as it comes from him. And this makes your duty clear—mine, too. Go out into the new year with sunshine in your soul, in your face. It is a libel on Jesus Christ to go about with a long face. "Why should the children of a King go mourning all the day?" True, why should they? Many of us have interpreted Christianity to mean a pious groan or a holy moan. An evangelist was holding meeting in a church where I was pastor; he was running things on the "sad" line; we felt bad in nearly every meeting. He did a blessed work—but we might have done double if we had learned a lesson a little girl taught me near the close of the meetings. She was standing in the hallway, talking to a companion of hers. Her face wore a troubled expression; she was on the way out of the meeting. "I am not going in there any more; aren't they awful sad in there?" And she went away. As I remember it now, we didn't win a child to Jesus in that series of meetings.

Put sunshine into your religion—no, no, that's wrong; if your religion doesn't put sunshine into you, quit it, and get another kind; you've got a spurious religion. I know a good man, but his face is hard and sour; he interprets religion to mean sadness. While everybody has confidence in him, nobody would think of getting some of his religion. He looks as if he lived on pickles and persimmons three hundred and sixty-five days in the year.

Ah, yes, Jesus was "a man of sorrows;" but he was always scattering sunshine into other lives. He came to take sorrow away, he drank the cup of humanity's sorrow that we might not need to drink it. "That my joy might remain with you, that your joy might be full." Fill up on his joy, and then go out into the world, scattering sunshine into other lives.—Selected.

COLD OR HOT.

Cold or hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue. Search your heart and find how much love for Christ is left there. If after such an honest examination you find that the temperature has run low, very low—what then? Should you quit the church and throw up your Christian profession? No! a thousand times no! The Holy Spirit's message to you is, "Be zealous therefore and repent." The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow bank, but to hasten to the fire. Come back to a deserted Savior! Instead of erasing your blurred name from the church registry, seek a reconversion.

Simon Peter's best work was done after he was reconverted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion and go in and throw yourself down at the Master's feet, and cry out, "I have sinned, I am no more worthy to be called thy servant." Set up again your altar; and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost tone of health. But when you do get a fresh tide of Christ's love pouring into your heart, and a fresh glow of his likeness on your countenance, you will feel as Lazarus must have felt when he shook off the grave clothes and leaped into life again.—Rev. T. L. Cuyler, D. D.

There are great hosts of people in the Christian churches to-night who sit and listen to the glorious gospel of the Son of God, which reveals to them the promised land of pardon and peace and forgiveness. This promised land is well watered with the streams and the fountains of the waters of everlasting life, with its green fields and pastures of peace. These people have had this blessed Beulah land offered to them, with the glorious privilege of a new life, with its mountain peaks of happiness and peace and joy, and have gazed upon the prize; then terrified by the difficulties in the way, they have sorrowfully turned away from it and left it.—Rev. W. M. Hughes.

The rest of Christ is not that of torpor, but harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in duty.—F. W. Robertson.

You must live for another if you wish to live yourself.—Seneca.

There is no honor in gray hairs on a wicked head.—Selected.

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FROM REV. J. M. WYATT.

Bro. H. R. Tnoker, who recently ceased his active, efficient labors and went to his "great reward," was so faithful, so painstaking in all the requirements and expectation of his important office, his life was so exemplary and the preachers loved him so much, that it was naturally thought that it would be difficult for any man to take up his work, to properly fill his place. But Bro. J. W. Honnoll, his appointed successor, has entered upon his duties with energy and cheerfulness, betokening to all as the suitable man selected to carry forward the cause of Christ in the Corinth district. He has just held the quarterly meetings for New Albany circuit, Ripley and New Albany station and Ripley circuit. He preached vigorous, excellent sermons at each of these places to large congregations. They delighted and edified the hearers. The Quarterly Conferences were pleasant occasions; the reports rather gratifying.

It is my purpose in this pen communication to speak more at length of my trip with him to Marviu's Chapel, on the Ripley circuit—Rev. B. S. Rayner, preacher in charge. The day was cloudy, the air chilly and the mud deep. The house of God was comfortably warm and filled with people who listened attentively and with marked appreciation while Bro. Honnoll lucidly and forcefully spoke of labor and reward. Then a bountiful dinner was spread for all present. After a spiritual feast and the satisfying of the physical, the second Quarterly Conference was held. The amount paid in was meagre. One steward seemed to make all his collection upon the spot. Merchants and farmers who manage their affairs in this indifferent, procrastinating way utterly fail. It is evident that some progress is being made in the charge. This is what we look for and desire to see. The pastor is carefully watching every interest of Zion, and diligently visiting the homes of the people in the bounds of his assigned field. He is untiring in his labors and is striving to advance the kingdom of the Son of man. There were two thoughts that seized me, namely—stewards and young people. The stewards before me manifested a splendid spirit. They appeared to be in sympathy with the plans and purposes of their pastor. Yet it was clear to my mind that by more system and business-like assidnity, they would be happier, humanity would be elevated and prosperity would certainly be greater. Because the preacher's hands would be strengthened, financial embarrassment would not crush him, and joy that comes from ardent co-operation would empower him. Fifteen or twenty men of any small territory with truly liberal pocketbooks, sagacious, earnest heads and pure, burning hearts together can therein amply meet all the gospel claims, build first-class church-houses, renovate sorry ones and repair dilapidated ones, have only Christian teachers to instruct their children, distribute literature that will not soil, contaminate nor vitiate. They can drive out erroneous tenets, those foreign to the true revelation of heaven, and not allow the invasion of improper persons who are misrepresenting themselves, to the confusion and hurt of our fair land.

Stewards are selected for their common sense, zeal and spiritual-mindedness. They are of our best men to advise with and lead with the preachers. Their positions, faithfully, willingly filled builds a strong, beautiful character, gives an influence that is potential and godly. A prompt, sun-shiny steward encourages his pastor and inspires the people, orders his household aright, is loved and honored by his community; God approves him, angels administer to him, and he will shine as the stars forever—having been a soul winner.

There are a great many young people in the bounds of the Ripley circuit. If the older persons—fathers, mothers, friends—will heartily and generously co-operate with the preachers—presiding elder, pastor and brethren of other denominations—the country would soon flourish and blossom as the rose. These sons and daughters who have so much possibility would be equipped for the largest usefulness and the greatest happiness. They would then have magnificent success, fixed hearts in the old paths. In these paths they would be active and aggressive, not looking for a way out of them, but seeing how enterprising and joyful they can be in them for the grand purpose of lifting up and delivering the world. The aromatic influence of Christ with Christian education upon and for the unfolding buds of immortality would result sublimely in the highest type of consecrated manhood and womanhood in "whatsoever is lovely."

The country is improving, but the improvement should be more rapid. There are scores of boys and girls, about here and elsewhere, who, if properly encouraged and earnestly urged by Christians of marked industry, true economy, genuine liberality, uncomplaining tongues, cloudless countenances, hopeful spirits, would fit themselves for noble citizenship. Life is worth living, young men and women. Parents, instill this golden thought into the minds of your children. It is a sad thing to exist, but it is glorious to live—unfolding the image of God. Bringing out for the light and adorning of the earth the dreams of the stars, and beholding the humane servitude and sustenance in the hewing sheaves, will arouse and inspire any child for tender, liberal care of father and mother, for lovely brotherhood and for thrones of veritable splendor. Joseph was trained up by the sublime principles of heaven, and started under these only safe, really satisfying regulations to grow in favor with God and man.

We must see to it that these priceless jewels committed to our care do not hury their talents. J. M. WYATT.

Ripley, Miss., May 14, 1898.

MAKE SHORT CALLS.

The Savior "went about doing good." The apostles taught "publicly, and from house to house." To some at the last day the Master will say, "I was sick and ye visited me."

One of the most profitable ways for Christians to spend their leisure time is by going "from house to house," to spread words of cheer, do deeds of kindness, and scatter blessings as they go. Ministers of the gospel may do great good in this way, and persons who are spiritually-minded, and are taught of God, may find here a field for active and useful endeavor in the cause of Christ.

How many there are who are sick, weary, lonely, sad, and to whom the visit of a minister of Christ, a Christian worker, a faithful woman, loving and beloved, is like a gleam of sunshine in the darkness, and is long remembered with gratitude to God.

But there is one important caution: Do not stay too long. The real work for God can be done in a very short time, and protracted visits tend to gossip and frivolity. If a man of God will enter a house with words of greeting and blessing on his lips; if he will speak a few well-chosen words touching the spiritual life, not forgetting all needful and kindly sympathy in temporal ills: and then with a passage of Scripture repeated or read, a hymn or Psalm repeated or sung, a word of prayer, a blessing and a kind good-bye, without ceremonious compliments at the beginning or lengthy leave-takings at the end, the whole need not occupy more than five or ten minutes. Such a call will not interrupt appreciably the ordinary current of household life, but it will be a little glancing ripple in the day's wave, a stray sunbeam which gleams amid the shadows, and a sudden brightness which makes the weary glad.

A person may make a dozen such calls in a morning or an afternoon, and scatter benedictions all the way along, while if a person undertakes to make a formal visit, to "stay to tea," he will be able to cover but little ground in visiting; will, perhaps, talk about things good, bad, or indifferent, and frequently finish up by talking about the neighbors; laugh and joke, and forget to pray; will interrupt the business and hinder the duties of the household, and such visiting persisted in will sometimes result in intimacies and partialities, unfruitful of good, and often fruitful of evil.

Gadding and gossiping, talking about things which do not profit, is contrary to the spirit of the gospel of Christ, and harmful to the spiritual life of those who engage in it. Go from house to house, but make short calls; tell your story of the Savior's love; give a word of comfort, of warning, and good cheer, and then go along. Do not dawdle, linger, tarry; and do not be persuaded to stay when your errand is done. Do not go too often. Keep moving, carrying the good word of God to those who need hear it. Speak words of cheer to those whose hearts are heavy, and let your words and acts, your prayers and songs, your very looks glorify Christ. Let your motto be, "I must be about my Father's business." You have something to do besides eating and drinking and trifling and gossiping. Go on in the strength of the Lord God, and you will find blessing on the journey, and his glory at the end.—The Armory.

THE MINISTER AND HIS TEMPTATIONS.

A minister on a pedestal has little influence over men. Unless he is in all points tempted like his brethren he can not be touched with the feelings of their infirmities. It is important, therefore, for laymen to remember that the battle of life is for all. Men may fight at different levels, but no matter where they stand they are on a battlefield. Some sins are coarse and carnal, and others fine and subtle, but all alike separate the soul from God. There is no hedge around the minister. He has all the temptations of other men and some additional of his own. The devil has access to his study. He was in Luther's study when the reformer threw his inkstand at him. He can ascend the pulpit stairs. He often does. What a host of demons the clergyman is obliged to meet and conquer! What opportunities for him to be a demagogue, a coward, a mischief-maker! How easy to pose as a defender of the faith and cast insinuations on his brother minister who reads the gospel with a different emphasis! How easy to be vain of a fine voice or a superb presence! How easy to be envious of men just a little ahead of him in power and fame! How easy to be lazy, uncharitable, deceitful, domineering, autocratic, or peevish! How easy to wilt under discouragement, how easy to commit any of the sins to which our frail humanity is prone!

The fact that the minister deals constantly with spiritual things is proof to the unthinking that sainthship to him comes easy, whereas the constant handling of high ideals and moral truths is a source of constant danger. Familiarity has a tendency to deaden sensibility, and just as soldiers become blasphemous on the battlefield, and undertakers sometimes come to look on death without a trace of awe, so a minister, unless he prays and watches, will have at last a heart unresponsive to the very truth which he is sent to teach. It is something to be remembered always that the Scribes and Pharisees fell into a deeper ditch than did the publicans and harlots.—Rev. Dr. Chas. E. Jefferson, in The Congregationalist.

One of the ablest and most successful of our young ministers writes so wisely that we present his thought for general consideration. He says: "I believe the secret of our future ministerial and church success is to come from less of ephemeral froth and more of sound doctrine in interesting setting. This may be as old as the hills, but each generation of young preachers has to learn it. I also believe that the people are going to hear more about God's law and personal responsibility for righteousness in the next ten years than they have in the ten just past. Humanity won't behave under a diluted gospel."

THE MINUTES.

The report of membership, etc., from Carrollton Avenue Church, in the Minutes of the Louisiana Conference, is an exact copy of the report filed with the secretary of the Conference at Crowley last December. This report is evidently in Dr. Sawyer's handwriting, and was no doubt made out from reports made to the Quarterly Conferences of last year. How much better it would be if the brethren who can not attend the Conference session would take interest enough in this matter (and a little more time) at the right time, and send a carefully prepared report to the secretary of the Conference; but it seems that the brethren never can be perfect in this life.

WM. G. EVANS.

Patterson, La., May 12, 1898.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

FROM THE WORK.

Rev. W. T. Woodward, P. C.: "Children's Day at Marine Church, Simesport circuit. We had a very large crowd in attendance; the best of order. The programme was very nicely executed. The children were in high spirits, and performed their part well. Dinner on the grounds; everybody seemed to enjoy themselves. Collection amounted to $8.55. We are going to try it again next year."

Rev. H. S. Johns, Bayon Chicot, La., May 14, 1898: "My circuit comes on nicely; overflowing congregations at most places. Protracted-meeting time is now almost on hand. I write to say that I would be glad to have the assistance of a young preacher for three months, or longer. Not any salary to offer, but expenses will be met. A good chance for a beginner to acquire experience. Applicant should have a horse."

Rev. W. T. Woodward, P. C.: "We have just closed a very fine meeting at Marksville, La. I was assisted by Bro. H. W. Knickerbocker, of New Orleans. He did excellent work indeed. He preaches a full-orbed gospel; very acceptable and effective work he did. Five accessions to the church, two infant baptisms, one adult-baptism, and a number of people pledged themselves for better living. Our church will commence at Marksville soon. Pray for us."

Rev. M. L. White, P. C., Decatur, Miss., May 13, 1898: "Our first and second Quarterly Conferences have been held; both very pleasant occasions. We have a very pleasant people to serve. Congregations large and attentive; collections coming up very well. Our parsonage, which was commenced under the administration of Bro. Hardin, is about completed. With the assistance of the ladies $11.50 worth of furniture, etc., have been put inside of the parsonage. Inside of two months will have house painted. The preacher and his family are feeling quite at home. Much obliged to these people for their many kindnesses."

The Story Teller.

In eastern countries, in place of our story-writers, they have professional story-tellers. It is their art to interest their listeners with tales of love, and marvelous adventures, and hair-breadth escapes, and magic cures. There's a story of a wonderful medicine that has made thousands of cures that seemed almost magical, which every woman should read or hear. To have heard it or to read it, may save a woman her own life or that of her husband.

The medicine is the discovery of Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the great Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. It is known as Dr. Pierce's Golden Medical Discovery. It makes the appetite hearty, the digestion perfect, the liver active, the blood pure and rich, the nerves steady, the brain clear and the body strong. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of consumption and diseases of the air-passages. It cures nervous diseases and is the best medicine for overworked men and women. A woman may save her husband's life by keeping a bottle in the house, and getting him to resort to it when he feels out-of-sorts. All men are heedless about their health. Medicines stores sell it. Doctor Pierce's reputation is world-wide, and his fellow townsmen, of Buffalo, N. Y., think so highly of him that they made him their representative in Congress, but his great love for his profession caused him to resign that honorable position that he might devote the remainder of his life to the relief and cure of the sick.

Another good thing to have in the house is a vial of Dr. Pierce's Pleasant Pellets. They cure biliousness and constipation and never gripe.

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THURSDAY, MAY 26, 1898.

"Laugh, and the world laughs with you;
Weep, and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble enough of its own."

The sense of God's nearness charms away a thousand fears.

Affliction is a school of virtue; it corrects levity and interrupts the confidence of sinning.—Atterbury.

What would be the consequence if you should put off eating as long as you put off the beginning of a new life?

When a man prays regularly for patience, and then makes no effort whatever to control his temper, what is he?

Thomas a' Kempis was right when he said, thou shalt always have joy in the evening if thou hast spend the day well.

Do good constantly, patiently, and wisely, and you will never have cause to say that life was not worth living.—G. W. Childs.

As for our opportunities, we can make a heroic life out of whatever is set before us to work with or upon. —Anna Robertson Brown.

Three quarters of the ill-nature of the world is caused by the fact that the soul, without God, is empty, and so out of rest.—Horace Bushnell.

Instead of waiting for better opportunities, make the best possible use of those you have. This is the best way of finding better opportunities.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

The time a man spends in getting ready is never wasted time. It is a suggestive fact that nine-tenths of our Lord's life was spent in preparation.—Charles H. Parkhurst, D. D.

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes, some other land, are made glad by them.—Anon.

We never know for what God is preparing us in his schools—for what work on earth, for what work in the hereafter. Our business is to do our work well in the present place, whatever that may be.—Lyman Abbott, D. D.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—Daniel Webster.

Many young preachers imagine that the time they spend in getting ready for their life-work is time wasted. There was never a greater mistake. Our Savior spent thirty years in preparation, and only a little over three years in his public ministry.

BISHOP KEENER'S ADDRESS.

We give below Bishop Keener's address at the opening of the General Conference, with the responses thereto:

DEAR BRETHREN: Please bear with me while I speak of things concerning myself. I have had the honor of being an itinerant Methodist preacher these fifty-six years past, and for half that time one of your general superintendents. I have been the subject of great indulgence at your hands, and of many favors, for which I wish now to express my sincere gratitude.

I have endeavored to discharge conscientiously and prayerfully the delicate and difficult duties which devolved upon me in caring for both the ministers and churches of our large connection.

To my honored colleagues I am much indebted for their generous supply of my lack of service during periods of sickness and bereavement. My age and infirmities, physical and mental, demand some relief, both for myself and the church, and I respectfully refer the matter of my future service to your godly judgment.

I congratulate you upon the favorable circumstances in which we are met in General Conference upon the manifest blessing of God on our church during this past quadrennium; upon the large increase of its ministry and membership since the close of the Civil War; upon your steady adherence to the doctrines and discipline of Methodism as we received it from our fathers, and upon the enlargement of our missionary enterprises at home and abroad.

My conviction as to the scriptural value of Methodist doctrine has never wavered since my conversion at the mourners' bench in this city in 1837. I thank God that he heard my cry; that he called me to be a Methodist itinerant in the far South. There I was licensed to preach, and there I have spent my days continuously in fellowship with those noble spirits who have fashioned and built up our church until this present hour.

Having had opportunity for so long a time to know and estimate our connectional system, I wish to record my testimony to its value—a system that places a pastor in every church and provides a church for every pastor; that penetrates every neighborhood, preaches at every cross-roads, builds a church in every village, and reaches from the Atlantic to the Pacific; that traverses every prairie, keeps up with the pioneer, and includes the Indian Reservations; a system in which thousands of ministers are annually appointed to go and none refuse, often going to a work with only a name, and, financially, naked as a rock, but returning in a year with sheaves of precious converts, a circuit established, a church and parsonage built. Such a patriarchal, military system could only have been the outgrowth of the divine influence that made Mr. Wesley the spiritual father of his people, and guided him in shaping connectional Methodism, which he held to be as essential for efficiency as the doctrines which he preached.

Such a guild can not be surpassed by anybody on earth, whether social, political, martial or industrial, in its esprit de corps—men that eat of the same loaf, drink of the same cup, who have enlisted under the same banner, move with equal step to the conquest of the world for Christ.

The new birth is the keystone of Wesleyan doctrine. This is that "scriptural holiness" which Mr. Wesley sought to spread throughout England and America—that "the Spirit itself beareth witness with our spirit that we are the children of God;" that "as many as are led by the Spirit of God, they are the sons of God." My brethren, let nothing divert you from preaching this great law of life: "Except a man be born again he can not see the kingdom of God." Put men in the guidance of the Holy Spirit, and he will see to the rest. He will lead them through green pastures, beside still waters; he will

"Make them for some moments feast,
With Jesus priests and kings;"

"He will guide them by his counsel, and afterward receive them to glory." This is the law of the Spirit of life which shall conquer the world.

My delight is in the law of the Lord, and in his law I meditate day and night. My hope is to meet my illustrious colleagues who have gone before, and the godly men throughout our Zion, with whom I have often taken sweet counsel, and my precious parents and relatives, and the yet nearer ones, who have made my home only less than the heavenly home to which we are journeying. In your prayers do not forget me; and—

Where God's great throne of sapphire rests,
'Mid hoary peaks of amethyst;
There Jesus dwells in glory's bright abyss—
The Spirit's quenchless fire of holiness;
There may we all each other greet,
And find in awful heights a brother's seat.
—Rev. iii, 21.

Bishop C. B. Galloway addressed the Conference in behalf of the colleagues of Bishop Keener, as follows:

Mr. Chairman, I wish to say in behalf of the colleagues of our honored senior Bishop, that this hour is one of profound solemnity. He has been our father, our wise counselor, our ever-faithful friend, whose life has been a sacrifice and martyrdom almost to duty, in whom we have found no selfishness, but a singular consecration to this apostolic ministry, worthy of a seat among the great and noble who have gone before, and we shall cherish through the years that may be given us the memory of these delightful associations, and will recognize our indebtedness to his counsel and sanctified character.

COMMITTEE ON EPISCOPACY. REPORT NO. I.

The General Conference has heard with deep emotion the address of our beloved senior Bishop, John Christian Keener, and desires to make some record of its appreciation of his high character and long service.

It could not but be that a man of such pronounced strength at so many points would be placed in positions of great trust and usefulness. We gratefully make record that in all these positions Bishop Keener has shown sincere love for the church, and undoubted purpose to seek what he believed to be for the best interests of the cause of God, and rare energy and perseverance in carrying out those purposes.

For the long period of twenty-eight years he has borne the burden of the episcopal office, and for the past nine years has been the senior Bishop. He has discharged the weighty and delicate duties of his office faithfully, trying to promote the glory of God and the good of the church.

He has seen our beloved Methodism broken and scattered by the terrible war which devastated our land and swept from us many who, trained at our altars, would have taken up and carried forward the work God has committed to us. Spared to see the return of peace, called to a prominent position of leadership, he has seen the unprecedented prosperity with which our Lord has blessed us, and has rejoiced in the abiding presence of the spirit of God upon the increasing hosts of our Methodism. In accomplishing this result, wonderful in our eyes, God has used him doubtless in more ways than we can appreciate, and we are thankful to our God for a man so pure in life, so high in purpose, so untiring in work.

Now that increasing years and infirmities compel him to ask for relief from the burdens he has so long borne, we assure him not only of the appreciation of the church to which he so unreservedly gave himself, but also of the great affection of those with whom and for whom it has been his privilege to labor.

We pray that our heavenly Father may long spare his aged servant to bless the church with his presence, interest, and love, and that grace, mercy and peace from God our Father and the Lord Jesus Christ our Savior may be multiplied unto him.

Resolved, first, We recommend that Bishop Keener be released from official duties, assuring him that such work as his strength may enable him to perform will be greatly appreciated by our whole church.

Resolved, second, We have had under review the character and administration of Bishop J. C. Keener, and the same has been approved.

JOSEPH H. PRITCHETT,
Chairman.

W. L. NELMS,
Secretary.

Our readers are indebted to Rev. J. M. Henry for our report of the proceedings of the General Conference, as well as for most of the personal notes from Baltimore.

GENERAL CONFERENCE NOTES.

Dr. W. C. Black is chairman of the Committee on Colportage. The statement of last week was incorrect.

"Private John Allen" came over from Washington a few days since and took a peep at the scions of Southern Methodism.

Rev. J. E. Denson is in attendance on the Conference. He has been writing up the Conference for the Times Democrat.

Rev. J. T. Sawyer spent a week in attendance upon the Conference. He visited Washington and several other points of note near by.

Dr. W. T. J. Sullivan and Rev. J. C. Lowe, of the North Mississippi Conference, have been in attendance upon the General Conference for several days.

Rev. Jas. Murrah, of Clarksville, is in attendance as a visitor. Bro. Murrah was in the Conference hall this morning, and joined the Conference on the excursion.

Rev. J. W. Sullivan, of the North Mississippi Conference, was seen among the brethren to-day. Bro. Sullivan is not a member of the Conference, but is as much interested in the proceedings as if he were.

As will be seen in another column, the General Conference laid hands on two Mississippians for General Conference positions, viz.: Drs. Murrah and DuBose. We predict for each of them a successful career.

Dear reader, deal gently with the editor, Dr. Black, if you discover mistakes, misstatements, and other misses in these notes from the Conference. Dr. Black is not guilty; he does not see the copy or the proof.

The New Orleans Picayune showed a commendable spirit of enterprise and thoughtfulness for its large circle of Methodist readers in Mississippi and Louisiana in sending a representative to the Conference and keeping him in attendance from the very first day!

Rev. Jno. T. Sawyer, D. D., of New Orleans, arrived Saturday morning, and enrolled himself as a member of the visiting delegation. He will remain several days. The Doctor was moving about among his friends, renewing old acquaintances and exchanging greetings.

The members of the Conference have been shown many marks of attention. The Columbian Iron Works sent a special invitation to the Conference, asking that the works be visited Saturday, May 21, at 4 P. M., at which hour a government war vessel was launched.

It is said that if a man "wants anything" from the General Conference, he must have a large collection of choice jokes on hand. As to the truth of this we don't know, but it is a fact that our good friend, Frank Parker, has added two or three first-rate jokes to his list since coming to Baltimore.

Congressman Love and wife, of Mississippi, took in the General Conference on Saturday, the twenty-first. They were seated with the Mississippi delegation, and had the good fortune to hear the most spirited debate of the session, viz.: that on the evangelist-local preacher question.

Rev. R. M. Standifer, of Oxford (North Mississippi Conference), appeared upon the scene of action just in time to join the Conference in a boat excursion to Annapolis. Standifer never looked better, and his wit never sparkled more. He is a welcome member to the visiting delegation.

Rev. W. B. Murrah, D. D., president of Millsaps College, was elected Secretary of Education. Dr. Murrah is the right man in the right place. Millsaps loses its faithful president, but the church gains the services of a man of vigor and learning and practical understanding of educational problems.

Bishop H. C. Morrison, who has been assigned, in the plan of episcopal visitation, to hold the Louisiana Conference, will visit the State and familiarize himself with the work early this Summer. He has already promised to hold the Opelousas District Conference, which meets at Lafayette, time to be fixed. If there are other presiding elders who would like to have him visit them, to correspond with him, his address will be published in a few days. However, a letter addressed to Atlanta, Ga., will reach him.

It would not be fair to say that the election of Bishops was the only attractive feature of the Conference to many of the delegates, but it is a fact that many of them got away as soon after the election as possible. It may be possible that some went home because the election went the other way.

Rev. J. W. Malone, D. D., president of Grenada College, a member of the North Mississippi Conference, is in the city, and was seen moving about among the brethren. Bro. Malone is as genial and hearty as ever. May he long live to serve the Master in the field to which he has been called!

Mr. Jno R. Taylor, of New Iberia, La., who has been a student in Maryland School of Pharmacy, graduated Thursday, May 19. Mr. Taylor is an estimable young man, a member of the Methodist Church. While a student in the city he made many friends, as was evident by the abundant floral and other gifts. After the duties of school were over he looked in on the Conference.

The Conference has proved a great attraction to our people all over the South. The number of visitors equals—probably exceeds—the number of delegates. Many of the visitors come at the beginning of the Conference, and will remain until the close. Most of the visitors are regular attendants upon the Conference. There are eleven from Louisiana and about as many from Mississippi.

The General Conference of the Methodist Episcopal Church, South, is the only body in the world where the proceedings, speeches, and all, are reported stenographically, and printed correction or alteration. The rarity of errors is to be marveled at. It is said that probably there is no other deliberative body which makes so few errors in grammar and rhetoric. This is due, no doubt, to the habit of extempore speaking.

It is pleasant to be thought well of by others, and to get a glimpse of ourselves through the eyes of those who stand off and look at us. A correspondent says: "The Conference is ideally free from anything like electioneering." The correspondent thinks that the Conference is remarkably free from political methods. This in the face of the resolution passed a few days since by the Conference protesting against such things is very gratifying.

Baltimore is by eminence the city of churches. By reference to the city directory, I find that there are no fewer than 462 churches. Of this number 154 are Methodist Churches, divided, of course, among several denominations, both white and colored. Next in the list comes the Roman Catholic Church, with 54 church-buildings. Next in order are the Baptists, with 51 churches. The Evangelical Lutherans have 47 churches. The Protestant Episcopalians have 42, and the Presbyterians have 37 churches. Probably the largest and finest Methodist Church in the United States is the Mount Vernon Place Methodist Church. The congregations are large, and the influence of Methodism is widely felt.

The Zion's Herald has the following to say about Bishop J. C. Keener: "Bishop Keener is greatly beloved and revered by his church. It is gratefully recognized that he has done an incomparably valuable work in directing the thought and life of the church during so many years. He is one of the most genial and lovable of men. We were favored with a happy and memorable conversation with him. Among other things he told us of his strong love for Bishop Gilbert Haven. 'We differed in everything,' he said, 'but we came into closest relations, especially in Mexico, and I came to admire and love him very much.' At his own request he will be relieved from active official duties and responsibilities, and Bishop Wilson will become senior Bishop. How wise and fitting for this reverend Bishop to appreciate his own infirmities, and in this way to relieve himself, the Conference, and the church!"

The local committee has not forgotten to entertain the Conference. On Saturday an excursion was provided to Annapolis by boat. The boat left the pier about one o'clock. In three hours we were at Annapolis. An hour was given for a visit to the Naval Academy. A glance at the place where our boys are taught reveals a beautiful spot by nature, but undoubtedly the government has been very stingy in providing suitable, adequate, and respectable buildings for our great naval school. Such provisions as are found at Annapolis are a disgrace to a country like the United States. The party got a peep at Forts Carroll, Terril, and McHenry. Carroll is one of the main defenses of the city of Baltimore. The trip was pleasant and profitable, as was attested by everyone. As the steamer entered the harbor just off Fort McHenry, the sweet notes of song echoed upon the water. The words of the song were, "My country, 'tis of thee." And as we passed the spot in the harbor where Scott Key wrote the "Star-Spangled Banner," marked perpetually by the unfurled flag of which he wrote, the song changed, and the company sang that immortal song, "Star-Spangled Banner." Then "Dixie" and "Suwannee River" expressed home sentiment, and as the steamer came to her mooring the song was, "Beyond the River." Without prearrangement, the program of song is expressive of the deep sentiments of the people represented in the General Conference. Loyal to a common country, North and South, they love her hills and vales, her mountains and streams. They love the flag which so proudly waves over so broad, so free, so generous a land. True and pure is this love of country; but that spot, that hill, that valley which is called home, is the dearest bit of this native land. The old home is the concrete expression of native land. But above all, shedding a holier devotion into that which is inferior, is the devotion to God, and an earnest looking forward to the country beyond the river—the real native land of the sons. The Methodists are patriots, home lovers, and pilgrims.

The two distinguished ministers who were on yesterday elected to the bishopric are entirely well known to need any introduction to the church. They have both come to the position after many years of faithful service. Rev. Warren Aiken Candler, D. D., LL D., was born in Georgia in 1856. He graduated at Emory College in 1875, and at once entered upon the itinerant ministry in the North Georgia Conference. From the first he took a high position among his brethren. Before he was twenty-five years of age he was a presiding elder. After that he filled various important stations. In 1886 he was elected assistant editor of the Nashville Christian Advocate, a place which he occupied with great ability for two years. He was then chosen president of Emory College, and has continued in that office until the present time. Dr. Candler is a great preacher and a noble man. We predict for him a career of increasing power and usefulness.

Rev. Henry Clay Morrison, D. D., is a native of Tennessee. He is fifty-eight years of age. His ministry of about thirty-three years has been spent mostly in the Louisville Conference, though for four years he occupied the pulpit of First Church, Atlanta, and for eight years past has been one of the Missionary Secretaries. He is a man of fine appearance, engaging manners, and excellent ability, in the pulpit and on the platform. Few men have been more popular as pastors. He has a wide circle of warm friends, and will be welcomed by them into the episcopacy. We pray that the blessing of Almighty God may rest on our brethren, and that to the end of their lives they may have wisdom and strength to feed the flock of God over which the Holy Ghost hath made them overseers.—The Daily Advocate.

The correspondent of Zion's Herald writes pleasant things about our General Conference now in session. He draws the parallel between the General Conference of the M. E. Church and the M. E. Church, South. He says, speaking of the Baltimore Conference: "As a whole, it is a very intelligent looking body of men. The men are older than those elected to our General Conference. Our sister church believes in its older men for counsel and law making. One-half the delegates are laymen. The M. E. Church, South, settled this question, and settled it rightly long ago. Then, too, they have not shown any of that peculiar unwisdom which have so signally displayed in drawing a division line between the laity and the ministers at the General

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Conference. The question of having the laymen seated by themselves has never been even mooted, as it never should have been with us."

The correspondent continues in the following prophetic vein: "The Conference at Baltimore is likely to do better work for the church than was done at Cleveland, for the reason that it is free to act upon questions of internal and domestic economy proper, and is not in the agitation and throes of problems which unhappily absorb and control the sessions of our General Conference. With lay representation settled, with no 'woman question' and, best of all, with very few elections to be made, the thought of the body now in session is concentrated upon those matters only which need attention."

In his comparison he continues: "There is a striking contrast between the aspirations and temper of the Baltimore Conference and that which met at Cleveland. At Baltimore there is self poise and self-restraint. At Cleveland there was a state of nervous excitement, tension and expectation bordering on hysteria. Baltimore is a quiet, conservative, self possessed religious assembly. Cleveland was a political and radical convention, met to discuss and carry great questions, and especially to divide the church spoils. Baltimore is more churchly, sober, religious. Cleveland was more dynamic, selfish and dialectic"

NOTES.

Rev. R. H. Wynn and wife have returned from Baltimore.

***

A tent meeting, conducted by Rev. C. H. Ellis, will begin this week on Tulane avenue.

***

The Epworth League department is deferred for this issue, definite arrangements not having been made as to column.

***

The types made us say "Rev. N. B. Harrison," when it should have been, Rev. N. B. Harmon was a visitor to the General Conference.

***

Bishop E. R. Hendrix has transferred Rev. P. H. Fontaine from New Mexico Conference to Louisiana Conference, and stationed him at Parker Memorial Church.

***

A meeting is now in progress at Enterprise, Miss. The pastor, Rev. J. T. Leggett, is being very ably assisted by Rev. T. B. Clifford, of Booneville, Miss.

***

Rev. F. M. Keen, pastor of West End Methodist Church, Meridian, Miss., has been appointed chaplain of the First Regiment of Mississippi by Governor McLaurin.

A number of the North Mississippi brethren are taking in the General Conference. Among the late arrivals are: Revs. W. T. J. Sullivan, J. W. Malone, R. M. Standifer, and J. T. Murrah.

***

Rev. J. F. Purser, of this city, tenders his resignation as pastor of the Magazine Street Baptist Church, and accepts a call from Opelika, Ala. We regret to lose our friend and brother. A cordial reception will be given him by the Alabamians. We wish him much success in his new field of labor.

***

Rev. C. D. Atkinson, a student of Vanderbilt University, and former student of Centenary, is the honored guest of Geo. D. Parker. The object of his visit is to come in touch with our Epworth Leagues of the city and State. He comes as a student campaigner sent out by the Board of Missions.

***

The General Assembly of the Presbyterian Church is now in session in this city. This body is composed of men of character and force. The pulpits of various churches were occupied by members of the Assembly last Sunday. We had the pleasure of hearing Dr. Robert P. Kerr, of Richmond, Va., at the morning service in Carondelet Street Methodist Church. His sermon was very much enjoyed by the congregation.

***

Dr. Andrew Hunter, of Arkansas, is a privileged character in the General Conference room. He richly merits his honors. Now in the eighty-fifth year of his age, he bears well his many years. He was a member of the General Conference in 1844, and has been a member of every General Conference since except two. By a unanimous vote he was granted the privilege of sitting with the Bishops on the platform, or anywhere else in the Conference room he might choose.

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Liabilities	218,278,143 07	Increase of Income in 1897	4,459,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 00
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 81

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PLAN OF EPISCOPAL VISITATION.

FIRST DISTRICT—BISHOP WILSON.

Japan Mission Conference, Kobe, Japan. Aug. 25, 1898.

Korean Mission, Seoul, Korea. Sept. 15, 1898.

China Mission Conference, Shanghai, China. Oct. 20, 1898.

SECOND DISTRICT—BISHOP ORANBERY.

Illinois Conference, Waverly, Illinois. Sept. 7, 1898.

Kentucky Conference, Flemingsburg, Kentucky. Sept. 14, 1898.

Louisville Conference, Louisville, Ky. Sept. 21, 1898.

Baltimore Conference, Alexandria, Va. March 14, 1899.

THIRD DISTRICT—BISHOP HARGROVE.

Western Virginia Conference, Catlettsburg, Kentucky. Sept. 7, 1898.

Holston Conference, Morristown, Tenn. Oct. 5, 1898.

Virginia Conference, Portsmouth, Va. Nov. 16, 1898.

South Georgia Conference—Hawkinsville, Ga. Dec. 7, 1898.

FOURTH DISTRICT—BISHOP DUNCAN.

New Mexico Conference, El Paso, Texas. Sept. 28, 1898.

Northwest Mexican Mission Conference, Chihuahua, Mex. Oct. 5, 1898.

Central Mexican Mission Conference, City of Mexico. Oct. 19, 1898.

Mexican Border Mission Conference, San Antonio, Texas. Oct. 26, 1898.

North Georgia Conference, Augusta, Ga. Nov. 23, 1898.

South Carolina Conference, Greenwood. Dec. 7, 1898.

FIFTH DISTRICT—BISHOP GALLOWAY.

Brazil Mission Conference, Piricicaba, Brazil. Aug. 4, 1898.

West Texas Conference, Seguin, Texas. Nov. 2, 1898.

Northwest Texas Conference, Brownwood, Tex. Nov. 16, 1898.

North Texas Conference, Greenville, Tex. Nov 28, 1898.

Texas Conference, Houston, Tex. Dec. 1, 1898.

East Texas Conference, Beaumont, Tex. Dec. 7, 1898.

SIXTH DISTRICT—BISHOP HENDRIX.

Montana Conference, Butte, Mont. Aug. 4, 1898.

East Columbia Conference, La Grande, Oregon. Aug. 18, 1898.

Columbia Conference, Albany, Oregon. Sept. 1, 1898.

Pacific Conference, Oakland, Cal. Sept. 14, 1898.

Los Angeles Conference, Downey, Cal. Sept. 19, 1898.

Memphis Conference, Paducah, Ky. Nov. 9, 1898.

SEVENTH DISTRICT—BISHOP KEY.

Tennessee Conference, Clarksville, Tenn. Oct. 19, 1898.

North Alabama Conference, Huntsville, Alabama. Nov. 23, 1898.

North Mississippi Conference, Aberdeen, Miss. Nov. 30, 1898.

Alabama Conference, Greensboro, Ala. Dec. 7, 1898.

EIGHTH DISTRICT—BISHOP FITZGERALD.

Western North Carolina Conference, Winston, N. C. Nov. 16, 1898.

North Carolina Conference, Elizabeth City, N. C. Nov. 30, 1898.

Mississippi Conference, Hattiesburg, Miss. Dec. 14, 1898.

NINTH DISTRICT—BISHOP CANDLER.

Denver Conference, Denver, Colo. Aug. 18, 1898.

Western Conference, Kansas City, Kan. Aug. 25, 1898.

Missouri Conference, Memphis, Mo. Aug. 31, 1898.

Southwest Missouri Conference, Lexington, Mo. Sept. 14, 1898.

St. Louis Conference, De Soto, Mo. Sept. 21, 1898.

Florida Conference, Gainesville, Fla. Dec. 14, 1898.

TENTH DISTRICT—BISHOP MORRISON.

Indian Mission Conference, Norman, Okla. Nov. 2, 1898.

Arkansas Conference, Morrilton, Ark. Nov. 16, 1898.

Little Rock Conference, Little Rock, Ark. Nov. 24, 1898.

White River Conference, Clarendon, Ark. Dec. 1, 1898.

Louisiana Conference, Mansfield, La. Dec. 15, 1898.

GONE HOME.

Bro. Daniel Brewer, a patriarch in the Methodist Church, died this morning at 11 A. M., and will be buried to-morrow in the family burying-ground, ten miles distant. He has been an invalid for many months, patiently waiting the summons of the Master. He leaves a large and interesting family to mourn their loss. A suitable obituary will be forwarded in due time. R. S. ISBELL, P. C.

Lecompte, La., May 21, 1898.

FOR OVER FIFTY YEARS
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

ATTENTION, MISSISSIPPI LEAGUERS!

In order to raise the $1200, pledged by our State Conference, to furnish the chapel at Water Valley Orphans' Home, and to support a missionary in the foreign fields, the obligation to pay two shares ($20) necessarily rests upon each of the strongest Leagues in the State. Only a few of the Leagues represented at Meridian took more than one share, and I urge that the pastors call the attention of the League presidents to this matter at once, as I am anxious that they understand the condition of affairs before paying their promised shares.

It will never do for Mississippi to fall behind the other States in work along this line. Three years ago the Board of Missions was laboring under heavy financial burdens, when the Epworth Leagues of Texas, with their young life and enthusiasm, put their shoulder to the wheel and sustained three missionaries in China for three years. The Leagues of Missouri, Kentucky, Tennessee, Virginia, Mississippi, Louisiana, and Texas have already taken up this line of work for this year. The part the Mississippi leaguers have undertaken is small in comparison with that of most of the other States; yet we have our Orphans' Home, and what nobler work could we be engaged in? Think of it, though: only $300 of the $1000 pledged for this worthy cause was raised last year. We must arouse ourselves, and see to it that the money for these two causes is forthcoming within the next two months. It is needed, and we must give the matter immediate attention. The Board of Missions has decided that our money for missions shall go toward the support of Dr. and Mrs. Fearn in China:

Below I give a list of the Leagues, and the order in which they have already paid shares:

Meridian, East End League	$10
Miss Addie Marshall, Brookhaven	10
McComb City League	10
Wesley Chapel League, Natchez	10
Vicksburg—C. Street League	10
Corinth League	10

MISS VIC THOMPSON,
Cor. Sec. and Treas.

Tupelo, Miss., May 18, 1898.

NOTICE.

Rev. K. S. Enochs, of the Indian Mission Conference, has been transferred to the Louisiana Conference, and appointed to the Pineville circuit in the Alexandria district.

V. D. SKIPPER.

May 17, 1898.

NOTICE.

The new church at Maben, Miss., will be dedicated by the Rev. J. S. Oakley, P. E., the fifth Sabbath in May. The former pastors are requested to be present.

D. L. COGDELL, P. C.

May 15, 1898.

TO CHURCHES.

The C. S. Bell Co., Hillsboro, O., are now putting on the market their celebrated Steel Alloy Bells warranted for five years and which a great many of their customers say equal the genuine Bell Metal Bell, costing three or four times as much, at half the list price. Churches who feel that they can not invest a large sum of money for a bell, and at the same time wanting a good bell, will do well to write to The C. S. Bell Co.

IMPORTANT.

All communications intended for Our Homes should be addressed to Miss Emily M. Allen until further notice is given.

Miss Mary Helm expects to take charge of the paper in October, but notice of change in editorial address will be given in due time.

Our Homes, Publishing House M. E. Church, South, Nashville, Tenn.

NOTICE.

To the Pastors and Epworth League Presidents of the State—

BRETHREN: C. D. Atkinson, of Vanderbilt University, is in our State to spend one month among the Epworth Leagues, having been sent out by our Board of Missions as a missionary campaigner, to diffuse missionary information, literature and spirit among the leaguers.

Please let me know at once if you desire him to come in touch with your League, as he is planning his campaign and will gladly visit you. The League visited is expected to pay the railroad fare from the League last visited. Address

GEO. D. PARKER.

Station B, New Orleans, La.

NOTICE.

The District Conference of the Aberdeen district will convene in Amory, June 17, at 9 A. M. In making reports and transacting the business we will conform to the program laid down in the Discipline. The Sunday-school Conference will meet Tuesday, the sixteenth. I hope all Sunday-school workers of the district will be present.

By order of the Sunday-school Board. S. M. THAMES, P. E.

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—TO—
Rheumatic Afflicted.

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WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

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(Signed) DR. F. L. ROGERS.

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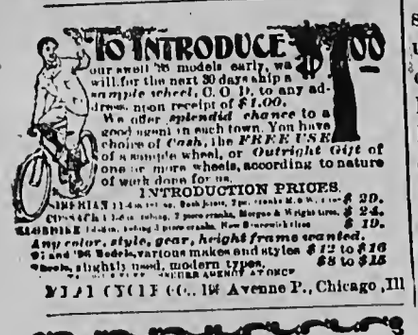

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Home Circle.

NEARING HOME.

BY JENNY TERRILL RUPRECHT.

I shall go home, some day,
And others wonder at my journey o'er.
Yes, I shall slip away
Into my "mansion fair" and close the door
To life that so perplex my heart and brain,
And often break the charm of peace in twain.

It is a joy to know
That I am nearer home than loved ones think;
'Twere better to be so
Than have them see me on the river's brink,
Watching the boatman pale slow ply the oar,
Until I dread the voyage more and more.

I shall go home, some day,
And if I see my loving Master's face
The first, and He shall say,
"I welcome thee, child of My love and grace,"
Enough in this sweet greeting there will be
To make me glad throughout eternity.

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Gives new life and vigor to the roots of the hair. It's like water to a drooping plant. No gray hair. No baldness.

A TASTE FOR READING.

It is by no means to be taken for granted that a taste for reading invariably comes by natnre. Nobody can observe children without seeing that while some of them take to books, to use a familiar simile, as a duck takes to water, others are indifferent to the printed page, and prefer other amusements or occupations to the quieter pleasure of reading.

When a child really loves to read and needs no urging to sit down with a book, the mother has, of course, the responsibility of guiding his reading. The truly book-loving child may be led to form a taste for the best and purest by judicious care and sympathetic comradeship on the part of mothers and teachers. But read he must and will, and time will never be a burden on his hands. Unless his mental palate is early enfeebled or vitiated by indulgence in a style of reading which is morally bad, or which is simply entertaining without any ultimate end of instruction or discipline, such a child will find delight in books of travel and in histories of his own and other countries and periods. He will not be limited to stories which are merely imaginative, though imaginative literature should always form a portion of his intellectual fare. Such a child, born with the love of books, is to be congratulated. He is armed for the battles of life as none can be who does not know the stimulus, the rest, the refreshment and the profound help and encouragement which come to a human soul through the vital thought and heart throb of good books.

An instance occurs to me by way of illustration. Lord Macaulay had been defeated in a political contest, and while the shouts of the victors were ringing in his ears he sat down to write an ode to literature, which remained his exceeding comfort. If there were time, such instances might easily be multiplied, but one on the opposite side is all which I can mention here. Of a lady in deep grief a friend not long ago said to me, "If only she cared for reading, it would be easier to divert her, but she has never accustomed herself to find pleasure in books, and they bore her."

The mother whose task it must be to form in her children a taste for reading may inquire, By what means shall I set about this work? How shall I beguile my active boy from his games, or my daughter from her playmates, in order to interest them in books? I would advise such an one to begin a course of reading aloud to her little ones in the late afternoon, before supper, for example, or in the hour just after the evening meal, choosing a pleasant story, reading a prescribed time and breaking off at an interesting point. If this is done regularly, the habit of anticipation will soon be established. With the older young people I would try to have reading aloud by turns in the evening whenever the family can be assembled. Let the conversation at the table turn on the books read. This is almost traditional as a New England custom, if one may judge both from observation and from much study of New England's literature of biography. The love of reading leads by easy steps to intelligent discussion, and I know more than one household in which an adjournment of the family as a committee of the whole to consult an encyclopedia or a lexicon is a not uncommon performance after the leisurely evening meal. —Mrs. Margaret E. Sangster, in The Congregationalist.

THE WORLD BEAUTIFUL.

Punctuality—the habit of doing the right thing at the right moment—has never been canonized as a virtue, nor has procrastination been regarded as a vice. But there are some of the regulation virtues which make less real difference in the conduct of life than this quality of timeliness, which is not included in the list; and there are vices which do less practical and absolute harm than the pernicious habit of procrastination, which no one ever dreams of classing among the sins of humanity.

But, when one comes to think of it, time is an element of the most serious importance. The letter that is answered at the hour when the reply is needed may be productive of infinite comfort or value to both the writer and the receiver; but a delay until the matter in question has gone beyond the decision or the shaping event makes the reply valueless. And so with the words of social intercourse, which, "fitly spoken" on one day, are without significance or influence on some other day. Life is progressive. Events, circumstances, change daily. The deed that saves a man or a nation, if done at the right moment, is worse than useless if delayed until the man and the hour have passed by. There are points of mutual agreement among time, place, and circumstance; but once unimproved, and the opportunity recurs not again.

Could there be a more practical form of personal reformation than the vigilant correction of the habit of procrastination? Life would be transformed could each one rise to a new day, each morning filled only with new matters, and not with those of the day before. Then, indeed, might one enter upon the life of trustful consecration and sanctified service.—Lillian Whiting, in Boston Budget.

DON'T OVERDO HOME.

There is no doubt that home is the sweetest, loveliest place in the world, when properly cared for; and the art of home-staying is a great one; still, like all good things, it can be overdone.

If you know of a sick neighbor, or one who is in great trouble, and whom you can help, and you stay instead in your own comfortable little domicile and never "lend a hand"—then you are overdoing the art of home-staying.

If friends invite you out to a social evening or afternoon, and you decline the invitation because it is "so hard to get ready," you are letting home drive a nail into the coffin of your sociability. If you knew of some entertainment or instructive exercise where you could gain heart or brain culture, and you shut yourself up in your house, you let home keep you ignorant.

If you keep your children home too strictly, forbidding them to join such proper and temperate amusements as their playmates indulge in, you may be cultivating in your family a distaste for home that will bear fruit as soon as they are old enough to be out of your control. If you stay away from church Sunday, and "read a sermon at home," you will be letting "home, heaven's fallen sister," as Dickens called it, cheat you out of heaven itself.—Everywhere.

THE RISE OF A BOY.

The boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains all his life long a drudge. But if he begins to see that business has a significance, that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes the school wherein he is educated into that which is immortal.—Dr. Lyman Abbott.

Hygiene.

ACTION OF ALCOHOL.

After noting the effect of alcohol on the adult, it seems almost preposterous to think that such a depressant could be utilized as a remedy for any of the children's diseases, particularly those that are precipitated by hot weather and unsanitary surroundings. Their organization is too susceptible to such influences, and particularly so in the case of Summer complaints, as they are mostly made up of stomach and bowel troubles. We all know how quickly children in such conditions are restored to health and vigor by a short season at the seashore, where they are invigorated by a boundless supply of oxygen, otherwise called pure air, a better measure of cleanliness and freedom from the harassing noises of the city. To subject children, suffering with hot weather diseases, to the stupefying action of alcohol in any form, deserves to be ranked with that of cruelty to the innocents. What children in that condition need is a good warm bath to ensure perfect cleanliness, wholesome food that is adapted to their condition, an out-door life in pure air, and a little freedom from restraint, then nature will assert herself and restoration is soon accomplished.

There is a larger, broader spirit in which to invest this whole question. He does well who seeks the cause and endeavors to cure the disease, but he does better who aims to prevent it.

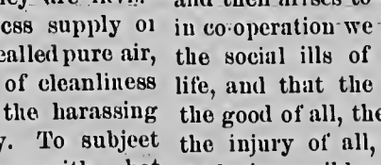
In seeking for the reason why narcotics are so much used, we find those who over-eat enjoy the wine or beer as well as the after-dinner cup of coffee and the cigar, not from any nutritive value they are supposed to possess, but because they drown the nervous rebellion that would certainly assert itself were it not for the deadening effect of the narcotic, whether it be alcohol, caffeine, theine, or the poison of tobacco.

Over-exercise, whether mental or physical, is one of the causes of inebriety, because of its depleting effect. Out of about 1,500 women in Blackwell's Island Insane Asylum, nine per cent. of them were hard workers during the day and hard drinkers by night. If exercise were a remedy for this disease, such results could not ensue.

The great mass of intemperance arises from the unfortunates who are thrown out of employment, those who are going down hill financially, and have no secure future in the mad rush of competition. When loss of business and financial wreck come to men, what is more natural for the short-sighted and improvident than to seek to drown their misery in the cup that intoxicates, otherwise poisons? It seems as though mankind were bound to have some nepenthe for their sufferings, and in narcotics they do find an expensive surcease for the time being. Teetotalism may not save a man from financial ruin, but financial ruin has driven tens of thousands to drink. An eminent English authority, after over thirty years of investigation of individual cases, found that eighty-six per cent. of drunkenness was directly traceable to financial depression caused by the present methods of competition. Financial success will keep the family together and insure all the happiness of which man's nature is capable. If man degenerates in the midst of financial success, it is because of his low mental grade, and is the exception rather than the rule, and the low grade of development may have arisen from the financial depression of his progenitors.

When the world realizes that each one is his brother's keeper, and then arises to the sense that in co-operation we have a cure for the social ills of our every-day life, and that the good of one is the good of all, the injury of one the injury of all, and when it is made impossible for anyone to get the good things of life to the exclusion of his brothers, when the unfortunate are tenderly cared for and made to feel that they are surrounded by the sympathy of their fellow-men, and that they and theirs will be amply provided for, then will the use of all narcotics diminish under the light of the knowledge that their use inevitably shortens their stay with their fellow-men.

That condition will usher in a new era, something like that of early Christianity, when man will not be obliged to exhaust himself in the mere struggle for existence, but will have ample time to cultivate the finer graces of life and learn that narcotism is not the definition of happiness.



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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

W. C. BLACK, Publisher.

Yazoo & Mississippi Valley

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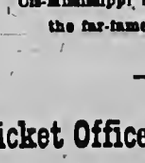

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

FLOWERS—Graytham Havis Flowers, son of Ephraim and Mary A. Havis Flowers, was born Dec. 19, 1823; died March 21, 1898. Joined the M. E. Church, South, early in life at Meaville, Miss., under Rev. — Cassells; converted soon after at Cool Springs Church, same county. He lived a consistent member till death; died in the faith. There were ten children born to his parents; five are still living; one brother, Rev. T. Flowers, a superannuate preacher in the Montana Conference, and one brother, Rev. E. A. Flowers, a superannuate in the Mississippi Conference. Bro. Flowers was married three times. First, to Mrs. Louisa P. Byrd (McDaniels); five children, two living. Second, to Mrs. Hauriette Johnston (Porter); four children, two living. Third, to Miss Julia Strond; six children, three living, who, with mother, mourn for papa.

It was my pleasure to know Bro. Flowers well; was his pastor for the past three years. He was a good man; we miss him. The last visit to him, two days before death, he said to me, "God is with me." At another time, not long before death, to a friend he said, "I am going to fall soon, and fall my length in glory." Praise the Lord for victory! We laid his body to rest at Oak Grove Church, near his residence, four miles north of Meaville, in the presence of a host of relatives and friends.

Dear, sorrowing ones, press on, and you shall meet him where parting is no more.

R. S. Gale.

WHITE—Dr. William Dee White, the son of Benjamin R. and Eliza M. White, was born at Franklin, Tenn., Aug. 21, 1836 and died at his home, Abbeville, La., Feb. 24, 1898, aged sixty-two years six months and four days. He was educated at Shelbyville University, and whilst he did not graduate, yet he attained to a respectable scholarship for those times. He graduated in medicine at the University of Nashville in 1859, and the same year he came to Louisiana and commenced the practice of his chosen profession. By his knowledge of the healing art, his skill in applying remedies, and great energy, he soon acquired a varied and extensive practice. He was a public-spirited man. He was a member of the Louisiana State Medical Society, which frequently honored him with important official positions. For twelve years he was coroner of Vermilion parish. He served as a private in the late Civil War, though his medical knowledge was called into requisition among the soldiers. He stood high among the Masons, not only as a believer in, but an earnest supporter of its institutions. On the temperance question of our times he was always in the front. In every movement which contemplated the enlightenment of the people, the moral good of every citizen, and the financial prosperity of his parish and State, he took the liveliest interest.

He was married to Miss Lucinda R. Lyons, Dec 24 1862. There were born to them fourteen children. Six of these had already preceded him to Eden's bowers, and waited for him, clad in the habiliments of immortality. Eight remain behind preparing to follow on. His home was a place of rest and joy, and where he could take refuge at any and all times from the cold and heartless world. He and his pious wife gave religious tone to the minds and hearts of their children, for all of them who had come to the years of accountability had entered the church of his choice. If he had any fault in his family government, it was in being too indulgent. His children loved him almost to idolatry, and obeyed him with readiness and cheerfulness. His generous hospitality was only limited by his resources, and it was always dispensed with such a liberality that all felt welcome. His home for many years was the home of the preacher. He always had strong friends and supporters in both parents and children. Had it not been for this family, he would have been homeless. He owned a lot on which he erected a Masonic lodge, but the lower story he donated to the use of the church, which was used until the present beautiful house was built at another place.

While young he joined the church in Tennessee, but rejoined when he came to this State. His new career, as a disciple of Christ, began in 1870. He served in nearly every capacity in which a layman may be appointed. Though he had a large practice, he rarely ever found it necessary to absent himself from the public services of the sanctuary. The interests of the church in Abbeville lay very near his heart, and for it he prayed and labored under the eye of the Master, until from a very small beginning it grew strong and very influential. His own life was evidence that he had acceptance with God.

At different periods of his life he had severe attacks of rheumatism, which tried, to the fullest extent, the strength of his faith. A few years since he had a prolonged spell of la grippe, which finally culminated in heart disease, which stripped him of all earthly help. Thus disrobed of the mortal flesh, he entered the gate which stood ajar for him. He went down into death's wide domain, which is enshrined in darkness and gloom, as the broad disk of the eternal sun setting in an unclouded sky in the distant West. When the last moment came he quoted:

"Just as I am without one plea,
O Lamb of God, I come! I come!"

J. F. Sourlock.

BAILEY—We, the undersigned committee, appointed by the superintendent of the Acona Sunday-school, beg leave to submit the following:

Whereas, It has pleased God to remove by death our friend, sister, and co-worker, Miss Eliza Bailey; therefore, be it

Resolved, That in the death of Miss Eliza Bailey the church has lost one of its most useful members, who was ever faithful to its interest; the Acona Sunday-school a zealous worker; her parents a loving and dutiful daughter, who was always anxious to sacrifice her own pleasures, that she might add to their comfort and enjoyment; her brothers and sisters have been bereft of an affectionate sister, and her neighbors a friend who was ever ready to respond to any call which they might make.

Resolved, That while we deplore our loss we bow with humble submission to the will of our heavenly Father, who doeth all things well.

Resolved, That we tender our heartfelt condolence to the bereaved parents and sorrowing brothers and sisters, and beg them to put their trust in him who is too wise to err and too good to do wrong.

Resolved, That these resolutions be spread on our Minutes, and a copy of them be furnished the bereaved family, and the Lexington Advertiser and the New Orleans Advocate each be furnished with a copy, with the request that they publish it.

Miss Mary McGaa, for Com.

Acona, Miss.

GALE—Harrison Hunt, son of Rev. Robert S Gale, of the Mississippi Conference departed this life at the parsonage, Meadville, Miss., April 22, 1898, aged fifteen years nine months and thirteen days.

Harry was an obedient boy to his parents, kind to his brothers, sisters and schoolmates, and was a bright Christian. He became a Christian when quite young. In the year 1897 he was at Oak Grove, a church on his father's charge, and was gloriously sanctified, and was faithful to the end. He is sadly missed by the members of that church, yet we weep not, for God knows best.

Harry has only gone before,
To meet us on the other shore.

Cona V. Flowers.

Whereas, It has pleased Almighty God, in his infinite wisdom and mercy, to remove one of the best members of the Oak Grove Epworth League, Harrison Hurst Gale, from our midst; therefore, be it

Resolved, That while we, as a League, deplore his death, we bow submissively to the decree of Him who is mercy, truth, and love.

Resolved, That we cherish his memory, and will ever strive to imitate his life of consistent piety and christliness.

Resolved, That we tender to our beloved pastor and his family our heartfelt sympathy in their bereavement, and rejoice with them that Harry's triumphant faith in the hour of death has made heaven seem nearer and the unseen beyond more of a blessed reality.

Resolved, That this tribute of respect be sent to the Franklin Advocate, and also the New Orleans Christian Advocate for publication. Olive Sullivan, Chairman,

For Committee.

RULES FOR CHRISTIAN LIVING.

A few rules for the regulation and guidance of the Christian life are suggested by the Temple Magazine, of Philadelphia; "They have proved effective in a considerable degree in our case, and they may do so in yours. Never partake of breakfast until you have pledged yourselves with God to do something for the welfare of your fellow-men, and the glory of his name, before you go to rest again. If, as the day wears on, you are in doubt as to whether a certain thing you want to do is right or not, just go away privately for a few moments and ask God's direction; if you can not do this, you may take it for granted that even your conscience condemns it, and, therefore, it must be wrong. Never neglect to read your Bible, for through the Bible God speaks to you. Never forget to pray, for by prayer you speak with God. Never measure yourselves by other Christians, or you will be found wanting when weighed in the balances; Christ is the only standard. If undecided what reply to give a man, or whether or not to grant his request, pause a moment and ask yourselves what would Jesus have done under like circumstances, and you won't make so many mistakes or pain so many hearts. If you have a pet idea on any question of doctrine, just read carefully what the Bible says about it, and believe that, whether it supports your theory or not. It may be hard to renounce old impressions, but you had better do it than risk your chances of life eternal."—Christian Witness.

DEAFNESS CAN NOT BE CURED

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists; 75 cents.

Hall's Family Pills are the best.

The highest wages in the world are earned by good mothers. The mother who does an honest day's work, week in and week out, in faithful and faith filled care of her children, is on a large salary, and she will be rich sooner or later.—H. C. Trumbull.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property.

Efficient teachers desiring information should write for circulars.

Long life is denied us, therefore let us do something to show that we have lived.—Cicero.

Positions Guaranteed.

TO GRADUATES OF HARRIS' PRACTICAL BUSINESS COLLEGE, SCHOOL OF SHORTHAND AND TELEGRAPHY, JACKSON, MISS.

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Scholarship, $30.

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THE OPIUM AND MORPHINE HABIT.
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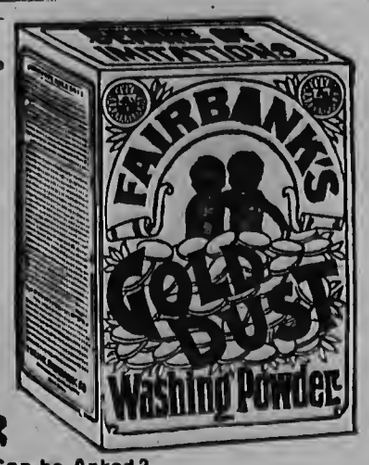
½ THE { Labor Time Cost SAVED BY GOLD DUST WASHING POWDER



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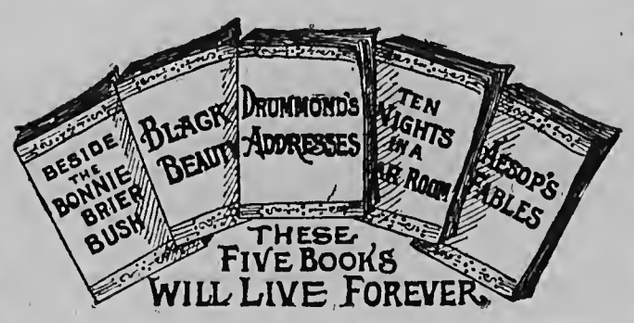
MANSFIELD FEMALE COLLEGE,
MANSFIELD, LA.

And if they are in earnest about getting an education, and desire to become more useful Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.

For further particulars address. T. S. SLIGH, President of Faculty; Rev. J. L. P. SHEPPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

READ THESE OFFERS.

FIVE BOOKS
THAT HELP TO MAKE THE WORLD
BETTER and WISER.



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BESIDE THE BONNIE BRIER BUSH.

(182 pages.) Complete and Unabridged from original edition. By Ian MacLaren.

A collection of beautiful stories, full of pathos and Christian spirit. One of the most helpful and successful books of the age.

BLACK BEAUTY.

(245 pages.) Complete and Unabridged. By Anna Sewell.

The "Uncle Tom's Cabin" of the Horse. Adopted by the Boston Grammar Schools as supplementary reading, to instill into their pupils the principles of kindness and justice to our domestic animals, as well as to each other.

DRUMMOND'S ADDRESSES.

(263 pages.) Complete and Unabridged. By Henry Drummond.

By far the loftiest expression of religious sentiment that has ever appeared in book form. Contains the celebrated essay entitled, "The Greatest Thing in the World, Love."

TEN NIGHTS IN A BAR-ROOM.

(196 pages.) Complete and Unabridged. By T. S. Arthur.

This is the masterpiece of T. S. Arthur, and has been one of the most effective means of temperance reform ever conceived. Graphic, pathetic, convincing. Every young person in the land ought to read this book.

ÆSOP'S FABLES.

(192 pages, with 50 illustrations. Contains 300 of the choicest fables.)

Translated by Rev. G. F. Townsend.

For centuries this collection of fables has been the fountain of worldly wisdom. Its apt and terse comparisons are calculated to clear the mind of falsehood, vanity and folly.

All these books are printed in large, clear type, and bound in white and gold (paper covers). Size of book 4¼x6¼ inches, such as have been usually sold at 25 cents each.

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To any one subscriber, new or old, who will pay his subscription one full year in advance—viz, to June, '99—and send us 25 cents additional, we will send all five of these books, postpaid.

Address Rev. W. C. BLACK, D. D., 512 Camp St., New Orleans

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Positions Wanted!

13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

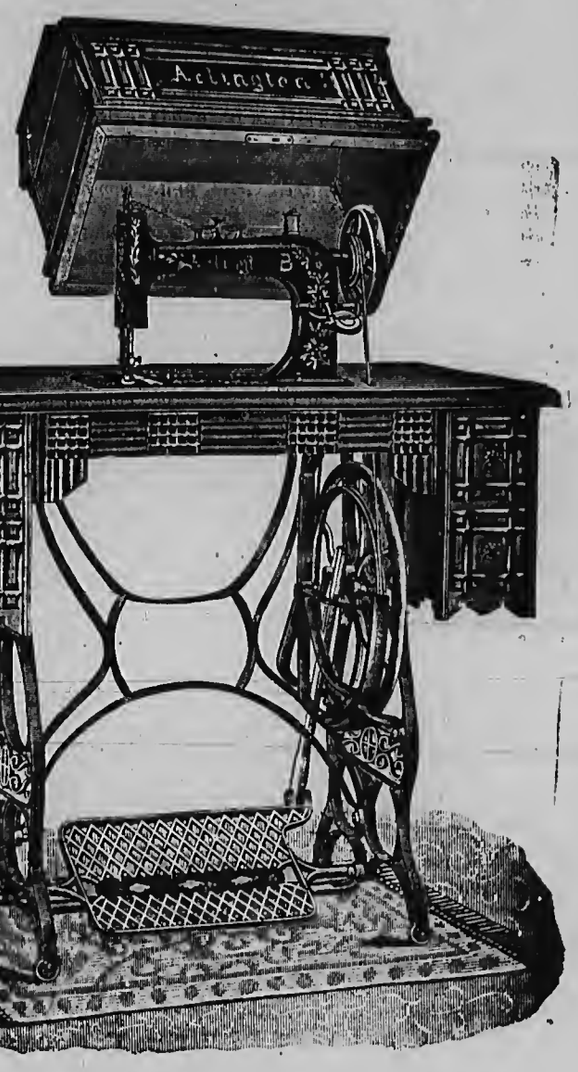
3 Specialists in Piano, 1 Specialist in Piano and Voice.

Address Rev. J. W. CHAMBERS, Pres., Brookhaven, Miss.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the look stitch.

The Needle is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

Self-Threading Shuttle—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

Loose Pulley for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

Parts Subject to Wear are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the New Orleans Advocate one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

Rev. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

DOMESTIC.

The Union Pacific railroad has offered free transportation to the Omaha Exposition to about 2000 editors and their wives.

Before decisive action can be commenced in Cuba, it will not only be necessary to drive the Spanish ships from the sea, but also to equip the volunteers.

Official Washington is confident that the Spanish fleet is bottled up in the harbor of Santiago de Cuba. This confidence is not based upon any advices from either Rear Admiral Sampson or Commodore Schley. It is confidence begotten rather of the silence of these officers and of the situation which exists in official circles.

The news event at the Navy Department was the order to the "Monterey" to proceed to Manila to reenforce Admiral Dewey's squadron. The "Monterey" is a tower of strength in herself, and her addition to the admiral's force, together with the dispatch of thousands of troops to Manila, is ample evidence that the administration has assumed no half-hearted attitude toward the Philippine question.

The bill providing for the purchase of vessels to serve as a patrol fleet, and to create an auxiliary naval force to man them, passed the Senate on Friday in the same shape in which it got through the House of Representatives, with the exception that the numerical strength of the force is restricted to 3000 men; whereas the original measure did not limit the number to be enlisted, leaving that to the discretion of the President.

The present war with Spain has demonstrated most conclusively that our fleet is entirely insufficient to either carry on a successful offensive warfare or even properly defend our coast line. Although Spain is but a third-rate power, our entire naval force is required to watch the movement of her ships and attack a few points on the coast line of her colonies. In order to make an attack upon Spain's fleet and colonies, it has been necessary to entirely denude our vast coast line of a naval defense.

The past week has been a period of disappointment for our side of the controversy with Spain. No progress has been made. This does not mean that our arms have suffered a defeat, but it does mean that we have accomplished nothing, and have afforded the Spanish in Cuba additional time for preparation. They have not failed to profit by the respite given them to improve their defenses. Admiral Dewey has remained inactive before Manila, contenting himself with maintaining a blockade of the city. The absence of troops precludes any attempt to take possession. The government at Washington is making every effort to hurry troops to the Philippines. An expedition of fully 15,000 men is to be sent to that distant part of the world, under Major Gen. Wesley Merritt. Since the bombardment of Porto Rico by Admiral Sampson's fleet, the only affair of moment in which the fleet has been engaged has been the cable-cutting incident at Cienfuegos. In this affair there was some determined fighting and some loss on both sides. The cruisers "Marblehead" and "Wilmington" undertook to cut the cable at that place and sent out a party in the small boats to do the work. This party was attacked and fired upon by a considerable force of Spanish troops, but kept to the work assigned and partially succeeded in disabling the cable, although sustaining losses in killed and wounded. The ships shelled the Spanish troops, causing considerable havoc among them. The great event of the week was the successful evasion of the American fleet by the Spanish Cape de Verde squadron, under Admiral Cervera, and its safe arrival at Santiago de Cuba.

FOREIGN.

Hon. Wm. E. Gladstone, the "Grand Old Man," died in England last week.

The condition in Spain is growing more desperate daily, and a revolution is considered inevitable.

The active sympathy manifested by the French people and press for Spain in the present war goes almost to the extent of open hostility towards Americans.

MARRIAGES.

KINCANNON—MOON.—At Epworth College, Holly Springs, Miss., April 7, 1898, by Rev. N. G. Augustus, Mr. F. L. Kincannon to Miss Mary W. Moon.

GULLEDGE—CAMPBELL.—At the residence of the bride's mother, Durant, Miss., April 27, 1898, by Rev. N. G. Augustus, Mr. Jas. Gulledge to Miss Belle Campbell.

BEAL—PROCTOR.—At the residence of the bride's father, near Oak Grove, Miss., March 23, 1898, by Rev. J. H. Smith, Miss Anna B. Proctor to Mr. H. L. Beal, all of Marshall county, Miss.

STALL—HARRISON.—At the residence of the bride's parents at Gibsland, La., May 18, 1898, by Rev. Elton Wilson, Mr. W. B. Stall to Miss Mattie Harrison.

NORTH MISSISSIPPI CONFERENCE NOTES.

The District Conference at Cleveland was a spiritual and edifying occasion throughout. The preaching was exceedingly good, and the deliberations were with an eye to the advancement of Christianity. All those present and participating felt that it was good to be there because of the Lord's presence and blessing. The great regret was the absence of six of the preachers and nearly all of the lay members. Of the latter there were but nine present—out of about one hundred—to vote for four delegates to represent nineteen pastoral charges and twenty-two hundred members in the Annual Conference. There should be improvement on this line in the near future.

Some of the preachers absent were known to be kept away by personal or family sickness, for which they had the prayerful sympathy of their brethren. The reports from the various charges were, in the main, encouraging, and the outlook is propitious for a successful year in the Greenville district.

Brother and Sister Dorsey and little Vivian at the Cleveland parsonage can entertain delightfully, as this writer, with Brother and Sister Parmer, can testify after several days' experience.

Rev. J. M. Bradley has been compelled to leave his charge for awhile on account of ill-health. We hope he will soon be able to resume his loved employ. Rev. W. O. Sadler, L. P., is supplying his place on Lula charge.

Most gratifying reports are being received from the observance of Children's Day. So far as heard from, Hollendale is in the lead, with several others not far behind.

We, of the North Mississippi Conference, do most heartily endorse the election of Drs. Morrison and Candler to the bishopric, and will most cordially receive them in their official capacity whenever it may be their turn to come to us, and at any time we should be very glad indeed to welcome them among us, personally and officially.

This scribe did well with his work at Cleveland, and hopes to do full as well or better at Coldwater next week.

G. W. BACHMAN.

P. S.—A great meeting at Main Street Church, Water Valley. One hundred conversions to date. So writes Bro. Bowen.

NOTICE.

Preachers of Mississippi Conference:

Our Sunday school Board is in debt to the amount of $100, or more, for Sunday-school supplies for needy schools and programmes, etc. Our treasury is empty. Please send in your Children's Day money at your earliest convenience.

H. P. LEWIS,
Treas. S. S. Board, Miss. Conference.

Carthage, Miss.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society of North Mississippi Conference will be held in Greenville, June 25-29. Names of delegates must be sent to Mrs. D. C. Montgomery, Greenville, Miss. Auxiliaries are urged to send in names promptly.

MRS. G. H. LIPSCOMB, Pres.
MISS ELLA GRIDER, Rec. Sec'y.

Agents wanted for Gen. Fitzhugh Lee's great new book on Cuba. A marvelous revelation. Fast seller. Outfit, 50 cents. B. F. JOHNSON PUB. CO., 3 and 5 South 11th St., Richmond, Va.

COMMENCEMENT EXERCISES OF MANSFIELD FEMALE COLLEGE.

Art Reception, Friday, June 3, 8 to 11 P. M., 1898.

Commencement Sermon, Sunday, 11 A. M., June 5, 1898—Dr. W. C. Black.

Entertainment, Monday, June 6, 8 P. M.

Alumnae Day, Tuesday, June 7. Exercises, 10 A. M. Annual Address—Dr. E. N. Evans. Annual Meeting of the Board of Trustees.

Tuesday, June 7, 9 A. M. Hypatian Literary Society.

Tuesday, 8 P. M. Annual Address—Hon. J. Bachman Lee.

Commencement Day, Wednesday, June 8, 10 A. M. Annual Address—Hon. A. J. Murff.

Wednesday, 8 P. M., Annual Concert.

AN ANNOUNCEMENT.

MR. EDITOR: Allow me say to the preachers, especially in the Mississippi Conference, that I have closed my Choctaw school, and will have one-half of my time from this on to be devoted to the white people in the interest of the Mission, and that I will favorably consider, and as far as possible accept, invitations from them to assist in revival services from this on till further notice. All moneys given me for such services will be credited to the mission.

J. N. TUCKER.

Teles, Miss.

NOTICE.

All delegates who expect to attend the Annual Conference of the Woman's Foreign Missionary Society, to be held in Opelousas, June 24-27, will please forward their name to

MRS. T. K. FAUNT LEROY.

Opelousas, La.

P. S.—All preachers are cordially invited to attend.

GRAYBEARD

WE make 200 bottles of our GRAYBEARD every week. No more—no less. If 200 bottles don't fill all orders, some customer must wait until the next week. We mention this as some do not understand the delay. We have earned a reputation for making a clean, fresh, sure remedy for Cancer—Eczema, Catarrh, Dyspepsia, Rheumatism, and we cannot make GRAYBEARD faster, and make it good.

"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, affecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once similarly afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better. Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

Joseph Barnes, Taylor County, Ga."

$1 a bottle—6 for $5. If your druggist has'nt our GRAYBEARD, order direct, deducting 50c on $5 worth to help you pay freight.

Address, Z. D. Respess Drug Co., Atlanta, Ga.

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WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS, POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS, we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—SECOND ROUND.

Mt. Pleasant cir., at Early Grove	May 28, 29
East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.
Holly Springs, Miss.

COLUMBUS DIST.—SECOND ROUND.

Shuqualak	May 28, 29
Tibbee	June 4, 5
Winstonville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—SECOND ROUND.

Greenville	May 28, 29
Lehrton	June 2
Deeson	4, 5
Bolivar	8
Gunnison	11, 12
Rosedale	18, 19

J. W. DORMAN, P. E.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista	May 28, 29
Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—SECOND ROUND.

Rose Hill, at Paulding	May 26
Vossburg, at Eucutia	27
Heidelberg, at Philadelphia	28, 29
Hillsboro, at Pleasant Ridge	June 4, 5
Raleigh, at Cedar Grove	8
Walnut Grove, at Scotland Chapel	11, 12

The Forest District Conference will convene at Lawrence, July 1, at 9 A. M.

Committees: License to Preach—W. L. Linfield, D. P. Bradford, P. D. Hardin. Admission on Trial P. H. Howse, I. B. Robertson, D. Scarborough. Deacon's Orders H. P. Lewis, Sr.; D. C. Langford, M. L. White. Elder's Orders—W. M. Stevens, M. J. Miller, W. M. Sullivan.

W. W. SIMMONS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Hermanville, at Carlisle	May 28, 29
Satartia, at Satartia	June 4, 5
Flora, at Livingston	11, 12
Warren, at Wesley Chapel	18, 19
Rocky Springs, at Oak Ridge	25, 26
Edwards, at Learned	July 2, 3
Bolton, at Raymond	3, 4
Anguilla, at Sunflower Chapel	9, 10

F. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Summit, at Summit	May 28, 29
Bogue Chitto, at Johnston's	June 4, 5
Hazlehurst	11, 12
Adams, at Ebenezer	18, 19
Westville, at Gum Spg's., Fri., 11 A. M.	24
Mt. Carmel, at Mt. Moriah	25, 26
China Grove, at Holmesville	July 2, 3
Martinsville, at P. G., Fri., 11 A. M.	8
Pleasant Grove, at P. G. Sat., 11 A. M.	9
Providence, at Bahala Chapel	9, 10

District Conference at Summit, May 26-29.

J. M. WEEMS, P. E.

SEASHORE DIST.—SECOND ROUND.

District Conference at Hattiesburg Thurs. and Sun.	May 26-29
Vancleave circuit	June 4, 5
Williamsburg circuit	Wed. 8
Americus circuit	11, 12
Gulf Port mission	Wed. 15
Bay St. Louis	18, 19
Leaksville circuit	Wed. 22
Pearlington and Logtown	25, 26
Galloway circuit	Wed. 29
Whitlington circuit	July 2, 3
Biloxi	9, 10

The District Conference will convene at Hattiesburg on Thursday, May 26, at 9 A. M. Rev. J. P. Drake will preach the opening sermon at 11 A. M., and Rev. T. W. Brown, of Bay St. Louis, at 8 P. M.

The following are the committees: On License to Preach and for Admission—W. H. Huntley, W. G. Forsythe, and H. B. Trevilion. Deacon's Orders—T. W. Brown, I. W. Cooper, and N. B. Harmon. Elder's Orders—J. P. Drake, W. T. Beall, and I. L. Peebles.

We want all the Quarterly Conference Records and the attendance of all the members of the District Conference.

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Energy, at State Line	May 28, 29
Mathersville, at Andrew Chapel, Sun. P. M. and Mon. A. M.	29, 30
Shubuta, at Quitman	June 4, 5

C. G. ANDREWS, P. E.

JACKSON DIST.—SECOND ROUND.

Capitol Street—Jackson	May 29
Yazoo City	June 4, 5
Camden	18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Lodi	9, 10

R. D. NORSWORTHY P. E.

NATCHEZ DIST.—SECOND ROUND.

McNair	May 28, 29
Belle Grove	June 4, 5
Brandywine	11, 12
Whitaker	18, 19
Harriston	25, 26

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Gibbs, at Oak Grove	June 18, 19
Lakeville, at Grand Bayou	25, 26
Calhoun, at Indian Village	July 2, 3
Vernon, at New Prospect	16, 17
Lisbon and Summerfield, at Harmony Chapel	23, 24
Farmerville, at Freeman Chapel	25
Homer, at Homer	27
Ruston	30, 31
Downsville, at Center	Aug. 6, 7
Bienville, at Baier Creek	13, 14
Hainesville	20, 21
Simsboro, at New Hope	27, 28
Valley	Sept. 3
Minden	4, 5
Gansville	10, 11
Ouachita	10, 11

District Conference will meet at Bienville, Friday morning, July 8, at 8:30, and close Monday, July 11. Opening sermon Thursday night, July 7, at 8:30, by Rev. J. O. Bennett. As far as possible, let every delegate elected and every member be present on Thursday night to hear the opening sermon, and to answer to roll call Friday morning. Let Thursday be observed as a day of fasting and prayer for a gracious work of grace upon the Conference, and let every preacher and layman meet to stay until the Conference closes.

R. T. CREWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Wilson, at Pine Grove	June 4, 5
Zachary	11, 12
Jackson	19, 20
Slaughter, at Ethel	25, 26
Meadows and Antioch, at Antioch	July 2, 3
East Baton Rouge, at Brookstown	9, 10
Ponchatoula, at Wesley Chapel	16, 17
Bayou Sara, at Morning Star	23, 24
Live Oak, at Palmetto	30, 31
Pine Grove, at Pine Grove	Aug. 13, 14
Port Vincent, at Bayou Barbary	20, 21
Franklinton, at Mt. Hermon	27, 28
Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
Baton Rouge—First Church	18, 19
Clinton, at Clear Creek	24, 25

R. W. TUCKER, P. E.

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CURES PAIN

A few weeks since we published an editorial notice of the above-named book. Here is our editorial notice:

A NEW BOOK.

THE HOME OF THE BIBLE: WHAT I SAW AND HEARD IN PALESTINE. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 446 pages.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

PUBLISHER'S PRICE, $2.25

We were so much delighted with the book that we resolved, if possible, to offer it to our subscribers at a reduced price. We are glad to be able to state that we have made arrangements whereby we can offer it at a price within the reach of all.

OUR PREMIUM PRICE.

We do not sell the book at all to those unprogressive people who do not take and pay for the NEW ORLEANS CHRISTIAN ADVOCATE. But to our subscribers we sell it at the low price of $1.25, postpaid. The only condition attached is that one's subscription must be paid up one full year in advance—viz., to June, '99—at the regular rate of $2 a year.

Preachers who get the paper at $1 per year can make special arrangements with us. We will send a copy of the work, postpaid, to any one who will send us two new subscribers accompanied by the cash—$4.

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REV. W. C. BLACK,
512 Camp Street, - - - New Orleans, La.

Christian Advocate.

VOL. 45.—NO. 22 NEW ORLEANS, THURSDAY, JUNE 2, 1898. WHOLE NO. 2180

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"LIGHT SHALL BE AT EVENTIDE."

(Translation of a Welsh hymn by the late Rev. Dr. E. H. Evans.)

Keep me very near to Jesus,
Tho' beneath his cross it be;
In this world of evil doing
'Tis the cross that cleanseth me.
Should there come distress and darkness,
Let this hope with me abide;
After all the gloom and sorrow,
Light shall be at eventide.

Bring to mind my past experience,
That shall take my fears away;
For thy goodness and thy mercy
Shall be mine till close of day.
Through the tears, the clouds, the tempest,
Shine on me, O Crucified!
There's a promise in God's rainbow—
Light shall be at eventide.

Lead me onward to the future,
Where I fear one step to move;
Still the love of God will keep me—
Love beyond a mother's love.
Calvary has said sufficient—
Hear them sing on yonder side;
Tho' the cross stand in the pathway,
Light shall be at eventide.

—Exchange.

Communications.

GENERAL CONFERENCE.

SIXTEENTH DAY—CONFERENCE ADJOURNS.

For sixteen days Conference has been in session in this city. At first the brethren took the work soberly and leisurely enough, but about the fourteenth day there were marked evidences of a desire to get through with the business. The election of Bishops over, some of the delegates began to depart; later more went. On the morning of the sixteenth day there was a heavy slump, and grave doubt arose with reference to a quorum. At the evening session the voting was so light that it became necessary to call the roll to ascertain whether a quorum were present, and so set at rest all doubts. The quorum was present, and the work went on. The third session continued till 11 o'clock P. M., at which time the calendar was cleared. The session throughout was harmonious, of good temper and spiritual tone. Conservatism characterized the actions of the Conference. A considerable part of the work was routine; some of it committing the church to advance movement. There was no spirit of selfishness displayed; the good of the church was placed above personal considerations. The Conference was quick to apprehend merit in a man, and was not slow to express its appreciation.

The report of the Committee on Missions was adopted. The legislation herein contained directs the presiding elders to hold missionary institutes once a year in their respective districts; also to preach at least one sermon a year in each charge in his district. This action is intended to keep the subject of missions before the people continually, and to insure their receiving fresh missionary information.

Another item of interest is the determination to establish a Publishing House in Shanghai, China. The Committee on Publishing Interests offered the following resolution, which was adopted:

Resolved, That the Book Committee be, and they are hereby authorized and instructed, if they deem it for the best interests of the church, to establish a Publishing House in Shanghai, China, the sum to be expended not to exceed $50,000, and the said expenditure not to be made so as to incur any debt on the part of the church.

The money to carry out this undertaking is to be appropriated from funds received from the government on account of claim made against the government by the Publishing House for damages.

An attempt was made to increase the powers of the District Conference, so that it should be not only the duty of the Conference to license men to preach, but also have the oversight of them, pass upon their character. This, however, failed to pass. The Conference held to the old way now in practice by a small majority. There was also an attempt to so change the law that a local preacher should be tried when the offense was committed. This also failed of passage; more, it appeared, on account of confusion than of intention.

The Conference authorized an increase of the salaries of the editor of the Nashville Advocate, the editor of Sunday-school literature, Book and Review editor, and the editor of the Epworth Era. The salary of each of these officers has been $2,500. It is, by the action of the Conference, increased to $3,000.

The report of the Committee on Education provides that $1,500,000 be raised for educational purposes. The years set for this are 1900 and 1901. This canvass is to be under the direction of the General Board of Education. There is to be no assessment for the purpose indicated, but all is to be free will offerings. Seventy-six per cent. of all moneys so raised is to be retained in the Conference where it was raised for aiding the Conference schools. Eighteen per cent. is to go to the Vanderbilt University to endow the Theological Department. The remainder is to be held as a fund to defray the expenses of the Board incurred in carrying on the canvass. This action of the General Conference to raise a sum equal to one dollar per member is in line with the undertaking of the Wesleyan Methodists, save they intend to raise five dollars per member, and with the M. E. Church and the Canadian Methodists.

"HIGHER EDUCATION OF WOMEN" AGAIN.

This subject is of so much importance that it should be kept constantly before the mind of the reading public. It can not be too much talked of or too much written about for the good of the cause. In order to arouse people to action in anything, it must be kept in agitation; and what we want is to arouse the Methodist people of Mississippi to the point of providing the same educational advantages for our girls that our boys are getting at Millsaps College.

Thanks to the facile pen of lay brethren, ministerial brethren, doctors of divinity, and college presidents, the ball seems to be in motion on the subjects of higher education for women and an endowed Conference college for Mississippi girls. We hope this state of things portends something tangible in the future. Thought and agitation must precede action. When the rumbling within a volcano is heard an eruption is supposed to be near at hand. The waters are being troubled. May the day soon come when one of our Conference schools for girls can step in and be healed of her disabilities! There is much yet to be done, however, before the stepping-in time can come. There are difficulties to be overcome which will require time, thought, and effort. One of these difficulties is presented in the communication of Rev. J. W. Honnoll in the ADVOCATE of May 5—that is, the strain on our people to pay taxes for a State school, and at the same time to support a Conference school. If there is any way for this mountain of a difficulty to be removed, all others will become as mole-hills. Approach almost any church member on the subject of a contribution for the endowment of one of our church schools for girls, and he will hold up the "almighty dollar" of taxation for the support of the State school before his eyes, and it is large enough to shut out Christian education, church pride, and, alas! we must say, sometimes even love for Christ. I say "Amen!" to the suggestion to let those do so who prefer to patronize a State school, but let them pay for it, and leave our church people free to support their own schools. We can have both. Church people can support and patronize their own schools, and not interfere with the patronage of the State schools, and vice versa; and why not?

Another difficulty to be removed is to educate our people up to the point of realizing that a superficial education is no longer sufficient for our girls. The time has come when the girl must take her place by the side of her brother in the counting-room, in the telegraph office, and even in the doctor's study, as well as other positions for bread-winning now thrown open to her; and to cope with him in point of salary, she must be educated equally with him. Some are now contending that the ballot for women will produce the effect of equal pay for equal work; but I believe equal education will do more toward bringing about this much-to-be desired result than the ballot ever will.

Why should not Methodist people, or, bringing the matter still nearer home, why should not the Methodists of Mississippi have a school for their girls which can fit them for solving the bread-and-meat problem of life? And girls do have this problem to solve. If girls do not find in our church schools facilities to fit them for the practical duties of life—and that means higher education, for the better one is educated, the better fitted she is for life's duties in any capacity—they will go to our public schools and State colleges to seek these facilities. So, if we want to keep our own girls, we must prepare ourselves to give them what they need.

The resolutions drafted by the Conference committee on the correlation of Conference schools, at the meeting at Jackson a few weeks ago, are pointed, pithy, and practicable, well calculated to produce abundant fruit, provided our Methodist people will weigh, ponder, and consider them carefully, and act accordingly. If we are going to have a college in name, it ought to be a college in reality, and not a female seminary sailing under college colors. Our Mississippi Conferences ought to have an endowed college for girls, one which will give them equal advantages with the boys from a literary standpoint, and likewise furnish facilities for special departments of practical education, such as dress-making, book-keeping, stenography, telegraphy, and even medicine. Why should not our girls have opportunity to become physicians, and have this opportunity right here at home? There surely ought to be enough Methodist money and enough Methodist patronage in Mississippi to endow and support such a school; and while I do not believe in being selfish, I do believe that Methodist money and Methodist patronage ought to be for Methodist schools. I think, however, the wisest and most economical plan for us to adopt will be to lay hold of one of the horns of "Dr. Featherstun's dilemma" by electing one of our numerous schools for girls, that one to be chosen with a view to economy by taking into consideration the advantages it already affords as to locality, health, buildings, grounds, curriculum, apparatus, etc.; and, selling off all our other school property, let us consolidate, concentrate, and rally to the support of this one school, and thus we will be enabled to quit "playing at" running colleges for girls, and to make one which shall be an honor to Methodism and a blessing to coming generations, and that, too, free and independent of co-education.

ADDIE V. MARSHALL.

Brookhaven, Miss., May 14, 1898.

Selections.

"IS THE WORLD GROWING BETTER OR WORSE?"

In answer to this interesting question, Dr. Hillis, pastor of Central Music Hall Church, Chicago, presented an immense array of facts on a recent Sunday. "When Washington died," said Dr. Hillis, "the streets of Boston and Philadelphia were unpaved. Benjamin Franklin tells us that, looking out from his office window, he saw daily horses mired in the streets of Philadelphia. From this came his plan for street pavement. At the same time in London the streets were filled with mire and filth, and the gentleman was carried about in a sedan chair by his servants. The use of street lamps was almost unknown. How miserable was the life that children led! Leather was so dear that the boys and girls went barefooted through most of the year. If the boy had a headache, he was bled profusely. When the bleeding intensified the headache, he was drenched with calomel. The schools of New England were open two months in the Winter for boys and two months in the Summer for girls. The schoolmaster's principal duty was flogging. Quincy tells us that he spent three weeks upon one question in long division, and was flogged every night for not being able to solve it. Sanitation was unknown. Streets were undrained, wells digged in the reeking soil, springs were horribly defiled, root cellars were under all the houses. Every fifth person on the street was terribly disfigured with small-pox. In the open country the death rate of 1790 was higher than in the worst tenement districts of New York in 1890. In 1790 the death rate in the towns was higher than the death rate to-day in the yellow-fever districts of the South.

"Many are pessimists by reason of the rum traffic, the gambling, and the speculative tendencies of our age. Dreadful enough are all these vices. They threaten our national life. Unless they can be checked, the future is dark. Nevertheless, the contrast with former times encourages hope. Some years ago, after a long struggle, the Louisiana State Lottery was finally expelled from our land. The sale of lottery tickets through the United States mail was made a criminal offense. In this victory the whole land rejoiced. But how striking the change in sentiment! Ninety years ago the lottery was the favorite form of benevolence. Schools, colleges and churches were built thereby. In the year 1800, in Providence, an Episcopal Church held a lottery, of which the grand prize was $8 000. In 1795 the Legislature of Rhode Island granted a lottery for 'the advancement of religion and the building of a church.' The library of Harvard College was built by the sale of lottery tickets, and good orthodox Princeton College adopted the same method of advancing its interests. Even the English government went into the lottery business. At one time the authorities of London were selling lottery tickets for twenty different objects.

"Drunkenness also was well-nigh universal. Births, marriages, funerals, the dedication of public buildings and churches—all were consecrated with liquor. Each business transaction was concluded with drink. For the hostess not to offer wine to her lady callers was an offense against good breeding. Dr. Chambers, of Philadelphia, tells us that in 1825 he went to a funeral of a prominent member of his church, and that he and the sexton were the only persons who were not in danger of falling into the grave through drunkenness. On the next Sunday he told his people that he would never again officiate at a funeral of a church member where liquor was freely distributed. As late as 1835, a deacon in a prominent church in Boston was, at the same time, a distiller of whisky and an agent for the Bible Society. If the scandals of to-day are great, the scandals of a hundred years ago were infamous. Many vices of that day are now utterly unknown, and not one single vice or crime can be mentioned that has not been so strikingly decreased as to encourage the hope of its final extermination.

"In Delaware in 1790 twenty crimes were punishable with death. In Connecticut the counterfeiter's ears were cropped. In Philadelphia the coin clipper was branded upon the forehead with a large C. The historian tells us that the tread-mill was never silent, the pillory and the stocks were never empty, the lash and the branding-iron and the gallows always in use. Jailers knew no way of silencing the moanings of insane persons save to hang them up by the thumbs and flog them until they were quiet from exhaustion. The whole world was horrified by the accounts of the Black Hole in Calcutta, but McMaster tells us that in 1820 the jails of New England exceeded the terrors of that Indian prison."—Advance.

WOMAN TO THE FRONT.

Methodism, beginning in a patriarchal form of government, has been gradually making its way to a vigorous and well-organized democracy.

Our forefathers believed that all ecclesiastical power was lodged with the ministry; that preachers were called to govern, and laymen to be governed. The war of the States perfected a revolution already begun; the South was defeated, humbled; the Methodist Church, South, had been almost torn to tatters. Something had to be done, and we had men wise enough to do it. To reorganize with vigor, to fortify against the second invading army, the M. E. Church, it was found necessary to throw the franchise to the laity, who did not formally demand it. This was resurrection from the dead, and since that day the M. E. Church, South, has made rapid strides in all departments of soul-saving work, as well as in wealth, numbers, and respectability.

Revolutions never go backward. The logic that freed the men has also freed the women.

Slow has been the evolution of ideas in the world as to the importance of women. At first a slave, then an object of worship, then a companion, she is coming to be recognized as man's equal and co-laborer in all departments of human activity.

In church work she was for ages the silent partner.

Fifty years ago only about three occupations were open to women; now they obtain employment in not less than three hundred. Woman's ecclesiastical enfranchisement has kept pace with her industrial enfranchisement. The churches are waking up to her power and influence. The enfranchisement of three-fifths of the church membership of Christendom was a tremendous augmentation of the working force of Christianity.

The propriety of organizing a Woman's Foreign Missionary Society in the M. E. Church, South, was doubted. It equinted of "woman's rights," but it was organized, all the same, and time and results have demonstrated the wisdom of the movement.

But logic is omnipotent. No power can keep premises and conclusions apart. If women could help in the evangelization of the heathen, why could they not aid in carrying the gospel to the poor of the cities, the sparsely settled portions of our country, and to the Indians of the West? If she could aid in extending the work in heathen lands, why could she not aid in extending it in our own land? Why could she not aid in building churches in communities not able to stand alone? If it was necessary for the church to go to housekeeping, who could forward this work more successfully than the dear housekeepers of the church? If it was necessary to the stability and perpetuity of the work that the preachers should have homes, who knows the value of a home as do women, and who are more likely than women to enter enthusiastically into the work of building homes for the preachers and supplying them with furniture?

Women are the best financiers in the world. They are generally practical, seldom visionary; they look at finances in a dry light; they see by intuition what men reach by long and doubtful processes of reasoning; they do not build castles in the air—they build on the ground, or, rather, upon a rock. Hence their eminent usefulness in parsonage and home mission work.

The Parsonage and Home Mission Society is the right wing of the great church extension movement, and it is a branch of the army that never falters and never quails in the face of the enemy. It is one of the chief factors in the onward progress of the gospel in our wide-extended country. It will share some of the chief honors in that glorious triumph when the mass of American citizenship shall have been imbued with the Spirit of Christ, and the nation shall have come out of the wilderness of ignorance and vice, clear as the sun in religious intelligence, fair as the moon in moral purity, and as terrible to the foes of God as an army with banners.—Midland Methodist.

Mrs. Martha Miller, of Chicago, is said to be the pioneer prison reform worker of this country, having begun her efforts in that line at St. Louis in 1854. Since then she has devoted her entire life to it. She visits a jail and talks with the prisoners, picking out those who have been deserted by their friends. For these she does errands and work outside the jail. She investigates their stories, and if they are found worthy of belief, she goes into court and pleads for them. She collects witnesses, and it is her one purpose above others that no innocent man shall suffer. It was the knowledge of the suffering of a man for a deed which he did not commit that first brought Mrs. Miller to her labor among criminals. She also does much work toward the reformation of released convicts and others. Mrs. Miller is sixty years old.—Zion's Herald.

The afflictions which are sent of God or permitted by him are never intended for his children's destruction, but for their discipline. The shepherd casts his flock into deep waters to wash them, not to drown them. "You will kill that bush if you put that knife into it so deep," said a gentleman to his gardener. "No, sir; I do this every year to keep it from running all to leaves; pruning brings the fruit." We pastors often find God's faithful ones bleeding under the knife, but afterward they yield the peaceable and precious fruits of righteousness and triumphant trust. It is that "afterward" that God has in his mind when he sends the trial. Affliction is the costly school in which great graces are often acquired and from which grand characters are graduated.—Theodore L. Cuyler, D. D.

Life is a succession of lessons, which must be lived to be understood. Vigor is contagious, and whatever makes us either think or feel strongly adds to our power, and enlarges our field of action. We owe a debt to every great heart, to every fine genius; to those who have put life and fortune in the cast of an act of justice; to those who have added new sciences—to those who have refined life by elegant pursuits. 'Tis the fine souls who serve us, and not what is called fine society. Fine society in the common acceptation has neither ideas nor aims. It renders the service of a perfumery or laundry, not of a farm or factory. Society wishes to be amused. I do not wish to be amused. I wish that life should not be cheap, but sacred. I wish the days to be centuries, loaded, fragrant.—Ralph Waldo Emerson.

I CAN NOT LIVE WITHOUT THEE.

BY ANNA WILSON SIMMONS.

I can not live without thee,
Thou Savior of my soul;
In thee I safely hide me
When tempests darkly roll.

I can not live without thee,
O Friend, so true and near,
Without thy love to bless me,
Without thy tender cheer.

I can not live without thee,
I nestle in thy arms,
And feel thy peace enwrap me
Amid life's rude alarms.

I can not live without thee,
O Savior, all the way;
Tho' shadows oft beset me,
Thou art my light, my day!

Communications.

THE PRACTICAL VALUE OF AN EPWORTH LEAGUE LIBRARY.

BY MISS VIC THOMPSON, TUPELO, MISS.

(Concluded.)

What a demand there was for Harris' books at our library afterwards, and now they are worn almost entirely out. So it was in regard to Thomas Nelson Page and all the Southern writers we studied at that time; and so it has been with numbers of standard authors whose books fill our library shelves. When you first create an interest in a writer there is no trouble about getting the books read. By meetings of this kind we have introduced our young people to our writers, and then our library aids by furnishing the books for which it is eagerly ransacked. "Scenes in Pioneer Methodism," "Heroines of Early Methodism," "Life of John Wesley," "Character of Jesus," "Manliness of Christ," "The Man of Galilee," "McTyeire's History of Methodism," and similar books which help to fill our library, can be made interesting to our young. I do not think our libraries should be filled entirely with books of this class, however; yet too much care can not be taken in the selection of books for League libraries. Some one should always be put on the committee for this who has given much care and thought to the study of books for the young. Two cultured Christian mothers and our pastor helped us to make our first selection. It is better to have no library at all than to have even a few worthless books in it. We have in ours history, biography, travel, poetry, and the best of fiction. We have, among others for seniors, the works of Prescott, Green, Longfellow, Tennyson, Holmes, Hawthorne, Ruskin, Irving, J. G. Holland, Milton, Cooper, Wordsworth, Lew Wallace, Victor Hugo, Bulwer Lytton, Ian McLaren, Dickens, and Scott; and for children those of G. A. Henty, Mrs. Bolton, Mary Mapes Dodge, Cooper, Eugene Field, Page, Mrs. Burnett, L. M. Alcott, The Pansy Books, etc.

Another thing: Don't resort to church suppers, bazars, and similar things, in order to raise money to buy your books. Leaguers should be educated upon a higher plane in regard to Christian giving. Some years ago we resolved in our League never to resort to things of that kind again, and, in order to test the matter, we asked for fifty dollars for our library through subscription cards on the following Sunday. The Lord blessed our effort so abundantly that we raised over that amount, and, consequently, those of our members who were doubtful as to the wisdom of our resolution were entirely converted to it, and we have never failed since to raise any desired amount when needed. Our leaguers believe in a religion that goes into their pocket-books. Shortly after this resolution in the League the Ladies' Aid Society of our town attempted to have what they called "An Old Maid's Auction" for the benefit of our church. Several of our League girls, who were leaders in the society of the place, refused to take part in it, and, in consequence thereof, nearly all the girls refused, and the affair had to be given up, when it was being supervised by some of the leading married ladies of our town, too. If they did claim that our reason for refusing was on account of the title being so appropriate for some of us, that did not make it true. Then the same thing occurred in regard to what we considered a theatrical performance, and so great is the sentiment that we have created there against all such that they can scarcely have a church supper—in fact, have not attempted to have but few since.

One other point: Be sure you have a librarian who will read ahead of the leaguers and be perfectly familiar with the books. Our library consists of books for both juniors and seniors, and it is very necessary for the librarian to know what books are best for the boys and girls, and, in fact, choose entirely for them. By your League library you will cause many of your young people to begin collecting individual libraries, which fact is of untold practical value. You know Ruskin says: "No book is serviceable till it has been read and re read, and loved and loved again, and marked so you can refer to the passages you want in it as a soldier can seize the weapon he needs in an armory, or a house-wife brings the spice she needs from the store." Many of your leaguers will realize that, and want their own books, especially their favorites.

And now, in conclusion: When I think of all the Epworth League has done for me, entering it, as I did, when the shadows had fallen so thick and fast across my pathway that all was darkness, not even a ray of light to pierce the gloom, with every spring of earthly joy dried up at the source, while from my over burdened heart went up the cry: "Oh, Father, how can I live on? What is it Thou wilt have me do?" Then how I was taught to drink deeply of the living fountain, the fountain opened up for us in the house of David, which has never allowed me to thirst again; and how my life was flooded with light from the very face of my loving heavenly Father, and how his hand has gently, tenderly and lovingly guided me on and on through the changing scenes of my life since, and how my experience has grown richer and broader and fuller, till I feel such a sense of security and know I am safe! Come what may in this life, I am safe in my heavenly Father's love, and his strength is sufficient. I say, when I think of all the League has done for me, and what it has done for thousands and thousands of young people throughout this continent, my heart is filled and thrilled, and I think, Surely it is the dawn of the age when Christ shall come unto us all. An earnest prayer arises from my heart that the recent accusation of Dr. Parkhurst, of Boston, which held the League responsible for the decrease in membership of the M. E. Church in 1897, may not be used against us in the General Conference, to meet in May, but that, on the other hand, the earnest, consecrated young people with whom I have joined hearts and hands now for the last four years in my own State may still be allowed to go forth, united with the vast host whom we met at Chattanooga, and then again at Toronto last year—a mighty army, whose tramp, tramp, shall shake the powers of darkness and conquer the world, "All for Christ." Yes, let every nation see our flag; let us plant our standard, "All for Christ," on every shore. "And if, in marching onward, some of our young soldiers should pitch their tents on the other side, and their names should suddenly be transferred to the 'roll' up yonder—all is well. That is the city of immortal youth. The inhabitants never grow old. There is no seared and yellow leaf on the tree of life. The air is always soft and balmy. No frost-laden breezes ever blow. The flowers never scatter their petals in the dust of the tomb. It is the land of fadeless day."

THE PHILOSOPHY OF A REVIVAL.

BY REV. J. MARVIN NICHOLS.

"From victory unto victory
His army he shall lead,
Till every foe is vanquished,
And Christ is Lord indeed."

Such is the triumphant shout of the militant hosts in their advance upon the territory of Christless millions.

Religious awakenings have their philosophy. The destiny of an immortal soul turns on a definite, pivotal point. There is an explainable reason why many are out of harmony with God. A disposition exists to locate all the responsibility of the unsaved state in the heart of the sinner. Any position assumed by the sinner relative to grace is the result, not the cause, of a revival. The point of religious upheaval is in the heart of the church. The hinge of destiny is the Christian world. The qualifications for the evangelization of the globe are locked up in Zion. That a sinner's conscience is seared; that men are ignorant of divine law; that grace, in its general diffusion, hath appeared unto all men—on these no revival is ever predicated. David asserted the philosophical basis of a revival when he said: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The complete conquest of the world revolves around some central point in the plan of redemption. To discover this fact is to discover the philosophic basis of a true revival. To control it is to solve the problem of the ultimate redemption of the world. The communities, strangers to revivals, are those dominated by lifeless, worldly churches. An inviting field is one in which sin is at high tide. Here, under holy guidance, a great awakening may be had. The circumscribed and almost hopeless fields are dominated by churches whose life indicates the form, but denies the power of godliness. Such are pregnant with the seeds of infidelity. Inconsistencies, like microbes, float in moral atmosphere. Where creed and life part company, unbelief is born. The atmosphere of a worldly church is freighted with moral microbes, the very breathing of which is soul destroying.

Four elements form the genesis of a revival. The Holy Ghost must do his office-work, the power of the gospel must become manifest, divine grace must abound, the church must recognize her relation of co laborship in the conquest of sin. In these basic facts must be found the explanation of the question, "Why are some yet unsaved?" Too many forget that religion, when forced in to recluse, hermit life, must perish. It is almost forgotten that every birth, in the course of human events, links an immortal soul to Calvary or invites its doom. We overlook the sense in which we are each other's progeny. No man liveth unto himself; none of us dieth unto himself. To this end were we born, that God, through us, might reveal the wonders of an endless life.

A sinner finds no refuge in the excuse that his heart is no longer responsive to the calls of the Spirit. A non-revival church finds no comfort in the thought that the Holy Spirit has ceased to woo. A worldly church can not predicate the absence of a revival on such flimsy fabrications. The Holy Ghost will perform his work. Before him the world must stand and listen to his ministry. He may knock at every heart, and yet a revival be postponed. He has come to reprove the world of sin, righteousness and judgment. If the ground of a revival lay in the efficiency of the Holy Ghost, nations would be born to God in a day.

Neither can an absent revival be explained in the fact that men are ignorant of the gospel. True, Paul said that he was not ashamed of the gospel of Christ, for it was the power of God unto salvation. There is a close analogy between civil and divine law. As the power of the civil law lies in the sentiment of the people who made it, so the power of the gospel exists in the real Christ—the representation of the will of the Father. Again: the civil law is but the means by which the moral quality of an act may be determined. So it is with divine law. There is but one law—the law of right. Focalized in the Christ, it is the end of the law for righteousness. God's statute-book contains no law for sin; no law exists for murder, theft, profanation. God ordains the law of right; man creates the law of sin. The transgression itself is the sin. The law is the rule of right, whose opposite is the rule of wrong. The quality of the act must always be determined by the opposite to the law of right in the case. The law of sin is an earthly, human creation, since the violation of a law of right is sin—transgression is sin. Again: ignorance of the law excuses no one. No revival hinges on a knowledge of the Bible, even though primarily it is the power of God unto salvation. Many men, wholly unable either to read or hear, have been the happy recipients of divine favor.

The third element in the genesis of a revival is that grace abounds to all men alike. The absence of a revival wave is not due to the inoperativeness of the Spirit, ignorance of the Word, nor to the powerlessness of divine grace. The boundary between the saint and the sinner, in the realm of grace, is in the exercise of an evangelical faith. Up to that point they both alike approach. The grace of God that bringeth salvation hath appeared unto all men. As the rich and the poor stand beneath the warming rays of the same sun, so the saint and the sinner stand beneath the rays of the same benign light. The pivot of a revival is in neither of these three elements, notwithstanding their pre-eminent necessity.

The fourth element in a revival is: the church must appreciate her colaborship in the conquest of sin. Here is the pivotal point; it is the incarnation of the other three. Human instrumentality is the contingency Christ made to all his possible victories. The Holy Spirit is invincible, the Word is destined to girdle the earth, the sway of Christ is world wide. Notwithstanding all this, Christ put certain boundaries to his work. Divine as it is, he limits it by the efficiency of personal work. "Ye are the salt of the earth," is a statement of possibilities. It has its limitations; "but if the salt have lost his savor, wherewith shall it be salted?" "Ye are the light of the world," is an assertion of redemptive power. It has its boundary, "Let your light so shine before men." The sweep of the cross is in, "I will draw all men unto me." Christ circumscribed his ordained plan by the limitation, "If I be lifted up." The gospel is no purer, in its outward effect, than the heart through which it is filtered. The human soul is the canvass upon which the whole plan is to be described. A saved man must be the illustration of redemption. Theoretically, "If our gospel be hid, it is hid to them which are lost;" practically, "It is given unto you to know the mystery of the gospel." As a church, we represent the kingdom. In the absence of Christ we beseech the world to be reconciled to God. The genesis of a revival is in the fact that the gospel a sinner reads is the living demonstration of Jesus' power to save.

We must recognize our place. "To him that knoweth to do good, and doeth it not, to him it is a sin." Necessity creates duty. The Eggleston light-house bears the inscription, "To give light and save life." God intends that we stand near the reef. The point of danger is the point of duty. The deeper seas float a vessel above the instruments of death. There are no shipwrecks in mid-ocean. The basis for a great revival wave is in the truth that the Christ life revolved around the point of duty, "He went about doing good." His people must, therefore,

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus, the mighty to save."

The church is doomed to irreparable loss who forgets that

"Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand, wakened by kindness,
Chords that were broken will vibrate once more."

Destinies are interlinked, the race is intertwined; break one thread, and the immortal fabric is marred. The world's great heart is like an organ vast; the sweep of the individual hand may produce harmony or discord. No man reaches heaven or hell alone; we go at least by twos. No man sins but what the painful jar moves the realm of spirit. Disturb one, and you disturb all. Wreckage is the inevitable when atoms are in commotion. "Am I my brother's keeper?" Yes, in that with my own hand I shapen another's fortunes. Shadowy spirits, ghastly from their impending doom, await our mutual condemnation. Destiny knows no individuality; we are all partners in the struggle; so much so that the wail of one is the doom of another, the shout of one another's victory.

Nevada, Texas.

"FAITH . . . WORKETH BY LOVE."

(Gal. v, 6.)

BY REV. J. M. DEAVENPORT.

On every hand many bewail a lack of faith. "If I only had faith," is the yearning cry of many hungering souls. To aid such to a sweeter repose in God is the object of this paper.

In the first place, let us discern between that "faith" commonly treated of by philosophers, which is a mere habit of the understanding whereby we assent to the truth upon the authority of the testifier, and that "faith" which not only believes the truth testified and promised in the gospel, but also knows Christ. (St. John xvii, 3.) With that cold intellectual assent to truth commonly called "faith," this paper has nothing to do, but with "faith which worketh by love." Love is the soul of faith. So closely are they allied they can not be separated. Faith without love is like the light of the sun without warmth—inactive, dead. Such faith wicked men and devils have. We can not exercise faith in anyone. In fact, we can not have faith in a Being we do not know. The Jews made this fatal mistake. They claimed God as their Father, and did not know him. (St. John viii, 54, 55.) We may know of God as Job did, "by the hearing of the ear," or we may believe, in an intellectual way, the Bible to be a revelation from God; but "to know God and Jesus Christ, whom he has sent" (John xvii, 3), is infinitely beyond this.

In order to faith, we must not only have a revelation from God, but also a revelation of God. In the Holy Scriptures we have all the revelation from God needed, but, in addition to this, we must each of us have an individual revelation of God; must not only know of him, or believe in him, upon what others say, but, like those of Samaria (St. John iv, 42), be able to say, "Now we believe, not because of thy saying, for we have heard him ourselves" (St. John x, 27), "and know that this is indeed the Christ."

We all study the same Bible, but we do not all see the same God revealed there; hence we do not all worship the same Being. We agree, however, in calling the object we worship God, but the God we really worship is as varied as our conceptions of God, and our conceptions differ so widely that each may be said to worship a different God. The Being we inwardly conceive to be God is the Being we worship. If our conceptions of the character of God be distorted, all else with reference to him will be so, for the tendency of all worship is to conform us to the object worshiped. The character of the God we worship will always determine the quality of our faith, and the character we attribute to God depends altogether upon the state of our own hearts. To the supremely selfish and sinful God must always appear the opposite to what he really is. It is written, "God is angry with the wicked every day." God is really the opposite. "God is love," but to the soul dominated by sin he appears "angry." To the pardoned soul the predominating attribute of God is "mercy," while to those "made perfect in love" God is love. As we ascend the spiritual altitudes from sin to holiness, faith becomes more natural, and is at once seen to depend wholly upon altitude.

Our conception of God depends altogether upon our spiritual nearness to him; our nearness to him upon personal purity. Those nearest him are most like him. Those most like him are those "made perfect in love," for God is love, and he that dwelleth in love dwelleth in God, and God in him. (I. John iv, 16.) To those "made perfect in love" God is seen as love, and the heart instinctively has faith in him. This is an inexorable law. The beautiful in man can not help admiring the beautiful anywhere; so, out of the abundance of love we love. This is the apostle's argument: that because God is love, we must be made perfect in love to love him. So Christ (St. John xvii, 26) prayed "that the love wherewith the Father had loved him might be in us," knowing that if the same love was there, faith and obedience—"the obedience of faith"—would be forthcoming. Surely, if we loved God as Jesus did, we would both trust and obey him. "Faith worketh by love." Here the question arises, Can God reveal himself as love to any but those made perfect in love? Or, in other words, Until we are made perfect in love, will not God always appear otherwise to us than as love? None but the pure in heart see God (Matt. v, 8), because God is pure. "Without holiness no man in this or any other world shall see God," for God is holy.

The law of affinity with the same unvarying constancy prevails here. Those beings most like God by an inevitable law are nearest him and see him clearest. The "pure in heart"—those made perfect in love—are most like God. The pure in heart see God as he really is—as love. Seeing him thus, they can no more help trusting him than a body above the earth's surface can help falling. The "law of faith" is as immutable as the law of gravitation. The earth's gravity is the cause of the body falling. When the cause of "faith" is present—which is "perfect love"—the law is as fixed and unvarying. This perfect confidence and repose adheres in love. It is impossible to love and not trust. "Faith worketh by love." Faith is the effusion of love. To know God is to love him; not merely know of him, or know him as Creator, etc. There is another way to know him which is "life eternal;" an individual personal revelation of God in the person of Jesus Christ to our inner consciousness; a soul-satisfying, spiritual cognition as profound as the Spirit of God can make it, that God is love. Unless you know God thus, he will never be real to you; and unless he is real to you, how can you trust him? When you really love God you will trust him. From whence shall I have this revelation of Jesus "as the chiefest among ten thousand and the one altogether lovely?" First, upon bended knees and uplifted heart look into your Bible until you have a revelation of yourself. Having seen yourself as God sees you, one glance will cause you to cry as Job did. (See Job xlii, 5, 6.) Then, by separation from "all sin and self, continue in the revelation from God until you have a revelation of God." (St. John xiv, 21, 22, 23; xvi, 21, 22, 23.) This revelation of God in the person of Jesus Christ will change eternally the current of your life as it did Isaiah's (Isaiah vi, 1-8) and Paul's (Acts ix, 3), and forever settle the questionings of faith.

Fern Springs, Miss.

Selections.

"ALL RIGHTS RESERVED"

These words are well enough on the covers of magazines or title-pages of books, as a precaution against literary piracy; but when they appear stamped on the faces of folks, it is quite another thing. We have all seen such people. They are full to the brim of a sense of their own importance, and extremely jealous of the slightest encroachment upon their precious privileges. "No trespassing" appears in bold letters on every portion of their anatomy. They stand upon their dignity with a stiffness that rarely permits them to sit down or take much ease. Their high claims are set forth—if not in words, at least in manner—on every occasion, and they plainly show that not an atom will be abated from them on any account. They are sticklers for the last farthing, and would rather die than yield a point of precedence, or allow to pass without challenge and resentment whatever they consider an infringement on their honor. They are continually suspicious, most uncomfortable to be with, and so fond of justice that they entirely ignore mercy and are very chary of common civility. Alas! for such. We pity them. Few things are more effective in producing a thoroughly unlovely habit of mind than the perpetual insistence upon the utmost limit of our rights. There is far greater nobility in the cheerful waiving of rights for the comfort and pleasure of others. Generosity is better than justice in this matter. Instead of "all rights reserved," let the motto be: All duties thankfully acknowledged and faithfully performed.—Zion's Herald.

Thirty years ago the Bible was read a great deal and studied very little. Now it is studied a great deal and read very little. Whether anything has been really gained by the swing of the pendulum it doth not yet appear; but it is pretty clear that neither the old nor the new way is going to bring about the desired results. He who uses the Bible as a reading-book only misses many things according to the letter, but he who uses it as a text-book only misses many things according to the spirit. We need to get at the letter as well as the spirit, but what we should be reminded of to-day is that we need to get the spirit as well as the letter. We can not live by merely analyzing our bread; we must eat it.—Bible Reader.

More than one man who can see the mistakes of Moses is stone blind to his own.—Ram's Horn.

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INDIAN MISSION.

In my last article I promised to submit a plan, in the near future, by which the Choctaw Indians within the bounds of our Conference can be speedily evangelized, which I herewith submit, namely: 1. To serve as far as practicable Choctaw preachers for the work; place one of them in charge of two settlements, who shall live in one of his respective settlements, and preach to each of these settlements twice per month. Four months in each year have him to teach a school among them—one school in each settlement. This will require but eight months in the year. Let him close his Winter term the last of February; then in March, April and May have him to make a crop of corn, cotton, potatoes, cane, etc., which will yield about as follows:

Eight months' teaching	$175
Corn, 100 barrels, 50 cents	50
Cotton, 2 bales	50
Potatoes, 50 bushels	15
Cane, 50 gallons	20
Total	$310

These are no imaginary calculations which can not be effected, but which can be realized even by a Choctaw preacher, and, without a cent's appropriation, is far more than they usually make. And should we use more white preachers, till we can secure enough Choctaw preachers, they can even do better than this. They can realize at least $200 teaching school, and if he shall be furnished with land, the Choctaws will readily assist him in cultivating ten or fifteen acres of land, and make a bountiful supply of everything he shall need in the way of farm produce. And, at most, $200 appropriation from the Board will give him a comfortable living among them.

2. To colonize them. This can be easily done by selecting the settlements already occupied by them largely and purchase such lands as are practicable, and sell to each one of them who has no home a suitable amount for his working force—say from 10 to 40 acres, and have them make annual rent payments on it with a low rate of interest, and within five or six years they will have paid for it; and the original amount expended, with a moderate interest, will again be in our hands to reinvest, and so on. So that with a moderate sum of money—say $1,000 or $1,200—the whole population, consisting of about fifteen or eighteen settlements, can another year be put under the influence of the gospel. And then, as our finances increase, we can from time to time purchase lands as above stated, and in the course of ten or fifteen years we can have them Christianized, educated, and largely, if not entirely, colonized. And by this time they will be practically self-sustaining.

3. How this money can be raised. Let each pastor in our Conference appoint a committee of one in each congregation to raise as much as $5 and upwards annually for the Indian Mission—say for the next five years—provided the mission is continued. There are 433 church organizations in our Conference. Averaging $5 each, will give us the sum of $2,165. To make sure, we will divide it by 2, which gives us still $1,082.50. Let our Board of Missions petition the Parent Board to take a half interest in the mission, which I believe they will do. Let some one interested in the mission correspond with our congressmen and induce them to use their influence in securing to these Indians their pro rata share of the appropriation made by Congress annually for the education of the Choctaws, which, when secured by our State, will greatly increase the salaries of their teachers and afford increased facilities for their education. Let applications be made to and help secured from the Board of Church Extension and parsonage building as for other circuits and missions, and you have the solution of the problem. This will place upwards of $2,000 annually in the church's hands; $1,000, or $1,200, to be used in supporting the preachers, and the balance to the material development of the mission.

But to adopt this plan it will be necessary for one man to be put in charge of the entire enterprise, whose duty shall be to travel from one settlement to another, work up and secure schools for the helpers or preachers, to counsel, advise and direct them, and, if practicable, to teach the teachers and preachers (should they be Choctaws) one or two months in the year, to select and buy suitable lands, make sales to the Choctaws, collect payments, direct in building houses of worship and parsonages, to preach whenever and wherever practicable, more especially to assist in revival services, which, if done, the mission will prove a success; otherwise it will be a slow and tedious effort, and attended with more or less failure.

Yours fraternally,

J. N. TUCKER.

FINANCIAL REPORT.

FEBRUARY.

Neshoba circuit	$ 6 75
Cleveland (village)	1 35
DeKalb circuit	2 30
Teaching school	6 90
	$17 30
Expenses	15
	$17 15

MARCH.

Neshoba circuit	$ 1 25
Daleville circuit	4 30
North Kemper	1 40
Teaching	27 50
	$34 45
Expenses	20
	$34 25

APRIL.

A Friend	$ 50
North Kemper circuit	15
DeKalb circuit	4 25
Daleville circuit	5 00
Teaching	27 50
	$37 40

(The smaller amounts are individual gifts of poor people.)

FAILURE AND SUCCESS.

Failure and Success passed away from earth and found themselves in a foreign land. Success still wore her laurel wreath which she had worn on earth. There was a look of ease about her whole appearance; and there was a smile of pleasure and satisfaction on her face, as though she knew she had done well and deserved her honors.

Failure's head was bowed; no laurel wreath encircled it. She was wan and pain-engraven. She had once been beautiful and hopeful, but she had long since lost both hope and beauty. They stood together, these two, waiting for an audience with the Sovereign of the foreign land. An old gray-haired man came to them and asked their names.

"I am Success," said Success, advancing a step forward and smiling at him, and pointing to her laurel wreath.

He shook his head. "Ah," he said, "do not be too confident. Very often things go by opposite names in this land. What you call Success, we often call Failure; and what you call Failure, we call Success. Do you see these two men waiting there? The one nearer to us was thought to be a good man in your world; the other was generally accounted bad. But here we call the bad man good, and the good man bad. That seems strange to you. Well, then, look yonder. You consider that statesman to be sincere, but we say he was insincere. We chose as our poet-laureate a man at whom your world scoffed. Ay, and those flowers yonder; for us they have a fragrant charm; we love to see them near us. But you do not even take the trouble to pluck them from the hedges where they grow in rich profusion. So you see, what we value as a treasure, you do not value at all."

Then he turned to Failure. "And your name?" he asked, kindly, though indeed he must have known it.

"I am Failure," she said sadly.

He took her by the hand. "Come, now, Success," he said to her; "let me lead you into the Presence Chamber."

Then she who had been called Failure, and was now called Success, lifted up her bowed head and raised her weary frame, and smiled at the music of her new name. And with that smile she regained her beauty and her hope. And hope having come back to her, all her strength returned.

"But what of her?" she asked, regretfully, of the old gray-haired man; "must she be left?"

"She will learn," the old man whispered. "She is learning already. Come now; we must not linger."

So she of the new name passed into the Presence Chamber. But the Sovereign said: "The world needs you, dear and honored worker. You know your real name; do not heed what the world may call you. Go back and work, but take with you this time unconquerable hope."

So she went back and worked, taking with her unconquerable hope and the sweet remembrance of the Sovereign's words, and the gracious music of her real name.—From "Ships That Pass in the Night," by Beatrice Harraden.

MINISTERIAL TEMPTATIONS.

In an article on "Ministerial Temptations," the Rev. James Stalker, D. D., warns against the danger of professionalism. He thus speaks: "The solemnity of even the most solemn scenes may wear off. Through constant repetition the experiences which at the first move the heart to its depths may cease to impress. There is a sense in which a minister's work is business like that of other people. He must, if he is to retain his position, give certain hours to study and certain hours to visiting, and he must make certain appearances in the pulpit; and he may come to perform these duties with an eye to those by whom he is employed. Thus he may descend from the pulpit feeling that he has done his duty and that his task is over, but with no anxiety as to whether or not any spiritual results follow. Only, if a minister yields to this state of mind, his work loses all its value and his own soul dies. He is no longer a minister of Christ, but only the mask of a minister; and though his talent may be brilliant enough to maintain his position, his success is only a sounding brass and a tinkling cymbal. It is only when a minister, as he visits, really carries on his heart the sorrows of his people, and as he studies, feeds first his own soul with the Word, and as he preaches, keeps in his eye, first and last, the spiritual profit of his hearers, that he merits the name he bears. I sometimes think that the causes of failure in the ministry are to be found mainly in this region. Failure is not due to want of ability or lack of diligence; but the unseen fibres which should take hold on the divine realities have withered; and if this has happened, a man may be a respectable ecclesiastic, or learned professor, or an eloquent orator, but he can not be a spiritual power."

CONCERNING HASTE TO BE RICH.

The Scriptures place covetousness among deadly sins. Several recent events have impressively taught the danger of undue haste to be rich. We have seen men, who were deemed respectable citizens, found guilty of sacrificing honor and honesty for sordid gain. In a Western town two men are at this moment on trial, accused of the unprovoked murder of a near relative to secure the insurance on his life. Such things teach an emphatic lesson to all. If he that hateth his brother is a murderer, he that hath a selfish greed of gain cherishes a feeling that has prompted many to deeds of dishonesty and crime. And yet this haste to be rich is one of the most common characteristics of the times. Every man has a right by industry and honest enterprise to improve his circumstances. But many who are fairly supplied with the necessaries of life betray extreme impatience of the ordinary methods of gaining wealth, and spend much time thinking out schemes to get wealth without earning it. All such men are standing in slippery places. Charges of dishonesty and corruption are hurled about without arousing any strong indignation. It seems as if the consciences of many have become blunted by familiarity with charges of corruption. This state of things largely arises from the slavish worship paid to wealth. Mammon worship is the sin of our age. Money is with many the cure-all for all earthly ills. The majority greatly need to learn the lesson that what a man is is more important than what he possesses.—Guardian

HERITAGE BY WILL.

He lived in England and worked as a porter in a railway station. One day a gentleman went up and inquired his name. "John ——," was the reply. "Then I have come to tell you that you are the Earl of ——, and entitled to a large estate."

Do you think that man stood about the station touching his cap for tips any longer? Not he. He took possession of his inheritance at once.

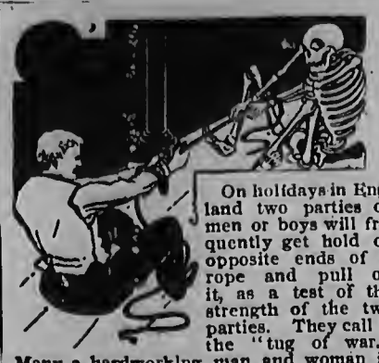
That is just what we Christians should do, says one of our contemporaries. The Holy Spirit tells us that we are "heirs of God and joint heirs with Christ;" therefore, let us take full possession of our inheritance, as Christ has done. He has condescended to call us brethren; we, if we believe him, must humbly claim our brother's help in all our difficulties, instead of begging from those who have not our privileges.

While Christians live below their duties, they also live below their privileges. If a Christian man could but realize he was an heir of God and co-heir with Christ, there would not be much grambling on his part at this or that, nor depression of spirit, because things turned out differently from his expectation. Suppose we were to try living by this thought for an hour or two.—Southern Churchman.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

FROM THE WORK.

Rev. Jas. M. Martin, P. C., Delhi, La., May 26: "The eighth day of this month was a day which will not soon be forgotten by the people of this little city. First, because the day was a perfect one. Not a cloud could be seen from the dawn of the morning till the sun was hidden behind the western horizon. Second, it was the occasion of the annual 'Children's Day' service for our church. The decorations on the interior of the church were superb. The children acquitted themselves to the delight and, I trust, the profit of the immense audience, reflecting credit on themselves and on the skillful training of the managers, Mrs. W. P. Sims and Mrs. W. S. Buchanan. Our faithful organist, Miss Irene Mason, discharged her duty to the entire satisfaction and pleasure of all. Some of the services were profoundly impressive. The collection was good—$7.35.—I have been informed that this was the most interesting 'Children's Day' ever held in Delhi. About the happiest one present was this scribe. He did not have to preach; nothing to do but to listen to the children, and receive nice things—a basket of beautiful flowers. The flowers were presented to me by ten little girls. Every pastor should make an effort to have 'Children's Day' in his charge, as the Discipline suggests."



On holidays in England two parties of men or boys will frequently get hold of opposite ends of a rope and pull on it, as a test of the strength of the two parties. They call it the "tug of war." Many a hardworking man and woman in each day's toil, is pulling a "tug of war" with death for an antagonist.

They fail to take proper care of their health. When they suffer from indigestion or a slight bilious attack they "wear it out." After a while these disorders wear out the reckless man or woman and the result is consumption, malaria, rheumatism, or some blood or skin disease. Dr. Pierce's Common Sense Medical Adviser tells all about these diseases. It is free to all. Dr. Pierce's Golden Medical Discovery cures all the maladies named. It cures the cause. It makes the appetite hearty, the digestion perfect, the liver active and the blood pure. It is the great blood-maker, flesh-builder and nerve tonic. Don't let a druggist impose on you with a more profitable substitute.

"I had a very severe pain in the small of my back, where my hips join on to my body, and it hurt so that I thought I was going to come apart," writes Wm. Z. Powers, Esq., of Erin Shades, Henrico Co., Va. "My doctor came and pronounced it rheumatism. He gave me a prescription, but I got no better, but worse. I purchased a bottle of Dr. Pierce's Golden Medical Discovery from my druggist and commenced to use it. I began to improve at once and got well. Now I am in perfect health,—no pain, no rheumatism."

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THURSDAY, JUNE 2, 1898.

They whose hearts are whole and strong,
Loving holiness,
Living clean from soil of wrong,
Wearing truth's white dress—
They unto no far-off height
Wearily need climb;
Heaven to them is close in sight
From those shores of time.
—Lucy Larcom.

Men must be taught as though you taught them not.—Pope.

The first thing which many need to learn is that they are profoundly ignorant.

Some of the hardest falls we get in this life come from jumping at conclusions.—Baltimore Advocate.

One of the very best things to carry with us wherever we go is a thing that costs nothing, viz.: sunshine.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.

There is no such thing as a church without the Holy Ghost; they are only so-called churches.—Rev. F. M. Hussey.

In no wise ask about the faults of others, for he who reporteth the faults of others will report thine also.—Western Advocate.

The man who steadily pursues the right, in the midst of multitudinous temptations to do wrong, is a moral hero.—Baltimore Advocate.

One of the hardest weeds to uproot is selfishness. Nothing can do this but "the expulsive power of a new affection."—Exchange.

Aspirations without faith are powerful only for destruction. They can kindle a revolution, but they can not mould a new order.—Westcott.

Notwithstanding the plandits of the world because of your lofty achievements, it would be well for you to inquire daily how your so-called success will appear when the light of eternity shall dawn upon your soul in the presence of an assembled universe.

We do not need to defend Christianity so much as to illustrate it. Christian truth has the trick of taking care of itself, and what is wanted is, that we should embody it in our transfigured life. Our character must be the recommendation of our creed.—W. L. Watkinson.

If you prepare a dish of food carelessly, you do not expect Providence to make it palatable; neither if through years of folly, you misguide your own life, need you expect divine interference to bring round everything at last as if you had done right.—John Ruskin.

If we are ever to do anything great, it must be in constantly doing good in little things, for life is made up of little things. Only one man in a million ever has an opportunity to achieve greatness, or even distinction, by a single deed. We must do the best little thing we can now, then the next, and so on to the end. Only in this way shall we ever be able to do anything great.—Lutheran Observer.

AT THE NATION'S CAPITAL.

No 1.

I left Baltimore on the night of adjournment for Washington, arriving before midnight. Next morning I chanced to fall in with a party of genial Missourians en route home from Baltimore, and with them took in Mount Vernon and Arlington. These were: E. B. Craighead, president Central College, lay delegate from the Missouri Conference; J. A. Rich, lay delegate from the Southwest Missouri Conference; Mrs. Rich, Miss Mary Rich, Master Homer Rich, and Miss Goode. On this trip our little party had the good fortune to be chaperoned by a Missouri congressman, Judge Cooney.

Although I had been to Washington before, I had not visited Mount Vernon. This shrine of American patriotism is sixteen miles from Washington, down the Potomac. The old way of reaching it was by steamer. Now you can choose between steamer and trolley car. We chose the latter in order to save time. En route to Mount Vernon you pass through Alexandria, a place well worth visiting because of its historic associations. Christ Church, where Washington worshiped, looks on the exterior just as it did in his day. Some changes have been made, however, in the interior. The pews of colonial days have been substituted by others constructed in accordance with modern ideals; all except the one in which "the Father of his Country" worshiped. This remains just as it was when "Col. Washington" bought it, Feb. 27, 1773. It is marked by a silver plate with a facsimile of his autograph. The communion table, the reading-desk, the chairs, the chandelier, the chancel rail, and the mural tablets of the Lord's Prayer and the Apostles' Creed, and the long-handled purses, alias collection baskets, also remain just as they were in that early springtime of our country's history. The pew occupied by the Lees is inscribed with the name of R. E. Lee. The building also contains two mural tablets in memory of Washington and Lee. All this is authentic, albeit we did not have time to verify it "by the seeing of the eye."

On arriving at Mount Vernon, I was exceedingly surprised at the great natural beauty of the place. I had always thought of it simply as Washington's home and burial-place. I found it, however, a remarkably attractive spot, aside from its historic associations. The Mansion stands on the summit of a hill, which I judge to be about two hundred feet above the broad, placid Potomac, which partly encircles the hill, and then sweeps away to the right beyond the reach of vision. The view from the piazza of the Mansion, and especially from the attractive little Summer-house in front—which the State of Louisiana has the honor of maintaining—is one of enchanting beauty. And the grounds about the Mansion are beautiful in the extreme. The Manslon is built of wood in imitation of stone, and at a little distance the deception is complete. It is 96 feet long by 30 feet wide, exclusive of the piazza, which is fifteen feet wide, with massive square columns 25 feet high. It has two stories and an attic, with good-sized dormer windows. It contains 18 rooms, besides the two kitchens, one at either end, which are obliquely in the rear at a distance of, perhaps, forty feet, but are connected with the main building by colonnades. One of these kitchens was used ordinarily, the other only on great occasions. The two rooms of the Mansion nearest these kitchens were dining-rooms. The "family dining-room" at the right end of the building is not larger than an ordinary family dining-room in use at the present day. This room contains a side-board that belonged to Washington. On the walls are oil portraits of a number of Revolutionary warriors—Marion, Pickens, Moultrie, Sumter, etc. The other, usually called "the banquet-hall," is quite spacious. The ceiling and walls of this room are stuccoed and ornamented with numerous designs, most, if not all, of which are agricultural. The greatest attraction of this room is the mantel-piece, which is constructed of Italian marble and ornamented with such a profusion and variety of carvings as I have never seen elsewhere on one piece of furniture. These carvings are said to have been made by the illustrious sculptor, Canova. On a large mahogany table which stands in the center of the room is a large plateau which was used on great occasions. In this room are numerous articles which were once the property of Washington—vases, silver bracket-lamps, mahogany flower-stands, a surveyor's tripod, and various other things too numerous to mention.

The walls are adorned by numerous portraits of Washington, the most celebrated of which is "Washington before Yorktown," by Peale—a very large picture. There are also portraits of such celebrities as Lafayette, Hamilton, etc.

In the "Main Hall" are three of Washington's swords, the key of the Bastile sent to Washington by Lafayette, bronze medallions of Washington and Lafayette, and several pictures which have hung here since Washington's day.

In the "East Parlor," usually called the "Music Room," one of the chief objects of interest is a harpsichord which Washington ordered from London at a cost of $1 000, as a bridal present for Nellie Custis.

"The West Parlor" contains several articles of interest. We mention a portrait of Louis XVI. of France, a gorgeous carpet made for Washington by order of the same monarch; a portrait of Admiral Vernon, after whom the place was named, and several chairs that belonged to Washington.

"The Library" contains a number of articles that have come down from the time of the great warrior statesman, and with the same brief remark (for want of time) we must dismiss "Mrs. Washington's Sitting-Room."

This completes the apartments on the first floor. Ascending to the second floor, you find in the hall a cabinet containing a suit of clothes worn by Washington, a compass, a reading-glass, and other articles of less note. The chief object of interest on the second floor is the room in which Washington died—an average-sized room, with dressing-room and linen closet. The furniture in this room remains just as it was when the great American closed his eyes upon the scenes of earth. There is a mahogany-table. There are the bed on which he breathed his last, and the chair on which lay at the moment of his death the open Bible from which Mrs. Washington had been reading to him but a short time before. Solemn feelings come over you without your bidding as you look upon these sacred relics.

After Washington's death Mrs. Washington never again occupied this room, but chose a room in the attic immediately above this. This room is quite small, and strikes the beholder as being an unfit tenement for so noble a spirit as Martha Washington, but it had one attraction to her above any other apartment in the great mansion. Through its dormer window (it has only one) she could see the tomb of her saluted dead. In this humble little attic chamber she saw the last of earth, and from it ascended to the skies.

One room on the second floor is called "Lafayette's Room," it being the one occupied by the illustrious marquis when visiting here. It contains portraits of a number of the celebrities of those stirring times.

Another is called "Miss Custis' Room." The furniture in this room is the same as in her day. Few ladies of our time would be willing to swap bedsteads with her. The couch on which she slumbered and dreamed was so high that she had to use a small ladder to get into it. Besides the bedstead, this room contains an antique mirror and a quaint bureau, or chest of drawers.

Several of the bed-chambers on the second floor are very small—much smaller than would be built by any man of means in these times.

The banquet-kitchen is not open to visitors, it being occupied by some of the officials in the employ of the Mount Vernon Association.

"The Family Kitchen," however, is open to all comers, and is never slighted. The broad, deep fire-place appears untouched by the corroding tooth of time. In it swings the old-fashioned crane just as it did when it furnished toothsome viands for "the Father of his Country." The huge brick oven built in the wall also remains to tell its story concerning the culinary customs of the olden time. In this antique kitchen you can buy milk, books, photographs, etc. At a stand near by you can procure quite a variety of Mount Vernon relics, such as wooden hatchets, vases, cups, napkin rings, etc., each having a picture of the Mansion painted on it.

Not far from the family kitchen stands the barn, which was built in 1753 with bricks imported from England. In the coach house near you see the coach in which Washington and Mrs. Washington drove to church at Alexandria, and wherever else they chose to go. A mere glance at it suffices to convince you that it belongs to a past age, so entirely different is it from the wheeled vehicles of the present day.

The spinning house is an object of interest. There stands the antique loom, as rough and clumsy looking an implement as one can well imagine, just where it stood more than a century ago, when it helped to furnish the raiment wherewith the great farmer clothed the slaves who tilled his immense farms along the Potomac.

There are several other houses such as one would naturally expect to find contiguous to the Mansion of a wealthy Virginia farmer in the olden time—meat-house, wash-house, butler's house, ice-house, green-house, servant's houses, etc.

Under the hill immediately on the river bank in front of the left wing of the Mansion is the deer-park. This well-wooded park was used as a deer-park by Washington. After his death, however, it ceased to be used for this purpose until 1887, when Jay Gould gave sufficient funds to put it in proper order and stock it with these nimble-footed denizens of the forest. Here they may be seen at all hours enjoying themselves as they list, unterrified by savage dogs or savage men.

In rear of the Mansion, and near the servants' houses, is the flower garden, which is indeed a thing of beauty. It is kept in fine order. Each square is enclosed by a hedge of box about three feet in height. These hedges were planted many years before Washington's death. These beds of flowers, some of them quite unique in design, are a delight to the eye. Here you see the famous Mary Washington rose, so called by Washington in memory of his mother. Here grows a coffee tree sent to Washington by Thomas Jefferson; also a willow from Napoleon's grave at St. Helena. Cuttings from the various plants in this garden are sold to visitors, and the funds thus procured go into the treasury of the Mount Vernon Association.

To the right of the Mansion, about equi-distant between it and the river, is the new tomb of Washington. The great chieftain was first buried in what is now known as "the old tomb," which is some distance nearer the Mansion. In 1831, owing to an attempt to steal the skull of the illustrious dead, the body was removed to this new tomb. This vault is, I judge, about thirty feet square. It contains forty bodies of the families of Washington and Custis. In 1837 the bodies of Washington and Martha Washington were disinterred and placed in two new sarcophagi, which had been carved each out of a single block of stone for the purpose. The huge stone covers were placed in position and sealed so as to defy the skill of vandalism. These sarcophagi lie in an open space just inside the vault. But though you see them, you can not touch them, for the key to the gate of the vault was thrown into the Potomac the day these bodies were here deposited.

Near the tomb are some historic trees. One is an elm planted by Dom Pedro, Emperor of Brazil, in 1876; another is a maple planted by the W. C. T. U. folks, or some of their kin, in 1881, another a British oak planted by the Prince of Wales in 1889. The ivy which enshrouds the tomb was planted by the Sigma Chi fraternity.

An old Virginia darkey, sixty-five years of age, who was born a slave in the Washington family, and has been at Mount Vernon more than forty years, stands as a sentinel near the tomb day by day, year in and year out. No act of vandalism can you commit unless you first walk over his dead body. Moreover, if you have time to listen, he can entertain you almost indefinitely with talk about "the general" and various members of the Washington family, and a host of other things.

It may not be known to all our readers how this historic spot came to be forever open to the public. In 1855 John Augustine Washington, who had come into possession of Mount Vernon by inheritance, being financially embarrassed, offered it for sale. Thereupon Ann Pamela Cunningham, a South Carolina woman of high character, conceived the noble purpose of making it a shrine of patriotism and the heritage of the nation forever. The price asked for the estate was $200,000. Undaunted by the magnitude of the task, she resolved to raise this sum, and never did she rest until the task was accomplished. Her appeal struck a responsive chord throughout the nation. Contributions came from all sections. By far the largest contributor, however, was the distinguished statesman, orator, and man of letters, Edward Everett, who, by the proceeds of his famous lecture on Washington, put into the treasury of the Mount Vernon Association the magnificent sum of $69,000. The estate was deeded to the association in 1860, and has been ever since in its keeping. Every citizen of this great Republic, "the land of the free and the home of the brave," owes a debt of gratitude to the noble woman through whose instrumentality this lofty purpose was realized. The number of visitors to Mount Vernon averages 150 per day, year after year. Last year the number was far in excess of that. Each visitor pays an admission fee of twenty-five cents. The funds thus raised go into the treasury of the association. That a good deal of money is needed for the maintenance of the place is evident when it is known that the association has eighteen employees on the grounds. Then, too, repairs and repainting are always in order.

One thought gave me pain as I stood with uncovered head on this sacred spot, viz.: that my own native State, Mississippi, has had no part or lot in this matter from the beginning until now. It has no representation in the Mount Vernon Association, and contributes nothing to its treasury. Most of the States have some particular part of the Mansion or grounds for whose maintenance they are responsible. Alabama keeps up the Main Hall; Georgia, Mrs. Washington's Sitting-room; Louisiana, the Summer-house; Virginia, the room in which Washington died, etc.; but Mississippi is a name unknown in the records of Mount Vernon. Will not the day soon draw near when, through the influence of some good woman, the name of Mississippi will be placed upon that roll of honor?

W. C. B.

NOTES.

The Epworth League Department appears this week on the eighth page.

***

We invite special attention to the notice of Rev. A. T. Bell, on our fifth page, anent two lost boys.

***

Rev. W. T. Griffin, of the Mississippi Conference, took in the General Conference for a day or two.

***

The editor reached home on Saturday, May 28, at noon, after an absence of twenty-five days.

***

We invite special attention to the notice of "The Louisiana State Chautauqua" on our fifth page.

***

We are pleased to record the fact that Sister Keener's health is considerably improved within the past few days.

***

The number of visitors to the General Conference, not including Baltimoreans, was, perhaps, equal to the number of delegates.

***

The grounds of the Naval Academy at Annapolis are spacious and beautiful, but the buildings are far less imposing than we expected to see.

***

Let our readers take note of the fact that the name of the Parsonage and Home Mission Society has been changed to "The Home Mission Society."

***

We had the privilege of preaching every Sabbath during our absence—once for the Baptists, once for the Presbyterians, and once for the M. E. Church. In each case there was close attention and apparent interest.

***

For the fourth page notes which have appeared in the ADVOCATE during the last three weeks (excepting, of course, those from Baltimore) our readers are indebted to Misses Clara and Ada Black, who have had charge of the office in our absence.

Rev. W. W. Woollard will commence a meeting at Aberdeen, Miss., June 5, assisted by Rev. W. M. Leftwich, D. D. The meeting will last about twelve days. The prospect is thought to be good for a successful meeting.

***

We are in receipt of a copy of the Minutes of the sixth Annual Session of the Parsonage and Home Mission Society of the Louisiana Conference. This is a neatly gotten-up pamphlet of forty-odd pages published by the NEW ORLEANS CHRISTIAN ADVOCATE. It contains full information concerning the operations of the society during the past year. The secretarial work is admirably done.

***

A large proportion of the delegates to the General Conference seem to have stopped awhile in Washington en route home. They were so ubiquitous and in such numbers that we almost expected to hear a babel of voices crying: "Mr. President, I rise to a point of order;" "I move to lay on the table," "I move the previous question," etc. Bishops and their families were also numerous.

***

The General Conference abolished the Annual Conference Colportage Boards. The selection of colporteurs is left to the Book Agents, with the proviso that if they select a traveling preacher, he can be appointed only on recommendation of the Annual Conference, or in the interim between sessions of the Annual Conferenceon recommendation of the Book Committee.

***

From a private letter from Rev. T. B. Clifford, Enterprise, Miss., bearing date of May 29, we quote as follows: "Bro. and Sister Leggett's little babe went to heaven this morning about 8:30. Their hearts are sad, and they need our prayers just now. The meeting grows in interest, and many had been to the altar convicted of sin. Our faith is in God, and we are expecting to see many souls saved."

***

Our return trip over the Chesapeake and Ohio railroad gave us an opportunity to see some of the most magnificent scenery on the continent; but we saw it only by snatches. With typewriter before us on a sleeping-car table, we were too busy writing up Washington, Mt. Vernon and Arlington to spare more than a few moments at a time for enjoying the vast panorama which unrolled its variegated scenes of beauty and splendor before us for hour after hour.

***

Druid Hill Park, Baltimore, is said to be the most beautiful natural park in the world, and we do not doubt that the claim is well founded. It is not a work of art like Central Park, New York, very little money, comparatively speaking, having been spent upon it. Its natural beauties, however, are unrivalled within the range of our observation. It comprises 785 acres. It contains a lake nearly a mile and a half in circumference, besides a number of small lakes or ponds. It has carriage drives aggregating thirty miles.

***

We saw very little of Baltimore during the three weeks of our sojourn there. Our mornings were taken up with Conference sessions and our afternoons with committee work to such an extent as to leave no time for sight-seeing. Of course, we went with the Conference on the famous excursion up the Chesapeake to Annapolis. We attended the reception at the Woman's College. We also took a short drive through Druid Hill Park, and with our friend, Dr. C. G. Andrews, visited Mt. Olivet Cemetery to see the graves of the illustrious dead who are there interred. With these exceptions, we saw nothing of Baltimore except what could be seen en route to the Conference-room, and to the churches at which we dispensed the Word. We had visited Baltimore, however, a decade or more ago, and taken in its principal points of interest.

Our times of greatest pleasure are when we have won some higher peak of difficulty, trodden under foot some evil, and felt day by day so sure a growth of moral strength within us that we can not conceive of an end of growth.—Stopford Brooke.

The world's standards of success will appear miserably mean when eternity is in sight.—Churchman.

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GENERAL CONFERENCE NOTES.

The session of the next General Conference will begin on the first Wednesday in May, 1902.

Rev. F. N. Parker and Dr. A. F. Watkins went to New York to refresh their minds with reference to the Greater New York.

Dr. J. M. Buckley, of the New York Christian Advocate, was introduced to the Conference and made a most felicitous speech.

Dr. W. H. LaPrade and wife, Miss Caroline Fullilove, Miss McCutchen, Miss Doke and S. B. McCutchen went over to spend a few days in New York.

Vanderbilt University is now our great connectional school. It has been placed, according to the request of the trustees, under the direct control of the church.

Bishop C. C. Petty, of the African Methodist Episcopal Zion Church, visited the Conference on the closing day, was introduced, and presented the greetings of his Conference, which is now in session in this city.

The disposition of so many of the delegates to leave the Conference before the close of the session called forth a resolution, which was adopted, instructing the Book Agents not to pay the traveling expenses of any delegate to the next General Conference until he promises in writing that he will remain until the close of the session.

Miss Margnerite Crain, who was a member of Dr. LaPrade's party in attendance upon the General Conference, went over to Washington, where she will visit a friend until the other members of the party return from New York.

The new Bishops were given a turn at the gavel, and pretty vigorously did they handle it. Bishop Morrison pounded away until he broke the handle. He is going to hold the reins—handle—even if the Conference—gavel—fly off.

Miss Tucker, who has for some time been writing up the Sunday-school lesson for the primary classes in the Teachers' Magazine, is a resident of Baltimore. One would expect from the exceptionally fine work that she is doing, to see a woman of advanced years; but, no. She is young, and this must be the secret of her wonderful success—in touch with the child-heart.

Dr. C. G. Andrews preached for the Presbyterians last Sunday. The staid old blue-stocking Presbyterians, it is said, sat still, wrapped in wonderment, wondering how it could be that a Methodist could preach such a good Presbyterian sermon. The Doctor brought away with the good wishes of his hearers their high praises, and some elaborate floral offerings.

There are many things about the city of Baltimore which are interesting to the visitor. The other day I was strolling through Greenmount Cemetery, and came upon a tomb standing alone in a little triangular plot of ground beneath a great spreading oak; and as had been my wont, I glanced at the name. I was attracted by what I saw, and I read: "Sacred to the memory of Elizabeth, daughter of William Patterson, and wife of Jerome Bonaparte. Born Feb. 6, 1785; died April 4, 1879. After life's fitful fever she sleeps well."

On the last day of the Conference, Rev. J. O. Wilson, on behalf of the members of the General Conference, displayed in open Conference the token of regard which it was intended should be presented to Bishop J. C. Keener; but, owing to illness in his family, Bishop Keener had gone home. The token will be forwarded to him. The present consists of an elegant gold watch, inscribed, "A token of love from the General Conference, Baltimore, Md., 1898" Also a silver tea set appropriately inscribed. This mark of regard is fitting, and expresses a profound, true esteem for the great man who has spent a life of wonderful power in the service of the church.

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Assets, Dec. 31, 1897	$253,786,437 66	Income in 1897	$54,162,606 28
Liabilities	218,278,243 07	Increase of Income in 1897	4,459,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 89
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 21

Post & Bowles. New Orleans, La.,
Managers for Louisiana and Mississippi.

ATTENTION.

Andrew and Eddie Bell, aged, respectively, 13 and 11, the sons of Mr. J. W. Bell, of this place, ran away from home about 3 weeks ago, and have not since been heard of. They are both blondes, though Andrew is the darker of the two. They are small for their age, being about the same size.

Should any of the brethren hear of these boys, let them write to me, or direct to the father, Mr. J. W. Bell, Wayneshoro, Miss.

ADOLPHUS T. BELL,
Pastor Waynesboro Church.

LOUISIANA LEAGUES, ATTENTION!

If you have not yet pledged some amount for the special missionary fund which has been partly raised, let me hear from you at once. The money is to be paid, if possible, by Sept. 1.

ROBERT H. WYNN.

NOTICE.

I desire to call the attention of the members of the Ministers' Education Aid Association of the Louisiana Conference who have not paid their back dues, to the fact that the session of Centenary College will close in a few days and that money is needed to fulfill our obligations. I urge them, therefore, to remit to me at once, if possible, the amount due, either in whole or in part.

ROBERT H. WYNN,
Secretary.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen two-cent stamps, which is only the actual cost of the samples, postage, etc. I am going to begin work at once to catch the Spring trade. FRANCIS CASEY, St. Louis, Mo.

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$35.00 CASH.

DESCRIPTION.
Walnut Case, Looking Glass, Seven Stops, Two Knee Swells,
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Latest Improvements, Free Stool.

We will not be able to fill your orders promptly unless sent in at once, as the stock is rather small, and the demand very great for this style organ. Information will be given, if you desire it, about higher-priced organs.

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W. C. T. U. CONVENTION.

What can be more pleasurable than to turn aside from the common walks of life for a season, and mingle with God's people in their efforts to purify and uplift human sentiments and customs? This has been our immeasurable privilege in our recent attendance upon the W. C. T. U. State Convention. It was held in the Methodist Church of this city, and convened last Saturday evening, May 14, holding until this date, May 18. Our sweet and saintly president, Mrs. Curlee, of Corinth, presided with grace, dignity, and untold patience through multitudinous trials and vexations, originating from the fact that women can not always control that unruly member of our anatomy to which Solomon refers in several of his proverbs. But, spite of these little interruptions, everything was peaceful, harmonious, and enjoyable to the end.

Our two distinguished visitors, Mrs. Unruh and Miss Brown, together with our own Southern jewel, Miss Belle Kearney, contributed largely to the strength of our convention, and we deem ourselves most fortunate to have had them with us.

Mrs. Unruh is a highly intellectual and gifted woman from Oregon, and is chairman of the Board of Organizers of W. C. T. U. work in the United States. She is thoroughly posted in regard to our work and its necessities, and is also well informed upon the subject of parliamentary usages—in short, this charming woman was the "sage" of our convention. But, while this was a fact patent to all, still she could just as gracefully and ably adapt herself to the fact that "a little nonsense now and then" "is relished by the best of men," and, when so inclined, her flights of repartee and sallies of wit convulsed her audience and turned grave to gay in a most pleasing style.

Miss Anna D. Brown is a fair, sweet, rosy Alabama girl, midnight in the wavy mazes of her hair, heaven's cerulean blue in the child-like glance of her eye, and an earnest, undaunted zeal accentuating her life, impelling her to devote the sweet, pure years of her youth to the work, "for God, for home, and every land." Her talks were principally to the young folks.

It is scarcely necessary to elaborate upon Miss Kearney, our own Miss Belle, who is so dear and so well known to all Southern folk in her zealous works and efforts to uplift humanity and also to broaden the usefulness of woman's sphere; but 'tis with pride that we proclaim in this brief sketch the fact that she is still making rapid strides toward the top, and was the peer of any who formed a part of the convention. Her talk upon the Bible passage, "Sir, we would see Jesus," has never been surpassed by lips of woman—so far as our knowledge of our public speakers extends.

It is not our policy to change our State officers any oftener than necessary, for the longer we retain them the better they work, and so, upon the announcement being made that we were ready to go into election of State officers for another year, everything moved off so quietly and expeditiously that we were accused of "cut-and-dried lobbying," although none of the votes cast were unanimous in their nature—expressing, at least, sufficient diversity of opinion, or, rather, preferences, to convince a logical mind that the elections were all true and honest and unbiased. One change was made, to wit: Miss Madge Montgomery, who was our corresponding secretary, was made vice-president, while our former vice president, Mrs. H. Walter Featherston, took her place as corresponding secretary.

Time would fail us in this brief article to mention all of the interesting features of the convention—the decorations, the fine singing, the addresses, the complimentary boat-ride by the transportation company, etc., which, all summed up in one pleasant and enjoyable whole, rendered the fifteenth Annual Convention of the State Mississippi Woman's Christian Temperance Union so delightful, profitable, instructive, and impressive, that we shall cherish it long in memory's sacred precincts, even as a faded flower is preserved and prized when the departed donor is slumbering in the stillness of the tomb.

H. W. JONES.

Yazoo City, Miss., May 18, 1898.

PROGRAM FOR SUNDAY-SCHOOL CONFERENCE OF WINONA DISTRICT, NORTH MISSISSIPPI CONFERENCE.

TO CONVENE AT WINONA, JUNE 16, 9:30 A. M.

PROGRAM.

1. How Are We to Bring the Sunday-school into Harmonious Relation with the Home and Church?—J. H. Mitchell, T. W. Browning, Will Duren.

2. What Do We Most Need in Sunday-school Work?—J. F. Evans, T. G. Freeman, W. H. Sanders.

3. What Are the Resources of the Sunday-school?—J. R. Bingham, J. W. Price, H. D. Estes.

4. What Are the Greatest Difficulties in Developing the Sunday-school Interest?—J. B. Streater, G. W. Gorden, R. Thayer.

5. What Can Be Done to Create a Deeper Interest in the Minds of Parents on the Subject?—John Ritchey, F. A. Howell, W. H. Holmes.

6. Give us your opinion of the Sunday-school literature, its excellencies or its defects.—George H. Lipscomb, W. C. Lester, H. H. Estes.

J. B. STONE, P. E.

SUNDAY-SCHOOL CONFERENCE, ABERDEEN DISTRICT.

AMORY, MISS., JUNE 16.

PROGRAM.

I. The Qualifications of the Officers and Teachers of the Sunday-school, Intellectually and Morally.—J. A. Mayfield, B. F. Phillips, R. A. Tucker.

II. The Vital Importance of Teaching the Doctrines of Our Church in the Sunday-school.—S. P. Harkey, J. W. Bell, Asbury Lewis.

III. The Best Means of Averting the Immoral Influences That Are Overwhelming the Children of the Church, and Producing a Higher Appreciation of Religious Life.—W. J. O'Bryant, F. J. McDonald, Dr. W. G. Sykes.

IV. The Importance of Carrying Out the Requirements of the General Conference in Organizing Our Sunday-schools into Missionary Societies.—G. J. Leftwich, J. W. Anderson, J. H. Horton.

V. The Home Department of the Sunday-school.—M. C. Shell, J. W. Raper, W. W. Davis.

VI. The Vital Union between the Sunday-school, Epworth League, and All Other Church Work.—R. A. Meek, Miss Vic Thompson, F. P. Jenkins.

S. M. THAMES, P. E.

The postoffice address of E. G. Kilgore during Summer will be at Sherman, Miss.

LOUISIANA STATE CHAUTAUQUA.

The seventh Annual Session opens July first, and continues through the month. The prospects for the approaching season are brighter than they have ever been before.

The Summer School, with a faculty of twenty-two prominent teachers and lecturers, offers free instruction in Art, Science, Elocution, Mathematics, Literature, History, Civil Government, Psychology, Language, and Pedagogy.

The Lecture Course will consist of nine lectures by President E. Benj. Andrews, Gen. J. B. Gordon, A. W. Hawks, Col. L. F. Copeland.

Transportation at Special Rates has been granted by the Q. & C. System and all connecting lines.

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Everything up to date.
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DR. T. A. ALLEN, PROPRIETOR.

MILLSAPS COLLEGE.

COMMENCEMENT EXERCISES, 1898.

FRIDAY, JUNE 10.

10 o'clock A. M., Annual Meeting of the Board of Trustees.

11 o'clock A. M., Freshman Prize Declamation.

8 o'clock P. M., Debate between Representatives of the Galloway and Lamar Literary Societies. SUBJECT: Resolved, That the Principles of the Swiss Referendum Should be Incorporated into the Constitution of the United States. Affirmative—J. T. Lewis, R. A. Clark. Negative—H. T. Carley, A. H. Shannon.

SATURDAY, JUNE 11.

11 o'clock A. M., Sophomore Oratorical Contest

SUNDAY, JUNE 12.

11 o'clock A. M., Sermon by Rev. J. D. Barbee, D. D., Nashville, Tenn.

MONDAY, JUNE 13.

11 o'clock A. M., Address by Professor W. H. Smith, Ph.D., of Tulane University.

8 o'clock P. M., Meeting of the Alumni Association.

TUESDAY, JUNE 14.

10 o'clock A. M., Graduating Speeches and Baccalaureate Address.

NOTICE.

The Vicksburg District Conference will be held at Rolling Fork, July 21-24, 1898.

The following are the Committees of Examination:

For License to Preach and Admission to Annual Conference—A. F. Watkins, G. A. Gulce and H. W. VanHook.

For Orders—L. Carley, H. M. Ellis and W. T. Griffin.

The Conference will begin at 9 o'clock, Thursday morning. The introductory sermon will be preached at 11 o'clock, same day, by Rev. L. Carley. Let the recording stewards have the Quarterly Conference Records present.

All ministers, itinerant and local, and all delegates are urged to attend.

E. H. MOUNGER, P. E.

Agents wanted. Evangelina Cisneros, the beautiful Cuban girl rescued by Karl Decker. Her own story. A book of thrilling interest. Rapid seller. Money maker. Outfit, 50 cents.
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Such hospitals as the Bellevue of New York City, Howard of Philadelphia, Maryland and Johns Hopkins of Baltimore, have used this famous over-two-continents remedy—Polynice Oil—with unvarying success in Rheumatism, Neuralgia, Lumbago and Inflammatory Disease.

WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

The experiments made here at the hospital with the Polynice Oil, witnessed by me, having been very successful. I hereby recommend it in all cases of rheumatism.

(Signed) DR. F. L. ROGERS.

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SIBERIAN 1 1-4 in. tubing, Cush tires, Tpc. cranks M. A.W. rims $ 20.
CONNAUT 1 1-8 in. tubing, 2 piece cranks, Morgan & Wright tires. $ 24.
YORK 1 1-8 in. tubing 3 piece cranks, New Brunswick tires $ 19.

Any color, style, gear, height frame wanted. '97 and '96 Models, various makes and styles $12 to $18 Wheels, slightly used, modern types. $8 to $15

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.

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A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Home Circle.

OUR LOVED ONES.

BY MRS. E. T. F.

They are not here, their ransomed spirits fled
As birds set free, from out their cage of pain.
Think, oh, ye mourners, while sad tears ye shed,
Your loss, though great, is their eternal gain!

Together here they traveled hand in hand,
The same sweet path, the way of life and truth.
Together they in Jesus' presence stand,
Robed in the raiment of immortal youth.

They are not dead, we will not think them dead,
Our loved ones who have crossed to yonder shore.
For, as the odor of sweet flowers is shed,
A fragrance from their lives forevermore.

Nor will we wish them back, though dear they be,
Though their companionship we daily miss;
Ere long their faces we again shall see,
And live eternally with them in bliss.

Exchange.

MAKING FRIENDS.

Unless we are capable of being true friends ourselves it is impossible to have true friends. It is only selfish to imagine true friends should be ours when we do not make ourselves worthy of their friendship.

Just as the wayside wildflower very often exhales a rarer fragrance than the more beautiful hothouse flower, so, too, very often the little things of life cast more sweetness into it than the greater ones. A pleasant greeting; a few timely words of congratulation or sympathy; a few flowers sent to the sick or distressed, and desire to make others feel the kindly helpfulness and cheerfulness of one's company, are the little common, every-day things which not only gain friends, but make one truly loved. A thoughtful, refined mind is never oblivious to the feelings of others, but, on the contrary, is ever solicitous to make them happy. Such a mind is doubly repaid in its own beautiful, priceless possession.

Beautiful characters are required, not by life dealing more kindly with them, but in their dealing more kindly with life. There is an old saying: "Life is what we ourselves make it." If we are easily dissatisfied and always on the alert for slights; if we deem kind words valueless, and cultivate hauteur, it is not surprising that happiness should hold itself aloof from us, and that our society be neither sought for nor desired.

In making friends, kind words are worth much and they cost little. They prevent a great deal of that perverseness which censorious usage often produces in otherwise generous minds. Goethe says: "Kindness is the golden chain by which society is bound together," and Lamartine tells us: "Kindness is virtue itself."

True friendship is born from true character. He or she who is true to self is true to everybody. Those who prove themselves to be always loyal, always true, frank and upright toward us, yet kind—not afraid to compliment us and not afraid to reprove us for our own good—are what Alcott beautifully terms them: "The leaders of the bosom, being more ourselves than we are, and the complement of our affections in theirs."

Love is the synonym of God, and friendship is so closely akin to it that love clothes it in its own beauty. If we were more earnest in exercising the true spirit of religion, true friendship would not be such a rare thing, and the world would be made the brighter and truer.—Julia Teresa Butler.

FEARLESS AND HONEST.

A Scotch lad landed at Castle Garden, the brightest, yet the loneliest passenger of an emigrant ship. He was barely fourteen, and had not a friend in America, and only a sovereign in his pocket.

"Well, Sandy," said a fellow-passenger who had befriended him during the voyage from Glasgow, "don't you wish that you were safe now with your mother in the old country?"

"No," said the boy, "I promised her when I left that I would be fearless and honest. I have her fortune to make as well as my own, and I must have good courage."

"Well, Laddie, what can you do?" asked a kind voice behind him.

"I can be loyal and true to anybody who will give me something to do," was the quick response.

A well-known lawyer, whose experience with applicants for clerkships in his office has been unfavorable, had taken a stroll down Broadway to ascertain whether he could find a boy to his liking.

A canny Scotchman himself, he had noticed the arrival of the Glasgow steamer, and had fancied that he might be able to get a trustworthy clerk from his own country.

Sandy's fearless face caught his eye. The honest, manly ring in Sandy's voice touched his faithful Scotch heart.

"Tell me your story," he said, kindly. It was soon told. Sandy's mother had been left a widow with little money and a child to bring up. She had worked for him as she could, but when her health failed she had bought his passage for America, and given him what little money she could spare.

"Go and make your fortune," she had said. "Be fearless and honest, and don't forget your mother who can not work for you any longer."

Sandy's patron engaged him as an office-boy.

"I'll give you a chance," he said, "to show what there is in you. Write to your mother today that you have found a friend, who will stand by you as long as you are fearless and honest."

Sandy became a favorite at once in the office. Clients seldom left the office without pausing to have a word with him.

He attended night school and became an expert penman and accountant. He was rapidly promoted until he was his patron's confidential clerk.

After sharing his earnings with his mother, he went to Scotland and brought her back with him.

"You have made my fortune," he said, "and I can not have luck without you."

He was right. When he had studied law and began to practice at the bar, his fearlessness commanded respect and his honesty inspired confidence. Juries liked to hear him speak. They instinctively trusted him.

His mother had impressed her high courage and sincerity upon him. His success was mainly her work.—The Household.

TO GIRLS WHO MARRY.

The execution of Millionaire Arthur Dnestrow, of St. Louis, for the murder of his wife and baby boy, should point a moral for all women contemplating marriage. Duestrow was the pampered son of wealth. He had a profession, but his riches left no incentive to practice it. Money brought good cheer and gay fellowship, indulgence and sin. Look at him when his wife accepted him: young, talented, handsome, social rank, rich with an ample fixed income, but "fast." She took her chances. She immersed herself in a conjugal hell. Her only escape was by the cruel bullets he fired into her shrinking body, and through the head of her little boy! It seems plain enough now, her awful mistake. But, doubtless, she was envied by many a girl in her set. Her "catch" was the greatest of the season.

Right now, another Duestrow is paying court to a lovely girl, dazzling her with his wealth and accomplishments. She knows his vices, but what are these to an assured place in society, supported by ample means? Wait, girls, long enough at least, to look into the chamber of horrors where the drunken brute, heedless of his wife's agonizing entreaties, empties his revolver into her body and into the head of their prattling babe. Such an ending is a hundred-fold more probable than the husband's reformation and faithful love. Though he were a prince, and offered you the crown-jewels, and yet were a drinker and a debanchee, my dear girl, spurn him as you would a deadly viper!—Western Christian Advocate.

THIS IS HOW THEY RISE.

A young woman recently found employment in a queensware store. She immediately began a course of study, in her leisure moments, upon glassware and china. Then she read some recent works upon the appointments of the table, and in a short time, by applying herself to her business, became the most valuable employee in a large store.

In a millinery establishment, the young woman who found time for reading a book or two on colors and their harmonious combination, found her own taste greatly improved, and her ability to please patrons much greater. She was soon a favorite with the employers and customers.

The young woman who, to earn an honorable living, went into a lady's kitchen, and instead of gossiping every evening, found time to read a few good books and household papers, was soon too valuable a housekeeper to be kept in a subordinate position in the kitchen. She knew how a table should look for a formal dinner; she knew what dishes were in season; she knew how to serve a meal in its proper courses; and, more than that, she knew something about the food-value of different dishes.

Of course, this sounds like an old-fashioned Sunday-school book, but the fact remains that there is always "room at the top," and that no unusual amount of intelligence is needed to reach the top. A fair average of good sense and a proper amount of application will accomplish everything.—Womankind.

BREAD, POTATOES and MILK.

A Dyspeptics daily diet.

Dyspepsia is one of the most prevalent of diseases. Thousands of people suffer from it in a more or less aggravated form. Few diseases are more painful to the individual or more far reaching in their effects on human life and happiness. What the dyspeptic needs is not local treatment, not mere temporary stimulus. The real need is the toning up of the entire system. Fortify the system and it will do its own fighting, and promptly eject any intruding disease. The success of Dr. Ayer's Sarsaparilla in curing indigestion and dyspepsia is due to just this quality which it possesses, of renewing the vital forces, repairing the waste and loss of the body. The ordinary treatment brings the food down to the level of the weak stomach. Dr. Ayer's Sarsaparilla puts strength to the stomach, and brings it up to the level of the strong food fit for men. It does this by strengthening the entire system. The stomach cannot stay weak when all the other organs are gaining strength. What Dr. Ayer's Sarsaparilla will do for dyspepsia is best illustrated in cases like that of M. S. Shields, Meridian, Miss. Mr. Shields had got down to the last level of dyspepsia. But let him tell his own story:—

"For years, I was afflicted with dyspepsia which gradually grew worse until I could eat nothing but bread and potatoes seasoned with a little salt, and drink only a little milk. I became so bad that a trifle too much of even these caused terrible suffering in the regions of the stomach, darting pains back of the eyes, attended with dizziness and partial loss of sight. The only way I could get relief was by vomiting. Finally I had such a severe attack that the entire left side of my body was numb and partially paralyzed, and in this condition, I was taken to my room unconscious. The physicians failed to help me, and none of the many remedies I took did me any good. At last a friend presented me with a bottle of Dr. Ayer's Sarsaparilla and before I had used half of it, I could see a decided change for the better. I used three bottles and was so completely cured that for four years I have not been troubled with the old complaint, but am rugged and hearty and able to eat anything that can be eaten. It would be impossible to say too much in praise of Dr. Ayer's Sarsaparilla, and I would not give one bottle of it for a dozen of any other kind."—M. S. SHIELDS, Meridian, Miss.

Try Dr. Ayer's Sarsaparilla if you are dyspeptic. If you want more testimony to the value of the medicine, get Dr. Ayer's Curebook. It is sent free on request by the J. C. Ayer Co., L.

THE POWER OF SILENCE.

The power to repress ourselves under trying circumstances is an inestimably precious virtue. Sometimes silence wins the victory just as a soft answer turns away wrath. It is a great thing to possess one's soul in patience. A constant talker is rarely a wise man. Garrulity and folly are generally inseparably linked. There are times when we must seal our lips. Too often one bitter word has alienated two hearts forever. Here is one of the tests of character—the ability to say nothing and to bide one's time.—Texas Christian Advocate.

Hygiene.

TO BE RESPECTED.

"Respect the stomach," says an advertiser in one of the papers.

It was old Dr. Abernathy, if our memory serves us, who asserted people treated their stomach as if it were a copper kettle. This is more a subject for the medical than the church papers. But it is a moral question as well as physical. If we eat improperly, there is bad health as a consequence, with more or less peevishness and bad temper; they are not the pleasantest of guests to have in one's household. With all this, there is inability to do the duty to which we are called. This is a serious matter, or not to do it as well by reason of ailments. Worth considering. Unfortunately there are those who will not consider; their appetites are too much for them; they eat what they like, though they know they will be injured thereby. Human nature, at its best estate, is "altogether vanity." All this having been said for the thousandth time, what is the use of saying it again?—Southern Churchman.

A good hearty laugh each day, even if it is at first somewhat forced, will go far toward removing a tendency to morbidness.

There is nothing so important in all nervous diseases as the exercise of the will power. It is a common habit of nervous people to think that they can not avoid yielding to the various manifestations of their disease. This is true to a limited degree, but all such manifestations can be greatly modified by a resolute turning to some other subject, not waiting for some one else to work the diversion.

Plenty of out-door exercise that will start the blood circulating, the muscles growing, and the mind working, will bring a light heart and a healthy body.—Demorest's Magazine.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

W. C. BLACK, Publisher.

Yazoo & Mississippi Valley RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 1ST, 1895.

Trains leave and arrive at CENTRAL STATION Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

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SENSATIONAL PREACHING.

Another form of sensationalism is that which seeks to captivate the multitude by covering up whatever may be distasteful in the gospel, and presenting only such negative shades of truth as are likely to commend themselves to the natural heart. So long as the world says, "Prophesy unto us smooth things," there will be no dearth of churches where every thought of justice and retribution is kept in the background to make room for sentimental platitudes, where "smooth things" are promulgated in most elegant and meaningless phrases, and where watchmen, set upon the walls to cry aloud and show the people their sins, cry nothing but "Peace! peace!" to souls that are standing on the brink of spiritual and eternal death. The gospel thus presented has lost its power to save, and he who preaches it is no better than a charlatan—for he who seeks his own advantage is withholding the truth.

No amount of fine rhetoric and poetry and classical expression can save his ministry from failure and condemnation. His periods may be rent and rounded as delicately as cameos; he may be as learned as Erasmus and eloquent as Chrysostom; crowds may flock to hear him, and all men may speak well of him; but, nevertheless, he is a blind leader of the blind—an unfaithful servant of Christ.

It is folly to dream of making war on the elements of this world and the "prince of the power of the air" with no better ammunition than fine rhetoric and sentimentalism. All Platonic dreamers and rhapsodists that ever sought to adorn the cross of Christ with garlands of fancy and elocution have not rendered an aggregate of service equal to that of one old-time Methodist itinerant, who traveled about through sun and storm and freshet, and preached the everlasting gospel in the dialect of the backwoods, but with a power like that of Thor's hammer in argument, and a harvest of souls to show for every thrusting in of his red sickle, because his lips had been touched with a coal from the altar of the vicarious sacrifice, and his heart sprinkled with the precious blood of the Lamb. The blessing of God came down upon the whole city of London like rain upon the mown grass when Dwight L. Moody, unlearned in the schools of theology or polite literature, came in between the people and their smooth-speaking clergymen, and pointed first to the flames of Sodom, and then to the refuge of hills, and cried, "Escape for your lives!" The church has need of such men—who care more for souls than for applause, who are not afraid to preach as well the gospel of Sinai as of Calvary, nor ashamed to be accounted "fools for Jesus' sake."—Rev. James Burrell, D. D., in Christian Intelligencer.

FRANCES WILLARD AS A SPEAKER.

Frances Willard had the gift of eloquence. She was a subtle, thoughtful, thrilling talker. If her presence was not imposing, it was at the beginning always tranquilizing and afterward full of sweet surprises. Her voice was clear and melodious and strong, with a peculiar quality of blended defiance and deference, of tenderness and intrepidity, that gave it an indescribable charm. Her diction was singularly simple, her reasoning luminous and homely, her illustrations full of poetry and humor, her pathos as natural as tears to a child. She was wholly unaffected, taking her audience so deftly into her confidence that she conquered them, as Christ conquers, by self-revelation. The New Jerusalem of the twentieth century, the transfigured homes of a new commonwealth, seemed to be so near and so real. And there was always, when she talked to women and to men, such a sublime confidence in their latent nobility and their ultimate righteousness that for the time, at least, they became in their own eyes the beings that she pictured them, and sat enchanted with the glorious revelation. The blending of prophetic ecstacy with practical shrewdness, of raptnre with woman's wit, gave to her tongue the accent of both worlds. The note of gladness with which she mentioned Jesus Christ (and she did it often) lifted her auditors into the presence of her divine Companion, and the childlike mockery with which she pelted some feminine folly or some masculine stupidity dissolved the radiance again into ripples of human merriment that brought her listeners safely back to mother earth. Webster was majestic in the days of his grandeur; Beecher trembled at his god-like flashes. Beecher was superbly human, conquering and controlling multitudes by his rich and robust and royal manhood. Wendell Phillips was democratic, casting his auditors into chains, and arousing within them all the elemental passions. But Frances Willard attracted and enchanted. She spoke as never man spake, and yet with the charm of Him who conquered the grave to restore the shattered home at Bethany.—"Frances E. Willard," by President Charles J. Little, LL.D., in The Chautauquan.

HOW TO BE A GOOD PUBLIC SPEAKER.

Composure or self-possession, the capacity to think over one's feet, and the having of something to say, are the prime requisites for becoming what my friend calls "a forcible pabla speaker." No school of elocution can do anything for him without these, no matter what may be his voice, his presence, or his education. The orator who commits a speech to memory, and delivers it with the grace and distinction of Henry Armitt Brown, for example, is a rhetorician, usually more pleasurable to read than to be heard. But the speaker who has the fitness to say something well on any occasion without literary preparation is usually a product of constant practice in the church, the prayer meeting, the debating club, the moot court, or the political stump. The one training which is essential to him, and he can never have too much of it, is the study of words with something of the same earnestness of Pitt when he went through Bailey's Dictionary from cover to cover, and of a crystal-like clearness and exactness in using them.

That excellent clergyman, Rev. Dr. Richard H. Allen, who succeeded Brainerd in the pulpit of the old Pine Street Presbyterian Church, was in the habit of telling a story which all young men who think of becoming public speakers should note well. The Doctor was not a brilliant sermonizer, but he was cogent, practical, and impressive, never flying over the heads of his congregation with his discourse, and adapting it to the understanding of all kinds of hearers. One day an old colored man, an ex-slave, came up to him as he was leaving the pulpit. Tears and gratitude were on his face. "Oh, Massa Allen, that was a heap good sermon yo' gave to-day. I understood every word. Yo' preach'd it just as if yo' were one of us niggers yourself." Dr. Allen always said that Spurgeon himself could not have received a higher compliment as an orator than this old darky's comment.—Philadelphia Bulletin.

WOMEN AND INTOXICANTS.

It has been recently observed that drunkenness has universally declined in the United States among men in the professions, the higher classes of artisanship and trades, and in commerce. Is it not true, on the other hand, that the use of intoxicants has increased among American women?

A few years ago the sight of a respectable woman drinking an intoxicant at the public table of an American hotel was unknown. To-day it is so common as almost to have ceased causing surprise. At almost any first-class restaurant women, apparently rational and refined, take the cocktail, which a few years ago they knew nothing about, with as little embarrassment as their men companions; nor is it as rare as it should be that woman will order and drink cocktails even when unaccompanied by men.

The latest phase of the increase of intoxicants among women is found in the fashionable candy establishments, where, under various names, small quantities of intoxicating liquors are mixed for the accommodation of a constantly enlarging demand.

American physicians are largely responsible for the increased use of all kinds of liquor among American women. They prescribe stimulants in a large number of cases of invalidism among women, with the inevitable result that, whether salutary or not for the sick, the habit grows among the healthful. It is not a long step from bops to beer, from the brew to the still.

It would surely be a melancholy phenomenon of the closing decade of the century if intemperance, declining among intelligent American men, should have made substantial and general advance among intelligent American women.

It might be worth while for the Federal and city authorities to inquire into the legal liability of liquor-decocting candy-shops to pay the proper license fee.—Chicago Times-Herald.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

It is astonishing how few good readers are found among ministers of the gospel. There are men who preach well, who are eloquent, and whose emphasis and enunciation are just what it seems they should be. Their risings and inflections, their tone, all are united to impress in the most forcible manner the ideas of the speaker; but when the sonorous stanzas of the hymn, or the verses of Scripture, are read so as to deprive plain language of its meaning, the preacher is only a half preacher who is so miserably at fault in his reading. The great object in reading is impressiveness, and the minister who has not been taught to be impressive has failed to be educated in one of the most essential qualifications for the office of a preacher.—Christian Observer.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75 cents.
Hall's Family Pills are the best.

Think of God not as one before whom we shall stand, but as one before whom we do stand day and night.

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Write to J. M. Dowlarry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

The greatest fact is, that life is a service. The only question is, whom will ye serve?—Fabar.

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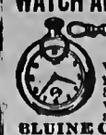

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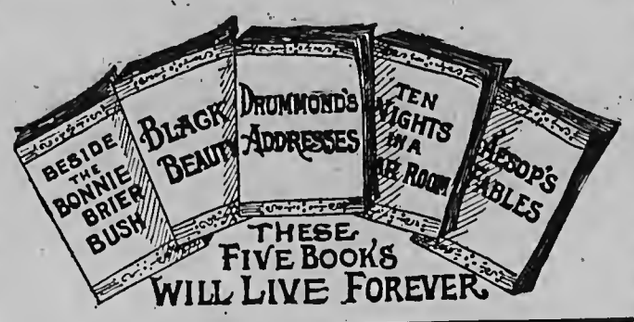

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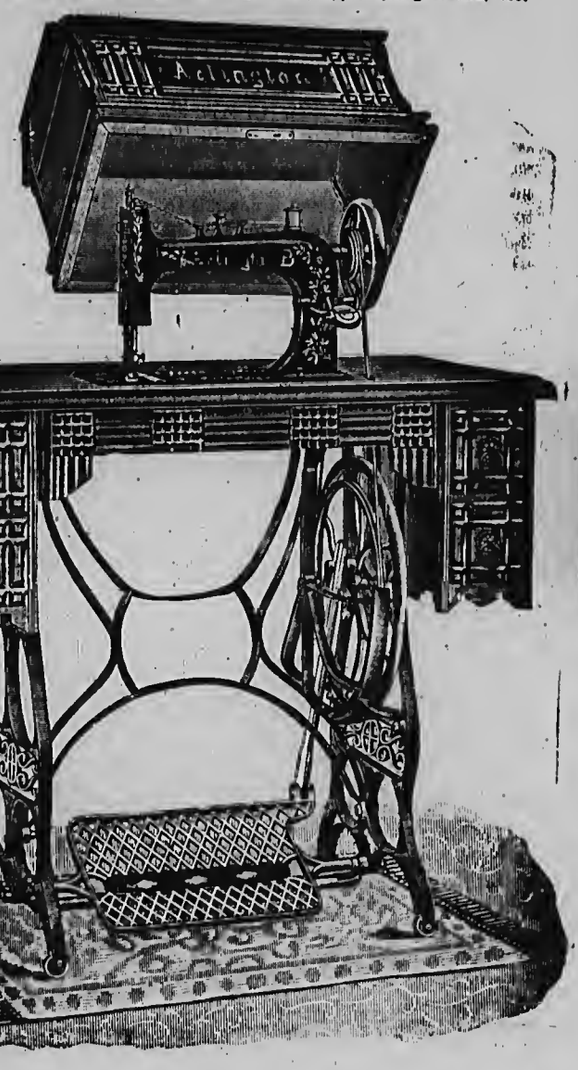
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



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THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

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NEWS OF THE WEEK.

DOMESTIC.

The United States army now numbers 118,000 volunteers and 37,000 regulars.

The Second Louisiana Volunteer Regiment broke camp on Monday and went to Mobile, near to the scene of war, with a thousand gallant men in a steady column.

An amendent providing for the annexation of Hawaii has been added to the war tax bill in the Senate, and senators declare that there will be no war tax without annexation. Since the United States have assumed the role of making foreign conquests and establishing foreign colonies, the annexation of Hawaii becomes a necessity. A coaling station and home port on the way to the Philippines is absolutely indispensable.

Governor McLaurin's attempt to veto the conditions of the Industrial Institute College (of Mississippi) appropriation bill has been declared unconstitutional and, therefore, void. The college must now be closed, or the people, already tired of too much legislation, must pay for another session—all because the governor would not accept the bill as passed by both Houses with many votes to spare, showing that it had the sanction of the people.

There now appears to be no doubt that the Spanish Cape de Verde squadron is safely anchored in the harbor of Santiago de Cuba, and is being blockaded by Commodore Schley's squadron of heavy armor-clads. Some reports from Washington claim that a force of 15,000 regulars is to be sent to southern Cuba to effect a landing in the neighborhood of Santiago, so as to assist the fleet of Commodore Schley in disposing of the Spanish squadron now anchored there.

There are unmistakable signs that a forward movement has at last been decided upon. General Miles, the commanding officer of the army, has left Washington with his staff, for Tampa, a fact which would seem to indicate that the purpose of his journey is to personally superintend the embarkation of troops for Cuba. The presence of Admiral Sampson's fleet at Key West also lends color to the probability of an early movement of troops, as it is understood that his ships are to convey the transports and to aid the troops in effecting a landing on the Cuban coast.

The past week has been entirely barren of results, so far as the war is concerned. It is true that there has been no fighting, as far as the public has been informed; but there has been considerable maneuvering and making of preparations which promise some active fighting later on. The most important event of the week was the sailing of the first section of the re-enforcements to be sent to Admiral Dewey, at Manila. It is a fact worth noting that the first contingent of troops to leave the country bound for the seat of war was composed mainly of volunteers. The next event of importance was the issue of a second call for volunteers by the President. The second call was for 75,000 men. The call for additional troops must be accepted as an indication that the authorities at Washington now realize that the war with Spain is likely to assume more important proportions than was at first supposed. The general idea at the outbreak of hostilities was that Cuba would be at once invaded and the war brought to a speedy close. This idea has been completely abandoned as impracticable. It is now understood that an invasion of Cuba will require at least 100,000 men well armed, equipped and supplied. Then, again, there is the unhealthy season to contend with, which may necessitate delays over and above those essential to the organization of an army as large as 100,000 men.

FOREIGN.

It is said that Spain intends to delay the war as long as possible, hoping that either the Americans will grow tired of spending money, or that Europe, disturbed by the interruption of commerce and the rise in the price of wheat, will intervene and insist on peace.

SHAKE INTO YOUR SHOES.

Allen's Foot-Ease, a powder for the feet. It cures painful, swollen, smarting, nervous feet and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Trial package FREE. Address, Allen S. Olmsted, LeRoy, N. Y.

MARRIAGES.

BRADFORD—HADOCK.—At the residence of the bride's father, near Evansville, Miss., May 22, 1898, by Rev. S. A. Brown, Mr. W. F. Bradford, of Arkansas, to Miss Ola Hadock.

MILLER—WARD.—At the residence of the bride's uncle, Mr. J. H. Harris, Busby, Miss., May 26, 1898, by Rev. S. A. Brown, Mr. W. R. Miller to Miss Lonnie Ward, all of Austin, Miss.

MCNAMARA—WHEELER.—At the residence of the bride's father, Mr. — Wheeler, Wilkinson county, Miss., May 24, 1898, by Rev. John W. Crisler, Mr. R. S. McNamara, of St. Joseph, La., and Miss Lillian Wheeler, of Wilkinson county, Miss.

It is reported from Spanish sources that Commodore Schley made a determined attack upon Morro Castle, at Santiago de Cuba, and forced his way into the inner harbor, where he engaged the Spanish fleet under Admiral Cervera. The reports indicated that the fire of the American ships did great execution, but were silent as to the details.

For one dollar you may buy a bottle of Ayer's Sarsaparilla, which, if taken in time, and according to directions, may save a great many dollars in doctors' bills, and thus exemplify the truth of the old teaxim, "Prevention is better than cure."

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GREENVILLE DIST.—THIRD ROUND.

Merigold	June 22
Hollondale	25, 26
Shaw's	29
Stoneville	July 2, 3
Poplar Grove	9, 10
Clarksdale	17, 18
Robinsonville	20
Lula	23, 24
Coahoma	27
Cleveland	30, 31
Friar's Point	Aug. 6, 7
Belleyne	10
Carnesville	12
Greenville	13, 14
Bolivar	17
Lebanon	20, 21
Hillhouse	24
Gunnison	27, 28
Rosedale	31

J. W. DORMAN, P. E.

WINONA DIST.—THIRD ROUND.

Winona station	June 18, 19
Greenwood station	25, 26
Vaiden circuit	July 2, 3
Carrollton station	9, 10
Winona circuit	16, 17
Carrollton circuit	23, 24
McNutt	30, 31
West	Aug. 6, 7
Tudianola	13, 14
Sidon	20, 21
Dublin and Brooklyn	27, 28
Black Hawk	Sept. 3, 4

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis	June 11, 12
Como	18, 19
Coldwater and Hernando	25, 26
Senatobia	July 2, 3
Batesville and Wesley	9, 10
Eureka	16, 17
Nesbit	23, 24
Courtland	30, 31
Cockrum	Aug. 6, 7
Charleston	13, 14
Pleasant Grove	20, 21
Arkabutla	27, 28
Tyro	Sept. 3, 4

T. C. WIER, P. E.

DURANT DIST.—SECOND ROUND.

Belzona, at Sky Lake	June 4, 5
Ackerman, at Ackerman	11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Plattsburg	25, 26

J. S. OAKLEY, P. E.

Durant, Miss.

COLUMBUS DIST.—SECOND ROUND.

Tibbee	June 4, 5
Winston ville	11, 12
Hebron	18, 19
Cedar Bluff	25, 26

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

East Holly Springs cir., at Harmony	June 2
Pontotoc	4, 5
Abbeville	11, 12

J. D. CAMERON, P. E.

Holly Springs, Miss.

ABERDEEN DIST.—SECOND ROUND.

Houston and Wesley	June 2
Houston mission	4, 5
Okolona circuit	7
Fulton circuit	10
Tremont	11, 12

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Gibbs, at Oak Grove	June 18, 19
Lalneaville, at Grand Bayon	25, 26
Calhoun, at Indian Village	July 2, 3
Vernon, at New Prospect	16, 17
Lisbon and Summerfield, at Harmony Chapel	23, 24
Farmerville, at Freeman Chapel	25
Homer, at Homer	27
Ruston	30, 31
Downsville, at Center	Aug. 6, 7
Bienville, at Baier Creek	13, 14
Haineaville	20, 21
Simsboro, at New Hope	27, 28
Valley	Sept. 3
Minden	4, 5
Gansville	10, 11
Ouachita	10, 11

District Conference will meet at Bienville, Friday morning, July 8, at 8:30, and close Monday, July 11. Opening sermon Thursday night, July 7, at 8:30, by Rev. J. O. Bennett. As far as possible, let every delegate elected and every member be present on Thursday night to hear the opening sermon, and to answer to roll call Friday morning. Let Thursday be observed as a day of fasting and prayer for a gracious work of grace upon the Conference, and let every preacher and layman meet to stay until the Conference closes.

B. T. CARWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Wilson, at Pine Grove	June 4, 5
Zachary	11, 12
Jackson	19, 20
Slaughter, at Ethel	25, 26
Meadows and Antioch, at Antioch	July 2, 3
East Baton Rouge, at Brookstown	9, 10
Pouchatoula, at Wesley Chapel	16, 17
Bayou Sara, at Morning star	23, 24
Live Oak, at Palmetto	30, 31
Pine Grove, at Pine Grove	Aug. 13, 14
Port Vincent, at Bayou Barbary	20, 21
Franklinton, at Mt. Hermon	27, 28
Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
Baton Rouge—First Church	18, 19
Clinton, at Clear Creek	24, 25

R. W. TUCKER, P. E.

DELHI DIST.—THIRD ROUND.

Tallulah, at Bayou Vidal	June 4, 5
Rayville, at Little Creek	11, 12
Girard, at Winn Island	18, 19
Delhi, at Delhi	25, 26
Floyd, at Floyd	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Monroe, at Monroe	16, 17
Bastrop, at Bastrop	23, 24
Lake Providence, at Pecan Grove	30, 31
Waterproof, at Wesley Chapel	Aug. 6, 7
Vidalia, at Holly Grove	13, 14
Harrisonburg, at Pine Hill	20, 21
Winnsboro, at Bonff Prairie	27, 28
Bonita, at Bartholomew	Sept. 10, 11
Desiard, at Desiard	17, 18

B. F. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND

Carondelet Street	June 5
Mandeville	12
Dryades Street	19
Carrollton Avenue	11 A. M.
Rayne Memorial	7:30 P. M.
Parker Memorial	July 3
Donaldsonville	10

S. S. KEENER, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mooringsport, at Myrtis	June 4, 5
Wesley	11, 12
Coushatta	18, 19
Mansfield	21

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	June 4, 5
West Lake	11, 12
Lake Charles—First Church	18, 19
Grand Cheniere	25, 26

H. O. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Ada and Winfield, at —	June 4, 5
Jena and Jonesville, at —	8
Washington, at Bethel	11, 12

V. D. SKIPPER, P. E.

GRAYBEARD

WE make 200 bottles of our GRAYBEARD every week. No more—no less. If 200 bottles don't fill all orders, some customer must wait until the next week. We mention this as some do not understand the delay. We have earned a reputation for making a clean, fresh, sure remedy for Cancer—Eczema, Catarrh, Dyspepsia, Rheumatism, and we cannot make GRAYBEARD faster, and make it good.

"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, affecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once similarly afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better. Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

Joseph Barnes, Taylor County, Ga."

$1 a bottle—6 for $5. If your druggist has'nt our GRAYBEARD, order direct, deducting 50c on $5 worth to help you pay freight.

Address, Z. D. Respess Drug Co., Atlanta, Ga.

JOB PRINTING.

WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS, POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS, we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.

SEND IN YOUR ORDERS.

New Orleans Christian Advocate,
512 CAMP ST.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Pooneville, Miss., EDITOR.

Rev. Horace Mallard DuBose, D. D., was, last week, elected by the General Conference, General Secretary of the Epworth League and editor of the Epworth Era.

Rev. William Belton Murrah, D. D., received the largest number of votes for Secretary of the Board of Education, and was thereby elected.

Each of the above-named distinguished ministers are Mississippians, and all leaguers hereabouts will remember that their names have frequently appeared upon Epworth League programmes.

Mississippi has been highly honored in that she has been asked to furnish on two occasions the General Secretary of the Epworth League and editor of the Epworth Era.

Let Mississippi and Louisiana, like twin sisters, keep step in this mighty movement for the salvation and Christian education of their sons and daughters.

We are very anxious to hear from the different leaguers, and wish here and now to impress upon them the fact that this department in the NEW ORLEANS CHRISTIAN ADVOCATE was set apart that it might prove a medium of communication between the Leagues throughout Mississippi and Louisiana.

Send in postal card reports—"tidings from the field," "bugle blasts"—in order that we may provoke one another to love and good works.

Circulate the NEW ORLEANS CHRISTIAN ADVOCATE. It is your own Conference paper, and ought to be well supported. Let us, as leaguers, be loyal to our church, and "support its institutions."

The Epworth League movement has impressed itself upon the whole church as being a power for good. This was demonstrated by the tone of speeches delivered upon this question during the recent session of the General Conference in Baltimore.

Bishops Key, Fitzgerald and Morrison will preside over the North Mississippi, Mississippi and Louisiana Conferences, respectively, during the coming year. They are warm-hearted men, who have a special love for young people.

The protracted meeting season is upon us, when special efforts will be made to strengthen believers and save sinners. Let the leaguers everywhere assist the pastor in the revival, and earnestly pray that the power of God may be made manifest in the salvation of many souls.

We pen these lines at Enterprise, Miss., where we are engaged with Dr. I. W. Cooper in a meeting, assisting the pastor, Rev. J. T. Leggett. Several young men and young women have asked to be remembered at a throne of grace, and we are looking to God for a great blessing.

"Saved and saving," should be our motto. Having tasted of the good things of God, we are under obligation to tell to all the world around what a dear Savior we have found.

We have received from Recording Secretary W. N. DeLoach, of Grenada, copy of resolutions passed at Meridian during session of our recent State Conference, and subjoined we publish the same:

Whereas, Thousands of railroad men in Mississippi are forced to labor on Sunday, or lose their jobs, and as much the greater portion of their Sabbath labor is no more necessary or merciful than the plowing of a field, and as these employees are powerless to help themselves; therefore, be it

Resolved, That the "Railroad Sunday" be the subject of an address or paper at each one of the District League Conferences to be held between now and the next session of the Legislature.

Resolved, That we, as individual leaguers, will study the railroad Sabbath question, and do all we can, by precept and example, to protect our day of rest and worship.

Resolved, That the Epworth Leagues of Mississippi, in their fourth Annual Conference—300 delegates strong—do hereby memorialize our next Legislature to so change our code as to give relief to those railroad men employed on the runs, in the yards, in the shops, in the offices, and otherwise; and that the secretary of this Conference furnish a copy of these resolutions to the clerk of each branch of the next Legislature.

MUL-EN-OL

is the greatest known Remedy for Pain.

Always have a bottle in the house. Sold everywhere. Price 50c., $1.00, $2.00.

FINLAY, DICKS & CO., New Orleans.

A few weeks since we published an editorial notice of the above-named book. Here is our editorial notice:

A NEW BOOK.

THE HOME OF THE BIBLE: WHAT I SAW AND HEARD IN PALESTINE. By Marion Harland, author of "Common Sense in the Household," "The Royal Road," etc. 446 pages.

A more charming book of its kind it has never been our pleasure to examine. Many excellent books on Palestine have been written by travelers and others; but a volume on this subject from a woman's point of view is rarely met with. Hence this one is all the more pleasing for that reason. Miss Harland is a close observer, a gifted writer, possesses great warmth of heart, and is withal a woman of superior intelligence. In the volume before us she gives us a realistic and delightful account of her recent journey through the Holy Land, the scenes, customs, and people there—all being described in the most graphic way. "My object in going to Palestine," she remarks in the introduction, "was to see with fresh eyes and judge with unprejudiced mind what this, the most interesting of lands to the Christian, is like to-day; how the inhabitants look, and live, and think, and what traces the traveler finds in the ruins of the past of the nations who flourished, battled, and were, in turn, swept from home and country by the march of God's providence."

This work is by no means a tedious diary of travel and moralizings, nor is it burdened with dry statistics. It abounds in beautiful descriptions, pleasing and, in some instances, touching incidents and valuable information. Miss Harland calls attention to the remarkable fact that the people of Palestine have changed less in their manner of living, customs, and prejudices, than those of any other country, being almost the same to-day that they were two thousand years ago.

This book is profusely illustrated with fine engravings from photographic views taken in Palestine. Many of the illustrations occupy a full page. Added to Miss Harland's work is "The Thrilling Story of Armenia," and their cruel persecutions by the Moslems, by G. H. Sandison, of the Christian Herald.

The volume before us will delight young and old alike, and is worthy of a place in every home.

PUBLISHER'S PRICE, $2.25

We were so much delighted with the book that we resolved, if possible, to offer it to our subscribers at a reduced price. We are glad to be able to state that we have made arrangements whereby we can offer it at a price within the reach of all.

OUR PREMIUM PRICE.

We do not sell the book at all to those unprogressive people who do not take and pay for the NEW ORLEANS CHRISTIAN ADVOCATE. But to our subscribers we sell it at the low price of $1.25, postpaid. The only condition attached is that one's subscription must be paid up one full year in advance—viz., to June, '99—at the regular rate of $2 a year.

Preachers who get the paper at $1 per year can make special arrangements with us. We will send a copy of the work, postpaid, to any one who will send us two new subscribers accompanied by the cash—$4.

Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

Christian Advocate.

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Rev. W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A FIELD OF LABOR.

BY MRS. E. H. GATES.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by.
You can chant in happy measures
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor,
You can find it anywhere.

—Exchange.

Communications.

IN WHAT DOES THE LEAGUE ANSWER THE NEEDS OF THE CHURCH?

BY MRS. R. H. WYNN.

(Read before the Epworth League Conference at Alexandria, La., April 28-30, 1898.)

It has not been many years since our church discovered it was desirable to formulate some plan by which we could interest, save and educate our young girls and boys, especially those who have grown up in our Sunday-schools, but have reached a point where they considered themselves too old for Sunday-school pupils, and not of an age to be eligible to the positions of stewards, Sunday-school teachers, choir leaders, and the like. We know that at every period of Methodism young hearts have been drawn to the Divine Teacher and taught of him; but one of the needs of the church to-day, with the numerous and insidious inroads of worldliness upon it, seems to be a definite effort to reach and hold the constant output of the Sunday-school rather than allow the young people to drift away from us. The world steals too many of our rarest plants at the most promising period of their existence. We covet everyone of them for the Master's kingdom, that they may grow and blossom, shedding forth the fragrance of holy lives while time shall last, and may then be transplanted on the farther shore, to bloom eternally in the garden of the Lord. It may require care and labor on the part of the husbandmen, much nurturing and wise superintending, but it is for our Father's glory we are striving, and we must needs devote to it our most painstaking efforts.

We have cause for gratitude that such a scheme as that embodied in the working plan of the Epworth League was decided upon, for it seems, by its various departments, to be eminently equal to the accomplishment of our threefold object. Its machinery is not complicated, but simply arranged ready to be set in motion by the pastor or other suitable person of consecrated energy and zeal. There are many different conditions to be met and suited, from our large city churches to the rural charge, where the congregation is scattered; but no better plan than that adopted by the originators of the Epworth League could have been chosen which could be more easily adapted to the varying requirements of the work. There is no conflict between the League and any of the established modes of worship, as the Sunday-school is the natural feeder of the League, and the League lends its forces and influence in behalf of the church.

In the prayer meetings of the League we find one of the most valuable means of conserving the strength of the Sunday-school, for it is here the young folks gather and listen to the simple story of faith in Christ and redemption from sin falling from the lips of their youthful associates, rendered doubly weighty because of its very simplicity. Newcomers and indifferent members may be unwilling at first to participate, but if the attracting and vitalizing spirit of our Lord be present, we may be sure that impressions will be made which will mature into sincere heart longings for the life that is hid with Christ in God.

The boys and girls learn to feel a sense of proprietorship in their meeting, and take part when too timid to do so before the assembled congregation. The prayer meeting becomes in this way an excellent training for Christian work, and admirably a very important need in nurturing the young Christians who enter our communion, who desire to flee from the wrath to come, but need spiritual strengthening and encouragement. Young persons uniting with our church need some regular Christian work to perform, or will lose interest and soon drop out of line. The cottage prayer meeting is found a good variation in our religious exercises. Families who are not church goers can often be reached in this way, brotherly love and Christian fellowship engendered. Indeed, in all our meetings social distinctions should be cast to the winds. Rich and poor should meet on a common footing, for the love of God in our hearts makes us all one in Christ Jesus.

The study of the Bible is emphasized in this department by the regular topics suggested, and a searching of the Scriptures is stimulated thereby. Nothing is more helpful than the original expressions of opinions on the subject discussed, or the offering of appropriate testimonies. The young Christian, at first afraid of the sound of his own voice, will be surprised to see how greatly his effort strengthens him, both spiritually and otherwise, at the increased confidence which is his each successive time he attempts to speak for the Lord. We fear there are some homes in which the Bible is almost an unread book. If that be so, and our leaguer is driven to the precious, though unused, volume, we will have seen the desire of our hearts.

At the present day organized effort is regarded with favor. It is for this reason we prize the Department of Charity and Help. Through its instrumentality many cases of temporary or continued distress can be expeditiously handled, and substantial, as well as spiritual, aid dispensed. This furnishes the young Christian with spiritual exercise, and he learns the truth and sweetness of his Master's statement, "It is more blessed to give than to receive."

Prominent among the needs which suggested the organization of the Epworth League was that of proper preparation for entrance into the church. The complaint was made that our young people were received as members with little or no knowledge of the polity and doctrines of Methodism, whereas in the Episcopal Church—and others, perhaps—the applicant must be versed in the history and familiar with the doctrines of that church. The educational feature, then, is an answer to a long-felt need. We have to admit, on the score of candor and truth, that we too often confine the Literary Department to a social evening, devoted to a superficial study of a favorite author and the rendition of a few songs and readings; but that is certainly far beneath the original purpose of the founders. A course of study was provided, but for some reason was met with indifference, and has not been pursued in many sections. Whether this arises from the books being too expensive for every leaguer to purchase, or whether they are too advanced for their use, or both, we do not know; but we are still young in the work, and have to learn by experience and trust that ere long our leaguers will be earnestly prosecuting a course of study along Methodistic lines. It is not intended that the League should furnish its members with a thorough literary education (though I know of one League, that of the Hanson Place M. E. Church, Brooklyn, where the Chautauqua course is followed with marvelous success and profit), but it is intended to furnish them with such instruction as will make them intelligent Methodists, so they will know what differentiates them from other denominations.

The League does not overlook the fact that all work and no play is not conducive to mental sprightliness or any other sort; therefore, we have given us considerable scope in the way of furnishing entertainment of a healthful sort for our young people. During an evening spent in social pastimes under a hospitable roof, they can become better acquainted, showing a kindly interest in the stranger or newcomer, welcoming him into their circle, and making him feel he would like to meet again with such warm hearted friendliness.

So, my brethren and sisters of a common and glorious cause, let us redouble our efforts to make the Epworth League of untold value to the young people now growing up amongst us, and with earnest devotion apply the aid offered to us to the needs of our respective fields, working always in our Master's name and in his strength.

Selections.

"THE LAND OF ILL-SUCCESS."

The fall, as well as the rise of nations, as of men, is not due to chance, but to definite causes. Not from excess of territory or power or of longevity, as some suppose, does a nation die, or from any inevitable disintegration of forces. If any nation dies, it is because its soul is dead, its character gone. Loss of integrity, in man or nation, is the beginning of decay—not when a government loses some battle, or makes some honest blunder in diplomacy, or experiences an earthquake or an epidemic, but when it loses its character.

WHY ROME DECLINED AND FELL.

Disturbances and threatening rivalries there were in imperial Rome, winds of discord and opposition from all quarters blowing fiercely over her vast realm; still, up to the fatal hour, a certain sense of law, as the supreme arbiter in the state, was accepted and prevalent, in the minds of all. Chafe and fret and storm as he might, the individual at last brought himself to submit. But the day came when one individual, a splendid man, destined to give Rome a great administration, we must admit, did something which planted the evil root of death in his country's soil. When Cæsar came to the Rubicon, as Plutarch tells us, that small stream which divided the provinces from Latium, he hesitated, because he felt that he must respect the law of his country, and not enter, armed, into her territory. He pondered long, but at length, putting all scruples aside, he determined to cross, and push on to Rome.

"He plunged, he crossed,
And Rome was free no more."

He was not oppressive and tyrannical, but from that hour the idea was introduced of the individual will of one man, of a "Cæsar," good or bad, overriding all law, human or divine; and Rome began to show signs of decay. Good Trajans and Nervas there might be, and undoubtedly were; but, after all, they were so from personal characteristics; but as emperors, they acted as if they were practically irresponsible to man or God. This had its extremest expression in Caligula, who, when it thundered and lightened terribly, to his disturbance, declared it was intolerable, that while he was divus, a god, there should be another who could act in that manner. The very thought galled him.

It is an error to attribute Spain's decadence to any dire necessity born of poverty, because prosperity gained like hers must inevitably lead to decay; because her enterprise had tired itself out and its unearned opulence has begotten effeminacy and weakness and sown the seeds of disintegration.

THREE THINGS GIVE VITALITY.

The "Spectator" ascribes Spain's decay to lack of organization and administrative power; but Prescott does not appear to favor that opinion; and a Spanish mind—that of Ignatius Loyola—organized the most powerful ruling and administrative body, in some directions, the world has ever seen—the Jesuit Society. We must look deeper; there is no inherent trouble with the Spaniard; he is of noble stock. Three things give life, and, as long as they exist, in individual or nation, no tempests or waves of disaster can overwhelm them.

Daniel Webster, when asked what was the greatest thought he had ever had, replied, "My individual responsibility to God!" The first great source of life is that each man shall keep himself where he can personally hear the messages of the Almighty and obey them. Out of them spring life's great issues.

Secondly, a nation or a man lives only when free and unhindered by others from thinking clearly on all subjects, especially on matters of duty.

Thirdly, a man or a nation truly lives only when each, loving his neighbor as himself, accords to everyone else the same untrammeled freedom, the full enjoyment of "life, liberty, and the pursuit of happiness." Given these three vital conditions, and their permanence and pervasive indwelling, and decay, or possibility of decay, is out of the question.

PALMY DAYS OF GLORY.

"In the beginning of the sixteenth century," says Prescott, "Spain occupied, perhaps, the most prominent position on the theater of Europe. The numerous states into which she had been so long divided were consolidated into one monarchy. The Moslem crescent, after reigning there for eight centuries, was no longer seen. The authority of the crown did not, as in later times, overshadow the inferior orders of the state. The people enjoyed the inestimable privilege of political representation, and exercised it with manly independence. The nation at large could boast as great a degree of constitutional freedom at that time as any other in Christendom. Under a system of salutary laws and an equitable administration, domestic tranquillity was secured, public credit established, trade, manufactures, and even the more elegant arts, began to flourish, while a higher education called forth the first blossoms of that literature which was to ripen into so rich a harvest before the close of the century. Arms abroad kept pace with arts at home. Spain found her empire suddenly enlarged by important acquisitions both in Europe and Asia, while a New World beyond the waters poured into her lap treasures of countless wealth, and opened an unbounded field for honorable enterprise." Into the strong masonry of this monarchy came the seed which grew, displaced the stones, and rent the masonry. Torquemada sowed the seed, and Isabella permitted it.

WHEN SPAIN'S GREATNESS BEGAN TO DECLINE.

On that day when Torquemada constrained the gentle Isabella to attempt the "extirpation of heresy," and she consented to ask the hierarchy for the Inquisition—the bull dating Nov. 1, 1478—Spain began to totter. During Torquemada's power, declares Prescott, ten thousand two hundred and twenty were burned, and ninety-seven thousand three hundred and twenty-one "reconciled by various other penances." In the year of Spain's discovery of America, Torquemada rushed into the presence of Ferdinand and Isabella, and, flinging down the crucifix, dared them to keep the Jews in their dominions. Overborne by his fanatical earnestness, they yielded, and announced, in effect, that "From Spain shall be expelled men, manly souls—which no nation can spare without impoverishing herself—men who prefer to be exiles rather than close that door through which they see straight up to God; and, in Spain, no man shall think, unless in a way prescribed by others, whether as to his duties, or, even, as in Galileo's case, as to whether the sun or the earth is the centre of all; and that means that the other man, the 'neighbor,' is also to be forced to think only as he is circumscribed." "Torquemada," says Prescott, "waged war upon freedom of thought in every form. In 1400 he burned Hebrew Bibles, and more than six thousand volumes of oriental learning at Salamanca, the seat of learning."

"Expel those who think; compel those not to think who remain," cried Torquemada—a fiat which has hastened Spain's ruin.

When Spain received this order she began to obey, and her decay was slow, but inevitable. And it is not a little singular that a Madrid editor complains that "Spain is controlled by worn-out minds."

TO STOP THINKING MEANS IGNORANCE AND INEFFICIENCY.

To stop thinking means, to a nation, terrible mischief. First, it means what appears on the surface—that ignorance is to prevail; that Spain shall have only four millions out of seventeen millions who can read and write. How can a nation be alive with progressive activities where the order has been since Torquemada, "Stop thinking"? Stop up the lake, its inflows and outflows, and you make a stagnant pond. There may be bulk of water, and on it the brightness of scum, but no longer the rippling glitter of living, moving water. Men can not know how to do the right thing; they are not progressive. Blanco—while all the world laughs at the ignorance and folly—can hold high carnival in Havana over the "news" that Boston and New York are in ashes, and can make these people whom Torquemada stopped from thinking believe his tale.

But men who do not think will do everything but think. That, to a great, proud, active-minded race, means splendid, showy, shallow work and play, external honor in place of integrity; swelling boastfulness, "finjo de palabras," the flux of words, in place of realities or conscientious performance.

Then, when the advantages of superior armor and weapons, of undoubted courage and cunning, and of the awe which their very presence inspired in the minds of the Aztecs and the Incas, had enabled them to plunder the fabulous wealth of Mexico and Peru, such unrivaled riches, augmented still further by excessive revenues wrested for four hundred years from the Indies, East and West, gave the haughty Dons the means to live lives of gilded idleness and folly, deprived alike of the healthful stimulus of competitive industry which has spurred the Anglo-Saxon race to change the face of the material world, and of that untrammeled freedom of thought and aspiration which has inspired its possessors to almost "explore the illimitable and grasp the infinite" in art, science, music, literature, and all other worthy mental and spiritual achievement. Let him who doubts the power of luxury and bigotry to fetter progress turn carefully the pages of Spanish history for four centuries, and note how few have been her great men other than Cervantes and Murillo, Lope de Vega and Coronado, since the days of Torquemada, Cortez, and Pizarro. Let him note that her territory in 1900 bids fair to be only about one-fiftieth of what it was in 1600.

Instead of exploring a broad field of intellectual or semi-intellectual activities and enjoyments, such as political harangues, vast religious and philanthropic conventions, lyceum lectures, Shakespearean plays, and the expanse of free literature—all of which require thought and create thought and freedom of thought—the Spaniards have frequented the arena, with its bull fights, devoting Sunday, the day of thought, home and humanity, to such brutal enjoyments. And so the mind of the Spaniard, perhaps inherently as fine as that of the Anglo-Saxon, is degraded into watching the torments of a bull or the pugnacious antics of two feathered bipeds.

CUBA LIBRE AND A NEW SPAIN.

Will this decline of Spain stop short of a "fall?" I believe it will; I trust it will. The turning-point may be near. America will free Cuba and hand her over to the native Cubans, after exacting guarantees that will allow her people to think. She will deal in a similar liberal spirit with Porto Rico and the Philippines. Then Spain may begin to realize, as China did in the astonishing lesson she received from Japan, that character born of thought rules in this world. Spain must be allowed to think, must be aroused to think. By revolution of government, or of society, some great leader—Sagasta, perhaps, who seems sagacious and good-willed—may come to the front and give Spain religious toleration, public schools, a free press, and inaugurate industrial and philanthropic and social reforms. Then, perhaps, a new Spain, whose millions will read and write, will make character Godward and manward as a natural result of spiritual freedom, mental training, and industrial activity. Such a Spain will remember the bull fights and the other gross pleasures of to-day only as relics of barbarism. She may not change her creed, but she will not retain the bigotry with which she has narrowed it for ages, even in its noblest tenets. She may not be less wealthy than in the past, but her possessions will be sanctified to her use and enjoyment by the honest toil which will be necessary to acquire them. Thus it may well happen that Spain, no less than Cuba, may become free and regenerate in the truest sense, as a result of American conquest.—Conrad Williams, in Success.

TROUBLES THAT DO NOT COME.

Most people have troubles. Some of these may be great; others may be slight. It is almost universally true, however, that the heaviest burdens that are borne are those of anxiety, solicitude, and apprehension. There is the fear of possible evil that is about to befall, but that oftentimes does not; of loss that is about to be suffered, but that often does not occur. If we were willing to leave the future in God's hands as we are to leave the past, and if we are ready to live simply in the present, accepting his grace and help for each passing moment, our lives would be more happy, as they would certainly be more efficient. It has been said that most people suffer their troubles three times—in apprehension, in actuality, and in memory. The worst of it is that a very great part of this is positively unnecessary, owing to the fact that many of the troubles that are dreaded never come. Very few possibilities are probabilities, and exceedingly few of the probabilities become certainties. The one who builds air-castles, who dreams instead of working, and who counts chickens before they are hatched, is, at the best, engaged in profitless occupations, and is sure to have disappointment in the end. But even this disappointment, after the fair and pleasing dreams, is not so severe on one's vitality as is the habit of worrying over possible ills that threaten. The Lord Jesus Christ warns and commands us against this worse than idle habit of worrying about the future. We are not to be anxious as to the morrow. To-morrow will take care of itself. Sufficient to each day is the evil thereof. God will see his children through each day as it comes, but he does not promise grace to help before the trouble comes. Let it alone. Leave the future in God's hands.—Methodist Recorder.

LITTLE THINGS

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!

Communications.

$50 A DAY.

MR. EDITOR: Kindly allow one to say a word anent the financial nondescript familiarly known as an "evangelist." Before starting out, I wish to remark that every general rule has its exceptions, and that these exceptions pro e the rule, and that in making the remarks which follow I except the lonesome crowd making up the exceptions above referred to; hence they are not expected to take offense or get hurt at what I may say.

Well, my animosity towards the class under discussion has culminated in consequence of the result of an effort to secure one of them for service at San Jones Camp Meeting, to be held in July. At the semi annual meeting of the Camp Meeting Association in April, the Committee on Public Worship was directed to secure, if possible, the services of an evangelist who had no fad of his own, and had the reputation of feeling an interest in the salvation of the race for which Christ died, etc. In conformity with this requirement of the association, the committee wrote to a some what noted and alleged successful evangelist, stating what was wanted, and asked what he could do for us in the way of calling sinners to repentance, etc. In reply, he said that his time was engaged for the entire year, except four rest-days in the first week in August, which four days he was willing to devote to the association for a consideration of $200. Fifty dollars per diem for the services of one man to proclaim a gospel, the Author of which had not where to lay his head! Recalling the statement in the BOOK that "God so loved the world he gave his only begotten Son, that whosoever believeth on him should not perish, but shall have everlasting life," I can hardly conceive that in the councils of the Infinite it was ever imagined that one of the beneficiaries of this tremendous sacrifice, 1900 years after its consummation on Calvary, would presume, or dare, to put a price upon the delivery of this message of salvation and infinite mercy! The fact remains, however, and the thought reverts to the scene in the temple—the scourge of small cords and the characterization of this sort of cattle by our Lord on that occasion. These people who make merchandise of the blood of the covenant and the sacrifice of the Son of God a subject of barter and sale in the light of nineteen centuries of the beneficence and benefactions to our race of the gospel of our Lord, are infinitely worse, in the eyes of God, than were the Jews who took advantage of the devotion of the people to their temple and its worship, to use the structure as a store for the sale of their commodities. In order to give this class of preachers a semblance of authority to proclaim the gospel, there must be a radical revision of the commission to the twelve, as recorded in the Gospels. Something like this would cover the ground if we could only find some musty old Greek manuscript to cover the case: "Go ye into all the world and preach my gospel to every creature; he that believeth and is baptized," etc., at $50 a day, and board and lodging! "Freely ye have received," but you can sell salvation for just as big a price as you can get from those interested. "Lo, I am with you always," even when you make merchandise of my death and passion. When John the Baptist sent and asked the Master, "Art thou he that should come, or look we for another?" the answer should have been, in order to justify modern conditions, 'Go tell John what you have seen, and especially that the poor have the gospel preached to them now and by me." But later—say in the nineteenth century and among the people called Protestants—this same gospel will be preached to the masses at $50 per diem and board!

Compare the ministry of the apostles, as recorded in the Gospels, and put there as a pattern for their successors in the work, especially that of Paul, whose own hands ministered to the wants of himself and those that were with him; who coveted no man's silver or gold, but determined to know nothing among the people save Christ and him crucified. How different is the spirit that actuates the gentlemen under consideration! They not only desire the silver and the gold, but they make the assurance of its payment, in exorbitant amount also, a condition precedent to the rendering of service in the Lord's vineyard. Think of one of these unselfish Simon Magnuses snatching brands from the "eternal burning" at $50 a snatch and grub. Suppose the call from Macedonia for help had come to one of these peripatetic gospelers—the question of compensation would have had to be settled before anything else was done, though the whole nation of the Greeks had made their beds in hell as a result.

There is not a word or sentence in the Book that gives the semblance of license for traffic in the gospel of Christ, and the vendors of doves and the money-changers of the temple at Jerusalem were Christian gentlemen in comparison with these people who, in the light of nineteen centuries of that gospel, and who are witnesses of its benedictions and blessings on the children of Adam, yet do not hesitate to make merchandise of the message of love and peace to a fallen race, and the sacrifice of the Son of God a means for the filling of their own coffers! These are they to whom the Master referred when he said to the multitude: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? Then will I profess unto them, I never knew you! Depart from me, ye that work iniquity!" In every instance where lasting spiritual benefit results from the ministrations of these perambulating sky-pilots, it is because our Lord never fails to honor his gospel, even though preached by the devil himself.

I earnestly pray the good Lord to save our camp meeting from the presence of these traffickers in the plan of salvation, and that instead he will send us some consecrated itinerant who, fresh from his own field of labor, has a deeper interest in the salvation of souls than he has in the loaves and fishes, and a higher regard for the prosperity of the church of God than of the size of his bank balance.

Time was—and not so far back, either—when the divine Shekinah was not chained to the chariot wheels of such avaricious perambulating pulpiteers. On the contrary, each faithful itinerant who was armed with a commission from the Great Head of the church had a revival of his own each year, the results of which for good are demonstrated in the mighty strides and spirituality of primitive Methodism.

The "perilous times" referred to by Peter as being in the womb of the future seem to have arrived, when men shall become selfish, covetous, and otherwise unholy and unclean; now have the right of way, and among the hell-wethers of the flock are found our friends who are willing to work for the salvation of men at $50 a day, and their board and lodging! May the infinite mercy that redeemed our race pity and forgive any man, or set of men, who measure the value of a human soul in dollars and cents, or who would make the gospel of God an article of merchandise!

I think the above is a correct expression of the larger volume of sentiment among the rank and file of the church, and of the world itself, touching the matter at issue; and in order that no one may be blamed for what I have said except myself, I sign my full name to this article, and ask its publication in the ADVOCATE, holding myself personally responsible for, all and singular, its utterances. I ask only such perambulators as the coat fits to put it on; it has no reference to anyone else.

Yours truly, E. G. DELAP.

Natchez, Miss., May 20, 1898.

FLASHES OF THOUGHT.

We only know God as he reveals himself through his Word and Spirit. In like manner we do not know individuals until they reveal themselves unto us. The human spirit, with its various powers and capacities, operates in and through a material vehicle. Thus the ego—the real character of every individual—is hidden from the scrutiny of men. The elemental forces of the individual personality will find expression in the sphere of thought, feeling, and action. Every man gives the world a revelation of himself. No man can be false to his conscious personal self. The inner and outer life are the two hemispheres of his being. The latter is only an expression of the former. They correspond with each other. The copy of the individual taken in the sphere of action is identical with the picture in consciousness. He can not suppress nor hide his real self. He will unfold and write himself upon the age in which he lives. Life is not all reception, but includes self-revelation; therefore, no man can be an impostor. I mean that it is impossible for an individual to act, think and feel in direct opposition to his conscious life and the primary forces that underlie mental phenomena.

Beneath the realm of actual mental phenomena there lies the unexplored depths of the human personality. Here is the inconceivable substratum of all mental phenomena, embracing the elemental forces, the primary power of spiritual being. These primary elements unfold in harmony with the character of external environments. To a certain extent he is both the creation and the creator of his environments; but the sphere of action and influence in which the individual moves is determined by the power and state of the inner life.

In this age of material progress the externals of character and the conventional usages of society and religion dominate many minds, failing to perceive that the "externals" which touch man's life in the sphere of action are the creation of his conscious life. Man's works are great, but the human spirit, the creator, is greater. The aggregate forces of modern civilization are the product of the spiritual and intellectual power of the soul. Civilization was wrought out in the conscious life of the race; then projected upon the stage of visible activity. The forces that touch man's life are the material, animal, intellectual, and spiritual. The spiritual is the highest, the intellectual next; the others are subordinate. There are only three doors that open up into the human personality — perception, intuition, and consciousness. Through the first there comes the elements of knowledge, the images and symbols of thought and language. Through the second there comes the primary ideas, such as space and duration. Through the third the Holy Spirit comes in contact with the soul. This is the "sanctum sanctorum" of man's being, into which the Divine Infinite comes with the fullness of divine grace, purchased with the blood of Christ. The conscious center of the personal life, from whence all thought, feeling and volition flow, is also the Spirit's field of influence and operation. Man's relation to God is twofold. The intellectual, emotional and volitional constitute the subordinate relation of the soul. But the soul's higher relationship is spiritual, viz.: salvation from sin and communion with the Holy Spirit. The spiritual is higher than all mentalities. Religion is not in itself an emotion, nor a mere cognition, nor an act of volition, nor a transient state of consciousness, but a living, active principle of divine life. The individual reception and manifestation of religion is termed an "experience of religion." When the soul has realized the transforming power of divine grace, then man's conscious life is in a normal relation to God. The fountain of man's being is purified, his inner life is completely renovated, and he is a "new creature in Christ." The soul is conscious of its transition from a state of sin into one of holiness. It is possible for an individual to lose himself in abstracted idealism, denying all material entities; but it is impossible for the soul to deny the facts of consciousness without entering the darkness of insane nihilism. The activities of the soul, and the facts transpiring in the sphere of consciousness in an experience of religion, are as real as the phenomena of material entity. The substratum of both mind and matter is beyond human comprehension; the keenest thought can not penetrate the hidden depths. There are depths unexplored in every human personality. It is only the phenomena of both spirit and matter that enters the sphere of human comprehension. Thus we only "know in part." But this much we do know: that the conscious life of the race underlies the world of action, and, in order to purify, elevate and strengthen man's exterior life, his internal life must be made right. To accomplish this, two factors must come in contact with the soul, viz.: divine truth and the personal agency of the Holy Spirit.

All man-made systems of religion and philosophy have utterly ignored the needs of man's conscious life; but it is only in Christianity that complete provisions are found to meet the demands of the human soul in the two departments of being, viz: the conscious life and the sphere of action.

ELTON WILSON.

Gibsland, La., May 3, 1898.

BRO. DAVIES ON "SUMMATION OF CHURCH HISTORY."

MR. EDITOR: It is not my purpose in this paper to discuss the tenor of Bro. Davies' "Summation," but to attack his premise, if such it may be called. Why any writer in this advanced age of theological discussion and ecclesiastical history should proceed along the old ruts, ignoring 4,000 years of the formative period of the church, is a thing, to me, beyond comprehension. The very foundation of Armenian theology and of Methodist usage is laid upon the foundation "of Moses and the prophets."

If Bro. Davies will kindly show us any foundation for this error of Bishop Hurst, and others, into which he has fallen, he will very greatly improve the results of their labors and enlighten the public mind. The error followed by Hurst is almost verbally assumed by Bro. Davies, viz.: "Church history naturally divides itself into four great periods. Period 1—From the advent of Christ (B. C. 4 to A. D. 1) to the conversion of Constantine, A. D. 312."

If Bro. Davies will read Acts vii, 38, he will find that nearly, or quite, fourteen centuries before "the advent of Christ" there was a church; and if he will pursue the apostolic record just a little further, he will find that "the church in the wilderness" was transferred to "the land flowing with milk and honey," and was domiciled in that splendid house which "Solomon built."

Furthermore, if the first period of church history begins with "the advent of Christ (B. C. 4 to A. D. 1)," when did that church having such history begin? The history of anything is the account of that thing from start to finish. A history of the United States from 1865 up to this time would be accepted by no one as United States history. The most important part of our history dates beyond that period. So of the church. All law and all gospel which we now have were in the world long before the "advent of Christ." The gospel was "preached before to Abraham." (Gal. iii, 8.) Here was an organization, a gospel, and men to preach the gospel—"ordinances of divine source"—and all the essentials of a church. Why, then, should anyone speak of church history as "beginning" four thousand years after the introduction of all the constituent elements of a church?

In the perusal of more than 50,000 pages of church history, one of the most flagrant assumptions I have anywhere met is, that the church first began to exist in the world after "the advent of Christ." In Mosheim, Neander, Haganbach, Fisher, and a number of other authors of fame, not one plausible reason for such assumption has been given.

That running construction based on the passage in Daniel (ii, 44), including the seven dynasties and the conversion of Constantine, puts the origin of the church beyond human comprehension, and constitutes the chief element in the historical assumption above alluded to. The puzzle, to my mind, is in fixing the time (under this supposition) when there began to be a church. Here is a period of three hundred years, "from the advent of Christ to the conversion of Constantine," and not a scintilla of evidence at any point in that long period of the establishment of the church.

If at "the advent of Christ," or the choosing of the twelve, or on the "day of Pentecost," or at the sending out of the seventy, or at the resurrection, or the ascension, why do not some of these assumers give us some solid reason for their assumptions? Indeed, somewhere, according to these assumptions, at some place and some time during these three hundred years, there was a 'beginning" for the church of God on earth; but they never tell us when nor where.

If these writers will study history as all history must be studied in order to understand it, by retrospection (from what we have back to the beginning of that thing), it will not be necessary to assume a "beginning," because, by the simplest guidance of facts, we will inevitably reach the beginning, and can go no farther.

J. A. PARKER.

WHO IS MY NEIGHBOR?

Nearly nineteen hundred years ago He who spake with authority answered this question for all time; yet to-day, in a Christian land, with open Bible before us, we, the Christian women of America, are called to pass by on the other side, and, turning our eyes from the homeless, perishing multitudes in Cuba, fix them in admiration on the palaced, Pope-befriended Queen of Spain. To her must go our sympathy and our prayers, while our brethren die unpitied at our doors. And this because, in her efforts to preserve the dynasty of which she is regent, she has refused to yield to the dictates of justice and humanity, choosing rather that thousands of other mothers shall see their children die of starvation before their eyes than that her son should fail to sit on a throne. But we must sympathize with and pray for her. Pray for her? Yes, as we would for any sinner, not as for a saint.

It is significant that while a body representing a portion of the Christian women of America (not the whole) were telegraphing their sympathy and endorsement to Queen Christina, Miss Clara Barton, whose mission of mercy even heathen Turks count holy, was preparing to leave Cuba, because the Red Cross flag is no protection from the brutal soldiery of the peaceable Queen of Spain.

Under these circumstances, is it to be marvelled at that Spanish newspapers are ridiculing our religion, scoffing at our Bible, and pouring contempt on our ministers? They have yet to learn—and, please God, the lesson will soon be taught them—that not all the Lord's people are crying, "Peace, peace, when there is no peace."

FANNIE MINOR MONTGOMERY.

Selections.

SWEET CONTENT.

"What makes you always so cheerful and contented, auntie?" asked a young woman of a dear old lady who had passed through the sunshine and shade of nearly ninety years. "You never seem to mind what comes to you; you take it all as if it was just the thing you wanted, whether it pleases you or not. When I get to be a real old lady I wish I might be just as sweet as you are," and she tenderly kissed the beautiful, wrinkled cheek.

The old lady smiled, pleased at the genial compliment, and then she said: "I never let myself get so used to anything that I can not do without it. I made up my mind years ago that I would not get 'set in my ways.' People who are set in their ways have a hard time. You know we can't always be just where we prefer; we can't always have the things we like best, nor do the things that are easiest. So it is a great deal better not to let yourself get so used to certain ways and certain things that it is hard to change. Now," she said, smiling, "if I find I always want the same chair, and don't like anyone else to occupy it, I make myself get up and sit somewhere else, because I think it is better for me to be contented in one place just the same as in another."

"You dear old philosopher," said the other. "I wonder, if I should begin right away, if there is time yet left for me to grow into such sweet content before I die."

Since we are not all such Christian philosophers as this woman who had not lived here more than fourscore years for naught, the Lord, our teacher, uses in our training those methods which we are not wise enough to use for ourselves. By frequent changes in our lot he accustoms us to be content with such things as we have. He teaches us that the "life is more than meat," and that true life does not consist in outward circumstances.

This is the meaning of many providences which we call "mysterious." The wine of character is emptied from vessel to vessel until it is pure and clear—ready for the marriage feast of the church with her Lord.

A heart resting in anything less than the divine fellowship is sure to be, in the end, a disappointed, unsatisfied heart. How good is God to show us this by tearing away the earthly supports upon which we lean, by revealing the thorn beside every rose we gather, by transplanting us from place to place for stronger growth until we have within us the life that triumphs above all change.

Not those who are "at ease from their youth" are to be congratulated; but those who have met vicissitude and hardship, and have learned the sweetness of that life whose springs are in God, independent of all lower sources—these are the happy ones. This is the life hid with Christ in God; this is the life eternal.—New York Advocate.

GOD'S STUDIO.

You go into an artist's studio, and all about the walls are fragments of pictures, blotches of paint, suggestions of scenes, mere hints, and you say, "You call this man an artist?" But your friend replies: "You are only in his studio; these are only his sketches, these are his unfinished works; if you want to know what he means, you must go to the galleries where his finished pictures are gathered."

This world is God's studio. There are sketches, blotches, of what is to be; but the finished work is gone, it is not here; when the picture is ready, it is taken to a higher gallery and a nobler service. The best saint on earth is like a potted plant; when the roots get too great for the pot, and the gardener sees that the pot, which was intended to preserve it, is dwarfing and killing it, he breaks the pot, and takes the plant out and transplants it

"To those everlasting gardens
Where seraphs walk and angels are the wardens."

—Dr. Lyman Abbott.

The minister who succeeds to day is a man who knows how to use his people to the best advantage. He does not attempt to do everything himself. The more work he gets out of others the better the people will like it, and the more time he will have for study and work that no one else can do. That, however, will necessitate a knowledge of human nature. The minister must know men as well as books. If he knows God, the Bible and man, he is in league with a triple alliance that will insure a glorious success. Sometimes you hear "organizations" talked against flippantly. "Organized to death" is a phrase often used. Well, it all depends upon who is at the helm. If the preacher in charge is lacking in administrative ability, he may not be able to handle with effect even one "organization," but if he has the "gift of government," of which Paul speaks, or as the margin reads "wise counsels," or in common parlance "common sense," he has every department of his work thoroughly organized. He knows how to utilize everything and everyone within reach. He has that peculiar skill or faculty which we call tact, which is worth more than a fortune to any preacher who has it.—The Christian.

Prayer is the breath of the spirit that is in harmony with God. Learn the conditions of effectual prayer, and conform to them just as you obey laws of gravitation, of electricity, of physical life. Daily see that the life aim is right and high; that the ruling desire of your heart is toward truth and love; that the will is set with immovable fixedness on right-eousness; that the words and deeds of daily life are in the direction of and in harmony with aim, desire, and purpose, and that you trust in the God revealed in Jesus Christ and abiding within you. Rest in him. Talk to him. Wait in silence before him. Let your whole life of business, of hard labor, of social intercourse, of recreation, of intellectual, artistic, scientific, professional service be in harmony with this doctrine of prayer—this life of prayer.—Bishop Vincent.

If we celebrate the day of the birth of the Son of God at all, let us so celebrate it that he may be well pleased, and that his name may be glorified.—C. L. Reinke, D. D.

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MEETING AT WESLEY CHAPEL.

MR. EDITOR: I presume that my good Bro. Abney will advise the ADVOCATE of the results of the meeting at Wesley Chapel, in this city, which began two weeks ago last Wednesday, and was closed last night with a manifest feeling of solemnity and the presence of the divine Spirit in the large audience. That much good was done, the church revived, and precious souls born into the kingdom of grace, I believe the last great day will fully demonstrate.

The advent of Bro. Abney as the pastor of this "Little Church Around the Corner" was a benediction to it and a blessing to the spiritual interests of Methodism in this place. Earnest, zealous, consecrated, he came determined to know nothing among his people save Jesus Christ, and him crucified, and he has been instant in season and out, using all his own powers, and relying upon the promises of the Great Head of the church for an awakening and a revival of the Lord's work among the people over whom the Master has set him as a shepherd.

Thursday, the fifth, brought Bro. Riggs, of the Louisiana Conference, stationed at Vidalia, and from that hour until Wednesday night of the current week this man of God, young in years and an almost novice in the ministry (his third year), labored day and night, early and late, in conjunction with Bro. Abney, in arousing the dormant spirituality of the church membership, and in calling sinners to repentance, and God has honored their efforts, and the fruits are apparent on all sides. Bro. Riggs possesses a peculiar knack of talking to the people about their spiritual condition, their shortcomings and general meanness, that makes him a power for good in meetings of this kind especially, and he does it in such a pleasant, loving way that he wins their love and never repels. His ideas in regard to the utter worthlessness of the average official member of the church, who is so dead in trespasses and sins that Gabriel's trump would not awake them, are original and eminently correct, and the Official Board of Wesley came in for its full quota of attention along these lines. With Bro. Riggs to do the most of the talking, and Bro. Abney to lead the singing, good results were, under God, bound to follow. I commend these brethren to such pastors as are preaching to people who are not endued with more style than religion, and with less sense than godliness. Congregations peculiarly esthetic and refined, and church members who don't know whether they are children of God or the devil, by experience will not take kindly to either one of these consecrated servants of the Master, and as this sort of folks are generally furnished with a pastor to suit their idiosyncrasies, it is not likely that they will be sent for right away. Any church, however, that believes in old-fashioned Methodist religion, and that would enjoy a revival of such religion in their own hearts and in their church, will find it profitable to get the help of these brethren, if they can.

Bro. Riggs tells me that only one family that he knows of indulges in the religious duty of holding family prayer in all that land! I knew of one, some years ago, but he died and went to heaven! I am glad he has a successor, and hope that my beloved Bro. Riggs will succeed in increasing the number of these. The fact that both the others are, and were, Presbyterians, while it is honoring to our brethren of the eternal decrees, it leaves us Methodists in something of a hole, spiritually and numerically. May God abundantly bless the labors of my beloved brother and friend, give him many souls for his hire, and as seals to his ministry, and as stars in his crown of rejoicing, after he, like Paul, has "fought the good fight, finished his course, and kept the faith!" That he will, if spared, make his mark in the itinerancy, and win many souls for his Master, I feel sure. I only pray God to bless both him and Bro. Abney, and keep them humble! That their people will keep them poor, there is no room to doubt. Bro. Burton, of "The Home," did excellent service the two last days of the meeting, besides mingling again with those whom he once served as pastor, and who have not ceased to love him after all these years.

Yours truly, REX.

Natchez, Miss., May 14, 1898.

BRANDON DISTRICT HIGH SCHOOL COMMENCEMENT.

HELD MAY 15, 16, 17, 1898.

The above-named dates will long be remembered by all who had the pleasure of being participator or spectator of the above-named exercises. This institution of learning is located at Montrose, Miss.

I feel sure the sentiment of the people is voiced when I say that this was one of the most enjoyable occasions of our life.

The commencement sermon was preached by Rev. W. M. Sullivan, of Forest. Bro. Sullivan had selected as a text the eighth Psalm, and fourth and fifth verses. It was a masterly sermon, and, judging from the many expressions of approbation which we heard on all sides, no better sermon has ever been delivered since the founding of the school in 1881. No one could possibly sit under the soul-stirring words of this eloquent man of God without being constrained to feel the great importance of a higher and more godly life.

Next we attended the concert given by the primary department on Monday night. The little folks reflected great credit on the part of the faithful and efficient faculty of the primary department.

The exercises of Tuesday surpassed our most sanguine expectations. Beginning at 10 o'clock A. M., we were given a series of recitations and declamations interspersed with most charming music. The annual address was made at 11 o'clock by Rev Ira B. Robertson, pastor of the Montrose charge. Bro. Robertson had selected as a subject for his address the word "Character," which he said spoke for itself. The audience was charmed into perfect silence by the eloquence of this grand old soldier of the cross. Many were the secret resolves made then and there to try, by God's help, to build up a more noble and laudable character. The recitations and musical exercises of the evening were followed by the awarding of diplomas to the graduating class by the president of the school.

Last, but not least, came the grand concert on Tuesday night. "It was good to be there."

To the efficient and faithful faculty, both of the literary and musical departments, with Prof. Geo. W. Burton at the head, we can say, "Well done, thou good and faithful servant," by their earnest and faithful efforts to promote the ambitions and aspirations of our young people to help them to set their mark high and to strive earnestly and persistently to attain it. They have gained a warm place in our hearts and minds. SPECTATOR.

ABOUT THE MINUTES.

MR. EDITOR: Please allow me space in the ADVOCATE for explaining the cause of the error reported in the Minutes of Carrollton Avenue charge. The preacher in charge, Bro. P. H. Fontaine, left before Conference, and I submitted a report to Dr. Sawyer on Jan. 6, 1898, which was taken from the Quarterly Conference records up to date of our fourth Quarterly Conference, which was held Oct. 9, 1897. Up to that time there had been but two accessions on profession of faith. Afterward, before Bro. Fontaine left, there were five more.

Respectfully, JACOB COHEN.

New Orleans, La., May 30, 1898.

A man's attitude toward the circumstances of life is a test of his wisdom. Some succumb to the force of their environments, others utilize it to their advantage. A true general will organize victory out of defeat. A philosopher will find a jewel in a toad's head. Bunyan, when in prison, instead of repining, wrote an immortal allegory. Milton, though blind, used the eye of his imagination and saw the wonders of the universe. Out of our trials we can secure a serener patience, if nothing more. Faith, patience and zeal can transform even the most untoward circumstances.—Texas Advocate.

Never be discouraged because good things get on so slowly here; and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord.—George Mac Donald.

FROM THE WORK.

A PLEASANT VISIT TO NATCHITOCHES.

On the thirteenth instant I left home for Natchitoches to assist Rev. Houston Armstrong with a revival meeting. I arrived early next morning, and was soon hard at work with three services a day. Bro. Armstrong had opened up the meeting the night before with favorable indications. Bro. A. is very popular with his congregation, and is regarded as a fine preacher, and spiritual. The meeting lasted just one week—only long enough to get well started. The congregations were good—sometimes large, and the interest increased from the beginning to the end. While we had but few conversions, the church was greatly built up and strengthened. It was pronounced a good meeting, and if it could have continued some ten days longer there would have been a gracious revival of saving and sanctifying power.

In the years of 1879-'82 I traveled the Natchitoches and Sabine circuit, and in those days visited Natchitoches quite often. It was quite pleasant to meet so many old friends among whom I mention: Mrs. Walmsley, Hon. Trechels' family, D. C. Scarborough, Esq.; Messrs. Thomas and Charley Porter, Mr. Tatom, Mr. O'Quin, with their respective families, and many others. I had the pleasure of meeting not a few of the "Normal" folks. It is well known that this excellent institution of learning is in fine condition and worthy the patronage of the citizens of Louisiana. I was sorry that I did not find time at suitable hours to visit the college. I met but one of the faculty, Mrs. A. D. McVoy, who is a valuable and able teacher. Mrs. McVoy was very helpful in the meeting as a fine organist and vocalist. My home was with Mr. and Mrs. Peter J. Gibson. Mr. Gibson was from home on business; therefore, I was denied the pleasure of his society. Mrs. Gibson was Miss Belle Presley, the daughter of Rev. and Mrs. E. F. Presley, of Sabine parish. No man of Sabine ever did more for his country than Bro. Presley. As a legislator, lawyer, editor and preacher, he stood firm in his day for his country. He has since passed away to his reward. It was my happy pleasure about twelve years ago to celebrate the marriage of Mr. Gibson and Miss Presley. They have four sweet little daughters. I never knew sweeter and better children. Sister Gibson is a lady of excellent spirits—always cheerful and happy.

Our church at Natchitoches is being supported, morally and financially, principally by ladies. Very few men belong to the church. Those ladies, with Mrs. Walmsley, Mrs. Trechel, and others in the lead, never fail to look after every interest of the cause. Sister Gibson more than does her part in taking preachers to her home, and looking after them as a member of her own family. God bless those dear, good ladies, and make them strong in the grace that is in Jesus.

The ADVOCATE should have a larger circulation in that congregation, as it would do a great deal of good.

I failed to mention my pleasure in meeting the Rev. Mr. Weaver, the popular pastor of the Baptist Church of Natchitoches. Bro. Weaver was with us in most all the services, and took part with us. Bro. Weaver is an educated young man of gifts and graces. This is his sixth year at Natchitoches.

I am at home again, and hard at work for the cause of God in my own pulpit. God be with you. R. M. BLOCHER.

Jeanerette, La., May 23, 1898.

Jno. H. Bass, Belzona, May 24: "On the third Sunday we observed Children's Day at Belzona. The programme, as prepared by the Publishing House, was rendered nicely. The children deserve great credit for their nice behavior and close attention. We had a good attendance, and the collections amounted to $7.25. The choir made excellent music for the occasion. We have fine musical talent at Belzona, and then add some of the Silver City's best voices to them, and I would not exaggerate to say that the State can not afford a better choir. We are getting along nicely. The ladies have added some new furniture to the parsonage, which we very much appreciate. We are now taking proper steps to build a new house of worship; expect to begin the building the first of September. Our finances are well up, nearly one-half of the salary having been paid, and more than half of the general collections in sight. I never had an appointment whose people I loved more than these. They are all kind to us wherever we go, and we are made to feel at home with both poor and rich. God bless the people of Belzona circuit, and send us a gracious revival this year all over the work. We are highly pleased with our presiding elder. He is kind and fatherly, and rules with a tender hand of love. We are glad to have him come, for he brings cheerfulness and sunshine with him. We have announced for him to lecture at Belzona on the first Sunday night on 'Over the Sea,' and let the collections go towards our new house at this place. Love to all the brethren. We have gotten twenty new subscribers to the NEW ORLEANS ADVOCATE, and are taking collections in every congregation for the Orphans' Home."

Rev. P. R. Knickerbocker, P. C., Crowley, La., May 30, 1898: "Our work has been progressing splendidly in the last three months. We have received twenty-five accessions during the regular services—about one-half of them by profession of faith, and eighteen accessions during our recent protracted services, conducted by Rev. H. W. Knickerbocker, of Louisiana Avenue Church. We have received a total of forty-three since Conference. Some of these converts bid fair to make pillars in the church. Some six or eight solid young men have been soundly converted, and have started out to work for God. Financially, the church has done good work. The Ladies' Aid (Mrs. D. A. Burton, president) has papered the parsonage richly, and are fast making our home one of the most desirable in the State Conference. They have raised in all about $115, which has not been reported. This money has gone for putting carpet in church, papering parsonage, etc. We have raised for all purposes $1000 since Conference. About $600 of this has been or is being expended on the parsonage, painting it externally, paying debt, etc. Everything indicates that God is going to give us an abundant success this year."

The young man who starts in business life with a good athletic training back of him will be able to stand more than the man who has not had the same advantage. Nevertheless, if he overworks and neglects his health, he is likely to fall a victim to some fatal malady like his less fortunate brother.

There is only one safe road for a man to tread in the matter of health. That is the road of eternal vigilance. No man, no matter how strong he may be naturally, can with impunity neglect the little ills and indispositions of life. These little disorders are what make the big ones. When a man suffers from headaches and loss of appetite, feels drowsy and dull during waking hours, cannot sleep at night and is nervous and shaky at all times, he is in a dangerous condition. If he long neglects his condition he will find himself a very sick man. Dr. Pierce's Golden Medical Discovery is the best of all medicines for the many diseases that are caused by an impaired digestion and insufficient and improper nourishment. It creates a hearty, healthy appetite; it makes digestion and assimilation perfect; it invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder and nerve tonic. It is the best of all medicines for nervous disorders and it cures 98 per cent. of all cases of consumption, if taken in its earlier stages, before the lungs are too far wasted. For chronic, bronchial, throat and nasal affections it is an unequaled remedy. An honest dealer will not suggest some inferior substitute.

Rev. C. M. Lemond, (P. O. Box 207), Quanah, Hardeman Co., Texas, writes: "I write to say that during the late trouble between the States it became my duty as well as privilege to speak in the open air at night, which produced slight hemorrhages and loss of voice from which I had suffered more or less for a number of years, until that God-send 'Golden Medical Discovery,' given to the world by the inventive and scientific brain of Dr. R. V. Pierce, was obtained. After six bottles had been used the pains and aches in my lungs began to give way, and now I feel that, with a judicious course of life I may live many years. I thank God for giving to the world a man who has done so much for suffering humanity."

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THURSDAY, JUNE 9, 1898.

Who hides a sin is like a hunter who
Once warmed a frozen adder with his breath,
And when he placed it next his heart it flew
With poisoned fangs, and stung that heart to death.
—J. B. O'Reilly.

Habit is the nursery of errors.—Hugo.

Love is the pass key to the heart.—Mme. Necker.

The breath of prayer comes from the life of faith.—Mason.

Heaven does not make holiness, but holiness makes heaven.—Brooks.

Life is not so short but that there is always time for courtesy.—Emerson.

A room hung with pictures is a room hung with thoughts.—Reynolds.

Politeness has been well defined as benevolence in small things.—Macaulay.

Health and good humor are to the human body like sunshine to vegetation.—Massillon.

The first step in the advancement of knowledge is some knowledge of one's ignorance.—Baltimore Advocate.

A preacher may be as correct as the multiplication table, but as dry as a coffee-mill, and not half as useful.—Bishop Fitzgerald.

If, instead of a gem or even a flower, we could cast the gift of a lovely thought into the heart of a friend, that would be giving as the angels give.—MacDonald.

Of all the perils of advancing age none is greater than that of losing the faculty of wonder. That which is commonest is, indeed, the most real cause of wonder.—Westcott.

You may have a rough voyage through life; but you have nothing to fear while you keep unbelief below, faith on deck, and Christ at the helm of your little bark.—Jackson.

To arrest an importunate appetite, to silence the clamor of a passion, and to repel an assault upon our virtue, are noble instances of force, and handsome proofs of temper and discretion.—Collier.

To be always intending to live a new life, but never to find time to set about it, is as if a man should put off eating and drinking from one day to another till he is starved and destroyed.—Gillotson.

A little knowledge makes us dogmatic, but how humble is the man who really does know something. Knowledge puffs out when it is searched out for itself. The man of the future is not to be one great mass of brain.—W. P. Fannce.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly as we wake or sleep, we grow and wax strong, we grow and wax weak; and at last some crisis shows us what we have become.—Canon Westcott.

AT THE NATION'S CAPITAL.

No 2.

Having seen about all there is to see at Mt. Vernon, our little party boarded the trolley car and sped back to Alexandria, and thence to Arlington. Here, as well as at Mt. Vernon, we were able to see the points of greatest interest without waste of time through the efficiency of our well-posted and courteous chaperone. The entire party were delighted at both places. You enter Arlington through an immense stone gateway exactly like the gate of an ancient Egyptian temple. Its colossal columns are engraved with the names of several of the illustrious generals of the late war. To reach the Mansion, you must make a gradually ascending journey of a quarter of a mile, or more, Mt. Arlington being, perhaps, as high as Mt. Vernon. The Mansion is of Grecian architecture. Its massive Doric columns, modeled after those of a famous Athenian temple, make it a very imposing structure. The view from the portico is beautiful beyond description. Not even the view from the summit of Lookout Mountain can eclipse it. Not far away rolls the majestic Potomac, and beyond it a vast and variegated landscape stretches away beyond the reach of vision. Alexandria to the right, Georgetown to the left, and Washington in front—what a magnificent scene! Washington is so near by that all its objects of interest can be plainly seen. What a world of meaning there is in this to one who knows what Washington is! And the grounds about the Mansion are exceedingly beautiful. This Mansion was built in 1802 by George Washington Parke Custis, grandson of Mrs. Washington, and at his death became the property of his only daughter, Mary Custis Lee, wife of General R E Lee. Lee, then a colonel in the United States Army, was living here when the Secession War broke out. From here he went, April 22, 1861, to Richmond to unsheathe his valorous sword in defense of what he believed to be the cause of truth and righteousness. Immediately after his exit the Mansion and the grounds, which are of vast extent, were seized by the Federal Government, and used for military purposes. The Mansion became headquarters for United States generals, whose commands, numbering many thousands of blue coats, were here encamped. Thousands of cords of wood were cut from the magnificent forests. A hospital was here established, and finally, before the war closed, it became a cemetery, and a cemetery it will remain until the archangel's resurrection trumpet shall sound.

At Arlington you are not allowed to inspect all the apartments, as at Mt. Vernon, most of them being occupied as a residence by the superintendent of the grounds. The central hall, however, and one of the front rooms, which is quite large, are open to the public. Here a register is kept in which every visitor is expected to enroll his name. What good purpose this serves, who can tell? Here, in this very room, in 1831 Robert E. Lee was married to Mary Custis. Near the Mansion in the rear are several structures of interest. "The Temple of Fame" is a circular colonnade, surmounted by a graceful dome. On its majestic columns are inscribed the names of a number of Union generals, and also the names of Washington and Lincoln.

Another structure of interest is a sylvan temple in which services are held annually on Decoration Day. It has no roof except on Decoration Day, when it is overspread with canvas. Its tall, well-proportioned columns of marble, and its elaborate cornice, wreathed with a rich profusion of evergreen vines, form a veritable "thing of beauty." Not far distant are the tombs of the generals. These are quite numerous, and also quite diverse in size and style. Near by sixteen thousand soldiers lie entombed. As in other national cemeteries, the graves are arranged in rows with equal distances between, and each grave is marked with a small marble or granite stone bearing the name of the soldier, his State, and the number given to his grave in the records of the War Department. Away, away, far beyond the reach of vision, stretch these silent mementoes of the ravages of grim-visaged war. There are here 2,111 stone slabs that bear no inscription. These mark the resting-place of soldiers who could not be identified. A massive monument of stone, with an appropriate inscription, has been erected in memory of these nameless warriors. Here and there you see engraved on a bronze tablet a stanza from O'Hara's "Bivouac of the Dead." At no one place do you find more than a stanza; but by inspecting all the tablets you get the whole poem. As many of our readers may not have seen it, we give it entire:

"The muffled drum's sad roll has beat
The soldier's last tattoo;
No more on life's parade shall meet
That brave and fallen few.

"On Fame's eternal camping ground
Their silent tents are spread,
And Glory guards, with solemn round,
The bivouac of the dead.

"No rumor of the foe's advance
Now swells upon the wind;
No troubled thought at midnight haunts
Of loved ones left behind.

"No vision of the morrow's strife
The warrior's dream alarms;
No braying horn nor screaming fife
At dawn shall call to arms.

"The neighing troop, the flashing blade,
The bugle's stirring blast,
The charge, the dreadful cannonade,
The din and shout are past.

"Rest on, embalmed and sainted dead!
Dear as the blood ye gave!
No impious footsteps here shall tread
The herbage of your grave.

"Nor shall your glory be forgot
While Fame her record keeps,
Or Honor points the hallowed spot
Where Valor proudly sleeps.

"Nor wreck, nor change, nor Winter's blight,
Nor Time's remorseless doom,
Shall dim one ray of holy light
That gilds your glorious tomb."

On the same day, before starting to Mt. Vernon, we had taken in the "Corcoran Art Gallery." Of this I shall not speak in detail, as it would require much space to do so in a satisfactory way. This magnificent collection is worthy of the attention of all lovers of art. The average traveler, however, needs to read up on Greek history, Greek mythology and Greek art, in order to appreciate the masterpieces in the department of sculpture. Many of the paintings, too, are invested with a new significance when you have conferred with the muse of history. I had seen all these years ago, but was glad to have an opportunity to see them again.

"The Corcoran Art Gallery, Mount Vernon, and Arlington—that is enough for one day," said one of our party as the sun approached the western horizon, and to this all agreed.

Next morning our same party, minus Craighead, who had left for home, took in the Congressional Library and the Capitol. This time we were chaperoned by two congressmen and three congressmen's wives, viz: Mr. and Mrs Loyd, Mr. and Mrs. Vandiver, and Mrs. Cooney—all Missourians. Their courtesy and kind attentions were highly appreciated by all.

"The Library of Congress" is, next to the Capitol, the greatest attraction at Washington. It is a new building, commenced in 1888, and completed in 1897. It is contiguous to the Capitol. The lot on which it stands comprises ten acres, for which the government paid $585 000. This price will not seem extravagant when it is remembered that these grounds then comprised two blocks containing seventy residences. The cost of the building, exclusive of site, was $6 032.124 54. The building covers three and a half acres, exclusive of the approaches. The dimensions are 470 by 340 feet. It contains four open courts, each 150 feet long by 75 feet wide. The exterior is of New Hampshire granite. Its dome, which towers up to the height of 195 feet, is covered with gold, which glistens in the sun's rays as if burnished in the finest style of the goldsmith's art. The building is absolutely fire-proof. True, it contains a few wooden floors, but these are merely a thin covering resting upon a foundation of stone or terra cotta. It contains 2,165 windows, and is the best-lighted library in the world. The shelving aggregates 44 miles, and has a capacity for more than two millions of books. There is room for enough additional shelving to make 100 miles in all, thus making room for 4,500,000 volumes. The number of volumes at present is a little over 1,000,000, including pamphlets. It is universally conceded by architects and world-wide travelers that the interior of this building, especially "the Main Entrance Hall" and the adjacent apartments, surpasses any on earth in beauty and magnificence. Exhaust the common stock of eulogistic adjectives—"beautiful," "grand," "splendid," "magnificent," etc.; then get out your "Standard Dictionary" and "Roget's Thesaurus," and make out a catalogue as long as the moral law, and when you have finished the task, you will realize that human speech is inadequate to the task of describing the variegated scenes of splendor which burst upon the vision as you enter these classic halls. Painting and Sculpture, in their loftiest reaches of magnificent achievement, here appear as the handmaids of Architecture, while she exhausts her sublimest energies in a supreme effort to erect a temple worthy of the occupancy of the goddess of knowledge. Such a variety of colors and tints and hues, such prodigality of artistic skill, such uniqueness of design and delicacy of execution, such exquisite symmetry running through the whole, such perfection of taste, were never before conjoined in one architectural plan. My imagination, in its loftiest flights, had never pictured a scene half so beautiful. It is gratifying to know that this structure, the most beautiful product of architectural skill the world ever saw, is wholly American. Of the fifty sculptors and painters employed in the construction of these matchless ornamentations, everyone was a native of this "land of the free."

Two spacious apartments, most luxuriously furnished, are set apart for the exclusive use of the two Houses of Congress. These apartments, however, are open to visitors under certain restrictions. The Library is connected with the Capitol by telephone. Moreover, the two buildings are connected by a subterranean pneumatic tube for the purpose of conveying books from the one to the other. When a congressman wants a book from the Library he orders it by telephone, and here it comes underground almost instantaneously. And not only a book, but a cart-load of them can be thus conveyed. If congressmen fail to post themselves preparatory to debate, the fault is their own.

It would be a great mistake, however, to suppose that this library is for the use of congressmen alone. All the rich resources of this vast conservatory of the world's literature and science are at the command of the humblest citizen. Exactly in the centre of the building is an octagon-shaped apartment, about 100 feet in diameter and 125 feet high. This is the reading room. It is admirably lighted, and amply supplied with desks and chairs. In the center of the room is "the distributing desk." A reader seated at any of the desks, when he desires a particular book, communicates with the official at the distributing-desk, who immediately, by telephone or a pneumatic tube, orders it from the particular room where he knows it to be (he has a catalogue before him), and presently here it comes in a small cable car propelled by electricity. Only those who wish to read are admitted to the floor of this reading room. Spectators, however, may enter the spacious galleries which environ it on the third floor, and look down upon the workers as long as they like, provided they keep their mouths shut. Should you forget the proviso, an aid to memory will be furnished you from the tongue of "an American citizen of African descent," who looks and talks as if he owned Uncle Sam and all his subjects. Our little party can testify that not even a congressman's wife can spin a yarn in this apartment.

From the library our party went to the Capitol, and took in its principal attractions. I shall make no attempt at a description of this noted structure. Everybody knows that it is regarded as one of the most magnificent pieces of architecture the world ever saw. Viewing it from the exterior, you can not fail to write it down as one of "the wonders of the world." Its beauty and grandeur grow upon you the more you contemplate it. The interior is in keeping with the exterior. Few spots on earth leave such an indelible impression upon the mind as does the rotunda, with its opulence of high-art products and the indescribably splendid dome that overarches it.

Under the guidance of our distinguished chaperones we saw the Senate and the House in session, but could not tarry long enough to become interested in what was going on. We visited the Supreme Court Room, the President's Room, etc., to the end of the chapter.

The National Museum, the Smithsonian Institute, the Navy Yard, the Pension Bureau, the Patent Office, the State, War and Navy Building, the Treasury, and the White House, are places visited by everybody that goes to Washington; but I shall attempt no description of them here.

One structure more I shall notice, and then bring these notes to a close, viz: the Washington Monument. This magnificent obelisk towers up to the amazing height of 555 feet. Until the erection of the Eiffel Tower in Paris, a few years since, it was the tallest structure ever erected by the hand of man, being more than 30 feet higher than the tower of the celebrated Cologne Cathedral. The shaft is 55 feet square at the base and 34 feet at the top. It can be seen for many miles in any direction, pictured, as it were, upon the sky. Ascending to its summit by means of an elevator, or by means of a spiral stairway of 900 steps, if you prefer, you have a view of Washington and vicinity such as you can get nowhere else—magnificent in the superlative degree. The cost of this monument was $1 300,000.

MANSFIELD COMMENCEMENT.

On Sunday, June 5, we had the privilege of preaching the commencement sermon of Mansfield Female College. The spacious college chapel was well filled with an audience that gave close and apparently interested attention, to what we had to say. Elegant music was furnished by the college choir. In the afternoon we attended an Epworth League service, presided over by Miss Sligh, a member of the faculty. The service was an exceedingly interesting one. A number of essays were read, some by representatives of the college, both teachers and pupils; some by young men of the town. Several of the essays were of a high order of merit, and were most effectively read. An appropriate service of song was rendered in excellent style. At night we had the pleasure of listening to the annual Epworth League sermon by Rev. Paul M. Brown, of the Louisiana Conference. The sermon was appropriate to the occasion, and was both interesting and edifying. We were glad of an opportunity of hearing this gifted young minister. Monday morning, at five o'clock, we were aboard a T. and P. train, homeward bound.

We regretted that we could not remain to enjoy the exercises of the entire commencement. During our stay at Mansfield we made headquarters at the college. We were delighted with what we saw and heard. Prof. Sligh and his excellent wife are born teachers, and they have had many years of experience in the school-room. With a good curriculum and an efficient faculty they are doing educational work of a most excellent type. Nor are their efforts restricted to the development of the intellectual powers. Both are Christians in the highest sense of the word, and they seek to mould the characters of those who are placed under their care in accordance with Christian ideals. The atmosphere of Mansfield Female College is that of a Christian home of the very best type. Most heartily do we commend this school to the consideration of parents who have daughters to educate. Here they will find a school in which intellectual culture and development of the moral and religious powers go hand in hand. The Methodists of Louisiana ought to fill this institution to overflowing at the very next session. The buildings are spacious, the grounds are ample, and the climate exceedingly salubrious.

A write-up of the commencement exercises will be furnished in due time.

During our brief stay we had the privilege of visiting the parsonage-home of Bro. and Sister Harper, and enjoying their cordial hospitalities.

THE ALABAMA CHAUTAUQUA.

The fifth Annual Session of the Alabama Chautauqua will be held June 25 to July 9. It has on its programme a number of distinguished lecturers, and some smaller fry, such as the editor of the NEW ORLEANS ADVOCATE. It has a number of schools such as properly belong to an up-to-date Chautauqua—Art, Oratory, Physical Culture, Pedagogy, Kindergarten, etc. This Chautauqua is located in Talladega, a city of 5,000 inhabitants, in the mountain region of North Alabama, whose inhabitants compare favorably in intelligence and culture with those of any city in the State. It has the advantages of easy accessibility, an invigorating climate, and health-giving mineral waters. Here you find a multitude of refined and cultivated people gathered from an extensive region to spend a brief Summer vacation, not in dissipation or hurtful idleness, but in such occupation of the mind as is restful and at the same time conducive to culture, refinement and high-grade sociability. This we take pleasure in saying after having attended this Chautauqua at one of its sessions.

NOTES.

Bishop Keener and family have gone to Ocean Springs for the Summer.

***

Rev. C. D. Atkinson has been traveling recently in North Louisiana, seeking to interest the Epworth Leaguers in the cause of missions.

***

The commencement exercises of Home Institute Night School, in this city, will take place Friday night, June 10, at the Y. M. C. A. Hall.

***

The commencement exercises of Port Gibson Female College will take place June 12 to 15. The commencement sermon will be preached by Rev. F. S. Parker.

***

A prominent minister, a leader in one of our Conferences, writes: "I thank you heartily for your charming and valuable account of Mt. Vernon. I have seen no other description equal to it."

***

Rev. F. N. Parker called at the ADVOCATE office last Friday en route home from Baltimore. Since the adjournment of the General Conference he has taken in New York and Washington.

***

We expect to spend next Sunday and Monday at Jackson, Miss., taking in the commencement exercises of Millsaps College. Tuesday morning we are booked for a commencement address at Greensboro, Ala.

***

We learn that the commencement exercises of Grenada Female College were exceedingly entertaining and highly gratifying to the friends of the institution. A full report will appear in our issue of next week.

***

The Executive Committee of the Louisiana State League is composed of the following persons: W. M. Sloan, H. N. Harrison, Miss Lizzie May Sligh. The Committee on Constitution and Amendments is as follows: H. H. Ahrens, J. D. Harper, Miss Sallie White.

***

On Wednesday, June 1, at the Church of the Holy Name of Jesus, Dr. W. Lawrence Stevens, of this city, was married to Miss Louise Hoffman. We extend hearty congratulations, and wish the youthful pair a realization of their fondest hopes of connubial bliss. They are at home to their friends at their residence, corner Peters avenue and Prytania.

***

There will be a rally of the Epworth Leagues of the city at the Louisiana Avenue Church, on Thursday, June 9, at 7:45 P. M. All leaguers are requested to be present, as Rev. C. D. Atkinson, a missionary campaigner sent out by our Board of Missions, will be present. Miss Keiser, who is soon to go as a missionary to China, will also be in attendance.

***

Rev. H. C. Morehead writes: "The district is doing well. The success, in many of the charges, is marked, and gives grateful joy. Our District Conference was a most delightful and profitable occasion. Many remarked that it was the livest and most spiritual meeting of the kind they ever attended. Our daughter, who has been severely ill, swings back, with God's blessings, into life."

***

At the meeting of the Louisiana State League the following missionary pledges were received: W. M. Sloan, Shreveport, First Church, $100; Rev. F. S. Parker, Lake Providence, $10; Miss Birdie Edwards, Mansfield, $20; Mrs. R. H. Wynn, Algiers, —; Rev. P. O. Lowry, Farmerville, $5; Miss Susie Neighbors, Mansfield Junior League, $5; Rev. S. J. Davies, Clinton, $10; Miss Ione Smith, Arcadia, $10; Mr. Handy, Alexandria, $5.

***

We are pleased to announce the approaching marriage of Miss Mabel Fuller (who has been an employed missionary of the Woman's Parsonage and Home Mission Society for a year past in Gretna and Gonldsboro) to Mr. George Hasling, of the latter place. The marriage will take place on Thursday, the sixteenth, at 7:30 P. M., in the new church in Gouldsboro, which is the result, in most part, of her faithful mission work in that place. All the friends of both parties are cordially invited to be present.

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And Other FINE PIANOS.
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TUNING, HAULING AND REPAIRING.
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The Piano Emporium of the South.

PROCEEDINGS OF THE SEASHORE DISTRICT CONFERENCE.

The Seashore District Conference convened at Hattiesburg, Miss, 9 o'clock A M, May 26, with Rev. C. A. Powell, P. E., in the chair. Rev. C. F. Emery was re-elected secretary, with Mr. J. W. Dean, assistant.

The inquiry into the spiritual state of the various pastoral charges was most gratifying. Notable advancement along this line was noticeable in the churches at Moss Point, Biloxi, and Hattiesburg.

The opening sermon of the Conference was a very impressive one from the text, II Cor. v, 11, preached by Rev. J. P. Drake at 11 A. M., Thursday.

A plan for raising money to rebuild the district parsonage at Hattiesburg was adopted, by which the sum to be raised is apportioned among the pastoral charges.

The character of the following local preachers was passed and their licenses renewed: R G. Williams, M. P. Jones, W. C. Biheron, H. B. Gilmore, S E Flenrry, John Flenrry, James King, J. H. Havens, W. W. Broom.

Dr. W. L. Hightower, of Moss Point, was granted license to preach.

The resignations of L. N. Dantzler and J. C. Clower, as trustees of the Seashore Camp Grounds, were accepted, and Dr. E. F. Griffin, H. A. Camp, J. S. Otis and T. M. Evans were elected trustees.

The several pastors reported that the assessments ordered by the Annual Conference were being raised, and the amounts collected to date compared favorably with the usual collections in hand at this season of the year.

A communication was read from Rev. M L. Burton, manager of the Mississippi Orphans' Home, regretting his inability to attend the Conference. Rev. J. W. Chambers addressed the Conference in behalf of this institution, and the following resolutions offered by Rev. N. B Harmon were passed, and publication requested in the ADVOCATE:

"We have heard with pleasure the message sent us by Rev. M. L Burton, agent of the Mississippi Orphans' Home, and we congratulate the Methodists of Mississippi on the establishment of the Home, and commend it to the liberal support of our people, hoping that the suggestions made by the agent, through Bro Chambers, will be immediately heeded by usall. We extend a hearty welcome to Bro. Burton to all our pulpits and charges."

Rev. J. W. Chambers, president of Whitworth Female College, made a very interesting report of the work being done in that institution of learning.

The following resolution, offered by Rev. J. P. Drake, was adopted, and publication requested:

"We have heard with pleasure the report of Rev. J. W. Chambers, president of Whitworth Female College, and we heartily commend to the people of the Seashore district all colleges, male and female, under the auspices of the Mississippi Conference, and we deprecate deeply the spirit that causes any of our people to patronize State institutions rather than those under our own care, for we should put moral and religious instruction above every other consideration."

The following were elected delegates to the Annual Conference: T. M. Evans, A. J. Clark, S. J. Johnson, A. P. Cox, with the following alternates: Dr. E F. Griffin, W. K. Ramsey.

The following resolution, introduced by Rev. George P. McKeown, was adopted by a rising vote:

"Whereas, By limitation Rev. C. A. Powell is holding his last District Conference for this district, it is considered appropriate to record some expression of him as its presiding elder; And, whereas, During his incumbency in office, which, during the past three years and a half, has been characterized by events of serious moment, requiring the exercise of wisdom, prudence, and ability, rejoicing in the evidences of success that are apparent throughout the district, and recognizing that these results are largely due to his faithfulness, we offer to Bro. C. A. Powell our affectionate regard, commend him to the care of the Great Head of the church, and pray for his permanent restoration to health."

A resolution offered by Mr. T. M. Evans was adopted, memorializing the Board of Church Extension to grant a donation of $1000 to supplement the contributions that may be raised by a loan, so as to provide for the erection of a church at Gulfport, not to cost less than $2500.

Biloxi was selected as the next place for holding the District Conference.

A resolution offered by Rev. C. F. Emery, thanking the people of Hattiesburg for their kind hospitality, the Picayune and Times-Democrat and Gulf and Ship Island railroad Company for appreciated courtesies, was adopted by a rising vote.

After covering the entire field of inquiry as provided by the Discipline, Conference adjourned at 12:30 P. M., Saturday, May 28.

C. F. EMERY, Secretary.

GREENVILLE DISTRICT CONFERENCE.

Cleveland, Miss., from the eighteenth to the twentieth at noon, was the scene of one of the most interesting and spiritual District Conferences that has ever been held in this, the Greenville, district. The Holy Spirit was with us in great power from beginning to the end, and we would like to say at this point that the preachers were not the only ones that were blessed, but all the lay delegates got a large part. The reports show that there has been a wonderful improvement in the district, both spiritually and otherwise. There will be five or six new churches erected in this district within the next few months, all of which will be or nearly clear from debt. Our district parsonage is at last a fact, and is now ready for its occupants. There were several resolutions offered during the Conference, all of which were good and to the point, but send you below two or three resolutions offered and adopted:

Resolved, That we, as a District Conference, deplore the fact that the boys and girls of Methodist homes in our district do not attend our own schools in preference to others as they should, and that we kindly request the presidents of Millsaps College and Grenada Collegiate Institute to give this territory special attention, and assure them of our hearty co-operation.

(Signed) C. H. PITTMAN,
H P. CROWE,
W. C. HARRIS.

Resolved, That the District Conference recommend that the various pastors and churches of the district be, if possible, more earnest and vigorous in the prosecution of the illegal liquor dealers.

Resolved, That we recommend that our pastors and churches consider the advisability of establishing and maintaining constantly a fund for the prosecution of all violators of the law governing the liquor traffic.

Resolved, That if our churches see proper to heed these recommendations that the territory of each church be made the control of the local church, with the understanding that there may be a confederated action and co-operative use of the funds of the church.

Resolved, That a copy of these resolutions be presented to each pastor of this district.

(Signed) R H. B. GLADNEY,
C. H. PITTMAN.

Resolved, That we express to the people of Cleveland our sincere appreciation of the kind hearted and open-handed hospitality to the members and visitors of this body, and that we pray the blessings of the Almighty God, spiritual and temporal, may rest upon them.

(Signed) C H. PITTMAN,
R H. B. GLADNEY.

There were fourteen ministers and eight delegates, besides a good crowd of visitors, and all went home rejoicing, both spiritually and temporally, praising the reception tendered them by the good people of Cleveland, Miss.

J. B. PEASE, Jr.,
Sec. Dist. Conf.

Gunnison, Miss., May 23, 1898.

NOTICE TO PASTORS.

Pastors having Children's Day funds on hand will please forward same to Rev. N. S. Cornell, treasurer of the Sunday-school Board of the Louisiana Annual Conference. Do not send any to Nashville, but let it pass through your Board, and they will forward the per cents. themselves.

Pastors wishing supplies for their schools will please order through the Board, and not direct from Barbee & Smith, having it charged to the Board.

JNO. F. FOSTER, Pres.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS H. CLIFFORD, Booneville, Miss., EDITOR.

MISSISSIPPI DIRECTORY.

Rev. J. A. Randolph, president, Macon; J. H. Ledyard, first vice-president, Meridian; Mrs. Janie Klein, second vice-president, Vicksburg; Miss Lucy Hawkins, third vice-president, Water Valley; W. N. DeLoach, recording secretary, Grenada; Miss Vic Thompson, corresponding secretary and treasurer, Tupelo.

The Alabama Christian Advocate published a special Epworth League edition last week in the interest of the seventh State Conference, to be held in Anniston, June 7 and 8.

For three years the Alabama Leaguers have supported a female missionary in the foreign field. It has been a work of faith and labor of love with them, and the reflex influence has proved a blessing to the home work in Alabama.

God has not called us all to go as missionaries in the regions beyond, but he has surely called us to assist in sending those who are going and have gone with the message of salvation for the dying.

We are to show forth our Master's praise not only with our lips, but in our lives, by giving up ourselves to his service, and by walking before him in holiness and righteousness all the days of our lives.

Half-hearted service will not please God, neither will it prove satisfactory to us. Whatsoever our hands find to do, let us do it with our might, and ever be found diligent in business, fervent in spirit, serving the Lord.

What wonderful possibilities lie out before the soul that is linked on to God through faith in Jesus Christ! "And greater things than I do shall ye do, and because I go unto my Father."

Stonewall Jackson said that he had more faith in the prayers of God's people for a proper settlement of the troubles between the States than in the combined armies of the Confederacy.

God has not abdicated his seat of authority, nor surrendered his throne of power. Let the Leagues everywhere make special prayer that the present hostilities between the United States and Spain may soon terminate with an honorable peace.

Dr. Black writes us that he can not give an Epworth League Department in the ADVOCATE, and then publish a lot of League notices beside. He is right about this, and in this connection we beg to call attention to the fact that all notices anent the Epworth League should be sent to the editor of this department, so that they may be arranged and published in the columns allotted to us.

A missionary subject for each month has been placed on the topic cards for the next half year, and in a letter recently received from Bro. Cobb, at Nashville, we are informed that Dr. O E. Brown, of Vanderbilt University, has agreed to prepare an outline study on each topic.

"The Apostles of the South Seas" is the subject of first study. The field is first discussed, and embraces the following: (1) Society Islands, (2) Hervey Islands, (3) Samoa, (4) New Hebrides Then the people, consisting of (1) the Maroes, (2) the Tabu, and (3) the Etu, are represented with a short sketch of their peculiarities and superstitions. Special thoughts are brought out for careful study, such as (1) their moral darkness, (2) gross religious superstition, (3) the wonderful conversion of individuals and of whole communities under Christian agencies.

Subjects for conversation and questions for prayerful answers are the closing thoughts of the study to which we invite all the Leagues.

Be sure to send at once for the book from which these thoughts are taken, viz: "The Miracles of Missions," by Arthur T. Pierson; 30 cents, postage paid. Order of Barbee & Smith, Nashville, Tenn. The book is well printed, and contains the following illustrations: 1. A Blind Fortune Teller—Now Preacher; 2. A Christian Church and Congregation; 3. A Christian Teacher Reading the Bible; 4. Rev. Andrew Murray; 5. Palace Enclosure—Entrance to Temple, Bangkok; 6. Chu-La-Korn—The King of Siam and His Sons; 7 John G. Paton; 8. Interior of a House in Damascus; 9. Jim Sin, Taoist Priest, Now Preacher; 10 Adoniram Judson—The Apostle of Burma; 11. Ranavalona III., Present Queen of Madagascar; 12. Ramilala rivony—Prime Minister of Madagascar.

The main object of the Epworth League is to train the young men and women of our church, that they may be ready both to give and go, that the gospel of Jesus Christ may be carried everywhere, so that the kingdoms of this world may become the kingdom of our Lord.

Many young men and young women will soon be at home from school and college to spend the Summer holidays. We hope the leaguers in the home church will look after these young collegians, invite them to join their ranks, and secure their assistance in all the meetings and work of the League.

Which League will be the first to send in some item of interest that has transpired within the past few weeks? A preacher said the other day the League in the country was a failure. Let some country leaguer send in a ringing report disproving the general statement above referred to.

EPWORTH LEAGUE MISSION FUND.

The following are the amounts that have been received on the Epworth League Mission fund of Louisiana: Public collection at Alexandria, $27.05; Alexandria Junior League, $5.00; R. W. Bringhurst, $10.00; Miss Ada Black, $1.00; balance on collection for secretary's book, $1.12.

Please work up liberal pledges and contribution from your individual Leagues and send in at once, so that we may send our missionary when the call is made for her. The pledges already amount to more than $150.

P. O. LOWREY, Treas.

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FOR
Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
—AND ALL—
Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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Assets, Dec. 31, 1897	$253,786,437 66	Income in 1897	$54,162,606 38
Liabilities	218,278,243 07	Increase of Income in 1897	4,459,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 96
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 21

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512 CAMP ST.

GRENADA DISTRICT CONFERENCE.

The Grenada District Conference was held at Pittsboro, May 26-29; Rev. H. C. Morehead in the chair.

The attendance of laymen was good. Nearly half of the preachers of the district were absent owing to sickness and other causes. The whole session was intensely spiritual all through—the most spiritual District Conference I ever attended.

All the interests of the church were carefully looked after, and, judging from reports, in a healthy, growing condition.

The preaching was plain, simple and strong.

Capt. I. T. Blount, Prof. P. H. Saunders, Jas. H. Ramsey and J. A. Benner, L. P., were elected delegates to Annual Conference, with Prof. R. W. Jones and W. M. Jenkins, alternates.

The entertainment and attendance upon the business and religious services were all that Bro. Huggins and his excellent people could make it, and fully demonstrated the wisdom of carrying a District Conference 30 miles in the interior.

Bro. Morehead was called home on Saturday to a sick daughter, who is now better. Bro. Bowen filled the chair in his absence. The next Conference goes to Tuscopoia.

H. P. GIBUS, Sec.

EAST MISSISSIPPI FEMALE COLLEGE.

MR. EDITOR: During the recent sessions of our Sunday-school and Epworth League Conferences in Meridian, my home was in East Mississippi Female College, and host, the president of that time-honored institution of learning. Having had three daughters graduated there in years gone by, and been a frequent visitor and an interested witness (serving on the Board of Trustees for four years), I was well prepared to observe and make comparisons. I was delighted to see many manifest improvements over the past. Enlarged buildings, more care in hygienic affairs, a more bountiful table and better cooking, better water, and more of it, a more numerous and better equipped faculty (especially in the music department), better and wiser discipline, and a most delightful religious and home-like influence. I was not surprised to see more than one hundred boarding pupils (actual boarding pupils, and "not counting the faculty or the servants"), and to find more then two hundred day pupils enrolled. Neither was I surprised to hear that additional buildings would be needed for the next session.

President Beeson is a model president of a college for girls. He is gentle, refined, cultured, wise, firm and prudent, and a thoroughly devout Christian. He walks close with God, and gratefully ascribes his phenomenal success to the goodness of Almighty God, and not to his own merit. I can most cordially commend President Beeson and his college to the public, and especially to our own people. A girl is in safe keeping in East Mississippi Female College, so far as health, education, morals and religion are concerned.

T. L. MELLEN.

Canton, Miss.

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C. L. MEES, President, Terre Haute, Ind.

NOTICE.

All delegates attending the annual meeting of W. F. M. S., at Greenville, Miss., June 25-29, will be allowed one and one-third fare (certificate plan) on following roads, viz.: K. C., M. & B., M. & O., I. C., Y. & M. V., L., N. O. & T.

Arrangements are being made with the Southern R. R., but have not as yet received definite instruction. Will report as soon as we hear finally. Delegates must procure certificates when tickets are purchased.

MISS ELLA GRIDER,
Sec. W. F. M. S.

Agents wanted. From $2 to $5 a day may be made every day of your life by engaging promptly with us. Address, B. F. JOHNSON CO., 3 South 11th St., Richmond, Va.

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WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

The experiments made here at the hospital with the Polynice Oil, witnessed by me, having been very successful. I hereby recommend it in all cases of rheumatism.

(Signed) DR. F. L. ROGERS.

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SIBERIAN 1 1-8 in. tubing 2 piece cranks, New Departure tires $ 19.

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Sheets, slightly used, modern types. $8 to $15

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Home Circle.

DO YOUR BEST.

BY JENNIE L. LYALL.

Whatever you do, my little man,
Do it the very best you can,
Time speeds along, and day by day,
Life is hastening away.
Then what you do, my little man,
Do it the very best you can.

God made the world in which we dwell,
And all things of his goodness tell,
The flowers bloom, the grasses spring,
The bright sun shines, the sweet birds sing,
And if you think, I'm sure you'll say
They do their very best each day.

Then do your best, my little man,
You'll find it is the nobler plan,
If when you work, you work with care,
And when you play, you're fair and square,
There'll be a place for you, my man,
If you but do the best you can.

—Lutheran Observer.

HE HAD A BABY.

A touching conversation once took place on the train as the writer was on his way for a visit among friends in the East, as follows:

"No, I won't drink with you to-day, boys!" said a drummer to his companions, as they settled in a smoking-car, and passed the bottle. "The fact is, boys, I have quit drinking; I've sworn off."

"What's the matter with you, old boy?" sang out one. "If you quit drinking, something's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down on Clark street a customer of mine keeps a pawnshop, in connection with other business. I called on him, and while I was there a young man, not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnbroker, saying, 'Give me ten cents.' And boys, what do you suppose it was? A pair of baby's shoes—little things, with the bottoms only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent look and the manner of a gentleman, despite his sad condition. 'My wife bought 'em for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife—the baby will need them,' said the pawnbroker. 'No, s-she won't, because she's dead. She's lyin' at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the show-case, and cried like a child. Boys," continued the drummer, "you may laugh if you please, but I—I have a baby at home, and I swear I'll never take another drink."—National Temperance Advocate.

A PARABLE OF CONTENTMENT.

A violet shed its modest beauties at the turfy foot of an old oak. It lived there many days during the kind Summer in obscurity. The winds and the rains came and fell, but they did not hurt the violet. Storms often crashed among the boughs of the oak.

"Are you not ashamed of yourself when you look up at me, you little thing down there, when you see how large I am and how small you are; when you see how small a space you fill, and how widely my branches are spread?"

"No," said the violet, "we are both where God has placed us; and God has given us both something. He has given to you strength, to me sweetness; and I offer him back my fragrance, and I am thankful."

"Sweetness is all nonsense," said the oak; "a few days—a month at most—where and what will you be? You will die, and the place of your grave will not lift the ground higher by a blade of grass. I hope to stand some time—ages, perhaps—and then, when I am cut down, I shall be a ship to bear men over the sea, or a coffin to hold the dust of a prince. What is your lot to mine?"

"But," cheerfully breathed the violet back, "we are both what God made us, and we are both where he placed us. I suppose I shall die soon. I hope to die fragrantly, as I have lived fragrantly. You must be cut down at last; it does not matter, that I see, a few days or a few ages, my littleness, or your largeness, it comes to the same thing at last. We are what God made us. We are where God placed us. God gave you strength; God gave me sweetness." Be contented with your lot.—Selected.

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WHOSE PLACE WILL YOU TAKE?

You are looking for a place. You may make a place for yourself. By some invention or wise management you may originate some work which no one ever did before, and so have a place which is all your own. But in most cases boys, as they grow up, take the places which other men occupied, and do work which other men have done. It is quite important, therefore, for boys to consider what places they will take when they grow up.

"I read," says one writer, "of a boy who had a remarkable dream. He thought that the richest man in town came to him and said: 'I am tired of my house and grounds; come and take care of them, and I will give them to you.' Then came an honored Judge, and said: 'I want you to take my place; I am weary of being in court day after day. I will give you my seat on the bench if you will do my work.' Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shambled old Tommy, and said: 'I'm wanted to fill a drunkard's grave. I have come to see if you will take my place in these saloons and on these streets.'"

Every boy should be preparing himself for the place that he is to fill. The boy who is studious, honest and true is fitting for a good place. The boy who runs the streets nights, who lies and swears, smokes cigarettes, drinks beer, and keeps bad company—what kind of a place will he fill?—The Little Christian.

BENEFICIAL RESULTS.

To children. Where children are trained to keep the Sabbath day holy, they do not easily forget it. A woman had forgotten to send some work home on Saturday, and on Sabbath morning desired her little daughter to take the bundle to the lady for whom it was intended, telling her at the same time to put it under her shawl so as not to be seen. "But," said the little girl, "is it not Sunday under the shawl?"

A young man was trained in a home where the Sabbath was observed in a Christian manner. Forced by ill-health to seek work in a foreign land, he was strongly tempted to join some young men of his own age in very doubtful Sabbath evening amusements. When about to yield he chanced to wander by the seashore while debating with his conscience, and over that sea, in the twilight, came floating to him the sweet melody and touching words of a familiar hymn—one often sung with his sisters at home. Tears gather in his heart and rise to his eyes as he exclaims, "Surely it was God who put this song into the minds and upon the lips of those singers." Cheered and comforted by that dear old hymn, he no longer feels tempted to join the gay throng of Sabbath-breakers, and he returns to the "busy haunts" a wiser and a better young man.

RULES OF LIFE.

The elder Baron Rothschild had these rules posted upon the walls of his bank: Shun liquors; dare to go forward; never be discouraged; never tell business lies; be polite to everybody; employ your time well; be prompt in every thing; pay your debts promptly; bear all troubles patiently; do not reckon upon chance; make no useless acquaintances; be brave in the struggle of life; maintain your integrity as a sacred thing; never appear something more than you are; take time to consider, then decide positively; carefully examine into every detail of your business.—Scottish American.

ALWAYS DOING.

It has been said that he who makes two blades of grass grow where only one grew before is a benefactor. A writer tells of a nobleman who always carried acorns in his pocket, and whenever he found a bare spot on his estate would plant one of them that a tree might spring up to brighten the dreariness. That was something worth while. He who watches ever for lives that are bare of gladness, and drops a kindness to grow into a blessing, is doing work worthy of an archangel.—Sunday-School Times.

Hygiene.

SLEEP.

When a person retires for the night he removes the clothing he has worn during the day and dons looser garments which will not obstruct the free unconscious movement of his body, or limit the circulation of the blood. He should also leave behind him the cares and trials of the day that his sleep may come quickly and sweetly. They are obstructions to repose quite as much as a hard bed or tight clothing. If one has done his best during the day, he has nothing to regret. If he has not done his best, he may be sorry, but to worry over it is useless, for it can do no good. Once in bed never allow the mind to be charged with business or brain work of any kind has always been Mr. Gladstone's rule, and to this he owed largely health of brain up to an age rarely attained by anyone. He was able to sleep the sleep of a child from the moment he is in bed till next morning, no matter how intense may have been the excitements of the day. Probably few will ever be able to attain so high a degree of self-mastery over the mental faculties as this. It is an ideal state, but it must be remembered that Mr. Gladstone's life has not all been in Parliament, nor in places where night work was necessary, and when it has not been, according to the statement of his daughter, the morning hours have been given up to business, with an hour or more after lunch when his recreation was taken, formerly tree cutting, which he chose because it gave him the maximum of healthy exercise in the minimum of time. In later years the tree cutting has been discontinued and other forms of recreation substituted. I mention this habit of Mr. Gladstone of doing the severe work of the day in the morning so far as possible because I believe this is the best time for it, though the man in perfect health may work at all hours. Morning brain work leaves the remainder of the day for lighter work and for recreation, so that when the hour for sleep arrives the brain is not over-charged with blood, which keeps up cerebration for a long time before the blood vessels are able to contract and relieve themselves from the pressure.

Mr. Gladstone's habit of taking vigorous exercise in the afternoon also illustrates another important hygienic habit. Exercise is absolutely essential to the brain health of the brain worker. Not only does it promote sleep, but it brings into the blood an abundance of oxygen, and the brain can not be in good health without this. It is as important as any other food, is food just as much as bread or eggs. Exercise also calls the blood away from the brain, and this should happen after the brain work has been done rather than before.

It often happens that persons who have not formed good habits for promoting sleep, find, in the course of time, that they can not stop thinking for some time after retiring. The brain keeps on cerebrating for one, two, or three hours after lying down, automatically, like a machine, and the will has no power over it. This lowers the standard of brain health, diminishes the amount and the quality of the work that can be done, and, worst of all, makes the pleasure of living very much less. Such persons are in great danger of falling into the still worse habit of taking some hypnotic drug to bring relief, with the result in the end of making the brain worse or, perhaps, of destroying its health altogether. —Journal of Hygiene.

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OBITUARIES.

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COLEMAN—Ethel Carrie Coleman was born March 18, 1885. On May 24, 1898, her pure spirit left the casket of clay which contained it, and returned to the God who gave it. We laid her body away amidst many flowers loving hearts had sent, and prepared for her flowers of which she was so fond in life; and as they shed forth their fragrance, making the atmosphere around them sweet, so the influence of her life was felt by all who knew her; and though she will never again pluck the flowers of earth, she is where perpetual flowers bloom, and will gather them from the banks of the river, the streams whereof make glad the city of God.

At the age of seven she gave her young heart to the Savior, and remained ever faithful until death. She was always a pure, innocent child; lived a life worthy of imitation. She was a faithful attendant at Sunday-school; beloved by teacher and classmates. The weather was never too cold for her to go, if they would permit her. She was a consecrated worker in all church work, but especially in the missionary cause, always doing her part. Being very intelligent as well as sweet-spirited, she was indeed a treasure, and her place can not be filled. While we will miss her bright face here, we know heaven is made brighter by her presence. As a sister, she was kind and thoughtful; as a daughter, words can not express how she cheered the heart of father, making his life bright with smiles, pleasant words, and song. We all loved her so well, but Jesus loved her best.

While we would fain have kept her with us to brighten our lives, we look up through our tears and realize that our Father doeth all things well, and how in humble submission to his holy will, and praise him for binding up the broken heart and giving us a hope beyond this vale of tears. God grant in that day when he shall make up his jewels we may all be included amongst them!

Farewell, dear Ethel, we will meet again,
Then to be parted no more;
But while eternal ages roll
We will live and love on that fair shore.

The loving Shepherd hath need of thee,
So He gently gathered you into the fold;
Now you are pillowed on his dear breast
In that city whose streets are paved with gold.

No wintry storms of sin or sorrow
Will ever molest you now;
The battle is over, the victory is gained,
The crown is upon thy brow.

One who knew and loved her well,
Aunt Lou.

Cleveland, Miss.

DURBIN—On the morning of April 29, followed by a large concourse of friends, we buried in the cemetery at Natchez, Miss., all that was mortal of Mrs. Olive Wailes Durbin. In this bereavement we are prone to repeat that "the ways of the Lord are past finding out." Why one so full of hope and promise to the church, and so full of cheer and happiness to the home, should be taken, is indeed a mystery to those of us who remain; yet we bow with humility, knowing that our Father doeth all things well. She was born in the town of Waterproof, La., to Edmond and Ahlde Gorton on the fifteenth day of December, 1875. She spent her life in this community until her marriage to Bro. Will Durbin, April 21, 1897, when she moved to the city of Natchez, Miss., and where she died just one year and six days thereafter—April 27, 1898.

That blessing which is the promise of the pure in heart was hers in all its fulness. From her childhood she had been a conscientious child of God. She professed conversion when fourteen years of age, and one who knew her in the home and in the community says that she was incapable of an impure thought or an unkind word, and that her religion was ever of that character as to show that she lived with and for the Master.

In her death there is a sore bereavement to her family of mother and brothers, but to the young husband whose affection had grown with the days of their associations the stroke is felt with greatest keenness. Who can know the loneliness of that life and the depths of that sorrow? T. B. Holloman.

CUMMINS—Mrs. Sallie Cummins (nee Fuller) was born in Perry county, Ala., Nov. 9, 1855; came to Kemper county, Miss., when quite young with her father; was married at about the age of twenty years to Mr. John Cummins, and died April 10, 1898.

Early in life she joined the church and gave her young heart and life to the Savior. The cause of her Master was dear to her heart, and all through her life she never tired in working for its interest. Her amiable life and warm-hearted Christian influence had drawn around her a host of loving friends. Indeed, none knew her but to love her. She was an invalid for several months before her death, but she bore her sufferings with Christian fortitude and resignation.

As her pastor, it was my privilege to visit her in her illness, and I always found her trusting in Jesus. She was ready and waiting when the summons came, and with a heavenly smile upon her brow she sweetly fell asleep in the everlasting arms of Jesus. Her voice is hushed, and we see her face no more, but her influence still lives. God help the loved ones to meet her where sad parting will be no more. L. F. Alford

GASSIE—Died Friday, May 20, 1898, Carrie Belle Gustine, wife of H. J. Gassie, and daughter of the late Dr. S. D. Gustine and Maria L. Barnett.

When the life of one whose pure influence visibly affects all with whom she comes in contact is brought to an untimely end, we involuntarily ask, "Why is it?" We dare not question the justice of God, yet we are compelled to admit that "his ways are past finding out." Is it because he knows the dregs of life's chalice are bitter, that he withdraws it ere they are drained?

Carrie Belle Gustine was one of the few beloved by all who ever met her. Beautiful and gifted to an unusual degree, she was like the violet flower she most loved—clothed with humility, utterly unconscious of her own worth. Her willing hands and feet were ever hastening to the relief of those in need. A life of self-abnegation was congenial to her. From babyhood she was a Christian, an angel in the household. During five years of illness her late father felt the uplifting charm of her presence, and showered blessings on the head of her who has gone to join him, leaving desolate the hearts of those who wait the summons to that land where parting is unknown.

M.

MAXEY—The subject of this sketch, Mrs. E T. Maxey, was born in Lauderdale county, Miss., Aug. 2, 1832. She joined the Baptist Church in 1868. Shortly after she transferred her membership to the Methodist Church, where she remained a faithful member until death, which occurred May 22, 1898. She was married Oct. 9, 1870, to R. W. Maxey, of Lauderdale county, Miss., which happy union lasted twenty-five years. Bro. Maxey died Oct. 23, 1895. After her husband's death the care and anxiety for the welfare of her children, and exposure in trying to keep up the large farm owned by her husband prior to his death, laid the foundation for the dreadful disease that caused her death. It was my privilege, as her pastor, to visit her frequently during her protracted sickness. I always found her hopeful and perfectly resigned to the will of God. She leaves three children, all of whom are members of the church, and a host of friends to mourn her death.

Weep not, dear children and friends; your loved one has only been transplanted from this world of sorrow and sadness to the home of the blest, and it is your happy privilege, sooner or later, to be reunited in the haven of eternal felicity. R. A. Sibley, Jr.

CARLISLE—Minerva Carlisle was born June 19, 1820, and died May 2, 1898, aged seventy-six years, ten months and nineteen days. Her maiden name was Walker. She first married John Garner. After his death she married a man by the name of Carlisle, who also leaves to mourn her departure. She joined the Baptist Church about the year 1838, and some time in the year 1850 she went to the M. E. Church, South, of which she was an acceptable member until death.

Aunt Nerva, as she was familiarly called, was loved by all who knew her, which was evidenced by the large number of friends that followed her to the last resting-place of her mortal remains. Our loss is her gain; hence we sorrow not without hope.

Weep not, dear husband; you may meet the loved one in the sweet by-and-by if you will only give your heart to God. B. A. B.

GREEN—Sister L. A. Green (nee Carter) was born Jan. 25, 1837; joined the M. E. Church, South, at the age of sixteen; was married to W. C. Green, Oct. 5, 1854; died May 15, 1898, near Independence, Tate county, Miss. She was the mother of eight children, five of whom have gone on before. She leaves a husband, one daughter and two sons to mourn her loss, with many friends, who will miss her here. May they all be warned and encouraged to be faithful until death, and join the happy union in the home above!

J. H. Smith.

Wall Hill, Miss.

"WHAT DOEST THOU HERE?"

How often is that question put still! When a Christian worker, sorely needed, deserts his post because of some unseen difficulty, or for some selfish gratification and ease, to that couch of indolence, or to that forest glade where soft breezes blow, the question comes, "What doest thou here?" When a child of God is found in the theater, the dancing-saloon, or the place of evil companionship, sitting in the seat of scorners, or walking in the way of the ungodly, again must the question come as a thunderbolt out of a clear sky, "What doest thou here?" When one endowed with great faculties digs a hole in the earth and buries the God intrusted talent, standing idle all the day long among the loungers in the market-place, again must the inquiry ring out, "What doest thou here?"

Life is the time for doing. The world is a great workshop, in which there is no room for drones. God himself worketh as the great Master Builder. All creatures fulfill their useful functions, from the angel that hymns God's praise to the worm that buries a corpse. There is plenty to do—evil to put down, good to build up, doubters to be directed, prodigals to be won back, sinners to be sought. What doest thou here? Up, Christians, leave your caves, and do! Do not do in order to be saved; but, being saved, Do!—F. B. Meyer.

God gives to each a varied experience. We march not in serried numbers to conquer a common foe, but he leads us through separate paths, each one to struggle with his own adversary alone, that, when the victory is gained, and the crown is won, each shall have in it a leaf or a chapter which is unlike any other, so that all together may reflect every possible hue of the divine loveliness.—E. H. Sears.

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Work touches the keys of endless activities, opens the infinite, and stands awe-struck before the immensity of what there is to do.—Phillips Brooks.

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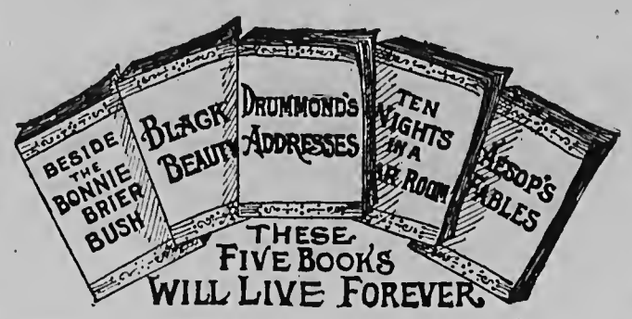

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To any one subscriber, now or old, who will pay his subscription one full year in advance—viz, to June, '99—and send us 25 cents additional, we will send all five of these books, postpaid.

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AXES, ALARM TILLS, AGES, LOCKS, CROQUET,
BASKETS, BASEBALLS, BROOMS, BRUSHES, DUSTERS,
Enameled Stoolware, Freezers, Fishing Tackle,
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OARS, OIL TANKS, REFRIGERATORS, ROPE,
PAPER, PADLOCKS, CAPS; STATIONERY, WATER-COOLERS, WHIPS, WOODENWARE,
TINWARE, RAPS, WINES,
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13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

3 Specialists in Piano, 1 Specialist in Piano and Voice.

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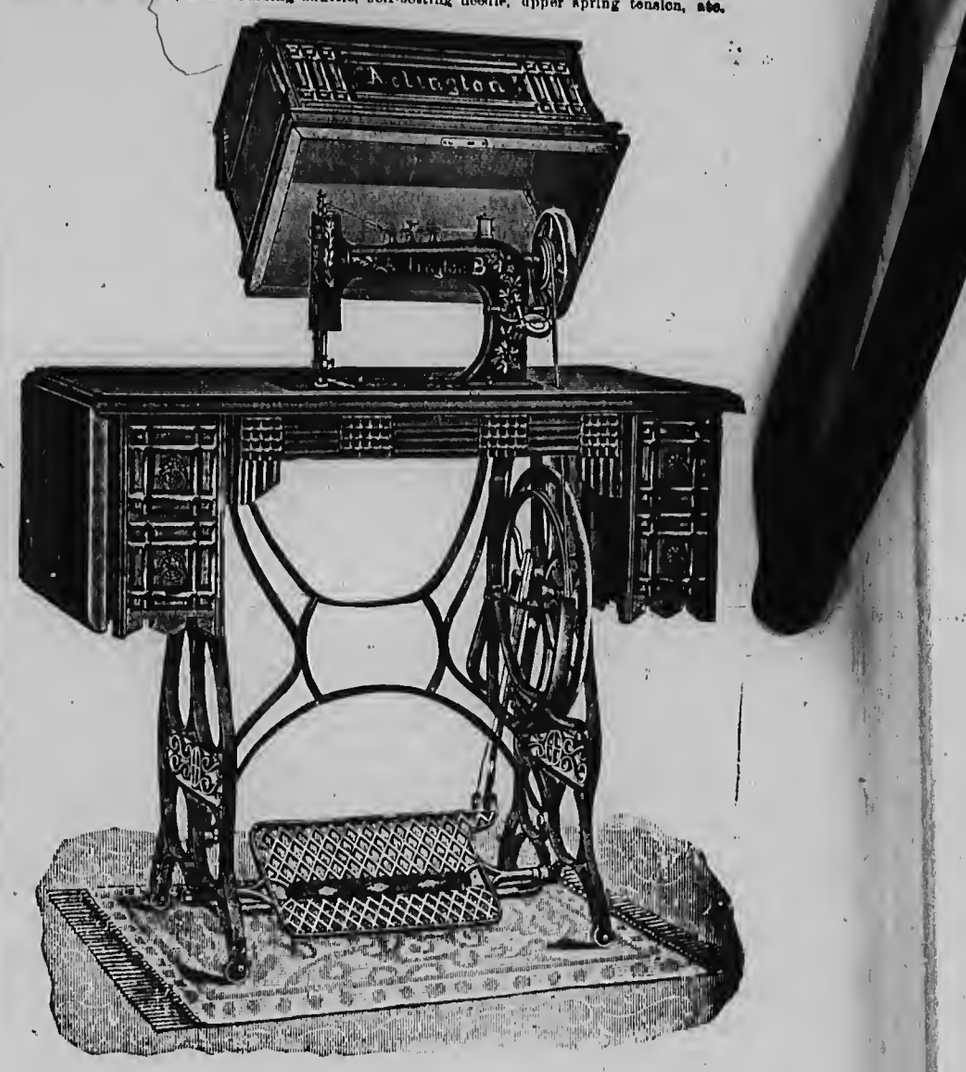
Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

The Head is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

Needle Bar is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

Improved Automatic Bobbin Winder which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

Self Threading—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

The Needle is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

Self-Threading Shuttle—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

Loose Pulley for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

Parts Subject to Wear are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the New Orleans Advocate one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

Rev. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

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NEWS OF THE WEEK.

Five thousand American troops have been landed near Santiago de Cuba.

A Spanish torpedo boat destroyer is said to have been sunk at Santiago.

In answer to numerous inquiries on the subject, it is officially announced that the Government, and not the States, will pay all volunteer troops for the time between the dates of enlistment and muster.

The Illinois Congregational Association has adopted a resolution urging the faculties of Congregational colleges and universities to use all their power to stamp out the drinking habit and to suppress betting.

The public reunion of the New Orleans Bar Association was held on last Saturday. The president, Mr. Henry P. Dart, delivered the annual address. A number of addresses on important subjects were delivered by prominent members of the local bar.

The Spanish batteries at Santiago were completely silenced on Tuesday after a bombardment lasting only about three hours. The fire of the American warships was terribly effective. Two of the strongest batteries were totally wrecked. Only one American wounded and a fighting top damaged.

Very little has happened to give a new phase to the situation in the progress of hostilities between this country and Spain. All interest for the moment has centered in the blockade of the Spanish squadron in Santiago harbor by the American fleet. On Friday, according to accounts, another bombardment of the forts at the entrance to the harbor of Santiago was attempted, but no definite details as to the results are yet obtainable.

The news of the safety of the men of the "Merrimac" was brought to the flagship "New York" Friday afternoon by a Spanish tug flying a flag of truce. She came out by order of Admiral Cervera, who was represented by Captain Bustamente y Oviedo, his chief of staff. The Spanish admiral was so struck by the daring shown by Lieutenant Hobson and his men, that in generous admiration of the bravery of his foemen he sent his chief of staff to let the fleet know that the men were safe and well treated as prisoners of war.

The Navy Department has reported that Admiral Dewey, at Manila, had cabled that the insurgents had captured a large number of Spanish soldiers and officers. While the Admiral no doubt had information to that effect, further reports will have to be awaited to remove all doubts as to the accuracy of the report. The insurgents in the Philippines are actually giving the government more uneasiness at the moment than the Spanish troops. The authorities at Washington realize that the civilized world will hold this country responsible for any atrocities which may be committed by the half-civilized insurgents of the Philippines, who have already earned a reputation for their barbarous methods of warfare; so that our military authorities are compelled not only to prepare to vanquish the Spanish troops, but to hold the insurgents in check as well.

The Spanish fleet is now helpless, being held captive in Santiago de Cuba harbor. The narrow channel leading into the harbor was completely blocked early on Friday, when the United States collier "Merrimac" was sunk across its entrance. It is now impossible for the Spaniards to get out, and it is equally impossible for any vessel to get into the harbor. Therefore, the Spanish first-class armored cruisers, "Infanta Maria Teresa," "Cristobal Colon," "Vizcaya" and "Almirante Oquendo," with the two torpedo boat destroyers, "Furor" and "Pluton," are no longer of any use to Spain. This result was accomplished through the heroism of Lieutenant Richmond P. Hobson, assistant naval constructor, and Daniel Montagne, Geo. Charette, J. C. Murphy, Oscar Deignan, John P. Phillipps, John Kelly and H. Clausen. The latter, coxswain of the "New York," took part in the expedition against orders. They were all captured by the Spaniards, but the Spanish admiral in recognition of their bravery sent word to the American admiral under a flag of truce that he was willing to exchange the prisoners, and assuring the American commander that they would be treated with kindness. Money and provisions have been sent to them, and the necessary steps are being taken to bring about their exchange.

TRY ALLEN'S FOOT-EASE,

A powder to be shaken into the shoes. At this season your feet feel swollen, nervous and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures swollen and sweating feet, blisters and callous spots. Relieves corns and bunions of all pain, and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25c. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

MARRIAGES.

MULLENS—ROBERTSON.—At the residence of the bride's brother, Mr. W. H. Robertson, McNair, Miss., May 11, 1898, by Rev. Ira B. Robertson, Mr. W. E. Mullens, of Franklin county, Miss., to Miss Josie Robertson, of McNair, Jefferson county, Miss.

McMILLAN—COCHRAN.—In the Methodist Church, Durant, Miss., June 1, 1898, by Rev. J. S. Oakley, Mr. John H. McMillan, of Water Valley, Miss., to Miss Rosa Cochran.

HERBERT—SLACK.—In Trinity Church, Tallulah, La., June 1, 1898, at 8 o'clock P. M., by Rev. E. T. Densan, Mr. A. M. Herbert to Miss Augusta Font LeRoy Slack (attendants: Mr. W. C. Darrow and Miss Amy Holmes), all of Tallulah, La.

GODON HAYES.—At the residence of the bride's brother, Mr. J. M. Hayes, Melville, La., Dec. 28, 1897, by Rev. Robert Randle, Mr. Robert R. Godon to Miss Kate Hayes, both of St. Landry parish.

PAINT TALKS. VI.

THE COMPARATIVE COST OF PAINTS.

Figures have been published claiming to show a saving of nearly fifty per cent. in the cost of painting done with pure white lead as compared with ready-mixed paints.

Mr. Oliver D. Goodell, now of Baltimore, who is an authority respected by all paint manufacturers, made in 1896 a series of experiments to test these figures. He found that a pure lead paint mixed according to the published formula would require four coats to cover instead of two, as claimed, and, therefore, the cost of the lead paint was quoted over fifty per cent. too low. He also found that a mixture of equal parts of lead and zinc showed a saving, for the same work, of over ten per cent., while with pure zinc white, the saving in cost for the same work equally well covered, was about fifty per cent.

The practical demonstration from these experiments is that combination paints are more economical than pure lead, as I have already asserted in these articles. That they are more convenient everyone knows; that they are more durable is guaranteed, under forfeit, by several manufacturers of them; and that zinc paints are innocuous, has been fully demonstrated. Why then do painters continue dictating pure lead? I will allow Mr. Goodell to answer this question:

"We have heard one old honest painter give the kernel of truth in this matter. Let us quote his words: 'I know white lead does not last as long as the mixed paint; but when it goes it goes all over alike and leaves a fair surface to paint over. Then again houses painted with white lead need painting oftener, and as long as people think it is best I let them think so, as it makes better business for us.'"

STANTON DUDLEY.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Vimville, at Coker's Chapel	June 25, 26
Binnsville, at Blair's Chapel	July 2, 3
Central	9, 10
West End	10, 11
Lenderdale, at Bethel	16, 17
Porterville, at Union	23, 24
DeKalb, at Marvin	30, 31
N. Kemper, at Pleasant Grove	Aug. 6, 7
Wayne, at Graham's Mill. Fri., Sat.	12, 13
Waynesboro, at Waynesboro..Sun., Mon.	14, 15
East End	Sat., Sun.. 20, 21
South Side, at Poplar Springs..Sun., Mon.	21, 22
Pachuta, at Orange	27, 28
Winchester, at New Hope	Sept. 3, 4
Mathersville, at Liberty	10, 11
Energy, at New Home	17, 18
Enterprise, at Enterprise	24, 25
Daleville, at Linwood	Oct. 1, 2
Shubuta	8, 9

C. G. ANDREWS, P. E.

FOREST DIST.—SECOND ROUND.

Raleigh, at Cedar Grove	June 8
Walnut Grove, at Scotland Chapel	11, 12

The Forest District Conference will convene at Lawrence, July 1, at 9 A. M.

Committees: License to Preach—W. L. Lhfield, D. P. Bradford, P. D. Hardin. Admission on Trial—P. H. Howse, L. B. Robertson, D. Scarborough. Deacon's Orders H. P. Lewis, Sr.; D. C. Langford, M. L. White. Elder's Orders—W. M. Stevens, M. J. Miller, W. M. Sullivan.

W. W. SIMMONS, P. E.

VICKSBURG DIST.—SECOND ROUND.

Flora, at Livingston	June 11, 12
Warren, at Wesley Chapel	18, 19
Rocky Springs, at Oak Ridge	25, 26
Edwards, at Learned	July 2, 3
Bolton, at Raymond	3, 4
Anguilla, at Sunflower Chapel	9, 10

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst	June 11, 12
Adams, at Ebenezer	18, 19
Westville, at Gum Spr'g's..Fri., 11 A. M.	24
Mt. Carmel, at Mt. Mortah	25, 26
China Grove, at Holmesville	July 2, 3
Martinsville, at P. G...Fri., 11 A. M..	8
Pleasant Grove, at P. G. Sat., 11 A. M.	9
Providence, at Bahala Chapel	9, 10

J. M. WEEMS, P. E.

SEASHORE DIST.—SECOND ROUND.

Americus circuit	June 11, 12
Gulf Port mission	Wed.. 15
Bay St. Louis	18, 19
Leakesville circuit	Wed.. 22
Pearlington and Logtown	25, 26
Galloway circuit	Wed.. 29
Whitlington circuit	July 2, 3
Biloxi	9, 10

C. A. POWELL, P. E.

JACKSON DIST.—SECOND ROUND.

Camden	June 18, 19
Brandon	25, 26
Fannin	July 2, 3
Lake City and Ledi	9, 10

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Brandywine	June 11, 12
Whitaker	18, 19
Harriston	25, 26

Stewards owe it to their pastor, to the Quarterly Conference, to the church, and to themselves, to make a report at least once a quarter. I shall expect this of them.

W. L. C. HUNNICUTT, P. E.

NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	July 2, 3
Columbus station	3, 4
Crawford	9, 10
Brooksville	16, 17
Macon	17, 18
Starkville circuit	23, 24
Starkville station	24, 25
Lagrange	Wed.. 27
Sturges	30, 31
Tibbee	Aug. 6, 7
West Point	7, 8
Shuqualak	13, 14
Winstonville	20, 21
Hebron	27, 28
Cedar Bluff	Sept. 3, 4

The District Conference will be held at Piney Grove, beginning on July 5, at 2.30 P. M. A full attendance is desired.

R. A. BURROUGHS, P. E.

GRENADA DIST.—THIRD ROUND.

Coffeeville, at Long Branch	June 4, 5
Water Valley—Wood Street	11, 12
Water Valley North Main Street	18, 19
Oxford	25, 26
Grenada circuit, at Duck Hill	July 2, 3
Grenada station	3, 4
Tuscopela, at Christian Res	9, 10
Water Valley cir., at Church Grove	16, 17
Talma, at Ebenezer	23, 24
Minter City	30, 31
Paris, at Liberty	Aug. 6, 7
Chapel Hill, at Gore's Spring	13, 14
Stefo Springs, at Bethlehem	20, 21
Pittsboro, at Tabernacle	Tues.. 23
Banner, at Pleasant Hill	Thurs.. 25
Ellzey, at Young's Chapel	27, 28

Secretaries of Church Conference will please have church registers and records of Church Conferences presented to Third Quarterly Conferences for examination, see the law directs.

H. C. MOREHEAD, P. E.

GREENVILLE DIST.—THIRD ROUND.

Morigold	June 22
Hollendale	25, 26
Shaw's	29
Stoneville	July 2, 3
Poplar Grove	9, 10
Clarkadale	17, 18
Robineonville	20
Lula	23, 24
Coehoma	27
Cleveland	30, 31
Friar's Point	Aug. 6, 7
Bellevue	10
Carnesville	12
Greenville	13, 14
Bolivar	17
Lebrton	20, 21
Hillhouse	24
Gunnison	27, 28
Rosedale	31

J. W. DORMAN, P. E.

DURANT DIST.—SECOND ROUND.

Ackerman, at Ackerman	June 11, 12
Ebenezer, at Bethany	18, 19
Louisville, at Rocky Hill	24
Rural Hill, at Pinkneyburg	25, 26

The Durant District Conference will be held at Enpora, Miss., July 7-10. Bishop Galloway is expected to preside.

Committees of Examination: For License to Preach—N. G. Augustus, W. W. Mitchell, A. J. Buck. Admission on Trial J. C. Lowe, D. W. Babb, R. M. Evans. Deacon's Orders—G. W. Beckman, J. W. Treadwell, J. W. Andersen. Elder's Orders J. D. Newsom, A. J. Foster, J. H. Bass.

J. S. OAKLEY, P. E.

Durant, Miss.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Gibbs, at Oak Grove	June 18, 19
Lakeeville, at Grand Bayou	25, 26
Calhaun, at Indian Village	July 2, 3
Vernon, at New Prospect	16, 17
Lisbon and Summerfield, at Harmony Chapel	23, 24
Farmerville, at Freeman Chapel	25
Homer, at Homer	27
Ruston	30, 31
Downsville, at Center	Aug. 6, 7
Bienville, at Baier Creek	13, 14
Haineville	20, 21
Simsboro, at New Hope	27, 28
Valley	Sept. 3
Minden	4, 5
Ganville	10, 11
Onachita	10, 11

District Conference will meet at Bienville, Friday morning, July 8, at 8:30, and close Monday, July 11. Opening sermon Thursday night, July 7, at 8:30, by Rev. J. O. Bennett. As far as possible, let every delegate elected and every member be present on Thursday night to hear the opening sermon, and to answer to roll call Friday morning. Let Thursday be observed as a day of fasting and prayer for a gracious work of grace upon the Conference, and let every preacher and layman meet to stay until the Conference closes.

B. T. CARWS, P. E.

Powerful saline and other drastic purgatives should be strictly avoided, except in extreme cases. When an aperient is called for, take Ayer's Pills. They restore natural action by imparting strength and tone to the bowels, and their use is always attended with good results.

MUL-EN-OL, is the most modern remedy for pain, and is free from all objectionable features of the old-time remedies. MUL-EN-OL tastes good, smells good, and does good. It soothes and cools, instead of irritating. It instantly quiets the pain, and effects a permanent cure.

MUL-EN-OL

Drives away every sort of pain—external or internal, in old or young. When you meet with an accident, or are attacked by sickness, MUL-EN-OL, if applied at once, will prevent it from becoming serious. Have it ready. Sold everywhere. Price 50c., $1.00, $2.00. Prepared by FINLAY, DICKS & CO., New Orleans.

1898.

27th ANNUAL CAMP MEETING

—AT—

SEASHORE CAMP GROUNDS,

Located on the Gulf Shore, with a frontage of 1400 feet.

WILL OPEN (D. V.) ON WEDNESDAY, JULY 13, NEXT, AND CONTINUE FOR 8 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

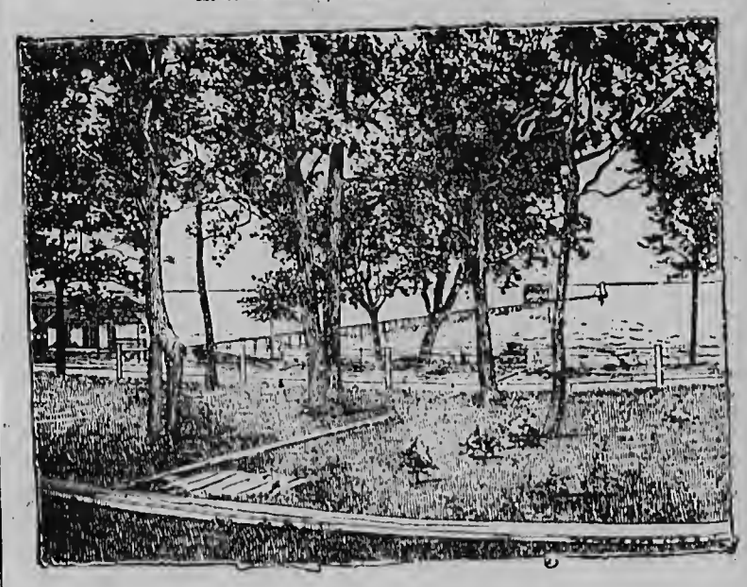
All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.), or any of the following officers:

W. W. SUTCLIFFE, President, New Orleans, La.
J. H. LAKIN, Vice-President, Montgomery, Ala.
W. B. THOMSON, Treasurer, New Orleans, La.
J. A. WOODVILLE, Financial Secretary, New Orleans, La.
JOS. H. BANCROFT, Corresponding Secretary, Mobile, Ala.
A. S. DANIELS, Chair'n Executive Committee, Algiers, La.



View of the Grounds from Long Wharf.

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WE make 200 bottles of our GRAYBEARD every week. No more—no less. If 200 bottles don't fill all orders, some customer must wait until the next week. We mention this as some do not understand the delay. We have earned a reputation for making a clean, fresh, sure remedy for Cancer—Eczema, Catarrh, Dyspepsia, Rheumatism, and we cannot make GRAYBEARD faster, and make it good.

"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, affecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once similarly afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better. Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

Joseph Barnes, Taylor County, Ga."

$1 a bottle—6 for $5. If your druggist has'nt our GRAYBEARD, order direct, deducting 50c on $5 worth to help you pay freight.

Address, Z. D. Respess Drug Co., Atlanta, Ga.

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"The Werlein House Is the Cheapest South."

From Date of This Issue to July 1st.

DESCRIPTION.

Wainut Case, Looking Glass, Seven Stops, Two Knee Swells, ALL Latest Improvements, Free Stool.

A PARLOR ORGAN

$35.00 CASH.

We will not be able to fill your orders promptly unless sent in at once, as the stock is rather small, and the demand very great for this style organ. Information will be given, if you desire it, about higher-priced organs.

IF

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'EVERYTHING IN MUSIC.'

Christian Advocate.

VOL. 45.—NO. 24. NEW ORLEANS, THURSDAY, JUNE 16, 1898. WHOLE NO. 2182

W. G. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE BIBLE.

The author, God himself;
The subject, God and man; salvation, life
And death—eternal life, eternal death—
Dread words, whose meaning has no end, no bounds.
Most wondrous Book! Bright candle of the Lord!
Star of eternity!—the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss securely.
. . . . . .
This Book, this holy Book—on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last—this ray of sacred light,
This lamp from off the everlasting throne
Mercy took down, and, in the night of Time,
Stood, casting on the dark her gracious bow,
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.
And many to her voice gave ear, and read,
Believed, obeyed, and now as the Amen
True, Faithful Witness swore, with snowy robes
And branchy palms surround the fount of life
And drink the streams of immortality
Forever happy, and forever young.

—Pollock.

Communications.

CENTENARY COLLEGE COMMENCEMENT.

The commencement exercises of Centenary College began Saturday night with the Preparatory Department, which, as usual, drew a good crowd; and Sunday, June 5, Dr. Hunnicutt preached the commencement sermon to the edification and delight of his many old friends in and around Jackson. Sunday night Bro. H. W. Rickey preached to the college Y. M. C. A., and the praises of that sermon were sounding in the air when this scribe arrived on the ground to take part in the annual meeting of the Board of Trustees.

On Monday night Prof. Alphonso C. Smith addressed the Literary Societies on Southern oratory of ante-bellum days, giving a lucid sketch of Patrick Henry and the character of his eloquence; then of the Father of his Country, George Washington; taking up the contemporaries, Haine, of South Carolina, and Daniel Webster, as they were pitted over against each other in their great debate on the States rights' question. Coming on down, he touched on the other great orators, John C. Calhoun, Sargent S. Prentiss, Henry Clay, and others of the lesser lights. The address was forceful, finished, and highly entertaining, making these great orators stand out before the audience in a very graphic way.

The alumni orator spoke on a familiar theme, but handled it so masterly that it was highly enjoyed by the audience. It was so effective in presentation that many were moved to tears through the pathos of the speaker. T. Cage Gordon, from Dyersburg, Tenn., was the alumni orator, and his subject was, "Home, Sweet Home." He was back on his native heath; hence this was quite an appropriate theme for one who had not visited his alma mater for nearly a score of years. The absence of the writer from the audience cut the audience out of a racy paragraph; so the speaker informed us. He had an old score to pay, but the pressing business of the Board deprived us from being on hand to cheer and clap for "Cage," like we used to do in the early seventies.

On Tuesday night there was the contest for the McGehee medal. There were original orations by several young men. All did excellently, but Rev. A. S. Lutz was the victor, and some looked downcast next morning.

The graduating class consisted of six—four taking the degree of A. B. and two the degree of B. S. These young gentlemen acquitted themselves finely, from the salutatory to the valedictory.

Dr. Carter gave one of those baccalaureate speeches which was apposite and deeply spiritual. None can do it more felicitously and eloquently than our Dr. Carter.

In March, Dr. Carter wrote to the president of the Board of Trustees, stating that he felt his place was in the itinerancy, and that the Board should get another president for the college. Following this up, he tendered his resignation. The Board highly appreciates the fine work Dr. Carter has done in the past quadrennium while president, and felt they could get no finer model to put before our young men.

During the session just passed there has been a fine revival among the students, and though the numbers were not what was desired, yet the session was never better in the health and morals of the student-body.

The Board, after full discussion, elected Dr. Inman W. Cooper president; Prof. W. B. Griffin, of Oxford, Professor of Languages. Prof. Marion G. Evans was elected principal of the Preparatory Department, Prof. W. H. Carter was re-elected to his former chair, and Prof. Sullivan was also re-elected as Professor of Natural Science.

The Board ordered the repair of the main building and some other improvements, costing several thousand dollars. The time for opening the next session is fixed for the first Wednesday of September, and closing the first Wednesday of June. If you want your boys educated as Methodists, send them to Centenary, where their souls will be looked after as well as mind and body. The Board of Trustees has at last declared strongly against all inter-collegiate games of all kinds, thinking their influence was detrimental and distracting and dissipating.

This venerable institution will be doing business at the same old stand next Fall as in the half century that is now gone. Many of her friends, like Job's comforters, who thought her days were numbered, and they were ready to write her obituary, are dead and gone, while still good and true men are going forth from her halls. So it will continue.

The Board conferred the degree of D. D. upon Rev. J. L. Pierce, who is now finishing his fourth year at Carondelet Street. May it make him flourish like a green bay tree!

The work done by Centenary in the session past is just as superior as that which has been done for the past score of years. There may be other colleges sending forth many more in numbers, but those who bear the imprimatur of our college are far above the shoddy graduates that are flooding our country. Men may come and men may go, but Centenary goes on forever. "Long may she wave and never waver."

Let us rally to our new president, who, in his vigorous young manhood, will give his best and most enthusiastic work to the college. In his canvass for students let us all give him a helping hand. He is ready to go anywhere to secure a scholar for next session.

S. S. K.

WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

CHANGES IN THE CONSTITUTION.

BY MARY HELM.

The changes made by the recent General Conference in the Constitution of the Woman's Parsonage and Home Mission Society were unimportant, with the exception of three articles—I., III., and X.—as follows:

"Article I.—This organization shall be known as the Woman's Home Mission Society of the M. E. Church, South."

Many of us had become attached to the old name, and some may dislike to give it up, but it was long and cumbersome, and was constantly miscalled by the preachers in making announcements, and on the Conference floor even our own workers often failed to call it correctly. The shorter name of "Home Mission Society" does not in the least degree affect the purpose of the society, and parsonage building remains, as before, its first object. Never will this society cease to be the "home-builder" of the church, the friend of its preachers and their families.

"Article III.—This society shall be under the supervision and direction of women, known as the Woman's Board of Home Missions of the M. E. Church, South, and consisting of a president, two vice-presidents, a general secretary, a recording secretary, a general treasurer, and the corresponding secretary or alternate of each Conference society."

This change in the form of the executive body of the society was designed to secure a broader, more connectional management of its affairs by giving each of the Conferences a representative in the Board. The annual convention, in which the Conference secretaries have acted hitherto, was not authorized by the Constitution, and, therefore, was an irresponsible body without legal powers. The Central Committee and convention are now merged into one Board, with full legislative and administrative powers. The connecting link between the society and the Board of Church Extension remains unbroken, Art. VIII. securing to the latter its past authority in the approval and administration of all funds raised for parsonages. This was the extent of its power before.

"Article X.—All dues, special contributions, and other moneys collected for the use of the general work of the Woman's Board of Home Missions, shall be sent to the general treasurer, to be expended by the Board. Fifty per cent. of the dues sent in by each Conference society, less the amount paid out for Conference expenses, shall be held subject to the order of the proper officers of said Conference for aiding parsonages within the bounds of the same; but any such funds unappropriated by said Conference at the close of each fiscal year shall be used by the Board to aid the work in more needy Conferences."

Note that the fifty per cent. of dues formerly retained in the Conference treasury is to be held by the general treasurer subject to the appropriations of the Conference society for one year, the Conference having just as much power as in the past to appropriate that fund. The important gain being, this money going out from the general treasury, with the endorsement of the Board of Church Extension, is secured to the society by a refunding bond on the parsonage and compulsory insurance for one year. This bond can not be had by a Conference society, because it is not a chartered body. Without this bond, if the parsonage should be sold, the money given by the Conference society could be (and has been) diverted to other purposes, and lost to the society and parsonage-building. Compulsory insurance will save hundreds of dollars annually to the society.

If at the close of the year any of this money is not needed, and is not called for by the Conference remitting it, it can be used for parsonages for which applications have been made to the Board, thus cultivating the true connectional spirit, which is the key-note of our Methodist polity. This change looks especially to the aiding of the weaker Conferences by leading the older, better-established Conferences out of their abundance to supply the greater need of other portions of the church, instead of hoarding it from year to year unneeded in their Conference treasuries. This money can not be used for any other purpose than building and aiding parsonages.

The provisions of Art. X. do not affect the funds raised for local work. Such funds have never been sent to the general treasury, and are not now, but will be retained and expended exactly in the same way and under the same conditions as in the past. The rule of the society is unvarying—all funds shall be used only for the objects for which they are donated.

The changes in the Constitution were asked for and made after earnest consideration and prayer for the guidance of the Holy Spirit, and I trust the future will show their wisdom by an increase in the growth and activity of the society. Let every woman stand undaunted at her post of duty, and faithfully do her part in the great work committed to our hands, remembering we serve the God of hope and love, who has made us partakers of his divine nature.

HOW TO CULTIVATE THE ART OF TALKING TO CHILDREN.

BY MRS. A. F. WATKINS.

It was said of Victor Hugo, "He loved God and little children." So it must be with us who would lead and guide the little ones; we must love them. Yet it is impossible for us to love that which we do not in some measure understand, and understanding is based upon sympathy; therefore, first of all, a right condition of feeling must exist, from which will arise the right thought, and eventually the right expression. Let us be indeed as little children, that we may enter the kingdom of heaven upon earth. "Let us keep near to our childhood, for in going from it we are going away from God." Cultivate within yourselves the habit of recalling impressions of early days. You will thus be enabled to look at things from the child's standpoint. What you have to say will come from your heart. Words will not be found wanting, neither will the form conflict with the spirit. Encourage your children to retain vivid impressions of all that characterizes their home life.

I have just been reading the autobiography of that great and good woman, Frances Willard, and no other feature of the book struck me more forcibly than the many and vivid recollections which she held of her happy childhood. When Henry Grady, the young prophet of the New South, visited the place of his birth a few weeks before his death, he said, "I want to go to Sunday-school and be a boy again," and as the children sang, "Shall we gather at the river?" the tears ran unrestrained down his cheeks. Who shall estimate the value of such memories as these?

Much has been said about conversation being a "lost art." I am not prepared to either admit or deny this statement, but I do assert that it is no more an art to talk to children than it is to grown-up folks. Many teachers make the mistake of supposing that children are on a much lower plane of intelligence, and, in endeavoring to be simple, make themselves foolish, losing all hold of the child. Lift them to your level, and talk to them as if they are rational beings. Let your style be simple and concise; imaginative, but not falsely so—that is, it should not appeal to the love of the abnormal or the desire for the unusual, but rather seek to widen the field of possible experience to the little listeners, and lift their souls to realms unthought of—the realm of the imagination, the beautiful, the ideal; but in endeavoring to lead the little children to an expression of the beautiful, the ideal that is within them, we must remember that they are but little children; that their ideals are children's ideals.

We must win the child's confidence by allowing him to express himself; sympathizing with his joy or sorrow, and never laughing at his mistakes. In talking to little children on eternal and spiritual subjects we must reach them through things of time and sense, for as God works through nature to man, the child may work through nature to God.

Spiritual truth in the abstract is beyond a little child's comprehension. How natural with this thought seems the longing cry of the apostles when they were yet "babes in Christ," "Shew us the Father," and the tender response, "He that hath seen me hath seen the Father." Before this time material things had illustrated spiritual truths; nor was it possible till Jesus had come that the power of the invisible spirit should rest on his disciples. So the little child's "inner consciousness" is awakened, first, by contact with the real and tangible, wherein the spiritual may be found. He must experience something of what is given him, or it is of little value to him. Speak to him of his earthly father's love for him. His emotions being aroused and moved to action, he may, by loving his father whom he hath seen, be led to love also the God and Father whom he hath not seen. We must start with what is nearest to them, and with their powers of personification a close sympathy with nature is always found.

Godliness is a very practical thing to a child. A little girl, on being asked what religion was, said, "It is being what Christ would be, and doing what Christ would do, if he were a little girl and lived at our house." The child must be given something to do, and not be put off with the indefinite injunction to "be good," which is simply a generalization. No opportunity given for definite action, and desire dies a natural death.

The child sees in creation the embodied thoughts of God. Thus the teachers must make the most of such lessons, as the resurrection ideas of the Spring-time and the fading of the Autumn, teaching the double lesson that while "we all fade as the leaf," there is no death to the child of God.

Above all, our work is to create religious feelings and desires rather than religious ideas. While working for this, the fruitage of labor and the interdependence of all will be felt by children if the teacher sees the truths she teaches.

"Thou must be true thyself,
If thou the truth would teach;
Thy soul with love must overflow, if thou
Another soul wouldst reach.
It needs the overflowing heart
To give the lips full speech."

Selections.

PATRIOT OR COSMOPOLITAN?

Patriotism, the love of the land in which we were born, the pride in it, the desire for it whenever we are absent, is a sentiment which pervades almost every human breast, and induces each individual to prefer the land of his birth, not because it is better than another country, but merely because it is his own country. It has often been observed that the man who is incapable of it is incapable of any noble emotion. The feeling lies deeper than any logical expression, among those pulses of the heart which vibrate to the sanctities of home and to the thoughts which gather around the graves of our fathers. It has power to transfigure the most barren and repulsive country with a glory all its own. The Ethiopian imagines that God made his sands and deserts, while angels only were employed in the formation of the rest of the world. The Maltese, isolated on a rock, dignify their island with the proud appellation of "The Flower of the World." The Norwegians are not ashamed of their frowning rocks and bare hills, but inscribe upon their rix-dollars the motto: "Spirit, loyalty, valor, and whatever is honorable, let the world learn among the rocks of Norway." Even the Esquimaux, imprisoned in ice and snow, think no country like their own, esteeming blubber-oil the best kind of food, and an ice-cabin the most comfortable kind of house. So general and powerful is the sentiment of patriotism that every true man finds his heart leaping up in response to the passionate appeal of the Scottish poet:

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land!
Whose heart hath ne'er within him burned
As home his footsteps he hath turned
From wandering on a foreign strand!
If such there be, go, mark him well;
For him no minstrel raptures swell
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from which he sprung
Unwept, unhonored, and unsung."

A class of writers and speakers have come to the front in our generation who claim that they have merged patriotism in a higher affection which they call cosmopolitanism; but closer acquaintance with them reveals the fact that either in their own hearts they love their own country best, in spite of all that they say, or else that in their exchange of patriotism for cosmopolitanism they have lost more than they have gained. Some of them cloak their change with the sanction of Christianity, arguing that the aloofness of Christ from the burning questions of his day, the super-nationality of his chief apostles, the teaching of the Sermon on the Mount, and the comprehensive charter of the kingdom of God, justify their attitude. They maintain that the claims of Christianity are inconsistent with devotion without reserve to one's own country. This would be most unfortunate, if it were true, for it would place in conflict two of the strongest and noblest instincts of our human nature—loyalty to the church of Christ into which we have been baptized, and loyalty to the state into which we have been born. But the dilemma is purely artificial, and can not stand the scrutiny of careful consideration. There is and can be no antagonism between Church and State. The State in any land is the nation acting in a civil capacity, and having to do with the things that are seen, while the Church is the nation acting in a spiritual capacity, and having to do with the things that are unseen. Christian men ought never to forget that the State is as much the creature of God as the Church, and that both are institutions, the activity of which ought to be combined in a harmonious whole for the promotion of the highest welfare of the race.

Patriotism may and should merge into cosmopolitanism, but it can not do so by losing its individual aim and character. On the contrary, it will accomplish that ideal best by impressing upon each country its duty to fulfill its own destiny, do its own work, and be loyal to its own traditions, and so push up the aggregate of humanity into fuller sunshine and prosperity. Just as he who tills his own plot of ground the most thoroughly adds thereby the most effectually to the cultivation of the globe, so the nation which the most diligently adds to the agencies that foster the growth and strength of its own individual life does the most valuable service for the welfare of the race at large. The world is not a mass of separate units, but like a body which has many members, and what makes one member vigorous increases the vigor of the whole body.

Patriotism is not shouting in stentorian tones the greatness and goodness of one's own country, getting up open-air demonstrations, or indulging in newspaper articles with big adjectives and glowing periods. The testimony of history and of experience shows that the man who considers his countrymen as God's creatures and himself as accountable for his acting toward them, is the man who does most to defend and serve the country in which he lives. The inward sense of duty and conscience is a far more powerful factor in the formation of a true patriot than the love of praise and greatness. The cultivation of that sense is the clamant need of our generation.—Central Advocate.

When man is not properly trained, he is the most savage animal on the globe.—Plato.

When you go away from home, don't forget that God is everywhere.

THE GOLDEN SIDE.

BY M. A. KIDDER.

There is many a rest in the road of life,
If we only would stop and take it;
And many a tone from the better land,
If the querulous heart would make it.
'Tis the sunny soul that is full of hope,
And whose beautiful trust never falleth.
The grass is green and the flowers are bright
Though the Winter storm prevalleth.

Better to hope though the clouds hang low,
And to keep the eyes still lifted.
For the sweet blue sky will soon peep through
When the ominous clouds are lifted.
There never was a night without a day,
Or an evening without a morning.
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayers to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

Communications.

"CHEW YOUR BULLETS."

In other days, when the muzzle-loading rifle was in use, we would chew the bullet if we wanted it to tear its way successfully through the victim. In shooting the gospel gun, would it not be well to chew the bullet, especially in this age of so much worldliness and general indifference to the truth? There are many who hear us Sunday after Sunday, and go away without one positive conviction. They are not aroused under our sermons. Let us chew our bullets and kill every fire. The hearer should be made to feel the weight of our message. I can not say that I like to see them get mad, yet I must confess I believe it better to take the chances and tell the people the whole truth, both as to their sins and what the Word of God says about it. When we expose personal sins some will get mad, but the more considerate will repent and turn to God. There is some hope for the hearer that gets angry when rebuked; but no hope for the unmoved. We sometimes claim that our congregations are impervious, when the fault lies in our gospel gun and the bullet. We don't shoot to hit; we don't hit to kill. I had rather have to bury a few dead men than sit up with a dead church. There is so much of so-called society—the "upper tens"—that stands for the world every time and seldom for Christ. They usually make it unpopular for the preacher that exposes the sins of his congregation. If he does it, they raise a cry that he is a fanatic, a crank, only because he is trying to save the people from ruin. It would not hurt the church much to kill off a lot of this sort of society in church circles. I generally chew my bullets. I am going to do more of it after this. Sometimes my congregation makes it a little warm for me, but I am aware the breezes are hot where they stay. The fact is, we are a-firing into the devil, and not the people; but as soon as they see we are ready to shoot to kill, they step in between our guns and the devil, and get the whole load themselves. They go home raving, and say it was all meant for them.

The Lord have mercy upon the poor little church sinners. I dislike so much to have to hurt their little feelings, but I shall turn my gospel gun loose on the devil every time. They will have to keep out of the way.

R. M. BLOCKER.

Jeanerette, La.

AT EARLY MORN.

A TRIBUTE TO MY GRANDMOTHER, MARY HARRIS KEARNEY.

My grandmother's life was always associated with the early morning; and when she was sufficiently strong, it was her delight to arise early and be at work in the flower or vegetable garden when the sun arose. She succeeded in interesting my cousin (my childhood's playmate) and myself in horticulture, and passers-by might have been interested in the pretty picture that the dear old Louisiana garden presented. Two little girls, the dark hair of the one contrasting prettily with the fair curls of the other, while the patient, faithful grandmother taught them just how deep this vegetable must be planted, and how shallow that one. Then, sometimes, in the early morning grandma would have us study our lessons; and as habits cling to one through life, I find the calibre of my early morning thoughts very different from those which come to me later on in the day. But a more sacred memory of my grandmother's connection with the early morning is our going with her to the sunrise prayer meeting. Scarcely more beautiful is my dream of heaven's holy serenity than is my memory of those mornings: waking from the sweet sleep of a child, hastening through the morning bath, hurriedly getting on the little clothes, that we might be in the church at sunrise; then the walk up the hill, through the dew-laden weeds, to the church; and though memory does not recall one song that was sung in the prayer meeting, nor the Scripture that was read, yet somewhere in prayer, Scripture, or song, an indelible impression was made for "God and the right."

When my grandmother died the train which was to carry her body to its final resting-place left in the early morning. So, after all our delightful associations with the early morning, it was at the hallowed hour of dawn that the casket was closed which shut my grandmother's face from us. This fact seemed to make her death harder to bear, and as I gazed into the vast solemn stillness of the early morning, for one moment all my Christian fortitude forsook me, and the world seemed as lonely, and my heart was as desolate as it would have been in my childhood's days, if I had suddenly looked up from my little "garden-row" and found my grandmother gone. The years had indeed flown backward in their flight, and I felt dazed and like a lost child. But not in vain has the dear heavenly Father promised comfort, and my heart is calm with the thought that grandma has gone to the country where, in the glory of God's presence, the exquisite beauty of early morn is eternally felt.

MARTHA ANDREWS.

Meridian, Miss.

TO THE PASTORS AND PEOPLE IN SEASHORE DISTRICT, MISSISSIPPI CONFERENCE.

MY DEAR BRETHREN: I herewith present the report of the Committee on District Parsonage adopted by our late District Conference, held in Hattiesburg, Miss., May 26-29.

Please appoint some active, interested person to collect the amounts apportioned, and forward same to Mr. J. P. Carter, Hattiesburg, Miss., or myself. The committee are anxious to commence work at once.

Hattiesburg Methodism proposes to raise half the sum required to build a commodious and comfortable parsonage.

Please see to it that these amounts are raised and forwarded at the earliest day practicable.

The following report will give you the action of the District Conference:

REPORT OF THE DISTRICT PARSONAGE COMMITTEE.

Your committee directed to formulate a plan to raise $600 to $700, with which to rebuild the district parsonage at Hattiesburg, beg leave to report as follows:

That the best way to get the district parsonage built will be to divide the whole amount required between the various charges composing the district. To lay upon the pastors of the district the privilege of giving the matter their earliest attention, with such assistance as they may select from their congregations. Hattiesburg, as we are given to understand, having assumed upon this enterprise $700. The remainder of the district has been assessed the appended sums, to complete the amount desired: Moss Point, $100; Ellisville and L., $60; Lumberton and P., $60; Pearlington and L., $60; Columbia, $50; Bay St. Louis and L. B., $45; Biloxi, $50; Purvis, $30; Ocean Springs and S., $30; Vancleave, $50; Whittington, $30; Americus, $30; Galloway, $30; Escatawpa, $30; Fuller, $30; Williamsburg, $30; Gulfport, $30; Leakesville, $10.

Your committee wishes to express its commendation of the liberal spirit declared by Hattiesburg. She vindicates the right to be the home-point of the district.

For the committee,

I. W. COOPER, Chair'n.

With devout thankfulness to God for the prosperity attending us, let us go on to yet larger and better things.

Fraternally yours,

C. A. POWELL.

SPECIAL PROVIDENCES.

They stand out sharply defined in individual experiences and historical incidents. We cite one historical occurrence: In 1588 Philip II. was King of Spain, and Pope Sextus V., with papal authority, had made over England to the arrogant bigot whose ambition was to crush both the Protestant faith and human freedom. With this spur to his action, he prepared a fleet of 130 vessels, and of greater size than Europe had ever known.

The trained Catholic soldiers of the continent hastened to offer their services, that they might be in at the death of Protestantism, and share the glory of obliterating offensive English liberty.

Could you have poised your vision over Lisbon's port, you might have seen the mustering of 20,000 veteran soldiers, beside the sailors. About to sail, the death of the greatest sea captain, the Marquis of Santa-Croce, fell like a pall; and then the death of the vice-admiral, Paliano, second in command. Then the Duke of Medina put a wholly inexperienced man in sea affairs at the head.

Then you would have seen the thrilling sight of those 130 men-of-war sailing from Lisbon harbor, and next day struck by cyclone and scattered like wild ducks. Many of the vessels were lost, and the fleet returned to repair damages. But promptly assuming they could not fail, and the invincible Armada sailed for the English Channel, and picking up a fisherman who made them believe that the English, in their cowardly flight, had run their ships into Plymouth harbor, and discharged the sailors.

A little later on this invincible fleet, opposed by a few small vessels composing the English squadron, and sailing onward to take on 34,000 more picked soldiers in waiting under the command of the bloody Duke of Parma, was blown to pieces by an unparalleled hurricane, and sinking 100 vessels with all on board, and all the rest utterly disabled.

XXX.

AN OPEN LETTER TO "GILDEROY."

DEAR BROTHER: In your letter to the ADVOCATE, of May 19, you warn your brethren against too fervent expressions of patriotism, and express your fear that the fires of patriotism are being kindled where only the fires of God should burn; and doubtless you consider the warning necessary; but will you kindly answer a few questions suggested by your warning?

First, Is the love of country incompatible with the love of God? Some of us had supposed they could burn with holy fervor in the same heart, and that we had divine authority and example for it; that, passing over the long list of Old Testament heroes and heroines whom God called and prospered, we had in our Lord himself an example of true patriotism; that "he came unto his own," and that, "having loved his own, he loved them to the end." Will you tell us why he wept over Jerusalem and not over Rome? Destruction impended over both, yet over his capital city only do we hear his lament.

Was not Stephen a patriot when he made his defense before the council? Did he not say in that many things about the history, political and otherwise, of his people? The men who listened seemed to think so, at all events. Was not Paul a patriot when he could wish himself accursed for his brethren's sake, and when he wrote the eleventh chapter of Hebrews? Did not our Lord come to break every yoke and let the oppressed go free? Are not justice and judgment the habitation of his throne, and shall not mercy and truth go before his face? Has he not said, "Open thy mouth for the dumb in the cause of such as are appointed to destruction," and, "Open thy mouth, judge righteously, and plead the cause of the poor and needy"?

FANNIE MINOR MONTGOMERY.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. E. Kennedy, of Louisiana Conference

(Read before the Sardis District Conference by Miss Julia Jones.)

We have now reached the close of another year, and we trust and believe it to be the most successful that our P. and H. M. Society has ever had. Christ, who exhibited manhood in its best estate, has left us an example of helpfulness which we should earnestly strive to imitate. He said of himself that he came not to be ministered unto, but to give his life in service for others; and so it is that the faithful Christian women of our land, realizing this, and endeavoring to follow in his footsteps, have put forth some mighty efforts to relieve the poor and needy, and help those who are in distress.

Some have learned that real happiness is to be found only through helpfulness, and in striving to bring sunshine and happiness into the lives of others, have found their own hearts filled with joy and gladness as never before. There is always a reflex power in doing good; a good action will react upon the doer. We see a man faltering and sinking under a heavy weight. It may be he is poor and aged, and that the load upon his shoulders is either to feed or warm those who are dependent upon him. We help him carry his burden, and his heart is made glad and thankful, and the exercise has made us stronger in body, and the kind intent has made us happier in soul.

Home mission work embraces every phase of Christian benevolence. Our Visiting Committees are accomplishing a great work by coming in touch with suffering humanity, for they have the power to carry into the recesses of their souls sunshine and gladness by making the atmosphere more congenial.

The ladies of the P. and H. M. Society are making greater efforts to induce the children to attend Sunday-school. The indifferent and unconcerned have been invited to hear the gospel message as sent through our faithful ministry. More homes for our pastors have been provided than ever before. We realize of a truth that a church without a parsonage is like a family without a home, and feeling that a lack of these is a great obstacle in the evangelization of the West, we would urge our sisters to strive yet more diligently, and insist on the prompt payment of all dues—$1.20 a year; also the contingent fund of twenty-five cents that we may help the needy charges.

Our society has a broad field of usefulness. All of our preachers must have homes for their wives and little ones, and we can't afford to comfortably house our own pastor, then let those brave preachers who go to the Western frontier endure hardships on a pitiful salary, and then be without a home.

Surely there is a greater missionary spirit within us than that. It is the law of God that every good deed performed will bring the doer a harvest in some way. Who has not been repaid by watering withered flowers? Who has not been recompensed a thousand times over by watering withered souls, and who has not received tenfold in doing the kind act?

As you turned back to your own pleasant fireside and thought of the happiness and joy that you had brought to some one of our Lord's workmen, were you not repaid? While we are helping to build parsonages in the far West we do not forget to look after our home interests. In our own district this past year Longtown received an appropriation of $75. Cockrum and Arkabutla made application for help, but, owing to these applications being made out incorrectly, they were not considered.

Our Supply Department has blanks printed giving number of family, size of all garments needed by preachers' families. These are sent to societies who ask for them and desire to help in this way. Carrollton, Oxford and Cleveland sent barrels of clothing last Winter. Sardis district did not furnish any, but I believe there are some who are preparing to send them this year.

How many of you are willing to help in this blessed work? It will only take but little of your time and money; yet, by that little, you may do great good.

(To be continued.)

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

By request we received from Dr Lambuth the following leaflets "How Are We Doing the Lord's Business?" "The Promise of the Father;" "The Responsibility of Young People and Their Societies for Foreign Missions;" "The Missionary Uprising among the Young;" "Why? Missionary Motives: 1st. Why Should I Pray for Missions? Why Should I Study Missions? Why Should I Give to Missions? Why Should I Be a Missionary?" "If They Only Knew;" "The Claims of Chinese Women;" "A Living Sacrifice;" "Medical Missions;" "The Value of Medical Missions;" "Wanted, Female Physicians;" "Young Women as Medical Missionaries;" "Letter From Korea," etc.

Being deeply impressed with the value and great need of medical missionaries, especially female physicians, some years ago, we wrote at length for our column. We have felt more and more interested, and now feel constrained to kindly urge most serious consideration of the subject, and personal responsibility concerning it.

We will distribute these leaflets among the district secretaries, and request wise circulation. Let us pray earnestly, work harder than ever, use all the means at our disposal to advance the great commission, lest Satan takes advantage of these times, and cause us to be too much concerned about the war, and to relax our efforts to send out the glad tidings of "peace and good-will toward men."

Miss Anna Trotter, Sec., Enterprise district, May 13: "The meeting of W. F. M. S. of Enterprise district was held April 23 and 24 at Waynesboro, Miss. Of the six adult auxiliaries in the district, five were represented by delegates who had with them written reports of the year's work. One of the two juvenile societies was represented by a little girl, who made an encouraging report from her society. We also had with us a delegate from the young people's missionary society of Shubuta.

"Among the difficulties of the auxiliaries was mentioned the non-attendance of the members at the monthly meetings. Our Conference secretary gave us a remedy for this: 'Give them something to do.' Though no public meetings had been held, a discussion of it led to the conclusion that they were necessary. A large number of subscriptions to the W. M. Advocate was urged. Rev. J. T. Nicholson preached a stirring missionary sermon, which, we trust, will long be remembered, and bring forth much fruit. A paper, 'The Measure of Love,' was read by Mrs. Hand, and a resolution requesting that it be published in the Woman's Missionary Advocate was adopted.

"A collection was taken for district work, amounting to six dollars and eighty seven cents. Altogether, the interest in our work seemed to be revived."

With great pleasure we give place to the following report, as well as the above, and trust it will provoke more reports from the juveniles; also the older or young people's societies:

DEAR ADVOCATE: Perhaps some of your little readers will be glad to hear that our juvenile society is still at work. Our name is "Buds of Promise." We have twenty members. Mrs. Emma Siebe is our lady manager, and she takes much interest in our little band. We meet twice a month at her house. We meet there so as not to interfere with the class for Bible study at the church. Myra Porter is president; Pet Eagan is vice-president; Hattie Lewis, recording secretary; Dick Eagan, treasurer; Susette Kethley, corresponding secretary. Last year we made money enough to buy a bed for the Mary Black Hall, of the hospital in Suchow. This year we are working for Korea.

Hoping that we may verify our name, I am, Very truly,

SUSETTE KETHLEY.

MRS. E. D. JONES.

Selections.

SIMPLE CHEERFULNESS.

There are a number of women in the world who are fond of heroics. They are the people who exhaust themselves with unnecessary work, and take upon themselves a vast amount of suffering, physical and mental, that could readily be eliminated from their lives. In general, they keep themselves and all surrounding them in a tense state of mind and nerve, creditable, or at least excusable, in an early martyr, but decidedly uncalled for in the ordinary cares of ordinary life.

"If conditions were different!" sighs some careworn individual. "If this load of trouble were off my shoulders, or if it were not just what it is, I could afford to be cheerful and jolly. But what can one do when one's life is nothing but worry, worry, from morning till night?"

And so the worry of the world goes on, eating into the sweet, bright flowers of cheerfulness that ought to bloom in every soil.

Why is it that we women either work ourselves to death, or do so little that we take to cultivating our health and our nerves? Why do we weigh ourselves down with worries of our friends and kindred? Why do we devote so much more time to discontent with that we haven't got, rather than content with the gifts, numerous enough in every case, the gods have provided us?

Is there a good deal of caustic truth in George Eliot's saying of a discontented heroine: "You are discontented with the world because you can't get just the small things that suit your pleasure, not because it's a world where myriads of men and women are ground by misery and wrong, and tainted with pollution"?

Happiness lies within the reach of everybody. Let a woman have enough occupation, of the manual order as well as mental, and not too much; enough exercise in the open air; enough trust in providence to believe that problems beyond her solution are given her for the exercise of faith and patience, and not as causes of worry and mental torment. Then that plain and unpretending virtue of simple cheerfulness will seem to her a thing to be admired and hoarded.

Then, if you will permit me another quotation, she will not think it a mere rhetorical flight of poetic fancy when Faber exclaims: "In God's wide world there is no room for sin, no provision for sorrow, not a corner for unhappiness. Every created intelligence drinks its fill of the fountains of his gladness. Every instinct of animals beats with a pulsation of divine enjoyment. Every tree uplifts its head and flings out its branches, every flower blooms and sheds sweet odor, every mineral glances and sparkles, just as the clouds sail, and the waters flow, and the planet turns in the excess of the happiness of God."—Selected.

ENJOY TO-DAY.

Live in present thanksgiving. Count thy sunbeams now. Treasure to-day the gems which are strewn upon thy path. The love which is merely retrospective is a very painful thing. If thy days of sorrow at any time should cloud thy days of joy, I would like thee to be able to say, "Well, while they lasted, I did appreciate them." There are some who want to feel at death that their life has been a vain show. I would not have it so with thee, O my soul! I would like, when death comes, to feel that I had thoroughly enjoyed life—taken the honey from the flower as God meant me to take it. It shall be a great solace to me at twilight that I have basked with conscious joy in the heat of the day. Therefore, I shall bask in it now. The cup of gladness which my Father has given me, shall I not drink it even unto the dregs? I shall thank him for every bird that sings. I shall praise him for every flower that blows. I shall bless him for every stream that warbles. I shall love him for every heart that loves. I shall see the sparkling of the cup ere it passes to the hand of my brother.—George Matheson, D. D.

I seldom hear the bell toll for one that is dead but conscience asks me: "What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity! What didst thou do to prepare him for it? And what testimony must be given to the Judge concerning thee?"—Richard Baxter.

If the soul has the least scintillation of a desire to be holy; much more, if it is bent on being holy; still more, if it is striving and struggling to be holy; is it conceivable that the Incarnate Love should not meet that desire, that longing, that striving, and visit the soul with power?—Goudburn.

The true happiness of man consists in being united to God, and his only misery is being separated from Him.—Plato.

If our religion makes us want to fight to defend it, we have the wrong kind.

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BATON ROUGE DISTRICT CONFERENCE.

On Wednesday morning, May 25, I left Amite City en route for Clinton, the seat of the Baton Rouge District Conference. The trip was made across the country by buggy—a distance of about forty miles. As this part of my own native State is entirely new to me, the trip was full of interest. A pleasant drive of a few hours brought us to Greensburg. This is the heart of the St. Helena circuit, and here, in a snug little parsonage, resides the genial, good-humored pastor, G. D. Anders. Here also is located the Johnson Institute, a flourishing school under the management of our church.

From this point, in company with G. D. Anders and N. J. Roberts, we journeyed on to Clinton. The Conference was opened Thursday, May 26, at 9 A. M., and presided over by the deservedly popular presiding elder, R. W. Tucker. This scribe was elected secretary. The Conference was one of the most enjoyable it has ever been my privilege to attend. There was not a dull hour from start to finish; not a discordant note to mar the harmony and good feeling of the entire session. The reports from the various works indicated honest work done, with good results following.

After the opening services Saturday morning, some brother moved to prolong the devotional exercises, and more than half an hour was spent in a testimony meeting. It was good to be there. Truly, many can still, from sweet experience, witness to the power of redeeming grace to save from sin.

One young brother, Henry N. Brown, was licensed to preach. Three were recommended to the Annual Conference for admission on trial into the traveling connection: J. F. McClellan, G. P. White, and H. N. Brown. The following were elected delegates to the Annual Conference: J. A. Tillery, T. D. Lipscombe, W. S. Holmes, and F. H. Holden. I. D. Wall and D. H. Dyer were elected alternates.

The Conference was royally entertained by the good people of Clinton, and the pastor, Rev. S. J. Davies, proved himself to be a capital Conference host.

Being a sermon by this scribe, the preaching was of a high order, giving no uncertain sound; calling sinners from their sins and Christians to a more consecrated life and more earnest effort for the salvation of souls.

The next session of the Conference goes to Franklinton.

J. I. HOFFPAUIR, Sec.

ALEXANDRIA DISTRICT CONFERENCE.

Our District Conference (Alexandria district) has just closed. We had a very pleasant session. Most of the pastors were present, but few laymen were with us, owing to the time of holding. Two superannuates were there: Bros. P. A. Johnston and George Jacksen; both in good health and fine spirits. No friction. The brethren were of nearly one mind as any Conference that I ever attended. Business was put through a little in haste, but in good order (more time at our Conference sessions would add strength and success to the work). All were in the spirit of the Master, and seemed to realize that they were about the Master's work.

Sabbath was a full day (most too much so). Love-feast at 10 o'clock, conducted by Bro. Hughes; at 11 o'clock a sermon of power and edifying by the presiding elder (Bro. Skipper) from the last clause of the Lord's Prayer, "Thine is the kingdom, and the power, and the glory;" at 4 o'clock a sermon by Bro. Turner, of Columbia, after which came a sermon to the children by the presiding elder, at the close of which several joined the church; at 7 o'clock a lecture by Sister Skipper, and the organization of a Woman's Parsonage and Home Mission Society; then the closing sermon by Bro. Haney, of Bunkie.

The entertainment of the Conference was all that could be asked. The pastor and people of Simsport did it well, and all of the preachers and delegates were comfortable and glad of heart, and the people did it with such grace and delight, it was difficult to decide which was the more in love—the Conference or the people. ROBERT RANDLE.

THE ORPHANS' HOME.

Some weeks since our good friend and neighbor, Miss Mattie Barrington, on her way home from the State Sunday-school Convention, paid a short visit to the Orphans' Home in Water Valley. Her account of the Home, and the household gathered there, is so charming that we regret that all the Methodists in Mississippi can not share our pleasure in listening to it. She reports a most delightful family circle, a model home, with Bro. and Sister Burton, with their faithful assistants, leading and directing lovingly, yet systematically, and their young charges responding affectionately to their earnest care.

As Miss Mattie's interest in anything is sure to end in practical results, it was not surprising that she should decide to give her fellow-Methodists an opportunity to join her in sending a box of presents to the children. If the receipt of this box gives half the pleasure it afforded the senders, it will be much enjoyed. Grown people bought dry goods, etc.; but the children's offerings were inexpressibly touching. For example, one little girl earned the money with which she bought a china doll apiece for the girls; another bought material for a pretty lawn dress; another, a nice tablet and pencil; others, picture books, etc. Nor were the boys behind in willingness. One little fellow had been made glad with a set of toy gardening tools, which he had enjoyed but a few hours, when, learning of the box, he brought them, and some of his cherished books; another brought a collection of pictures, which he had carefully preserved for his own amusement; while still another sent his prettiest new shirt waist. When a substitute was suggested, he stoutly refused to permit it. "No," said he, "I want to send that one; I don't like the other." And, accordingly, the prettiest went. Who can calculate the blessing of such a spirit diffused among our children? Already the Home is bringing forth fruits meet for the Master's use. That he will garner them, who can doubt?

FANNIE MINOR MONTGOMERY.

Crystal Springs, June 1, 1898.

RESOLUTIONS.

Resolutions adopted unanimously by rising vote by the Baton Rouge District Conference:

Whereas, It is known that a petition is being circulated by the friends of the liquor traffic in and about the town of Jackson, La., requesting the State Legislature to repeal the special law prohibiting the sale of liquors within five miles of Centenary College; therefore, be it

Resolved, That this body does hereby express its condemnation of this, and of any such petition, and does hereby pray the Legislature to refuse to repeal said five-mile limit law, passed in the interests of the students of Centenary College.

Resolved, further, That each member of this Conference be requested to use his influence with his representative, and our people, to further the interests of temperance in this particular case and in all others coming within the compass of his influence and action.

Resolved, That a copy of these resolutions be forwarded at once to the House of Representatives and Senate, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, Times-Democrat, and Picayune, with the request for immediate publication.

(Signed) C. C. MILLER,
T. J. UPTON,
Committee.

J. I. HOFFPAUIR, Sec. of Conf.

FROM THE WORK.

Rev. Wm. B. Van Valkenburgh, Welsh, La., June 8, 1898: "We are in the midst of a big meeting at this place. Will probably run over the next Sabbath. Opened up on the twenty-seventh of last month, and the services have gone on with increasing interest."

Rev. C. C. Griffin, P. C., Hiram, Miss., June 4, 1898: "We are getting along on the Wilkinson circuit finely. Our second Quarterly Conference has passed. Our presiding elder was present, and presided with usual dignity, looking well after the interest of the church, requiring a report from every steward, the number of members that each one had been to see, revealing the fact that some had done very little. There has been an improvement on every line of church work. The presiding elder said that the work made a better report this year than last for the same length of time. There has been a wonderful improvement in the Sunday-school work. We have six Sunday-schools in good working order, and the school at Macedonia deserves special notice under the leadership of Bro. Clark McCraimie. Their Children's Day exercise was a grand success. We were led in the singing by the Pettie choir, brothers and sisters of Bro. Hines Pettie, secretary of the Sunday-school at Macedonia. The singers were from Louisiana. I think that the prospects are good for a general revival this year on the Wilkinson circuit. I will close, for fear my letter may find its way to the waste-basket. Please say to the church that my address for this year will be Hiram, Wilkinson county, Miss."

Rev. John W. Ramsey, P. C., Pontotoc, Miss., June 8, 1898: "The second Quarterly Conference for Pontotoc charge is just over. Bro. Cameron was with us, presiding over the Conference and preaching to the delight of all the people. This charge is moving along nicely, and advancing in almost every direction. Up to the present time the finances are far ahead of last year. This is true with reference to the general collections as well as the salaries of the presiding elder and pastor. Our church-building here in Pontotoc, while not what we expect to make it, has been repaired and remodeled, and is now by far the neatest and prettiest church-building in our little city of twelve hundred inhabitants. The appearance of the church adds much to the looks of the town, giving it quite a citified air. We are improving spiritually as well as materially. I am told that the prayer meeting is better now than for the past ten years. We also have a fine Sunday-school at every point on the charge except one. Children's Day has not been observed here for some time, but we recently had a delightful day. All things considered, we are expecting great things from God this year, and are looking forward to the revival season with much hope, and trusting and praying to God for a baptism of the Holy Ghost upon all the people."

HATTIESBURG STATION.

I am happy to be able to say that our protracted meeting was a success. Some were converted and many were greatly blessed. Twenty-nine joined our church. It is true, not all of these have been received into full connection with the church. Admitting this to be the case, yet we are thankful to say that we have taken into full fellowship into our church 203 persons during our pastorate of seventeen months here.

Bro. Ira Hawkins, of Decatur, Ala., and Bro. Henry Hawkins, of South Side, Meridian, Miss., did the preaching during our series of meetings. These brethren are consecrated fully to our Lord's work, and, by the power of the Holy Ghost, they are efficient workers for the Master. They are men of great faith and of great spiritual power. We were much pleased with their earnestness and the pointedness and power of their preaching. We were most truly delighted with the readiness and power of speech with which Bro. Henry Hawkins is now gifted, as well as his correctness and depth of theological thought. We do not say too much when we say that these brethren fed us on the Word of God.

Since our protracted meeting our District Conference has met here, and we can unhesitatingly say that it was a feast of fat things. The attendance was fine; perhaps better than it has been for years, if not better than it ever was before. It was not only well attended, but it was quite spiritual. With the exception of an occasional ripple, it was spiritual from the beginning to the end. Our presiding elder, Bro. C. A. Powell, was in sufficient health to preside over and to conduct its business with success. This year ends his time as presiding elder of this district. His health is much improved, and we hope and pray that it may be perfectly restored. Feeling that the secretary of our District Conference will give a full report of the same, we will now close.

ISAAC L. PEEBLES.

CONCRETE MEANNESS.

A prosperous merchant said to the writer, "It costs me over $1,000 a year to support my family." (He has two children, and they are not wholly dependent upon him.) "I have —— thousands in my business" (it was a fortune). "I have laid up outside —— thousands, and it is time I should be enjoying myself." I remarked: "And I am your pastor, and I have saved nothing these three years. I have asked an increase of salary, and you have been the one to clamor against it the loudest." "Well," said he, "when a preacher gets a congregation that will raise his salary he will raise his style of living, and when he gets to doing that nobody knows where he will end or what he will want."—Methodist Protestant.

A worldly-minded man does not wait to be expelled from a prayer meeting. The atmosphere is so uncomfortably spiritual in that pious circle that he stays away of his own accord. Self-respect and composure of feeling restrain him from giving the offense of his presence in such exercises. He feels far more keenly than the pious participants the incongruity of his situation. It would be a miserably irreligious devotional service in which he could feel at home. The continuance of notoriously bad people in the membership of a church is as much a reflection on the church as on the bad people. Spiritual life ought to be so pronounced and church sentiment so well understood that it would be more uncomfortable inside than outside the church to one not qualified for membership. This is the uncultivated part of the field of church discipline.—Central Baptist.

Over the mantlepiece in Mr. Gladstone's bed-room there is emblazoned a text which explains a great deal of the tranquility which has saved Mr. Gladstone from the nervous exhaustion which has carried off many other men. The text runs: "Thou wilt keep him in perfect peace whose mind is set on Thee."—Churchman.

The Mormons are becoming very active in New Zealand, and it is stated that eight more missionaries are on their way from Salt Lake City to this colony. They intend to work principally among the Maoris, of whom there are already four thousand members of the Mormon Church.

You should expect temptations; you should not be afraid of them; for although the devil can tempt you against your will, he can not conquer you unless you consent to be conquered.—Peschoud.

Moonlight on the sea. There are pictures and dreams and castles in the air for the woman who sits and gazes out ever it. Pictures of a happy home, dreams of a manly husband, beautiful castles to be built by the loving hands of mutual helpfulness and filled with healthy, happy children.

Almost without exception these dreams might become realities if mothers would only teach their daughters the most common sense facts about their own physical make-up, and advise them how to protect themselves from the perils of the three critical periods of their lives—puberty or maturity, motherhood and the "turn of life." Women at these times suffer from irregularities and weaknesses which, if neglected, will develop into dangerous diseases and make their whole lives wretched.

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"For years my wife suffered from what the doctors called prolapsus of the uterus," writes Mr. Harry Chant, of 241 Haskell Street, Dallas, Texas. "She was nervous, had cold hands and feet, palpitation, headache, backache, constipation, a disagreeable drain, bearing-down pains and no appetite. She got so weak she could not get around. I am only a laborer, and was always in debt to the doctors, and all for no good, as none of them did her any good. She began taking Dr. Pierce's Favorite Prescription and it seemed to work like a charm. She has taken about thirteen bottles and is to-day as stout and healthy as any woman in the United States."

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THURSDAY, JUNE 16, 1898.

"Ours is the seed time; God alone
Beholds the end of what is sown;
Beyond our vision weak and dim
The harvest hour is hid with him."
—Selected.

A discontonted, sonr, qnerulons and disconsolate Christian is a monatrosity.—Selected.

Be what yon wish others to become. Let yonrself, and not yonr words, preach for yon.—Amiel.

In crestion God shows ns his hand, bnt in rodemption God gives us his heart.—Adolphe Monod.

Our greatest need, in order to greater snccess, is to pnt more heart into our work.—Baptist Standard.

Learn never to repine at yonr own misfortnnes, or to envy the happiness of another.—Joseph Addison.

If all the members of your church lived jnst like yon live, how long wonld your church live?—Exchange.

The best roformers the world has ever had are those who have commenced on themselves.—W. H. Shaw.

Ideas are the great warriors of the world, and a war that has no idea behind it is simply brutality.—Selected.

Men mnst decide what they will not do, and then they are ahle to act with vigor in what they onght to do. —Mencins.

The beginning of anxiety is the end of faith, and the beginning of trne faith is the end of anxiety.—George Muller.

It is wonderfnl how silent a man can be when he knows his cause is just, and how boisterons he becomes when he knows he is in the wrong.—Bible Reader.

No man has come to trne greatness who has not felt, in some degree, that his life belongs to hla race, and that what God gives him is given for mankind.—Phillips Brooks.

There are qualities which govern men, such as sincerity, which have more to do with influence than the most brilliant flights of fancy and the keenest wit.—Lord John Russell.

Just as the full-grown harvest is potentially contained in the seed, so the full resnlts of sin or holiness are potentially contained in the sinful or holy deed.—Dwight L. Moody.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—C. H. Spurgeon.

Seize this moment of excited curiosity on any subject to solve your doubts; for if you let it pass, the desire may never return, and you may remain in ignorance.—Witt.

It is not the things that make the most noise and show that are the bravest and the best, but the everlasting patience, charity and courage needed to bear our daily trials like good Christians.—L. M. Alcott.

PREVALENT IMPATIENCE.

It reqnires no labored argnment to prove to ns that the spirit of impatience is startlingly characteristic of the age in which we live. On almost every hand we see indications of it. In commerce, in war, in hnilding, in education, in politics, and even in religion, there are nnmistakable signs of impatience that forbode no little evil. That we live in an age of unparalleled progress is trne beyond qnestion; nor is there any donbt that the slow methods and crude applianoes once successfully employed must, in the main, be discarded, if we would keep np with the times. Bnt in the haste to achieve resnlts, to make changes, and try experiments, there is danger that recklessness and impatience will lead to defeat and disaster in more than one direction. With not a few patience is fast becoming a lost virtne.

Jnst now a large portion of our popnlace are unwisely giving vent to expressions of impatience at the slow progress of the war with Spain, and are raising the cry of "On to Havana," as though they understood the whole Cuban qnestion, and knew better what onght to be done than all the government officials and military men, who undoubtedly have the most favorable opportunities for obtaining correct information, and the strongest possible reasons for adopting the best and safest plans. The invasion of Cuba had better be delayed five or six months than to risk having an army from American shores destroyed or rendered ineffective by yellow fever and other diseases dnring the Snmmer months, which wonld almost certainly be the case were a large force to be sent over at once. Better a delay now than a disastrous defeat through over-haste. The taking of Havana and other Spanish strongholds in Cuba will not, in onr opinion, be the work of a day. Hence there is much need of both prudence and patience in the attempt at their captnre. Some of those who are severest in criticising our leaders for lack of promptness and decision in the management of the war with Spain know the least about military affairs. What does the average journalist, for instance, know about conducting a military campaign? Notwithstanding their utter ignorance in snch matters, scores of editors—especially those connected with the metropolitan dailies—are abusing the President and the Secretary of War for not pushing matters more vigorously. Perhaps, if some of them had to go to the front, they would sing a different tune.

Thonsands think that the Spaniards onght to be, and can be, whipped in a jiffy. So thought the North about the South at the beginning of the Civil War. Whether the present contest will be a short one, or not, is more than any man can tell. Many contingencies may arise to cause its prolongation. Present indications are that it will be a longer strnggle than was at first anticipated. Spain's evident policy is to protract it as long as possible. We believe in the use of vigorous measnres for the ending of the war, bnt we do not believe in recklessness and needless loss of life. The recent defeat suffered by three of our vessels in the harbor of Cardenas was due to foolhardiness and impatience to win a victory.

If we are not mistaken, American newspapers have already done our cause no little harm by their haste in publishing news about the movements of vessels, the plans of the military authorities, etc., which information has at once been cabled to Spain, and made use of by our enemies. Impatience to obtain and to publish sensational news is unfortunately too true of not a few of our dailies.

During the present state of affairs both citizens and soldiers need to "possess their souls in patience." Let us calmly wait developments; not seek to precipitate them before the time is ripe for them.

As the editor of the Western Christian Advocate well says: "The American people are scarcely less impulsive than the French. We are in danger of undue elation over Commodore Dewey's brilliant victory. It has excited unreasonable expectations, which ill fit us for the philosophic endurance of reverses. The possibility of our final defeat no intelligent American admits. The possibility of reverses no intelligent American denies. We are not fighting a race of cowards. The testimony of our own men shows that the Spaniards fought with desperate valor at Manila. Had their guns been of the most modern patterns, and their battleships equally protected as our own, the result might have been different. Bnt the fleet that is expected to try conclusions with Admiral Sampson is modern in its armor and armament. The battle will be titanic. The Spaniards have Manila to wipe out. The honor of Spain, the throne of their king, almost the existence of their nation, will incite them to furious valor. Such being the case, we should accustom ourselves to consider all of war's grim possibilities. Having contemplated every possible issue, we shall be prepared for any. To the impulses of patriots we must add the imperturbability of philosophers."

MILLSAPS COMMENCEMENT.

The Board of Trustees of Millsaps College met in annual session on Friday, June 10, in the college library; the president, Bishop C. B. Galloway, in the chair. The report of the president of the college was quite gratifying. The enrollment for the session is 168 in the Literary Department and 22 in the Law Department, making a total of 190.

In view of the late opening of the session, caused by the quarantine regulations of last Fall, this is a very remarkable showing. There are 13 graduates in the Literary Department and 26 in the Law Department. The spirit of the student body is admirable. Better work has been done than at any previous session. The treasurer's report shows the institution to be in a good financial condition. The president having tendered his resignation, the following resolution was adopted unanimously and with great enthusiasm:

Resolved, That, as a Board of Trustees, we express our high appreciation of the valuable service rendered to this college and the cause of Christian education by the president, the Rev. Dr. W. B. Murrah; and in view of the fact that his presidency has united most harmoniously the two Conferences of the State of Mississippi in their educational work, and believing that his continuance in this relation would best conserve the interests of Christian education and connectional Methodism, we respectfully decline to accept his resignation tendered in order to assume the duties of the Secretaryship of Education to which he was elected by the General Conference, and earnestly request him to remain here at the head of this institution.

J. R. BINGHAM,
W. B. LEWIS,
S. M. THAMES,
R. M. STANDIFER,
T. W. LEWIS.

The Board adjourned at eleven o'clock to be present at the Freshman prize declamation. The speakers were: L. F. Magruder, L. W. Felder, T. A. Rector, N. V. Robbins, C. N. Smylie, G. Q. Whitfield, C. P. Manahip—all of whom acquitted themselves creditably. Some of them evinced oratorical ability of a high order. The medal was awarded to C. N. Smylie, of Meridian, a son of the late Rev. J. J. Smylie, of the Mississippi Conference.

The Board of Trustees held a meeting in the afternoon, at which business of importance was transacted, and then adjourned sine die.

At night the annual debate between representatives of the two literary societies took place. The subject was: "Resolved, That the principle of the Swiss Referendum should be incorporated into the Constitution of the United States." The speakers on the affirmative, representing the Galloway Society, were: H. T. Lewis and R. A. Clarke. Those on the negative, representing the Lamar Society, were: H. T. Carley and A. H. Shannon. A decision was rendered in favor of the negative. H. T. Carley was named as the best debater.

On Saturday morning came the Sophomore oratorical contest for the Oscar Kearney Andrew medal. The contestants were: J. E. Alford, M. H. Brown, E. H. Galloway, J. S. Hammack, C. N. Guice, W. W. Holmes, T. M. Lemly, J. A. Teat. These orations were all original. Their merit from a literary standpoint was such as to reflect great credit upon the institution. The oratory also was of a high order. The medal was awarded to C. N. Guice, of Natchez.

Dr. J. D. Barbee was to have preached the commencement sermon. In his absence the duty was imposed upon the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, who discharged it to the best of his ability. The spacious auditorium—the First Methodist Church—was crowded to its utmost capacity.

At night came the anniversary of the College Y. M. C. A. A most excellent sermon was preached by Dr. C. G. Andrews.

Monday, at eleven, the annual address was delivered by Prof. W. B. Smith, of Tulane University, his theme being. "The Twilight of the Century." It was a very learned discourse, clothed in choice English.

The contest for the W. A. Gunning medal for Scripture reading took place Monday afternoon. At this writing we are unable to give the name of the winner of the prize.

We had to leave Monday afternoon for Greenshoro, Ala., and hence could not be present at the graduating exercises.

During our stay in Jackson we were delightfully domiciled in the home of Dr. Murrah, to whom and to his accomplished wife we are indebted for many appreciated courtesies. We also enjoyed the hospitality of Bro. and Sister J. C. Enochs. We had the pleasure of exchanging greetings with a large number of our old friends and parishioners.

A NEW BOOK.

PRIZE-FIGHTING IN THE SCHOOLS, AND OTHER ESSAYS. By W. L. C. Hunnicutt, D. D. 208 pages. Cloth, 50 cents. Paper, 30 cents. Southern Methodist Publishing House, Nashville, Tenn.

This little volume contains seven able and highly entertaining essays on a variety of interesting topics, besides several short poems of considerable merit. The opening essay is a frank discussion of the evils resulting from the present system of offering exclusive prizes in the schools, the author taking the position that, in many instances, to obtain the prize, one need not be worthy or faithful, but simply superior to others. The fact is pointed out that in a short time after prizes are offered, the contest narrows down to a few brilliant or superior trained students, while the majority in the class, seeing little or no chance of success, relax effort, and are scarcely benefited at all by the competition. The author contends that if prizes be awarded, the number should equal the number of competitors, each receiving a due reward, as was the case in the athletic contests among the ancient Greeks.

Following are the titles of the other essays, several of which are worthy of two or three readings: "Freedom, Human and Divine;" "Mrs. Susannah Wesley," "The Study of the New Testament in Greek," "Noise as a Brain Developer," "The Former Days and These," and "Money." These essays present much valuable thought in attractive dress, and are likely to please readers of all classes. The essay of "The Former Days and These" is alone worth the price of the volume.

The author is a forceful writer, an astute reasoner, and a man of philosophic bent and attainments. A rich treat is in store for those who peruse this modest, but meritorious little volume. The poems, thrown in by way of variety, are bright and readable, and will delight not a few readers. Deserving of special notice are the two entitled, "The Rill," "We Miss Our Father Everywhere."

M. M. BLACK.

REV. J. F. PURSER.

HE RESIGNS HIS PASTORATE HERE TO ACCEPT ANOTHER IN ALABAMA.

Next to the sorrow which this community felt at the pathetic death of the late Rev. D. I. Purser will come the keen regret that his brother, Rev. Dr. J. F. Purser, has thought it expedient to resign the pastorate of the First Baptist Church and to leave New Orleans, which he did last week.

Rev. Dr. Purser has been in this city just five years and a half, and during that time has been prominent in every movement for the general good of his fellow-men and for the uplifting of the fallen. On his arrival here he purchased the building on Magazine street, between Washington and Sixth, which he will leave the church entirely free from debt. Dr. Purser's destination is Opelika, Ala., where he has been called to a pastorate. In connection with this he will do some institute work throughout that State. It will be remembered that last Fall, when Rev. Dr. D. I. Purser was so ill, his brother was at his bedside night and day. This severe strain, with his subsequent grief at his loved brother's death, has had its effect, and Dr. Purser has said that he must have a change of work and a diversion from such painful and unnerving memories.

Rev. Dr. J. F. Purser was born in the town of Hazlehurst, Miss.; graduated at the Mississippi (Baptist) College of Clinton in 1881, and from the Southern Baptist Theological Seminary in Louisville in 1885 During his college days he and his brother did a great deal of revival preaching throughout Mississippi, and there is hardly a town in that State that has not known and loved them both. He was in Birmingham as pastor for a short time after his graduation, but his first regular charge was Troy, in that State. From Troy he came to this city, and from here he will go to Opelika—Picayune.

COMMENCEMENT AT CENTENARY COLLEGE.

The closing exercises of our college began on Saturday night, June 4, with the exhibition of the Preparatory Department, and ended with the graduation of six young men on Wednesday, June 8. Our Sunday services were specially interesting and helpful; Dr. Hunnicutt, the former president, discoursing on the "Resurrection of the Body," and Bro. Rickey, of Baton Rouge, presenting to the Y. M. C. A. the character of Daniel as one worthy of imitation. It was the judgment of many that we never had better speaking at Centenary. The young men acquitted themselves with credit and honor.

We had two notable addresses; one by Dr. Smith, of the State University, on "Southern Oratory," and one by T. C. Gordon, of Dyersburg, Tenn. This latter, being the Alumni address, was entirely reminiscential and was the finest of its kind. These two addresses have not been surpassed at Centenary within the present memory.

At last the Board of Trustees have determined to do what I urged three years ago. They have appropriated money to repair the building. Several changes have been made in the faculty. Rev. Inman W. Cooper, D. D., of the Mississippi Conference, has been elected president in place of this writer, who has convinced himself and everybody else that he was not cast in the mould of a school teacher. W. B. Griffin, Jr., of Emory College, has charge of the Department of Languages, and M. G. Evans, of Moss Point, Miss., is principal of the Preparatory Department. Profs. W. H. Carter and J. M. Sullivan still retain their positions. Thus equipped the college expects to go on with the good work it has been doing for more than a half century.

C. W. CARTER.

Jackson, La., June 10, 1898.

CENTENARY COLLEGE.

I have accepted the presidency of this college as a call from the church to which I have dedicated my life. I have accepted the trust in the spirit of faith. We expect to have a forward movement. We must open in September with not less than 150 boys. The trustees have planned great things. The college fences are to be made new, the chapel will be repaired, the grounds beautified, two professors' homes will be built, the dormitories improved, and the mess-hall system for the boarding of poor boys will be inaugurated. The faculty is the very best. We expect to have a first class agent.

Let the pastors and laymen of Louisiana give us their prayers and sympathy, and success is assured. I shall travel extensively during the Summer, hold meetings, and use every effort to build up this noble institution.

I. W. COOPER.

Lumberton, Miss., June 9, 1898.

MY DEAR BROTHER PRESIDENT—The Picayune, of this date, brings word of your election to the presidency of Centenary. Vive Centenary! Vive President Cooper! It is mingling feelings to say what I think in this connection.

Am I to congratulate my friend Cooper, upon his accession to a collegiate throne? Or shall I consider the putting on of crepe in memoriam of one of our bright, useful men, gone out from the house of his brethren? I am inclined to do both. You are congratulated upon the promotion. The crown just placed upon your head will be full, I trust, of gems of increasing lustre and value. That such crowns sometimes become chaplets of thorns offers the more serious matters of consideration. You will be at peace, I think, because of a favorable outlook for your college. The work there has been well done lately, and you will find good foundation work already done. And I do not know the man who can more genially put on the superstructure than you can.

We, your brethren of Mississippi, will miss you, and mourn your absence from your old accustomed place. You have circulated largely in our bounds, and your presence everywhere has given impetus and force to things which make for good. I feel tender emotions about you, not realizing so keenly before how affectionately I have held you.

God bless you, Brother Inman, with constant strength and thorough furnishing of the Holy Spirit. If I can help in any way at any time, do not fail to make the demand.

With affectionate regards from us all, I am,

Sincerely yours,
W. H. HUNTLEY.

NOTES.

Rev. R. W. Bailey has been appointed to First Church, Jackson, in place of Dr. H. M. DuBose.

***

Bishop H. Clay Morrison will preach the commencement sermon at the Louisiana State University.

***

Dr. Nathan A. Patillo and Miss Grace Peale Hanks were married in Baltimore, Md., on Wednesday, June 8. We extend to the noble groom and his winsome bride our heartiest congratulations.

***

Dr. R. M. Standifer, of the North Mississippi Conference, will attend the World's Sunday-school Convention at London this Summer. He will leave about the last of this month, and will be absent about two months. He promises to favor the ADVOCATE with notes of travel.

***

We invite special attention to the communication of Miss Mary Helm, on our first page, in regard to the changes made by the General Conference in the Constitution of the Parsonage and Home Mission Society. These changes were favored by Miss Lucinda B. Holm and by Dr. David Morton, and were asked for by the convention of the society held recently at Knoxville.

***

Rev. J. M. Martin, pastor of our church at Delhi, La., is attending a Summer Bible Institute at Fort Worth, Texas. His pulpit will be filled during his absence by Rev Sam. Riggs, a student of Centenary College. Dr. W. F. Lloyd, president of Polytechnic College, will conduct the Institute. Bro. Martin is enjoying a much-needed rest.

***

The City Council of this city, having memorialized the Legislature in favor of a repeal of the Sunday law as it applies to dram shops, went to Baton Rouge to add the weight of their personal influence and the arts of persuasive speech to the memorial. And yet the City Council is supposed to be a body of reformers. From such reformers, good Lord, deliver us. The old boodle Council could not have done worse.

***

Dr. C. W. Carter having resigned the presidency of Centenary College, his place has been filled by the election of Dr. I. W. Cooper, of the Mississippi Conference. Prof. W. B. Griffin, of Emory College, has been elected to the chair of ancient languages in place of Prof. Thomas Carter, who resigned some time since to accept a chair in Tulane University. M. G. Evans has been elected principal of the Preparatory Department.

***

Bro. Bowen writes us that a meeting has been in progress at Main Street Methodist Church, Water Valley, Miss. The pastor, Rev. H. P. Gibbs, was assisted by Revs. J. B. Culpepper, O. L. Savage, and others. It grew to such proportions that they moved into a large tent. There were over one hundred conversions, forty-eight accessions to the two Methodist Churches, and several more to join soon. The other churches received a good number.

WEBER, KRAKAUER, EMERSON, STERLING
And Other FINE PIANOS.
ANN ARBOR ORGANS.
TUNING, HAULING AND REPAIRING.
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

REPORT OF THE SARDIS DISTRICT CONFERENCE.

The Sardis District Conference convened at Coldwater, May 25, and adjourned May 29. The afternoon of the first day and forenoon of the second were devoted to the interests of the Forelgn and Parsonage and Home Missiou Societies. These two societies, under the management of our two energetic and consecrated district secretaries, Misses Rosa Taylor and Julia Jones, are growing in nnmbers and in interest.

Sister McIntosh, our Conference secretary, was with us, and added much to the interest and profit of the occasion.

Sister Wall, our ex district secretary, to whom the work of the Parsonage and Home Mission Society owes a large debt of gratitude for her faithful and efficient labors, cheered the hearts of her sisters by her presence and wise counsels.

Some of the reports given as to how their money was raised, gave evidence of a self-sacrificing devotion to the canse of our Master that was indeed touching and inspiring.

The regular business of the District Conference was begun the afternoon of the twenty-sixth; Dr. T. C. Wier, P. E., in the chair. A. P. Callicott was elected secretary. All the preachers from the district were present, and gave encouraging reports from their charges. The various interests of our church were carefully examined by our presiding elder, which revealed substantial progress along certain lines. A number of charges had increased their assessments for ministerial support. Some were in advance of last year in money forwarded for connectional purposes. There was an interesting program provided, covering the various interests of our church, which elicited animated and, we trust, profitable discussions from preachers and laymen.

The preaching during the Conference was exceptionally good. Bro. Kendall preached the opening sermon, and those who keep green the memory of other years say he has lost none of his old-time ferver and power. May his steps be as sturdy, his head as clear, and his heart as warm for many years, to tell the blessed story of the cross, which he tells so well!

Bro. Malone was with us; preached a strong sermon on Christian education. He gave an encouraging report of our college at Grenada, and earnestly advocated its enlargement and endowment, to which we responded with a hearty amen, which we trust is the forernnner of a response in a more substantial way. We believe with him the time has come for a forward movement in the educational work of our girls, and we trust there shall arise some man with a Millsaps heart and a Millsaps purse to place the educational advantages of our girls npon a par with that of our boys.

Bro. Burton was with us, and made a telling speech in the interests of our Orphans' Home at Water Valley. When the heart is touched the purse-strings loosen. Without a request the people began to give, which culminated in about $150 in cash and subscriptions for the Home, beside some other substantial gifts not in money. We believe Bro. Burton is the right man in the right place.

Our esteemed and faithful colporter, Bro. Bachman, was with us, distributing the gospel in print. We were glad to hear that up to date this is the best year in his work.

The NEW ORLEANS ADVOCATE was highly commended by our Conference; and we believe to double its circulation would bring an incalculable blessing to every pastor's charge.

As your scribe is domiciled in the newest, best parsonage in the district, in the town of Coldwater, modesty prevents him from speaking of the hospitallty of his people; but should I voice the expressions of the preachers and delegates, this part of the report would not be lacking.

P. E. DUNCAN.

TO THE NORTH MISSISSIPPI CONFERENCE.

DEAR BRETHREN: There are twenty-three (23) children in the Orphans' Home. Four of this number are the children of Rev. O. N. Koon, deceased. We are glad to report that the health of the Home is perfect so far, and that every department of the work is giving entire satisfaction. The manager and his assistants are doing a great work, and they are meeting every demand. The large number of applications now on file indicate that we will soon have fifty children in the Home.

Pastors will please observe Orphans' Day at once, and send the money to Capt. I. T. Blount or Rev. M. L. Burton, Water Valley. We are sorry to learn that so few have observed the day up to date. We know that you are deeply interested in the Home, and all you need is a kind notice of the immediate needs of the institution. The people respond to this cause more freely than to any other. If you could see the precious orphans so happy in the Home, learning the Bible and their school books, and learning how to work, then see them at church singing our hymns and reciting good lessons in Sunday-school, you would be delighted.

We are expecting a great day next Sunday, when the orphans will take a prominent part in the Children's Day exercises

Please permit me to call your attention to "Our Home," a beautiful paper, edited and published by the management. If you will take the paper, it will keep you posted about the Home. The Joint Board of Directors will meet in Water Valley, June 28 and 29. A full attendance is much desired.

Fraternally,

J. A. BOWEN.

Water Valley, Miss., June 10, 1898.

Gen. Fitzhugh Lee's book on Cuba is the most popular book in America. Fortunes may be made handling it. Outfit, 50 cents. Address B. F. JOHNSON PUB. CO., 5 South 11th St., Richmond, Va.

OPELOUSAS DISTRICT CONFERENCE.

The Opelousas District Conference will be held at Lafayette, commencing July 5, 1898, at 9 o'clock; Bishop H. C. Morrison presiding.

The following are the committees, viz:

For License to Preach and Admission to the Traveling Connection—R. J. Harp, J. M. Henry and R. M. Blocker.

For Deacon's and Elder's Orders—T. K. Faunt LeRoy, J. W. Davis and S. B. Beall.

Introductory sermon, at 11 o'clock, July 5, by Rev. R. J. Harp.

Afternoon and night of first day will be Sunday-school Conference. A suitable programme will be published later.

The recording stewards will please have the Quarterly Conference Records present. I would urge all ministers, itinerant and local, and all delegates to attend.

H. O. WHITE, P. E.

Crowley, La., June 2, 1898.

MISSISSIPPI ORPHANS' HOME TRUSTEES.

There will be a meeting of the Board of Trustees of the Mississippi Orphans' Home on Tuesday and Wednesday, June 28 and 29, at Water Valley, Miss.

W. A. GUNNING, Pres't.
A. F. WATKINS, Sec'y.

EPWORTH LEAGUE WORK.

Rev. C. D. Atkinson, who is visiting the Epworth League in this State mainly in the interest of missions, gave us two excellent talks at Jeanerette, and organized a class in mission study, and induced the League to purchase several books on missions toward getting up a good library. Our leaguers were much pleased with Bro. Atkinson. He is a young man of fine promise, and seemed to be deeply consecrated to the Lord. It is worthy of note that one of the ladies joining the mission study class is a Roman Catholic. She contributed liberally to the library. I consider our League in condition.

R. M. BLOCKER.

Jeanerette, La., June 6, 1898.

GONE HOME.

Our teacher at White Chapel, Prof. C. R. Wallace, died on the twenty-second instant. He was a good teacher and splendid church worker. His position will be filled by a local committee about the end of July. Should any of the readers of the NEW ORLEANS CHRISTIAN ADVOCATE desire to apply, they should address Mr. Hope Phillips, at Barbreck, La. Applicants should be able to teach Latin and higher mathematics. A good position.

H. S. JOHNS.

Bayou Chicot, La., May 31, 1898.

NOTICE.

The annual meeting of the Woman's Foreign Missionary Society will convene at Opelousas, June 24 27, inclusive. All auxiliaries are urged to send delegates, and visitors are cordially invited. A reduction of one and one-third fare has been secured on the Southern Pacific railroad from all points within 100 miles of Opelousas.

NOTICE.

To the Pastors of the Durant District—

BRETHREN: Please send me soon the names of all members of the District Conference who will be present at Eupora, July 7-11. If your wives are coming, let me know. Come with a blessing for us from the Lord. We shall look for you, Mr. Editor.

D. L. COGDELL, P. C.

June 10, 1898.

Do You Know?
That when your bowels are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
CURES
DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.
July 28, 1889.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried.
Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

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Sold by All Druggists.

The Historic "OLD SWEET SPRINGS,"
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The representative resort of the South. Near Alleghany Station, on the Chesapeake and Ohio Ry. Grand and Central Hotels, and lawn lighted by gas. Finest plunge baths in the world. Vestibuled trains with perfect Pullman Dining Car service arrive and depart regularly. Special excursion rates, June 1st to Oct. 31st. Telegraph, Express and Postoffice. Good livery, nice drives, plenty of saddle horses. Golf. Elegant grounds. Superb resort in every way. Rates cheap.
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ILLINOIS CENTRAL RAILROAD.

OF INTEREST TO STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that, in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1852, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum has been paid semi-annually to every holder of stock, and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thus preventing delay on your return trip.

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Home Circle

THAT BOY ACROSS THE WAY.

BY LIZZIE DE ARMOND.

Over the way is a cottage small,
Not fine, but trim and neat,
While in and out, through storm and shine,
Hurry the busy feet
Of a sturdy lad with freckled face,
Who whistles, oh! so gay,
With never a frown upon his brow,
That boy across the way.

His clothes are patched, but his face is clean,
And full of honest pride,
His hands are hard, but the kindly deeds
They do all roughness hide:
A burden heavy those shoulders bear,
The mainspring, so they say,
Of the cottage is that whistling lad
Who lives across the way.

Yet never an ugly word I hear,
From early morn till night,
Done heartily, as unto the Lord,
Love makes each task seem light;
And as I list to the cheery notes,
Down in my heart, I pray,
O Heavenly Father, bless the lad
Who lives across the way.

COURTESY IN THE HOME.

Why should parents be rude to children? It is usually admitted that children should not be rude to parents, and that demands no argument; but cause has yet to be shown why a father's love should admit of pitiless snubs administered to helpless children, or a mother's love should allow itself outbursts of spleen, which no one will bear except her children, and they only because they have no defense. Courtesy can exist without love, but love without courtesy quickly gets bedraggled and haggard. For the maintenance of love few motives would be more favorable than this, that home is a good practicing-ground for habitual courtesy, neglecting which shall make a poor show on field days. Pity that love should pine for want of so small a thing. But passing down these paths of suggestion from the spiritual truth which was our starting-point, I can not but observe that love is good enough to merit some diligent cultivation in addition to the negative protection of politeness. "Love-making" is a poor, wilted term which generally provokes a smile. I would raise love-making to a fine weaving art, at which none could laugh, and I would employ all hands in the home at this busy loom.

Love-making is not only the finest of fine arts, but it is the sweetest of good employments. Thoughtfulness is the warp, and activity the woof; the design which grows on the piece is very beautiful to see. Children can work at this loom, and indeed in some homes it is left entirely to them. But for their small arms twining around older necks, and the sweet laugh of love in their eyes, there would be no love-making in many homes. Husband and wife turned sick at heart from the loom long ago, and for want of making love with one another they lost the power of making it with their children. It is an art that dies with disuse, and once discontinued it is taken up again with stiff and awkward fingers. In the torn garment of the home life, hard hearts and unloving natures tear rent after rent until it is all in tatters, but love never lets the rents grow large; its busy needle patches them up, and by an act it must have learned in heaven, scatters the loveliest sprays of embroidery and silver work about the darn, so that what threatened destruction has proved to be a strength and a beauty, and the garment has become a symbol of love's power, instead of the jagged rags which witness to love's defeet.—From "The Four Pillars of the Home," by Robert F. Horton, D. D.

PRAISE TO THE FACE.

I once saw a father walk up to a map his little boy had made and pinned on the wall. He stood before it a long time in silence, and in silence walked away. The little fellow was sitting in the room, and his father knew he was there. He was watching with his eager child's eyes, waiting anxiously for a word of approval. As none came, his poor little face fell unhappily. Straight into the next room walked the father, and said, carelessly:

"Robert has drawn a very clever little map in there. Look at it when you go in."

"Did you tell him it was clever?" asked a judicial listener, following them the room where little Robert still sat.

"Why, no. I ought to have done so. I never thought to mention it"

"Well, you ought to be ashamed of yourself," was the deserved reply. "Go back now and tell him."

We ought all of us to be ashamed of ourselves a dozen times a day for like sins of omission. It costs so little to say nice things, and the result in another's pleasure is out of all proportion to our trouble. "Praise to the face, open disgrace." No such thing. The proverb is wrong. Praise to the face is one of the sweetest things on earth, and there is no disgrace in it, unless untruth enters, or unless the praise is undeserved. It is the more grateful because no one may ask for open praise and receive by asking; its fine flavor is quite gone, and it is but flattery.—Harper's Bazar.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face, that beams with health, and purity, and beauty. But whether old or young, when we see that unmistakable sonlight in a face, we know the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus being tempted by things sinful, low, or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts, lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord, is a safeguard against many of the sins which defile the carnal heart, and debase and blacken the human countenance. —Scottish Reformer.

ONLY ONE WAY.

There is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promissory notes for our blessed Lord and Savior, but to perform the duty of the hour in the hour, and to take the next step that is right before us. The eccentric John Randolph once cried out in his shrill tones, "Mr. Speaker, I have discovered the philosopher's stone—it is, pay as you go!" This is as sound a maxim in religion as in finance. A vow of consecration is a rightful, solemn, legitimate act; but like the vow of wedlock, is to be of perpetual obligation. To perform a vow means to do at once our dear Master's bidding. The secret of faithful keeping of our vows to him is to keep our hearts in the love of Jesus.—Rev. T. L. Cuyler.

HE WAS A CRITIC.

A man walking down a Chicago street came in front of a taxidermist's, in the window of which was an owl with other animals.

"Well," said he, "if I couldn't stuff an owl better than that I would quit the business. The head isn't right, the poise of the body isn't right, the features are not on right, the feet are not placed right." Before he could finish the owl turned his head and winked at him. The crowd laughed and the critic moved on.

The above reminds us of two opinions given us in regard to "Black Beauty" when we first began to print it, and which, if we had heeded, might have made a vast difference in the circulation of that book.

No. 1, an eminent publisher, said it wouldn't pay to print it, and No. 2, the president of a great American News Company, said it would never sell.

We did not agree with either, and so went on printing it, and it has now reached a circulation of probably two million copies and has been translated into nearly all European and three Asiatic languages.—Dumb Animals.

"Do you want a boy?" he asked of the magnate of the office, standing before him, cap in hand. "Nobody wants a boy," replied the magnate. "Do you need a boy?" asked the applicant, nowise abashed. "Nobody needs a boy." The boy would not give up. "Well, say, mister," he inquired, "do you have to have a boy?" The magnate collapsed. "I'm sorry to say we do," he said; "and I guess you're about what we 'have to have.'"—Deaconess Advocate.

Hygiene.

SLEEP.

There are a good many little things which may be used to promote sleep which I will mention in order.

The cold water drawing off the surplus heat allows the blood vessels to contract and relieve the blood-pressure, which keeps up the automatic thinking in spite of all efforts of the will to the contrary. In some cases, especially after great intellectual effort in the evening, it may be necessary to apply ice-cold cloths to the head and back of the neck for a half hour or so to accomplish the required result. When the head bath has been concluded, dry the hair thoroughly with a towel, cover it with a light flannel covering to prevent further evaporation, and go to bed. Though less convenient a warm sitz bath for ten or fifteen minutes, temperature about 90°, often answers the same purpose; a hot foot bath is sometimes sufficient. A warm bath, or a Turkish bath, or even a cold sponge bath, may be all that is required to relieve a temporary loss of power to sleep. Dipping the feet and legs in cold water for a moment, rubbing and massaging them with both hands 'till dry and warm, is an excellent promoter of sleep for anyone, and the feet, which are more or less imprisoned during the day, are also benefited.

There are many methods which physicians have suggested to promote sleep. Counting is a good illustration of the whole series. The object is to occupy the mind with some monotonous process and thus drive out sleeplessness. The difficulty with these methods is that, like counting, they may go on automatically and allow of other brain activities at the same time. Experience has proven to me that some more intricate and difficult mathematical process is better, as for instance multiplying 99 by 99 in the head. Other numbers may be used. This takes up the attention so fully that other processes of thought can not go on at the same time.

Listening to soothing music is an excellent preparation for sound sleep. It may be instrumental or vocal. The mother's lullaby songs promote sleep in the child. They or other melodies will often do the same for the adult. We do not yet know all the virtues of music.

The reading of brief poems, or comforting passages of Scripture, or highly moral and inspiring sayings of the sages, sayings which lift the mind and heart out of a world of care and sorrow into a realm of peace and joy, are means of bringing sweet and refreshing sleep, too generally neglected. If they were more frequently relied on, they would save many a mind from going down in a wreck of ruin for a long life of happiness and usefulness.

Food may be used to promote sleep. This is most beneficial to nervous persons whose digestion is fairly good and who have not eaten a very hearty or indigestible late meal. What kind of food it shall be does not matter very much, provided it is nutritious and easily digested. Some prefer one kind, some another. One man prefers a plate of raw oysters with some crackers and butter, another a glass of milk or a dry biscuit. One eminent minister thought he had made a great discovery when he found that by eating a pint of roasted peanuts before going to bed he could sleep soundly. Others have found that a glass of hot milk or any of the many excellent substitutes for milk answers just as well. The food seems to take away from the brain the blood which keeps it in a state of activity to perform the act of digestion. Those who eat hearty, indigestible late dinners will not be benefited by food just before bed-time, nor those whose digestive organs are in a very abnormal state and the stomach foul. The old notion that one should go to bed with an empty stomach seems to have been proved for some persons at least bad, good as it may be for others. By a little carefulness and experimenting one may find what food taken at bed-time agrees, and what does not, and if the practice is good or bad for himself or not. To some extent it is true that what is good for one may not agree with another.

The farmer, the mechanic, the laboring man, who work with their muscles many hours daily in the open air, will read these prescriptions for sleep with a smile. Their sleep is sound and refreshing without them. Why should not that of all persons be so also? They may perform mental work at night, undergo nervous excitement and even worry, and still sleep soundly. What has been written is not for them, but for those who can not.—Journal of Hygiene.

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TRIBUTE OF RESPECT TO MRS. M. H. KEARNEY,

Of Woman's Foreign Missionary Society, Central Methodist Church, Meridian, Miss.

"There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between."

With unrelenting hand the grim Harvester thrusts in his reaping-hook and cuts down another of our little mission band. One by one we are passing over, and still he reaches hungrily after our best and dearest; yet must we bow submissive to the mandate of the King.

At a meeting of officers of our society it was decided to place on record our tribute of love and respect to our translated sister, Mrs. M. H. Kearney:

Whereas, God has called from earth to skies our devoted sister and co-worker; therefore, be it

Resolved, That while we mourn the breaking of earthly ties, as human hearts must ever do, we can truly rejoice that she has ascended to her everlasting reward, beyond the touch of pain or sorrow, to be forever with the Lord.

Resolved, That we cherish her memory in our society as a mother in Israel whose example is set before us truly worthy of our best endeavor as Christian soldiers.

Resolved, That her life-long devotion to the church and missions, and her liberality to our own society in days that are past, be ever brought to minds at mention of her name.

Resolved, That the united love and sympathy of Central Church Society go and are hereby extended to her family and relatives, and especially to the daughter who so tenderly ministered to her declining years, smoothing her pathway to the "low green tent, whose curtain never outward swings."

Resolved, That while her name is transformed from our register to that of the King's household we cherish her memory in our immortal hearts, realizing truly that loss to me, to her is everlasting gain.

SALLIE SMYLIE,
For Committee.

BAILEY—Miss ELIZA J. BAILEY, daughter of R. T. and M. E. Bailey, was born in Holmes county, Miss., Aug. 15, 1835, and died April 5, 1898.

She joined the church when very young, and was a consistant member until death. She was modest and retiring, but always willing to do whatever the church required at her hands. She took great interest in the Woman's Missionary Society, and contributed much to its success. She sat at the Master's feet. No gift she had was too precious for his use. Her pastor always found in her a true friend. In the community she was beloved by all. No one, saint or sinner, ever called in question her piety. No parents ever had a more obedient and devoted child. Her mother has not been able to walk a step for four or five years. Her father has been so afflicted for the last two years that he can rarely leave the house. Through these years of their affliction her devotion and care for them has never flagged. Anticipating their smallest wants, she was never too tired or feeble to wait on them. When taken sick on Thursday before dying on Tuesday, she told her sister that God had impressed her that her work was done, and gave directions concerning her burial. During her sickness she exhorted all to a better life. When some one told her she was dying, she said, "Surely this can't be death; it is so sweet." With this she asked the family not to grieve after her, and bid them adieu.

W. C. LESTER.

MARSHALL—JOHN P. MARSHALL was born in Madison county, Ala., Jan 1, 1812; came to Mississippi in 1833, moved to Carroll county in 1835, and died after a brief illness at his residence near Carrollton, Miss., March 22, 1898.

Bro. Marshall was for many years a consistent and useful member of the Methodist Church. He possessed in a marked degree the Christian grace of hospitality, ministering to the necessities of saints. In his elegant home many a weary itinerant has found rest and refreshment. In his public life he enjoyed the confidence of his fellow-citizens, being for many years an official of his county. In church work he was unostentatious, standing in his lot and discharging his duty in that sphere of life in which it had pleased God to call him. Bro. Marshall's attachment to the church of his choice was intelligent and strong. He loved Methodism for the good it had wrought in the world, as well as for the good it had wrought for and in himself. He loved her ordinances, respected her ministers, believed in her communion, and supported her institutions. The bereaved have the sympathy of all who remember the one who is of the visible home circle no more. His kindness to the poor, his fidelity to trust, and his general Christian character, won the esteem and love of all who knew him. He is one "of those immortal dead who live again in lives made better by their presence."

J. S. OAKLEY.

HAYES—EUBENE CLIFFORD, son of J. M. and A. J. Hayes, was born Dec. 9, 1897, in Melville, La., and died April 28, 1898, at Mr. Hayes' father's, near Richard, La.

This is the second great bereavement that these dear parents have passed through during the past twelve months. Their first-born died during the early part of last year. Both passed to God in infancy. God is gathering the children to himself. Oh, may the parents follow! May God's tenderest smile be upon them in their deep affliction!

ROBERT RANDLE, P. C.
Big Cane, La.

DURBIN—MARY OLIVE DURBIN, the beloved wife of Mr. Wm. M. Durbin, of Natchez, Miss., died after a brief illness, April 27, 1898, aged twenty-two years. She had been married a few days over a year; a member of the M. E. Church, a pure Christian from childhood. She leaves many friends and loved ones to mourn her loss.

We will miss thee, dear Olive; thy sweet voice, bright smile. An angel awaits to greet thee on heaven's bright shore. With a sweet smile she passed in the arms of Jesus. He gave thee, he took thee, and he will restore thee. Husband, mother, sisters, friends, though now divided by the narrow stream of death, we shall meet again, and on the wings of love to joys celestial rise.

L. L. C.
Vidalia, La.

MARGINS.

The late President Garfield is said to have once made a speech to a boys' school on the subject of "Margins." He told the boys that the great successes of the world are won not so much by large natural advantages as by using every inch of margin. The application he made of the illustration was the use of margins of time, counseling his hearers not to waste the minutes; a warning always in season, if somewhat commonplace. But the principle extends through the whole sphere of conduct, and there are margins of character as well as of time and money. The natural differences among men in the same locality and social class are not nearly so great as is sometimes supposed. What one man wins by hard and slow self-culture, another fails to acquire because unwilling to make the necessary effort to overcome some natural handicap. The one has a slight margin to start with, which he increases many fold by persistent effort; the other has doubtless some equivalent advantage, which he neglects and thereby loses. How frequently this truth appears in the teaching of Jesus as to character! The man with the talents, though unequally endowed, seem to have had an equal capacity to double their trust funds, which two improved and one neglected. Those who used opportunities to feed the hungry, give drink to the thirsty, and receive the stranger, had perhaps no larger natural sympathies or more abundant means than those who neglected those opportunities; but Jesus foretold a sharp and eternal division between them at the judgment, because small decisions had involved great issues.

On the margin of conscientious performance of duty, of Christ-like self-denial, of incorruptible integrity, which one man uses and another despises, depends much of the eternal destiny of mankind. So delicate are the scales of God that an unspoken thought may vindicate the fitness or unfitness of a soul for endless life with him. All history proves the importance of trifles; and no man who is honest with his own soul can make the reply of him who hid his one talent, "Lo, thou hast thine own." The margin is the Lord's; the possibility of something better, small though it be, is sacred, and demands untiring effort. Until one learns to see a little of God's ideal for his life, he fails to meet the responsibility which is at once his glory and his burden.—Standard.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The parable of the rich man and Lazarus admits of more than one explanation; but at least they who regard it as not one of the plain and obvious application, that the decisions of the next world will often reverse the estimation wherein men are held in this; that God is no respecter of persons; that the heart must make its choice between the "good things" of this life and those which the externals of this life do not affect. And what may be called the epilogue of this parable contains a lesson more solemn still, namely: that the means of grace which God's mercy accords to every living soul are ample for its enlightenment and deliverance; that if these be neglected, no miracle will be wrought to startle the absorbed soul from its worldly interests; that "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Audiunt illi salvamur, says Bengel; non apparitionibus—"We are saved by faithful hearing, not by ghosts" (Farrar).

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75 cents.
Hall's Family Pills are the best.

He that repents every day for the sins of every day, when he comes to die will have the sins of but one day to repent of. Short reckonings make long friends.—Philip Henry.

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We have bought the Wyatt College here and at Meridian, but have closed out the one at Meridian, and are now prepared to give students the very best commercial training to be had anywhere.

Scholarship, $30.

Catalogue sent on application.

N. J. HARRIS, President,
Jackson, Miss.

"We shall reap, if we faint not." Let us not, like the Hebrews, faint on the border of promised blessings, and turn back again to the wilderness.—Churchman.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

THE OPIUM AND MORPHINE HABIT.
"What We May Do to be Saved" is a little book giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

Give her time,
and almost every soap-using woman will come around to the use of Pearline. The soap-using habit is strong to be sure. After all these years some women can't put it aside without doubting and trembling. But when a woman once wakes up to the fact that she needs and deserves the very best household help, then the arguments in favor of Pearline prove stronger than any soap habit.
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LUMBER,
NEW ORLEANS, LA.

SEND YOUR DAUGHTERS TO
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MANSFIELD, LA.
And if they are in earnest about getting an education, and desire to become more useful Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.
For further particulars address, T. S. SLIGH, President of Faculty; Rev. J. L. P. SHEPPARD, President of Board of Trustees, or A. F. JACKSON, Secretary and Treasurer.

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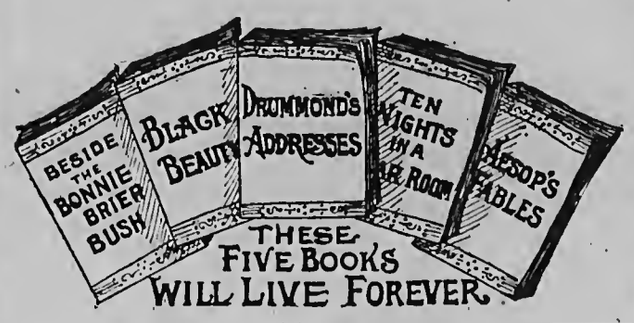

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BESIDE THE BONNIE BRIER BUSH.
(182 pages.) Complete and Unabridged from original edition. By IAN MACLAREN.
A collection of beautiful stories, full of pathos and Christian spirit. One of the most helpful and successful books of the age.

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(245 pages.) Complete and Unabridged. By ANNA SEWELL.
The "Uncle Tom's Cabin" of the Horse. Adopted by the Boston Grammar Schools as supplementary reading, to instill into their pupils the principles of kindness and justice to our domestic animals, as well as to each other.

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(263 pages.) Complete and Unabridged. By HENRY DRUMMOND.
By far the loftiest expression of religious sentiment that has ever appeared in book form. Contains the celebrated essay entitled, "The Greatest Thing in the World, Love."

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(196 pages.) Complete and Unabridged. By T. S. ARTHUR.
This is the masterpiece of T. S. Arthur, and has been one of the most effective means of temperance reform ever conceived. Graphic, pathetic, convincing. Every young person in the land ought to read this book.

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(192 pages, with 50 illustrations. Contains 300 of the choicest fables.)
Translated by REV. G. F. TOWNSEND.
For centuries this collection of fables has been the fountain of worldly wisdom. Its apt and terse comparisons are calculated to clear the mind of falsehood, vanity and folly.

All these books are printed in large, clear type, and bound in white and gold (paper covers). Size of book 4¼x6¼ inches, such as have been usually sold at 25 cents each.

OUR SPECIAL OFFER.

To any one subscriber, new or old, who will pay his subscription one full year in advance—viz, to June, '99—and send us 25 cents additional, we will send all five of these books, postpaid.

Address REV. W. C. BLACK, D. D., 512 Camp St., New Orleans

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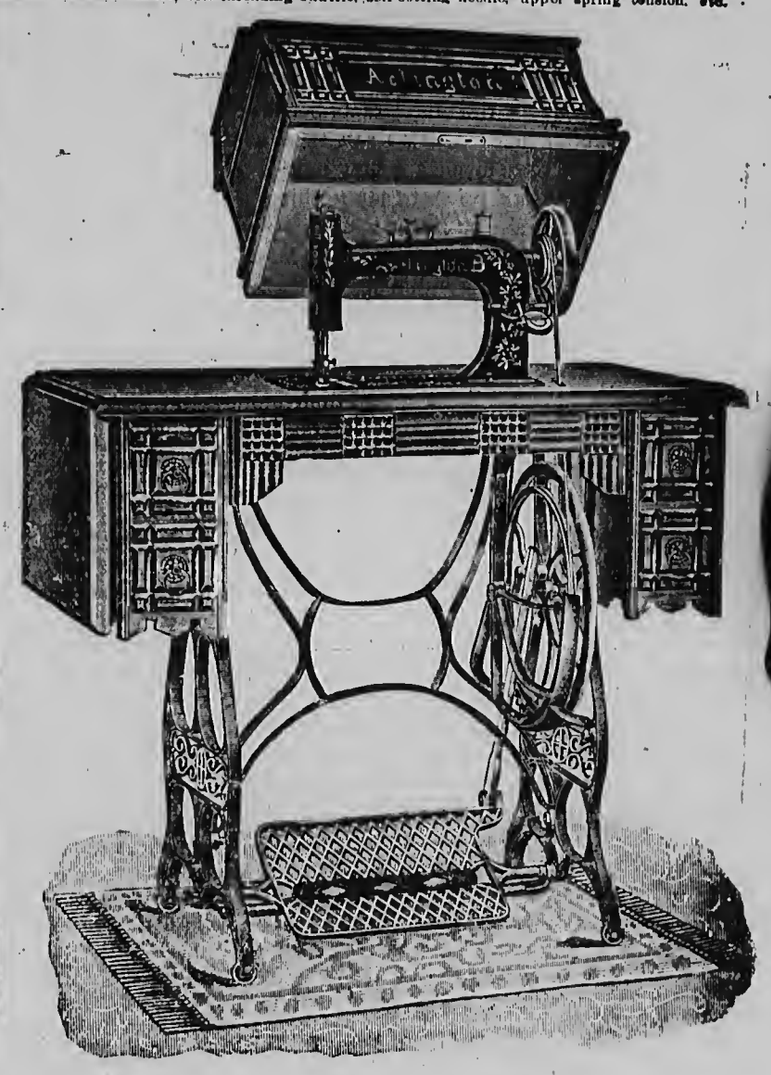
KEGS. LADDERS,
LAMPS,
MARBLES, NAIL PULLERS,
OATS, PAPER,
OIL TANKS, PADLOCKS,
REFRIGERATORS, SOAPS,
ROPE, STATIONERY,
TINWARE, WATER COOLERS,
TRAPS, WHIPS,
WINES, WOODENWARE,
Etc. Trade Solicited.

Positions Wanted!
13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.
3 Specialists in Piano, 1 Specialist in Piano and Voice.
Address Rev. J. W. CHAMBERS, Pres.,
Brookhaven, Miss.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without nilling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the thread perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is as positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

ALL PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

A Warning to Users of Alum Baking Powders.

CASES OF POISONING IN INDIANA.

The following appeared in the Logansport, Indiana, *Times*:—

Dr. Souder was summoned by telegraph last Sunday night to attend the family of Braden Harper, living southwest of Logansport. Four of the family were poisoned from eating dumplings. The father and one child, who had not partaken of the dumplings, were well, while the mother and three children were in a serious condition. It is probable that had not vomiting ensued, emptying the stomach, the four would have died from the effects. It is supposed the poison was caused from the baking powder used in making the dumplings. The wife probably added a larger amount than she usually did, which in the greater quantity proved a noxious poison. The baking powder used was branded the * * * *, manufactured by the * * * * This should be a warning in using cheap baking powders, which flood the country. People buy them because they are cheap, and the merchant buys them because he can sell them for a profit. In many stores one can not purchase a standard brand. You have to purchase the cheap stuff or do without. We are of the opinion that most of the prize baking powders belong to this class.

The highest authorities in chemical science pronounce alum injurious to health and a destroyer of digestion.

Here is explicit evidence that it is a noxious poison.

Alum baking powders likewise coagulate the blood rapidly, interfering with its ready course through the arteries and valves of the heart, predisposing to heart-failure.

The laws of Minnesota and Wisconsin prohibit the sale of alum baking powders, unless they are branded as a warning to the public.

By the laws of England it is a crime to put alum in bread in any form.

NOTE. The Royal Baking Powder Co. publish the above facts because they are facts of great importance, and to say that while alum baking powders are sold cheap they have little strength, and are dear at half price, to say nothing of their effect upon the health, and the bitter taste they impart to the food.

The Royal Baking Powder is far above question as regards its quality and healthfulness, because it is made of cream of tartar derived only from grapes. No other article has ever received such high praise for its quality.

Consumers may use the Royal with full assurance that they not only get the worth of their money, but that they also get the best cream of tartar baking powder that can be had.

ROYAL BAKING POWDER CO., NEW YORK.

MARRIAGES.

DORRAH—STEWART.—At the Methodist Church, Madison Station, Miss., Thursday evening, June 2, by Revs. Jno. H. Ellis and G. S. Rondebush, Dr. William Gayle Dorrah, of Copiah county, to Miss Florence Estelle Stewart, of Madison.

JONES—RHODES.—At the residence of the bride's father, near Gibsland, La., June 5, 1898, by Rev. Elton Wilson, Mr. S. W. Jones, of Shreveport, La., to Miss Daisy Rhodes.

HATCHETT—SANDERS.—At the residence of Mr. Bennett, in Chickasaw county, Miss., April 14, 1898, by Rev. J. W. Raper, Mr. E. C. Hatchett and Miss Sarah Senora Sanders.

If you would have soft, silky, and abundant hair, take good care of it. Use for a dressing Ayer's Hair Vigor only, that being the most reliable and scientific article, and without which no toilet is complete. It keeps the scalp clean, cool, and healthy.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

NEWS OF THE WEEK.

Secretary Alger and Major-General Miles are now turning their entire attention to Porto Rico. Profiting by the experience of embarking the army to Santiago de Cuba, army officials fully expect that there will be no unnecessary delay in getting the troops off to Porto Rico. They are universally of the opinion that before ten days have elapsed an American army will be en route to San Juan.

Admiral Sampson is determined that the work for which Hobson staked his life shall not be undone, and at the first suspicion that the Spaniards are endeavoring to raise or blow up the "Merrimac," which now bars the entrance to the prison of the Spanish fleet, the batteries and the forts will be bombarded and reduced to ruins. Neither will he permit any more guns to be mounted in the batteries which command the entrance.

Admiral Sampson is confident that in addition to the great damage done to the forts and earthworks at the entrance of Santiago harbor more than one-half of the Spanish guns were actually dismantled. Perhaps even this estimate may be found too low when the full effect of that terrible rain of shot and shell becomes fully known. The extent to which the enemy was crippled is further shown by the eagerness with which they are attempting to repair their disabled batteries and put them in a condition to resist further punishment by our warships. These efforts have so far not been attended with success.

The first fight on the soil of Cuba, between Spanish land forces and our own troops, took place Sunday according to the accounts received. The American force engaged was the battalion of marines landed on Friday at Guantanamo. The attack made by the Spaniards was at night, and it was persistent and daring. Owing to the darkness, it was not ascertained how great the Spanish loss was; but owing to the heavy fire kept up by the American forces and the bold attacks made by the Spaniards, it could not have been other than serious. The American loss amounted to four killed and one wounded. Among the killed was one officer, the surgeon of the force engaged. The marines, to the number of 800, behaved with the greatest steadiness and gallantry and sustained the repeated attacks of the Spaniards without flinching.

Major General Shafter, with his army, 20,000 strong, is at last en route to Santiago de Cuba. This is now officially admitted by the authorities. Twenty-nine transports, laden with the best material of the United States army, were on Sunday nearing Key West, where they met additional convoys from Rear Admiral Sampson's fleet. Authorities all insist that there will be no further delay in the Santiago expedition. They are no longer concerned about the quartette of Spanish gunboats reported to be astray awaiting a favorable opportunity to pounce down upon the army transports. With the strong fleet of naval vessels convoying the transports no fear is entertained for the safety of the expedition. Its arrival at Santiago is expected by Thursday. Thus it seems reasonable to predict that the present week will see the American flag flying over Santiago de Cuba. The army now on its way to Santiago comprises the best troops mobilized in the South. It is equipped and armed better than any body of troops the United States has ever sent into the field. Our infantry is furnished nearly exclusively with the Krag-Jorgensen rifle, which is considered by ordnance experts as the most destructive rifle now in use.

The summer lake steamship lines of Chicago carried 1,000,000 passengers last year to resorts on Lakes Michigan and Superior.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Pooleville, Miss.
EDITOR.

This department is to prove a medium of communication between the leaguers within the States of Louisiana and Mississippi.

The resolutions called for an editor from Mississippi and an associate editor from Louisiana for one year.

We have been waiting to hear from the associate editor. We need his assistance. Louisiana must be represented. Two columns ought to be filled from two States every week.

To the State president of the Louisiana Leagues belongs the power for appointment of the associate editor.

If these lines fail to meet the eye of the State president, will some leaguer kindly call his attention to this very important matter?

The amount pledged by the Leagues at Meridian for missions and the orphanage need not conflict in the least with the regular collections.

Without bazaars or suppers, or anything of that kind, the amount can easily be paid by the leaguers themselves.

Let your next literary or social meeting of the League be held at the home of one of the leaguers. Arrange solos, duets, choruses from the Young People's Hymnal; take up regular subject for the evening, and serve light refreshments, if practicable. Let each leaguer place a dime on the table upon entering. In places where you have a good League you will have fifty or sixty present, and thus in one evening over half the amount pledged will be raised.

We have seen the above method tried. Freely was the money paid, and right heartily did all present enter into the programme of the evening, which was helpful and entertaining.

This is after the method of the good women who, in their monthly missionary meetings, assemble to take part in the regular programme, always remembering to carry their offering.

Let the purpose for which the offering is brought be fully explained, and thus the meeting will be educative in a large degree.

Other States have done nobly in the direction of missions through the channel of the Epworth League. Let not the Mississippi Leaguers lose step in this forward march.

District secretaries have been appointed for each presiding elder's district in Mississippi. We hope that, in conjunction with the presiding elder, these secretaries will arrange for a district League meeting during the year.

Miss Vic Thompson, corresponding secretary and treasurer of the Mississippi Leagues, writes that she has ordered a sample copy of the NEW ORLEANS CHRISTIAN ADVOCATE sent to each of the district secretaries, and has asked them to endeavor to circulate the ADVOCATE among the leaguers.

If the leaguers everywhere will assist, we will endeavor to make this department interesting and instructive. Suppose each League appoint a correspondent to send in occasional items of interest. Send to Booneville, Miss.

The Tupelo League recently held a missionary mass meeting, and issued nicely printed cards worded as follows:

WANTED.

To borrow one hour of your time. Interest will be paid in a stirring missionary address.

GOOD MUSIC AND RECITATIONS.

Apply to the Epworth Leaguers, Sunday, the fifth, at the M. E. Church, South, 8 P. M.

DON'T FORGET THE TIME AND PLACE.

Use printer's ink; it pays. We have been many times impressed by notices in hotels, depots, and private houses, calling attention to hours of service for preaching, Epworth League, Sunday-school, etc.

LEAGUE RALLY.

The Leagues and Christian workers of the Arcadia district will hold a rally, at Arcadia, June 24, 25 and 26. A large delegation is expected, and much interest seems already manifested.

These are some of the subjects to be discussed: "How May the League Extend Itself in Our District?"—1st. Among Church Members—Miss Peabody. 2nd. Among Non-Church Members—G. L. Wren. "How May the League Help the Pastor?"—Rev. H. W. May. "How May the Pastor Help the League?"—Rev. A. D. McVey. "How May the League Help the Sunday-school?"—W. H. Leslie, A. T. Holstead. "The League and Temperance"—Rev. P. O. Lowry. "The League at Work," will be discussed in the several departments by R. B. Miller, Miss Gussie Tooke, C. E. Moores, Mrs. M. R. Gladney, and Miss Gertrude Hearn.

Every pastoral charge in the district will be represented, and we hope to create such a fire of enthusiasm as will stir up a League on every work. Pray for the success of the rally, and may much good be the result!

Yours "All for Christ,"
IONE SMITH, Chair'n,
For Program Committee.

SHAKE INTO YOUR SHOES.

Allen's Foot-Ease, a powder for the feet. It cures painful, swollen, smarting, nervous feet and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Trial package FREE. Address, Allen S. Olmsted, LeRoy, N. Y.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs sta., at Holly Springs	June 18, 19
Byhalia circuit, at Emory	25, 26
Potts Camp circuit, at Pisgah	July 2, 3
Red Banks cir., at Wesley Chapel	9, 10
Olive Branch circuit, at Oak Grove	16, 17
Pleasant Hill cir., at Baker's Chapel	23, 24
Ashland circuit, at Salem	30, 31
Mt. Pleasant cir., at Bailey Camp G.	Aug. 6, 7
Waterford circuit, at Pine Mountain	13, 14
Holly Springs circuit, at Marvin	20, 21
Wall Hill circuit, at Bethel	27, 28
Corneraville circuit, at Friendship	Sept. 3, 4
East Holly Springs cir., at Bethel	10, 11
Pontotoc circuit, at Palestine	17, 18
Abbeville circuit	24, 25

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 12, 13
Kossuth circuit, at Bethel	18, 19
Bine Springs, at Bethel	25, 26
Iuka station	July 17, 18
Iuka circuit, at Bethel	20, 21
Booneville station	24, 25
Booneville circuit, at Shady Grove	27, 28
Guntown circuit, at Pleasant Valley	30, 31
Saltillo circuit, at Hebron	Aug. 6, 7
Ripley circuit, at ——	10, 11
Jonesboro circuit, at Fulknor	13, 14
New Albany circuit, at Ingram's	20, 21
Ripley and New A. sta., at N. A	21, 22
Corinth circuit, at Mt. Carmel	24, 25
Brown's Creek circuit, at Siloam	27, 28
Belmont, at Oak Grove	29, 30
Mariotta circuit, at Palestine	Sept. 1, 2

District Conference at Kossuth, June 30 to Aug. 2.

J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Boyce, at Eden	June 18, 19
Alexandria	25, 26
Pineville, at Oak Grove	July 2, 3
Melville and Rosedale, at Cottonwood	9, 10
Chicot and White Chapel, at Ring B	16, 17
Locumpte	23, 24
Big Cane	30, 31
Washington	Aug. 1, 2
Spring Creek, at Woodworth	6, 7
Dry Creek, at Barnes Creek	13, 14
Olla, at Eldon	20, 21
Columbia, at Bosco	27, 28
Natchitoches	Sept. 3, 4
Simsport	10, 11
Montgomery, at St. Maurice	17, 18
Ada and Winfield, at Atlanta	20
Jena and Jonesville, at Lismore	24, 25

V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Tranquil, at Locust Grove	July 16, 17
Yazoo circuit, at Anding	23, 24
Canton	30, 31
Silver Creek and B. L., at Sharbrough's	Aug. 6, 7
Benton, at Midway	13, 14
Yazoo City	20, 21
Sharon, at F. Grove	27, 28
Madison, at Pocahontas	Sept. 3, 4
Terry, at F. Hill	10, 11
Capitol Street	17, 18
First Church	24, 25
Camden, at Thomastown	Oct. 1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 16
Brandon	22, 23
Steen's Creek	29, 30

R. D. NORSWORTHY P. E.

GRAYBEARD

WE make 200 bottles of our GRAYBEARD every week. No more—no less. If 200 bottles don't fill all orders, some customer must wait until the next week. We mention this as some do not understand the delay. We have earned a reputation for making a clean, fresh, sure remedy for Cancer—Eczema, Catarrh, Dyspepsia, Rheumatism, and we cannot make GRAYBEARD faster, and make it good.

"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, affecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once similarly afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better. Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

Joseph Barnes, Taylor County, Ga."

$1 a bottle—6 for $5. If your druggist has'nt our GRAYBEARD, order direct, deducting 50c on $5 worth to help you pay freight.

Address, **Z. D. Respess Drug Co., Atlanta, Ga.**

BRIGHT'S DISEASE

A Distinguished and Despairing Physician Perfectly Restored by

BUFFALO LITHIA WATER

Dr. G. A. Foote, *of Warrenton, N. C., ex-President State Medical Society, formerly Member of the State Board of Medical Examiners, and also of the State Board of Health:*

"I had, in January, 1893, a violent attack of **'grip,'** which was soon followed by the complications of **ascites, cardiac trouble, etc.,** and rapidly developed into severe **nephritis** or **Bright's.** My physicians, Drs. King and Jerman, upon examination of my urine, **found by volume fifty-five per cent albumen,** which test was frequently corroborated by subsequent examinations **showing also casts and low specific gravity.** My **nephritic trouble** gradually grew worse, and I declined in weight from **one hundred and ninety-five to one hundred and thirty-five pounds.** In this condition, **with little if any hope of relief from any remedy,** I visited the BUFFALO LITHIA SPRINGS of Virginia, making free use of the **Waters** for some eight weeks. Analysis of the urine soon after reaching the Springs, by Dr. R. C. Laird, resident physician, **confirmed the examinations previously made.** Other analyses, however, by Dr. Laird from time to time **showed a gradual diminution, and finally a total disappearance, of both albumen and casts** and the urine **in a normal condition.** Leaving the Springs, I continued the use of the **Waters** several months at home. At the expiration of some two years there has been **no return of any unpleasant symptom,** and **I am now as well as I ever was in my life,** and a living monument to the virtues of **BUFFALO LITHIA WATER**"

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS, VA.

Springs open for Guests from June 15 to Oct. 1.

1898.

27th ANNUAL CAMP MEETING

—AT—

SEASHORE CAMP GROUNDS,

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WILL OPEN (D. V.) ON WEDNESDAY, JULY 13, NEXT, AND CONTINUE FOR 8 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

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The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.), or any of the following officers:

W. W. SUTCLIFFE, President, New Orleans, La.
J. H. LAKIN, Vice-President, Montgomery, Ala.
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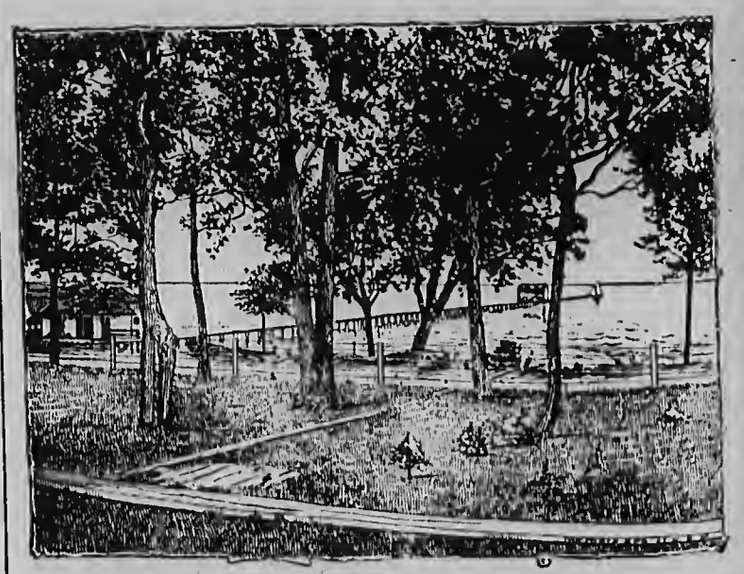

View of the Grounds from Long Wharf.

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Christian Advocate.

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SAVE THAT SOUL.

BY W. C. MARTIN.

Some father's boy, who left the peaceful harbor
of his childhood's home
To brave the perils of the sea, and sport with
waves and flying foam,
Had made sad shipwreck of his life, and now is
stranded on a shoal,
O, save that boy for God and heaven; save that
never-dying soul.

Some mother's darling, in the spring-time of her
life's bright fragrant bloom,
Put out to sea in waters under which there
lurked the rocks of doom;
And now her wretched soul is breaking on the
reefs of sin and shame,
O, save that girl for God and heaven; save that
soul in Jesus' name.

Away from father's home and watch-care, far
from mother's counsel true,
A host of precious youths are drifting into per-
ils hid from view.
O, warn them what they hazard with no com-
pass, pilot safe, or chart,
O, save those souls for God and heaven; save by
every sacred art.

—Exchange.

Correspondence.

COMMENCEMENT OF WHITWORTH COLLEGE.

MR. EDITOR: Feeling sure that the readers of the ADVOCATE will take pleasure in hearing of the proceedings of our recent very delightful commencement occasion, I give below some cullings from what one of our town papers has expressed regarding it.

Benjamin Franklin has said, "An investment in knowledge always pays the best interest." That this is true is too well known to need argument, and that Whitworth is the best place in the South for a young woman to make that investment is also becoming admitted as an indisputable fact. The commencement of '98 has shown that these investments are already paying interest, for it was one of the most brilliant in years.

MISS JOHNSON'S RECITAL.

Softly and gently her fingers caressed the keys, and the sweetest melody stole forth to delight the ears of the large audience assembled last Thursday evening to hear Miss Johnson's recital for graduation. She is a fine pianist, and her recital confirmed with the audience the opinion of her instructor, who, we understand, considers her one of the most satisfactory pupils he has ever graduated.

Miss Johnson was assisted in her recital by a number of young ladies, who delighted the audience with vocal selections. Among these were solos by Miss Chambers and Mrs. Anna R. Bowen, a duet by Misses E. Priebatsch and Kennard, and a sextette by Misses Brister, L. Jones, Chambers, Rayner, Moore, and Wolfe.

PRIMARY ENTERTAINMENT.

The audience which assembled Friday evening to witness the exercises of the Primary and Preparatory Departments was one of the largest which has assembled in Calisthenic Hall for years. The people were well repaid for their attendance, for the program, though long, was a splendid one. From the chorus and well-turned address of welcome down to the "good-night" drill, it was a good performance.

THE SERMONS.

Sunday morning the baccalaureate sermon was preached in the absence of Rev. R. J. Bigham by Rev. Chas. Oberschmidt, pastor of the Presbyterian Church of Brookhaven, from the text, "I shall be satisfied" (Psalm xvii, 15). As usual, his effort was polished and scholarly, and delighted the large audience.

At night Rev. Robt. H. Wynn, of New Orleans, preached the sermon before the Epworth League, delivering a fine discourse.

ELOCUTION CONTEST.

On Monday morning a large crowd assembled to listen to the contest in elocution for a gold medal, in which five young ladies took part. A number of musical selections were given. But the interest centered in the elocution contest, in which the following young women took part: Miss Carmichael, who recited "The Penalty Was Paid;" Miss Marshall, "The Going of the White Swan;" Miss Lampton, "How Burlington Was Saved;" Miss Norgress, "Mandy: A Story of the South;" and Miss Howard, "The Prodigal Son." Excellently as each did, it was no doubt a difficult matter for the judges to render a decision. However, this was simplified by taking the average made in this contest and combining it with the average of the year's work. The winner was not announced till Wednesday.

The elocutionary art is a most delightful one, both to its master and to its hearers, and Whitworth is making a fine record in turning out finished artists.

THE STUDIO

was not slighted Monday by the large crowds, and all day long the spacious room was filled with visitors who found much to admire in the many pictures hung upon its walls. The display of decorated china was also very attractive, some beautiful and delicate pieces being shown.

LITERARY SOCIETIES EVENING.

Monday night the Philolathean Literary Society, organized in 1894, and the Harvey Johnson Literary Society, founded in 1896, held their anniversary. After a most impressive entry to the music of a march played by Misses Esther and Adele Priebatsch, the entertainment was opened with prayer by the chaplain of the Harvey Johnsons, Miss Lela McNemar. A battle royal was fought in debate between the societies upon the subject, "Resolved, That education should be compulsory." The Philolatheans took the affirmative side, and presented Misses Birdie Norgress and Lelia Jones as their champions. Misses Margaret McCord and Annie Lee upheld the banner of the Harvey Johnson Society on the negative side. The arguments were brilliant, and presented most beautifully, and when the judges announced that Misses McCord and Lee had again carried the banners of the Harvey Johnsons to victory, the applause was tremendous.

Rev. J. M. Weems, who made the annual address, took for his subject "Education," and for his principal theme, "Be not ministered to, but minister." Forcefully and logically he presented the idea of self-help and earnestness in one's life-work and deplored the pursuit of dollars and cents, which now largely prevails to the exclusion of higher aims. He touched upon the changing condition of our country, saying that the statesmen of the old school have passed away, and another generation, changed to meet existing conditions, has arisen. He spoke feelingly of our present and preceding wars, and closed by pronouncing a beautiful eulogium upon Dr. Johnson, and words of commendation for President Chambers, who is following so closely in the broad lines planned and dreamed of by his illustrious predecessor.

THE ALUMNÆ

of Whitworth made a splendid showing for their alma mater on Tuesday morning, presenting a brilliant program, bringing back fond memories of other days and other classes just passing the milestone of commencement day.

The meeting was presided over by Mrs. Lily Wilkinson Thompson, '84, of Crystal Springs, who, after the reading of the Minutes and record of marriages and deaths by the secretary, Miss Addie V. Marshall, '73, gracefully welcomed the class of '98.

Mrs. Mattie Hudson Wiley, A. M., '68, of McKinney, Texas, was present for the first time in twenty-seven years, and read a paper on the "Emancipation of Woman," in which she urged that woman should be freed from a number of modern ideas and ways, leave running the government to men, and make home happy.

Mrs. Ella Thornton Brooke, '85, of Meridian, who was to have read a historical paper, but was prevented from coming, sent the manuscript, which was read by Mrs. Mignonne Howell, '73, of Crystal Springs.

Mrs. Annie Coleman Peyton, '71, of Columbus, delivered an address, taking for her principal theme the improvement of our school system. Mrs. Peyton is well known as a splendid thinker and writer, and a noble woman; so her words were listened to with marked attention.

The following are the officers of the association for the coming year: President, Mrs. Lily W. Thompson, '84; vice-presidents: Miss Miriam Crutcher, '88; Mrs. Catherine Covington, '90, and Mrs. Hattie Sherman, '75. Recording secretary, Miss Josie Pfeifer, '94; corresponding secretary, Miss Addie V. Marshall, '73; treasurer, Miss Eva Kohlman, '94.

During the afternoon the Alumnæ Association held a pleasant reception in the college parlors.

THE CONCERT.

An audience which packed Calisthenic Hall to the doors enjoyed the magnificent entertainment presented Tuesday night. It was throughout an entertainment worthy of Whitworth, and the performers and their instructors are to be congratulated on the way in which those who took part acquitted themselves.

The great event of the evening was the contest upon the piano for a gold medal. Miss Bessie Crosby played Schubert's "Impromptu" in B flat; Miss Fannie Kennard, "Erl King," by Schubert-Liszt, and Miss Esther Priebatsch, Raff's "Galop Caprice." All showed great skill and expression, delighting the audience with their masterly handling of the instrument, and demonstrating that they are all exquisite pianists.

Many visitors were present from other places, and Whitworth may well feel that she sent them away amply repaid for their attendance.

GRADUATION DAY.

To the strains of the inspiring march from Tannhauser, the graduating class of 1898 marched in, accompanied by the faculty and trustees, and after a beautiful prayer by Rev. E. H. Monnger, D. D., of Vicksburg, the ever-interesting exercises began. Three members of the graduating class read essays, Miss Sue Noble choosing as her subject, "The Capabilities of the Human Mind," and treating it in a forceful manner; Miss Lily Carmichael presented a most eloquent and pleasing dissertation on woman's beauty—mentally and physically—entitled, "The Daughters of the Rose;" Miss Gideon Frilick discussed most ably "Some Phases of the Metropolitan Newspaper," in which she found space for words of praise for that vast majority of papers which sets its standard high and looks to the ennobling of the human race. Miss Fannie Kennard sweetly sang Donizetti's 'O Mio Fernando," and after a piano duet by Misses Crisler and Lewis, President Chambers made a charming address to the graduating class. Diplomas were presented as follows: Conferring the degree of Artium Baccalaurea upon Gideon Vardaman Frilick, of Utica; Mamie Alva McGowan, of Quitman; Dalton Fazette Moore, of Oak Ridge, La., and Sue Williams Noble, of Charleyville, La. Conferring the degree of Mistress of English Literature upon Josephine Crisler, of Edwards; Mary Eugenia De Marco, of Natchez; Lily Gertrude Carmichael, of Bear Creek; Maud Olivia Gunn, of Wesson, and Alice Wimberly Lewis, of Crystal Springs. Conferring the degree of Bachelor of Music upon Mrs. Anna Rutledge Bowen, of Mt. Carmel, and Mary Osborn Johnson, of Harriston. Miss Frilick carried off first honors, and Miss Crisler was a close second, there being only two points difference. After a chorus—"The Crimson Glow of Sunset Fades"—President Chambers delivered the three medals offered. The silver medal in elocution was won by Miss Fannie Dennett; the gold medal in elocution was awarded to Miss Mattie Howard, who was the winner of the silver medal last year; and the gold medal for excellence in piano was won by Miss Fannie Kennard, who was a close second in the contest for this medal last year.

Announcement was made by Rev. E. H. Monnger, D. D., acting president of the Board of Trustees, that the Board had adopted resolutions of endorsement for the college under the present management, and that in view of the fact that the alumnæ had shown such an interest in the upbuilding of the school, two of their number—Miss Addie V. Marshall, of Brookhaven, and Mrs. W. F. Love, of Gloster—had been elected to membership on the Board of Trustees. This is a graceful act which will redound to the good of the school. President Chambers then announced the five changes to be made in the faculty for the coming year, and, with the benediction by Rev. B. F. Jones, the commencement of 1898 passed into history.—Lincoln County Times.

The above is a faithful presentation of our commencement work, with the omission of some details of the numbers presented on each program, for which we forbore to claim so much of your valuable space.

In the providence of God we have been signally blessed in our school work during the session just closed, and I believe we have sent to their homes as happy a set of girls as ever spent a year off at school. Old Whitworth is again ascending the heights; it begins to look like the good old days of the seventies, and, with the vim and energy which President Chambers is bringing to bear at the helm, we may hope some day to see her reach and even surpass the highest pinnacle of glory ever hoped and longed for by her friends of the past and of the present.

With a hope for better things for the coming session, both as to the patronage of our friends and our own work for the cause of education, we are looking forward and expecting to labor for a prosperous opening of the next Fall term.

Pray for us, Mr. Editor, and for our land, that pestilence and war may not stay the tide of our prosperity, if such be the will of our Father in heaven.

Yours for the cause of Christian education,

ADDIE V. MARSHALL.

Brookhaven, Miss., June 11, 1898.

BROOKHAVEN DISTRICT CONFERENCE.

The Brookhaven District Conference convened in Summit, Miss., on the twenty-sixth day of May, 1898, and concluded its minute work on the afternoon of the twenty-eighth, with the following day, Sunday, devoted especially to preaching, Sunday-school mass meeting, and experience meeting. All the pastors in the district, except two, were present, and there was a large attendance of the laymen. This was considered by many as being the most profitable Conference held in the district for many years.

Rev. W. B. Lewis preached the first sermon of the session on Wednesday evening to a small congregation.

The first day, Thursday, was devoted to discussing missionary subjects and preaching two sermons on missions—one at 11 o'clock, by Rev. T. L. Mellen, and the other at 8 o'clock by the writer.

Revs. W. B. Lewis, B. F. Jones, T. W. Adams, and others, led in the discussion of various subjects on missionary work, and most of the preachers and some of the laymen entered into the discussion. The presiding elder, Dr. Weems, added much to the interest of these topics by speaking with interest upon the same.

This being the only day that Bro. Chambers could be present, he was allowed the privilege of representing the interests of Whitworth College, which he declared to be in a very prosperous condition, with an enrollment of 116 in the Boarding Department. Whitworth is rapidly gaining ground under the presidency of Rev. J. W. Chambers, whose eye is open to every interest of the college, and whose heart is in touch with everyone under his supervision. The church will certainly rally more and more to this very worthy and growing institution of many years' care under the immortal Johnson; also President Fitzhugh; and last, but not least in any respect, J. W. Chambers.

The District Conference proper convened on the morning of the twenty-seventh, with Rev. J. M. Weems, D. D, presiding elder, in the chair. The writer was elected secretary for both the Missionary Day and Conference. The reports of the preachers in some respects were good, and the prospect is that we will have a prosperous year. Some revivals were reported, with additions on profession of faith as a result. There were developments made which, if carried out, will result in great prosperity to the cause of Christ throughout the district.

Sermons were preached by Revs. B. F. Jones, C. McDonald, H. D. Howell, J. A. Moore, J. M. Weems, and T. W. Adams. These brethren preached the Word with demonstration of the Spirit and in power.

Revs. A. B. Nicholson and W. B. Hines, superannuates, were present during the Conference.

One young man, William James Wood, was licensed to preach.

A. C. McNair, I. M. Eagan, E. J. Carruth and W. C. Vaught were elected delegates to the Annual Conference.

Resolutions of thanks to the people of Summit were adopted by a rising vote. The kindness of the I. C. R. R. and the Times-Democrat were also recognized by resolutions of appreciation by the Conference.

Brookhaven was elected as the next place of holding the Conference.

It is hardly necessary for me to say that Dr. Weems magnified his office in all its phases, since he does this in every capacity as presiding elder. ROBT. SELBY, Sec'y.

Hazlehurst, Miss., June 14, 1898.

WHITWORTH COLLEGE.

Last Wednesday, June 8, was spent by me at Whitworth College, where I had the pleasure of witnessing the closing exercises. Every friend of this great school (which was secured to us by the wisdom of Benj. Jones and the liberality of M. J. Whitworth, and into which the very heart and life of H. F. Johnson were builded) will be glad to know that under the presidency of the Rev. Jno. W. Chambers, A. M., Whitworth College is rapidly regaining lost ground. Bro. Chambers is doing a fine work, and deserves the success he has achieved. He has wrought marvels in repairing and improving the buildings and the grounds. He is planning wisely for the future. The curriculum has been raised to correspond with that of Millsaps College. More graduates received the A. B. degree than ever before in the history of the college. The hygienic conditions are excellent. Of course, the fare is good. The president's person indicates that.

With East Mississippi at Meridian, Whitworth at Brookhaven, and Grenada College in the northern part of our State, our three great schools for girls and young women are admirably correlated as to situation; and it only remains for them to "provoke one another to love and good works." There is room in the hearts of Mississippi Methodists for all three, and there is also patronage enough. We can not get along very well without any one of them. But we do not need another. T. L. MELLEN.

Canton, Miss., June 14, 1898.

THE FACULTY OF CENTENARY COLLEGE.

We congratulate the Methodists of Louisiana on the continuance of a first-class faculty at Centenary College. Prof. W. H. Carter, A. M. (University of Mississippi), will continue to teach mathematics. Prof. J. M. Sullivan, A. M. (Vanderbilt), will remain as professor of chemistry. Prof. W. B. Griffin, A. M. (Emory College), Latin and Greek. Prof. Marion G. Evans, A. M. (University of Mississippi), English. Prof. Charles W. Crisler, headmaster Preparatory Department.

We are glad to state that we expect to announce our agent in another week. He will be a minister of great energy and adaptability, and will give unusual satisfaction.

Special attention will be given to the pupils in the Preparatory Department. Will every preacher and friend of the college send a list of young men who expect to attend college? Let the answer be, Yes! Now for a forward movement.

I. W. COOPER.

TREASURER OF BOARD OF MISSIONS.

The Board of Missions, at its session held in Baltimore during General Conference, elected J. D. Hamilton treasurer for the ensuing quadrennium. For years a member of the Board and of its Auditing Committee, Mr. Hamilton is thoroughly acquainted with the policy of the Board and the business of the office. We bespeak for him all the courtesies extended his predecessors.

All correspondence relative to financial matters, hitherto directed to G. W. Cain, should now be addressed to J. D. Hamilton, treasurer, 346 Public Square, Nashville, Tenn.

WALTER R. LAMBUTH,
J. H. PRITCHETT.

Selections.

CHRISTIAN INDIVIDUALITY.

When a man becomes a Christian his individuality is not taken away. The Christian is not something distinct from the man. He is the man filled with Christ. Of course, the regenerating power of the Holy Spirit changes the purpose of the life, turns it from self to God. Every renewed man in this respect is like every other. Each child of God is bound to overcome that which remains of evil in him, and to foster that which is good. Thus, regenerated men are alike, as elm trees are alike, or crystals or ocean billows or human faces. But the Christian man whose nature is emotional will be an emotional Christian; he who is business-like and matter-of-fact will have that coloring in his Christian life; he who is thoughtful and contemplative will exhibit that phase of Christian experience—"As every man has received a gift," says the apostle.—Golden Censer.

HELPING THE PASTOR.

The following incident in the life of Dr. William Taylor is related by a writer in the Observer: Dr. William M. Taylor said to his people at a prayer meeting: "Brethren, I am tired, tired out, and I want you to carry on this service and thus rest me." The request was promptly and heartily complied with. Unexpectedly, however, those who participated thus, took occasion to refer to some word or deed of their pastor which had helped somebody, either the speaker himself or some one of whom he personally knew. The tired look on the minister's face faded as he heard one after another of these testimonies. There were tears in his eyes when he closed the service, which told even more than his words how his brethren had helped him by making it plain that he had helped others. Everyone got a blessing at that meeting.—Exchange.

HE KNOWS.

BY MISS VIRGIE CASPARI.

The sweetest thought that on me dawns,
Through all life's cruel strife,
Is this: the dear Christ understands
Each act of my poor life.

The friends who dearly love me now
Misjudge the things they see,
But Christ from out my inmost heart
Unveils the mystery.

For, stooping low, I know he sees
The poor attempts I make
To shield some little one from harm,
Only for Jesus' sake.

His pitying smile falls sweet on me,
Though all my efforts fail;
His strength is his, and weakness mine,
While bitter griefs assail.

He knows full well. I need not fear.
The crooked will come straight.
To scorn the wrong—to do the right.
This done, and then—to wait.

—Christian Observer.

WAR CORRESPONDENCE.

The First Regiment of Mississippi Volunteers of Infantry, in obedience to orders from the War Department, left Jackson, Miss., May 30, via Illinois Central and the Queen and Crescent railroads, for Chickamauga National Park. Those of us who came via the Queen and Crescent were appropriately received by the patriotic people of Meridian, Miss. The colonel and staff were served with an elegant luncheon at the Grand Avenue Hotel, and all the rest were treated to sandwiches and cure-enough coffee, which was quite a treat to the boys. As the two sections pulled out a vast throng, many with tearful eyes and saddened hearts, and yet with enthusiasm unbounded, bade the soldier boys God-speed. Those who came via the Illinois Central also report having had a delightful trip. Both parts of the regiment reached here safely Tuesday, May 31, and "struck" camp. The regiment is camping where Johnson's Division of Longstreet's Corps passed on that memorable Friday and Saturday of September, 1863. While sitting in my tent I can look out and count quite a number of battle-scarred oaks which, after these thirty-odd years, show plainly the evidence of the fierce conflict which was waged. Several of the boys have found a number of the missiles of death that flew thick and fast, and one can easily distinguish the factory-made balls of the Federals from the hand-carved ones of our troops. One of the boys of another regiment found a human skull transfixed with a bayonet, but the bayonet was so rust-eaten that it was impossible to tell to which side it belonged.

The Chickamanga National Park contains about 6,000 acres, and 50 miles of improved drive-way, and is about 8 miles from Chattanooga, just across the Tennessee line in the State of Georgia. The land cost the government on an average of $29 per acre. Nearly 400 monuments have been erected to date, and three observation towers 70 feet in height. About 300 mounted guns, placed where they rendered the most conspicuous service, are on the field. A pyramidal monument of eight-inch shells, erected by the government, mark the spot where those exercising the command of general officers were killed or mortally wounded. There were four on each side at Chickamanga, all commanding brigades—Brig.-Gen. W. H. Lylle, Colonels P. P. Baldwin, H. C. Heg, and E. A. King, on the Union side, and Brig.-Gens. Jas. Deshler, B. H. Helm, and Preston Smith, and Col. P. H. Colquitt, on the Confederate. The losses of Rosecrans in the two days' battle here were 16,176; of Bragg, 17,804. Union troops engaged, as near as can be learned, 58,700; Confederate, 63,557. The per cent. of losses on both sides about 33. These figures show Chickamauga to rank, for the number engaged and the time of their fighting, among the most noted battles of the modern world. On account of the extensive area, striking object-lessons, beautiful situation, healthy locality, shaded slopes and abundant water supply, Chickamauga is peculiarly adapted to the purpose for which it is now being used—a camping place for upwards of 40,000 troops.

Col. Govan, who played a conspicuous part as inspector general on the staff of Gen. Walthall, appears to be in his element as he points out to the boys the places of interest on Lookout, Missionary Ridge, and Chickamanga. His face lights up, his eyes flash, and he appears to be living amid those stirring scenes again.

I shall not attempt to describe Lookout Mountain further than to say that it belongs to the Cumberland range; is 2,200 feet above sea level, and 1,700 feet above Chattanooga; is about 85 miles in length, in some places four miles wide, and terminates as abruptly at Gadsen, Ala., as it commences at Chattanooga. Henry M. Stanley, the African explorer, standing on Point Lookout, said: "The view from Lookout Mountain is one of the most magnificent to be seen in the world."

We have been placed in the same brigade with Fifty-second Iowa and First Maine. The chaplain of the Fifty-second Iowa is a Methodist, and is secretary of the Iowa Conference.

We had two very satisfactory services last Sunday in the open air. Hope to be able to do more effective work when our big regimental Y. M. C. A. tent arrives, which has already been shipped from New Orleans.

We have gained the victory over the "canteen." The "canteen" is nothing more nor less than a beer saloon which the War Department allows in each regiment, if the commander of the same is in favor of it. Scarcely had we struck camp before the agent of the breweries was on hand urging their claims. Col. Govan assured me that he would not hastily decide the matter. This, about as near as I can learn, is the plan: The brewers furnish the outfit to the regiment free, and sells them all the beer the regiment will consume at wholesale price. The colonel then appoints what is called an exchangeman to run it, and it is claimed that the profits arising therefrom are divided equally among the companies for the purpose of buying such articles for the companies as are not furnished them by the government. Oh, what a charitable set the brewers are! All honor to Col. Govan! After carefully examining into the matter for several days, considering the benefits to be derived therefrom, and the evils incident thereto, he called me to his tent last Sunday morning, and told me that he had decided to shut out the canteen. Major Porter, and some of the captains, and many of the minor officers and privates, were very pronounced in their opposition to the proposition from the start. Others were as equally pronounced in favor of it. But the question is settled, and the First Mississippi is set down with a very small minority of the regiments here which have shut out the beer saloon. Our nearest neighbor, the Third Tennessee, has a canteen.

The health of our boys has been fairly good, considering the fact that they had to sleep on the bare ground for several nights before they were furnished with blankets, when the nights were so cool that I had to sleep under a double blanket and heavy quilt in order to keep warm. Our regimental hospitals are not equipped by the government, only the division hospitals, but for many reasons we ought to keep our sick boys in the regimental hospitals as long as possible. To do this we must have help from home, and I hereby make an appeal to the Mississippians, and others who are interested in the First Regiment, to send us relief. The sick boys ought to have cots, pillows, clean linen, ice, milk, beef-tea, etc. None of these are supplied by the government. By the boys draining themselves, who ought not to be drained, and by using my own limited means, I have been able to get straw for the sick boys to sleep on, and furnish them with a meagre supply of ice and sweet milk. Some of the companies have furnished their sick with cots, and bought such things as they were able; but our funds have about run out, and unless help comes soon, the sick will suffer, and needlessly so. I am sorry to say it, but Mississippi has done less for her soldier-boys than any of the States represented here. Anything contributed will be conscientiously used in behalf of the sick boys.

Address me in care of the First Regiment Mississippi Volunteers, Chickamanga National Park, Ga.; or if you have the time and room, you might direct your letters to the Chaplain First Regiment Mississippi Volunteer Infantry, Third Brigade, Second Division, Third Army Corps, Department of the Gulf, Camp Geo. H. Thomas, Chickamanga National Park, Lylle, Ga.

The above is our full address at present. FRANK M. KEEN,
Chaplain 1st Reg. Miss. Vol.

Chickamauga National Park, June 9, 1898.

"CONGREGATIONAL SINGING—ITS DECLINE, ITS RESTORATION."

(A paper read before the Grenada District Conference of the North Mississippi Conference by the Rev. W. M. Young, and asked to be published in the NEW ORLEANS CHRISTIAN ADVOCATE by a vote of the Conference.)

That there has been decline in congregational singing in our church will hardly be questioned. The early Methodists were a singing people, both the ministry and laity; so much so they impressed the outside world with their spirit of song and praise. Pioneer Methodism was largely recognized by their spirit of song. But we must confess to a serious decline in congregational singing. Upon this point we need not say much except to find the cause, that we may properly apply the remedy, for restoration is the end desired.

Now, it has been charged that the cause of this decline was the introduction of organs into our churches, and thereby substituting the organ for singing. To this charge we answer that the organ is only an instrument of music, and came to meet a demand which the taste and culture of the times had created for it. The organ neither creates nor diminishes the spirit of singing, but simply meets a demand for instrumental music. We shall see, by a careful survey of a few facts, that the organ has nothing to do with this question, for many churches had seriously declined in congregational singing before they introduced the organ. Others have seriously declined in singing that never had an organ. On the other hand, some churches that have the organ have the best congregational singing we know of anywhere. So we are constrained to say, and with a sense of humiliation, that the real cause of this decline is to be found in the loss of the devotional spirit among our people, for a worshipful and devotional spirit will naturally produce songs of praise to God. There must be expression for the spirit; so, if the spirit is devotional, nothing is more natural than to express itself in songs of praise to God. If this is true, you can see at once how the church suffers in a two-fold sense. First, as the church loses in the spirit of devotion, it loses in reverence and genuine piety; then naturally follows a decline in the spirit of song, because wherever there is a deep feeling of devotion and love to God, the most natural way of expressing this feeling is by singing praises to God. That we have lost in reverence and devotion to God as a church needs only a few facts stated to convince every thoughtful mind. Our people do not kneel in prayer now as they once did, and the habit (so commendable) of kneeling or bowing the head in a few words of prayer at the seat on entering the church is almost extinct among us, and the boisterous conversation in many of our churches immediately after the benediction is evidence of growing irreverence; but, without exception, where you find the devotional spirit pervading the congregation, there you will find the spirit of song maintained.

In seeking the remedy for this evil we must first remove the cause. Oh, for a spirit of devotion and reverence to God that will be vital and living! This is of first importance.

Brethren, if we can have a genuine revival of reverence to God and his house, we will have largely settled the question of congregational singing. It will only remain, then, for us to correct some prevailing errors and offer some suggestions for the future policy of our church. The effort to restore congregational singing by means of a multiplication of new song books to take the place of the old, and thereby stimulate and perpetuate the spirit of singing, is a false and pernicious method. First, because it does not restore congregational singing; second, because many of the old songs are superior to many of the new; and, finally, the making of new song books has become a profitable business, so that they are multiplied to suit the sentimental taste which demands them. Mainly, they are innocent and harmless, but wanting often in one essential for religious songs—i. e., in great gospel truths. We recognize that the revision of song books and the making of new ones must have a proper place in a great church, and be looked after as carefully as any other department of worship. Here we take occasion to say that "The Young People's Hymnal" stands at the head of the list for the uses to which it was intended. As to our "Hymn and Tune Book," our hymns are the best, and come down to us pure from the fathers, but we deplore the fact that there is often a serious want of a proper adjustment of tunes to hymns. We will hail a revision of the tunes in our Hymn and Tune Book with joy. In restoring congregational singing we assume that there must be a genuine revival of reverence and devotion to God, first of all. Then we preachers need to sing and learn to sing. The pioneer preacher was a great singer. Whether with time or without it, he had the spirit, and here is where the power is to be found. He sang the old hymns and chorus songs mainly, and the people learned them readily. Thus the preacher was a leader and builder in congregational singing. Here we may find the secret of much of the success of the pioneer preacher as a revivalist and soul-winner to Christ; that, after preaching the gospel, he would lead the people in singing it, and often, while they sang, the Holy Ghost fell on them.

Finally, we insist that vocal music should be taught in all our public schools, for the best time to learn to sing is while we are children. I have not a doubt that thousands who never learned to sing might have sung well if they had been taught in childhood to sing as they were taught mathematics and other studies. The prevailing notion that you must have some special talent for music before you can learn to sing is as erroneous as to say you must have special talents for mathematics before you can learn arithmetic. Vocal music is a science, and by all means should have a place in our public-school system. I suppose I should never have felt this truth so forcibly but for my visit to Toronto, Canada; and while there I was deeply impressed with the devotional spirit, religiously, and the national spirit of the Canadian people, and in both instances this impression came through song. In church the old men and women, as well as the young people, all sung, and they sang with the spirit; and if on a sea-vessel or public highway, they were constantly singing their national airs. On investigation I learned that vocal music was taught in their public schools.

This brings us face to face with a great fact: that just in proportion as we decline in our convictions on any great question of religion or politics, will we cease to express our convictions in song; and in proportion as we are stirred to deep feelings and convictions on either religious or national principles, will we express same in song. This was illustrated the other day while I stood in City Hall Park, New York, reading war dispatches. Thousands were gathered there singing our national airs and applauding. This goes to show that our educational system is the measure of our convictions, and just so long as we neglect vocal music in our educational system will we manifest weakness of convictions in religion and patriotism. As a church and nation, we are becoming to be more extensive than intensive. Oh, for such intensive convictions as will keep us true to God, and in the spirit and practice of singing songs of praise to his name, and, as a great church, maintain our reputation for congregational singing!

WOMAN'S HOME MISSION SOCIETY.

The Woman's Home Mission Society of the New Orleans district held its quarterly meeting Sunday evening, June 12, in Algiers, and there was a very good representative attendance from the various societies in the city. In the absence of Mrs. W. W. Carre, the meeting was presided over by Mrs. T. H. Holmes. Devotional exercises were conducted by Rev. R. H. Wynn, the pastor. A message of greeting from Mrs. R. K. Hargrove, General Secretary, was read by Mrs. Hobbs, of Carondelet. Reports of auxiliaries were given as follows: Carondelet, through Mrs. E. Simon; Felicity, through Mrs. G. D. Holmes; Parker Memorial, through Mrs. J. W. Wilkinson; Rayne Memorial, through Mrs. F. A. Lyons; Rayne Memorial Juniors, through Miss Phala Lyons; Algiers, through Miss L. Haskebring, and Tchonpitoulas, through Mrs. L. Meekins; Dryades being the only one unrepresented.

Special reports of missionary labor were given by Miss Mabel Fuller and Mrs. L. Meekins, the former of whom has recently resigned her position after having labored successfully for about two years in Gretna and Gonldsboro.

Mrs F. A. Lyons read an explanation by Miss Mary Helm, editor of Our Homes, of the revision of the Constitution by the recent General Conference, the principal changes being the simplifying of the name of the society and the provision for the sending of all the dues of the society to the General Treasurer, who will hereafter pay out both the local and connectional appropriations.

An able address was delivered by Prof. Thomas Carter, of Tulane University, in which he clearly outlined the various branches of work in which the society is engaged, and based some suggestive words of exhortation and encouragement on the account of the woman of Shunem, in Second Kings, who provided the prophet's chamber for Elisha.

The next meeting, three months hence, will be held at Parker Memorial.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

(Read before the Sardis District Conference by Miss Julia Jones.)

(Concluded.)

In our society's growth we realize a broadening and increasing demand for earnest and prayerful effort. Home mission has a broad significance. The Sue Bennett Memorial School at London, Ky.; our Cuban Mission School at Cuba City, Tampa, and Ybor City, Fla., are doing great good, and increasing in value and usefulness every day.

Our city missions are also proving efficient agencies for helping weak and erring humanity to a higher and better life. We have city missionaries in Nashville, Dallas, Atlanta, St. Louis, and other cities.

As a source of revenue for all of these departments of work, we have the Loan Funds. Dr. H. C. Morrison, in writing of these, says: "It never wearies in well-doing; ever giving, yet never exhausted; toiling ever, yet never tired; a sort of everlasting benediction; an immortal Good Samaritan, with wine, oil, and bandages for the bleeding and helpless parsonages of our land. Going to the West, it fortifies a point; returning to the East, it repairs a breach in the wall. It leaves joy and gladness in its pathway; it is a sort of financial agent flying through mid-heaven preaching the everlasting gospel. It lives for all time and lives for God."

This fund lends money to churches that are weak, both numerically and financially, to be paid back on easy terms. By paying $5 any society can make their preacher's wife a member of the "Preachers' Wives Loan Fund." By paying $20 we may place the name of some sainted friend or loved one on "The Angel Band Fund."

Some one may question, How can one be a member who is dead? But are they dead? Are we not assured that they live evermore? They are valued members, whose influence shall be felt by all. Our loved ones, being thus associated with us in our work continually, will help us to realize that they are not dead, though unseen.

Our district has only one name on this roll, that of Bro. T. B. Hargrove, a preacher and a man that we all loved, and are glad to pay this tribute to his memory.

The P. and H. M. Society of the North Mississippi Conference has a scholarship in the Scarritt Training-School. This fund has been completed, and from now on our society can send any girl she may choose, free of charge, to learn home mission work.

In our district we have 130 members, and only 20 subscribers to Our Homes, the official organ of our society. We would urge every member to take this paper, for through it we are kept in touch with every department of our work.

This year we have been bereft of our editor, as well as the founder of this society—Miss Lucinda B. Helm. Our society has sustained a serious loss. In several of our churches memorial services have been held. Collections were taken that a Lucinda B. Helm Loan Fund might be established. Sonatobia leads in this, having contributed $10. Several societies have been organized and reorganized. We believe they will be earnest in their efforts and do good work.

Will not every auxiliary president try to keep banded together, study the annual reports, take the monthly paper, and keep abreast with the work? A few earnest words spoken by the president with regard to the work in general will frequently arouse interest and carry our thoughts out of their narrow spheres.

Like Napoleon, when he drew up his troops before the Mamelukes under the shadow of the great pyramids, pointing to the latter, he said to his soldiers, "Remember that from yonder heights forty centuries look down upon you." Let us remember, my sisters, that from the pyramid top of opportunity on which God has set us we look down on forty centuries. Miss Bennett says: "If everyone of the 800,000 women of Southern Methodism were an active member of this Home Mission Society, not only America, but the uttermost parts of the earth, would see a great light in darkness, and we might well look for the speedy coming of a new heaven and earth, wherein dwelleth righteousness. We pray God's blessings upon our work everywhere, and beg our women to remember the Master's injunction, 'Inasmuch as ye did it unto the least of these, ye did it unto me.'"

"I may not do much with all my care,
But I surely may bless a few;
The loving Jesus will give to me
Some work of love to do;

I may wipe the tears from some weeping eye,
I may bring the smile again
To a face that is weary and worn with care,
To a heart that is full of pain.

I may speak His name to the sorrowful,
As I journey by their sides;
To the sinful and despairing ones
I may preach of the crucified.

I may drop some little gentle word
In the midst of some scene of strife;
I may comfort the sick and dying
With a thought of eternal life."

Selections.

SYMPATHY FOR THE FALLEN.

The average man or woman does not care, at least as far as can be seen by outward appearances, to have it known that he or she really sympathizes with the fallen, the outcast. It does not seem quite the thing. Or, if one really does have this feeling strong in the heart, it does not seem quite proper to express it. It is still harder to put it in practice. How many of us would be willing to take the hands of those steeped in sin and welcome them to the foot of the cross, and urge them to go there and believe they would find help, comfort, strength, and salvation? Talk of principles! Theory is one thing, and constant practice another. Without question, many of us would be surprised at ourselves, at our feelings, if we should come in contact with the lower classes. We would not believe that there was such a difference between what we profess, what our theory has been, and what we are really ready to practice. Only by looking at the life of a loving Christ, and trying in every possible manner to walk in his footsteps, can we realize what we would do were he on earth; how his hand would go out quickly to the outcast, no matter how dirty—no matter how low and degraded the character. Nor should we find him doubting whether such a one could be saved or not. There are opportunities to see exactly where we stand on this question, and every Christian ought to be in the right position, where not only in theory, but in actual practice, he can work for the outcast with a loving, tender, sympathetic heart, glad to do it for Christ's sake, believing that for and in and through Christ all can find pardon, help, and safety.—Gospel News.

Be not anxious about to-morrow. Do to day's duty, fight to-day's temptation; and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them. Enough for you that the God for whom you fight is just and merciful; for he rewardeth every man according to his work.—Charles Kingsley.

We often distress ourselves greatly in the apprehension of misfortune which after all never happens at all. We should do our best and wait calmly the result. We often hear of people breaking down from overwork; but in nine cases out of ten they are really suffering from worry or anxiety.—Sir John Lubbock.

Every successful work means sacrifice somewhere. For success is purchased by love, and the cost of love is always sacrifice.

GRENADA COLLEGIATE INSTITUTE.

Grenada Collegiate Institute has just closed a very successful scholastic year. President Malone and his faithful assistants have reason to be gratified at the good results of their labors, and the patrons have in these good results the best evidences of the high order and thorough work of the school.

The commencement exercises embraced the last three days of May, and called out at each appointed hour large audiences of interested people.

On Sunday morning, at eleven o'clock, the Methodist Church was packed to hear the preacher selected for the occasion, the Rev. H. M. DuBose, D. D., the new editor of the Era and General Secretary of the Epworth League. The Doctor was happy in the selection and the treatment of his subject. With apt illustration and strong statement, he unfolded and enforced the need and potency of the Christ-life in the soul and in the world. Not less eloquent and effective was the Doctor in his address to the League on Sunday afternoon. The sermon at night, by another brother, was to an attentive and kindly disposed audience. On the whole, that was a good day, worthy of remembrance for its rich enjoyments and solid influence. It was a day that drew the school nearer to the heart of the church in the great throbbing life of organized spiritual Methodism. I may say the same thing of the other days of this occasion in their measure.

Monday was taken for rest and the meetings of the trustees. At night there was a delightful entertainment—not too long—well executed, by the Junior Department. The programme had this entertainment designated: "An Evening with the Little Folks." Evidently this was intended to be the popular event of the occasion, and did not fail of its purpose. "The Little Folks" drew a full house of all ages. The community turned out. Everything was in elegant taste and order. The training was complete, and reflected high credit on Mrs. Payne, who has so long had charge of this department, and Miss Coney, who is the accomplished vocalist of this faculty.

Tuesday was "Commencement Day," although everything done proclaimed the end of the session. There was no long list of essays by the graduating class. At ten A. M., after a piano solo excellently rendered by Miss Lillie Wyatt, and a vocal solo—"Alpine Valley"—executed with charming effect by Miss Donie Sykes, of Aberdeen, Dr. H. M. DuBose, in his own facile and eloquent style, delivered an admirable address to the graduating class. He made an earnest and impressive plea for the continuance of intellectual labor in the post-graduate life of woman. A pleased audience responded heartily to his sentiments. The service which Dr. DuBose rendered on this occasion by his preaching and addresses, to Christian education and a high conception of Christian life, will bear good fruit, and was an excellent initial to the great work he has to do for the young people of the church. This address was followed by a "violin duet" by Misses Neblett, rendered with marked skill and ease. President Malone then presented eight young ladies with their diplomas of graduation, conferring on two of them the degree of Master of Arts, and on six the degree of Mistress of English Literature. His parting words of reminiscence and advice were at once tender and wise, and revealed the strength of that parental feeling that springs up in the heart of the true teacher. The presentation to one of the young ladies of a neat gold medal, offered by Mrs. Malone to the best housekeeper, closed these delightful and gratifying exercises and the current session of this noble school.

A rich and tempting musical entertainment was provided and announced for that evening; but this writer could not remain to enjoy it. The three accomplished lady instructors in music—Mrs. Neblett on piano, Miss Neblett on violin, etc., and Miss Coney as vocalist—were a warranty for a programme of choice selections and trained renderings. President Malone has put strong emphasis on the musical department of this school, and given his patrons superior advantages in the high qualities of the instructors.

On the walls of the great hall were displayed many specimens of attractive work done by the art class, showing that competent attention is given to this refining and ennobling study.

While there was no special display of scholastic work, there were ample evidences of the high grade and thorough work of this school. The examinations are conducted in writing, and are open to inspection by all who care to see the true tests of thorough class work. I went through some of the papers of the Senior Class in mathematics, philosophy, etc., and can bear witness to the neat and orderly condition of the papers, and to the evident knowledge the students had of their subjects. Besides this, there is an air of refinement and culture in the appointments of the school and in the intercourse of the school family. The domestic and social life there, under the direct supervision of Mrs. Malone herself, aided by a number of accomplished lady teachers, with the guiding hand of the president, affords as much of home to these pupils as is reasonable to find away from the parental roof.

The attendance during the year was gratifying, notwithstanding the interference of the fear of yellow fever. Thorough organization, vigorous labor, and buoyant cheerfulness—or shall I say, trust in God—won a victory. Sixty-seven young ladies boarded in the school; seventy-six pupils came from Grenada. The true religious character and tone of that school is one of its marked features. Christian work and worship go together there. The true end of education is a constant lesson and practice. I must leave some things to be said at other times, and by those who can say them to better end. This school appeals to the North Mississippi Conference as our own enterprise, and to our patronage by the merit of its work.

W. T. J. SULLIVAN.

DELHI DISTRICT CONFERENCE.

The District Conference of the Delhi district, Louisiana Annual Conference, Methodist Episcopal Church, South, met in the Mer Rouge Church, Mer Rouge, La., Thursday, May 26, 1898, at 9:30 A. M.; Rev. B. F. White, P. E., in the chair. All the ministers comprising the district answered to their names except three, two of whom sent in written reports of their work. There was also a fair representation on the part of the laity.

The morning session was consumed in hearing pastoral reports, which show, in the main, marked improvement in spirituality as well as along the line of liberality and due attendance upon the ordinances of the church. The afternoon session was devoted to the assignment of the various committees, all of which in due course of time made exhaustive reports to the entire satisfaction and gratification of the Conference.

The Conference remained in session three days, during which time the various questions pertinent to the progress of church work were asked and elaborately as well as profitably discussed.

The following brethren were elected to attend the Annual Conference at Mansfield: Delegates—T. Whited, J. B. Riley, A. T. Helmick, Geo. D. Sanders. Alternates—D. T. Chapman, A. W. Riggs.

The next meeting of the District Conference will be held with the Rayville Church, Rayville, La.

A resolution duly setting forth the appreciation of the members of the Conference to the good people of Mer Rouge for the generous and sumptuous hospitality extended was introduced and ordered spread on the minutes.

The following resolution was also introduced and carried by unanimous rising vote:

That we, the members of Delhi district, Louisiana Annual Conference, in session at Mer Rouge assembled, desire to express, "feeble though it may," our heartfelt appreciation of the very valuable and faithful service rendered to this district by our venerable presiding elder, the Rev. B. F. White, who has so faithfully, earnestly and zealously served us in this capacity during the four years now drawing to a close, and we hereby covenant together, and in the presence of Him who doeth all things well, to pray God's blessing upon this father in the church, that he may yet be spared many years to mingle with us and encourage us in that beautiful Christian life of which he is so worthy an exemplar.

There being no other business, and the work of the Conference accomplished, the same adjourned to meet when called, as above stated.

GEO. D. SANDERS, Sec.

FROM THE WORK.

Rev. H. Armstrong, P. C., Natchitoches, June 15, 1898: "I have just closed a good meeting at Ragan's Chapel. Rev. J. S. Sanders, of Many, did all the preaching, until called home by telegram to a sick wife. His preaching was highly satisfactory to all. Results: Nine clear, bright professions of conversion, about an equal number of sanctifications, and fourteen accessions. The available timber has about all been utilized here. Two years and a half ago there were only three members here, and now there are one hundred and six. I have taken in twenty-one this year."

Rev. R. W. Burton, P. C.: "We are moving on very well on Fuller circuit, Seashore district. Our congregations are improving, and the masses are becoming more interested in the preaching, and we have some very sweet services and some rejoicing among God's people. We are expecting a grand revival at each church, and are planning, preaching and praying for it, and we know that we will not be disappointed. Our collections are coming in very well. We have a good, big-hearted people, and are expecting everything in the way. Finance up in full. I am working for the ADVOCATE as I go along. God bless and prosper it. Pray for us."

Rev. J. S. Sanders, Many, La., June 14, 1898: "We have just returned from a meeting with Bro. H. Armstrong, held at Ragan's Chapel, six miles east of Natchitoches, La. We had good attendance, and the meeting grew in interest and power daily. Many of the services were real pentecostal; people shouting all over the house, and there are shouting Baptists there, too. It is hard to estimate the meeting. There were ten or fifteen conversions, five or six reclaimed, and eight or ten sanctified, and eleven accessions to the church. And Bro. Armstrong was to continue the meeting after I left, and others will probably join. This church is a live one. The most of the membership, I believe, are in the experience of entire sanctification, and the Spirit of the Lord abides with them. Bro. Armstrong is greatly beloved by his people there, and is doing a fine work. We were with Bro. J. B. Williams ten days at Pleasant Hill, and had a good meeting, but needed to have held on longer. The meeting was growing in interest, two or three were converted, and two or three restored to the experience of entire sanctification, and a number seeking; one accession to the church. Bro. Williams is greatly beloved by his people, and is doing a faithful work."

A Subscriber: "Please allow me to express the pleasure 'Children's Day' afforded us at Harrisonburg, La., June 5. What lovelier, grander sight have we on earth than lovely, happy children in the Sabbath-school, lifting their sweet voices in song and praise to the throne of God! The church was made beautiful with flowers and banners with mottoes—'God is Love;' 'Suffer little children to come unto Me;' 'Faith, Hope and Charity,' etc.—and more beautiful with fifty bright girls and boys, from four to sixteen years of age, in holiday attire; some bearing banners, all marching and singing, arranged themselves in order in front of the altar, and with beautiful songs and recitations made glad the large congregation. The services were opened and closed with prayer by Bro. McClendon. He has faithfully labored among us many years, and we know not in vain. He is deeply loved by the entire community. Children's Day collection, $8.50. The efforts of our loved superintendent, in his noble work, have been blessed. There is no grander work than carefully tending the beautiful buds of life, lent us from heaven.

"'Screen the flower unfolding
From the blight of sin;
Watch the rich fruit growing
Lest the worm creeps in.'"

WESLEY CHAPEL, NATCHEZ, MISS.

Since receiving my appointment to Wesley Chapel we have had many things to rejoice over and many that caused grief. Among the many things that caused joy is the result of a meeting held, beginning April 7, and continuing till May 15. Rev. E. E. Riggs, of Vidalia, did most of the preaching for two weeks, and his work was very effective. Rev. T. B. Holloman, of Jefferson Street Church, was with us several times during the meeting, but held services once. Rev. W. L. C. Hunnicutt, our presiding elder, came in and was with us four services. He held Quarterly Conference Saturday night; preached and administered the sacrament Sunday night. Rev. G. M. Hull, of Washington circuit, was with us during one service.

On Wednesday night, May 11, Rev. M. L. Burton, manager of Orphans' Home, Water Valley, Miss., made his appearance, and remained until Sunday, doing the preaching, which was with power.

To say the least of it, we had a good meeting. The Lord was with us with power to save. As many as fifty professed to have been brought into the light of God and saved from their sins. The church was greatly revived, and much good done every way. We had only a few accessions to the church, however, but expect several to become members soon. As proof of the good done, congregations are better at regular services, the Sunday-school has been numerically strengthened, the prayer meetings well attended, and seemingly a better feeling exists among the people generally. To God be all the praise for his blessings to us.

J. T. AUNEY, P. C.

P. S.—Bro. Burton's trip to Natchez was by no means a failure, so far as the interest of the Orphans' Home is concerned. While Natchez has a Protestants Orphans' Home to support—the Methodists assisting, of course—the collection from the Methodists of Natchez amounted to $100. Of this amount $70 was given by Jefferson Street Church, $30 by Wesley Chapel. The Lord bless Bro. Burton as he works in the interest of orphan children. The Lord bless the Home.

J. T. A.

WEBER Grand,
IN FIRST-CLASS SHAPE
Was $800 when perfectly new.
Will sell for $450 on time.
PHILIP WERLEIN,
LIMITED,
614-616 Canal, New Orleans, La.

Steinway Piano,
FAIR ORDER, $150.
Philip Werlein, Lim.,
614-616 Canal, New Orleans, La.

A desperate looking man, with two drawn revolvers, is not a pleasant person to meet at a lonely cross-road. Most men will go a long way out of their road to avoid such an encounter. The same men will recklessly neglect their health and court death in the guise of consumption or some other equally fatal disease. One-sixth of all the deaths each year are due to this most fatal of maladies.

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THURSDAY, JUNE 23, 1898.

A miser is like a hog—of no use till he is dead

God means us to be useful, no matter where he puts us.—Selected.

Faith, patience, resignation, prayerfulness—all may and should be cultivated.

Make those about you happy to-day; to-morrow your opportunity may be gone.

If your hands are left empty, it is only that they may seek and hold better gifts.—R. W. Emerson.

The greatest battles are fought within the domain of the human heart. Our most inveterate foes are within.

Some persons have friends wherever they go for the reason that they are always thoughtful of the pleasure and interest of others.

The true calling of a Christian is not to do extraordinary things, but to do ordinary things in an extraordinary way. The most trivial tasks can be accomplished in a noble, gentle, regal spirit, which overrides and puts aside all petty, paltry feelings, and which elevates all little things.—Dean Stanley.

Do not complain that your sphere is narrow and circumscribed. If your opportunities for doing good are few, it is because you do not improve those you now possess. You touch one life surely. Has it been lifted and exalted by yours? Has your influence made it better and truer and holier?—Rev. Paul M. Strayer.

If there is anything on earth that will mildew a man and make him good for nothing, it is the habit of moping. If he can not work, or thinks he can't, let him go out and take a walk and start his circulation. It is surprising what a little fresh air and exercise will do for a man. Keep moving. The first thing you know, you will find yourself whistling or humming a tune; then you will laugh to yourself and go back to work, refreshed and vigorated. The fresh air, exercise and sunshine have taken the stupidity out of you.—Success.

What is your forte, your "specialty," your "best hold," as men phrase it? Be sure of one thing at the outset: the great Artificer, in putting together your individual nature, did not forget this crowning gift any more than he forgets to add its own peculiar odor to the arbutus, or its own song to the lark. It may not lie upon the surface, this choicest of your treasures—diamonds seldom do. Miners lift a great deal of mere dust before the sparkling jewel they are seeking gladdens the eye. Genius has been often and variously defined. I would call it an intuition of one's own best gift. . . . Sometimes we come upon our heritage unwittingly, as Diana found Endymion, but always it is there, be sure of that, and "let no man take thy crown" As iron filings fall into line around a magnet, so make your opportunities cluster about your magic gift.—Frances E. Willard.

THAT WAR CLAIM.

Concerning the ugly charges made against our Book Agents in connection with the recent congressional appropriation of $288,000 for damages done to our Publishing House during the war, we have hitherto said nothing, for the reason that we knew the Book Committee would soon meet and consider the matter, and we thought it wise to await their action. Now, that the committee has met and done exactly what we had good reason to believe they would do, we will state a few facts in regard to the matter. Some time since the Book Agents, with the concurrence of the Book Committee, placed this claim in the hands of Mr. Stallman, an able attorney of Nashville, making with him a contract whereby he was to receive, as a compensation for his services, a commission of thirty-five per cent. of the amount collected, he bearing all expenses and running all risks. When the money was collected, the amount due him per contract was promptly paid. The Book Agents and the Book Committee stated the facts in the case in their quadrennial report to the General Conference, which was published in pamphlet form, and a copy of it given to every member of the General Conference.

This transaction was entirely legitimate. However it may be accounted for, it is a well known fact that claims of this character rarely get through Congress, except through the instrumentality of some agent who devotes to them much time and labor. It is said that the commission usually paid in such cases is fifty per cent. Individuals who have claims of this sort are glad to get one-half of what is justly due them by "the best government the world ever saw." The Publishing House has had this claim in the hands of several agents before Mr. Stallman, and has paid out thousands of dollars for their services, all to no purpose. Our Book Agents, therefore, did a wise thing when they engaged the services of Mr. Stallman. The church is about $187,000 better off than it would have been, and it is money which has been justly due a long while. While the commission paid is a large one, we believe this to be a case in which it is a great deal better to get a half-loaf than no loaf at all.

In our judgment the amount of compensation paid to the attorney who pushed this claim to a successful termination is a matter about which congressmen need not concern themselves. The claim was a just one, or it was not. If it was not just, it was the sworn duty of every congressman to vote against it, even though every dollar of the money was going into the coffers of the church. If the claim was a just one, then it was the duty of every congressman to vote for it, leaving the matter of agent's commissions to be settled by the church. If the Book Agents had thrown the whole amount into the ocean, or had absconded with it in their pockets, that would have been a matter for the church to look into—not Congress. This is the course which Congress has been pursuing for many years. Claims of this sort have been allowed at every session of Congress since the war without any inquiry as to what use was to be made of the money after it should be paid. If this is done with individual claims, why should a different course be pursued in regard to a legitimate church claim?

So far there is no just ground for criticism of the Book Agents. Their action was taken with the full and hearty consent of the Book Committee, and it is exactly such action as would have been taken by any sensible business man.

Since the claim was paid, however, certain United States senators have stated on the floor of the Senate that if they had known that so large a commission was to go to Mr. Stallman, they would have voted against the appropriation, and that they were misled by letters and telegrams received from Barbee & Smith; wherefore they favored an investigation of the matter. Thereupon Barbee & Smith sent a telegram to Washington asking for the appointment of an Investigating Committee. The Book Committee, at its meeting on Tuesday, the fourteenth, after careful investigation, gave to the press the following official statement:

On June 14 the Book Committee of the Methodist Episcopal Church, South, met for the first time since its appointment by the General Conference. The Book Agents, Messrs. Barbee & Smith, presented a formal request for a thorough and complete investigation of the whole matter of their relation to the prosecution of the claim recently paid by the United States government in the use, occupancy and damage of our Publishing House. In accordance with this request the Book Committee instituted a careful and minute inquiry. All the facts and documents bearing on the case were before them, and were duly and fully considered. The Book Committee is unanimously of the opinion that the Book Agents have not intended to deceive or mislead any of the senators of the United States. But since the Senate has ordered an investigation of all the circumstances connected with this transaction, the Book Committee do not deem it wise to make any detailed statement to the public till that investigation shall have been concluded. A Committee of Five of their number has been appointed to appear before the Senate Committee for the purpose of presenting the facts as far as the Methodist Episcopal Church, South, is concerned, and the Vice-President of the United States has been informed by telegraph of this action, and has been requested to arrange for a hearing at the earliest possible day. The Book Committee asks the church to await the result of these proceedings, and promises that as early as possible thereafter they will submit a full and explicit account of the relation of the Book Agents to this whole affair.

COLLINS DENNY, Chairman.
J. D. HAMILTON, Secretary.

All fair-minded persons will suspend judgment as to the matter involved until the Book Committee makes its promised "full and explicit" report. The personelle of this committee is such as to justify the amplest confidence in any statement it makes. We have no men among us more trustworthy than those who compose our Book Committee.

PROHIBITION IN NORTH DAKOTA.

Though one of the youngest States of our great Republic, North Dakota ranks among the foremost in the matter of temperance reform. It will be remembered that when she entered upon statehood in 1889, a clause was incorporated in her Constitution providing for the enactment of a prohibitory law. This law was placed upon the statute books by the first Legislature, and went into effect in July, 1890. It has been well enforced in most sections of the State, and has borne substantial fruit in the way of temperance, morality and prosperity.

When the law became operative, it is stated that there were in the State 390 open saloons, the population at that time being about 175,000. Only two years later the Brewers' Journal, in giving a summary of the liquor business of the United States for 1891, stated that while the consumption of liquor in the country, as a whole, had increased considerably, in North Dakota there had been a decrease of over 70 per cent. Evidence like this gives the lie to the oft-repeated claim that prohibition has but little effect in checking the drink evil.

It is reliably estimated that since prohibition has been in force in North Dakota, there has been saved to the people of the State not less than $23,000,000.00, which would otherwise have been worse than wasted in the purchase of intoxicating liquors.

In the eastern portion of the State, where the foreign population is composed largely of Canadians and Scandinavians, the prohibitory law is admirably enforced, and there is the greatest enthusiasm over its benefits. The law is least respected where there is a large per cent. of Russian and other foreign elements among the population.

Taking the State as a whole, those who are in a position to know say that the laws against the sale of liquor are as thoroughly enforced as any other laws on the statute books, and that prohibition in that commonwealth is a grand success. Again and again the whiskyites did their utmost to induce the Logislature to resubmit the question to the people, but each time they have met with signal defeat, nor is there the slightest prospect of their being able to make much headway in this direction. The fact is unquestioned that after being on trial for about eight years, prohibition was never so popular in North Dakota as it is to-day. In the two leading cities, Fargo and Grand Forks, the law has been well enforced, it is said, from the very beginning. A majority of the strongest papers in the State are on the side of prohibition, and give it their constant and cordial support.

A correspondent of the New York Christian Advocate, as a result of personal observation and investigation, thus certifies to the influence of prohibition in North Dakota: "The towns which I have visited on the west side of the Red river are outstripping in all kinds of substantial growth the neighboring towns on the east side of the river in Minnesota, where license prevails. I have examined the official and other statements concerning some of these rival towns on the opposite banks of the river, and in every case the development under prohibition in the Dakota towns has been greater than their own former development under the open saloon, and greater than the corresponding development since prohibition, when compared during the same period with the towns on the opposite side of the river."

SOUTHERN UNIVERSITY COMMENCEMENT.

On Tuesday, the fourteenth, we had the pleasure of attending the commencement exercises of Southern University, Greensboro, Ala. A large audience assembled in spite of the rain. The alumni address was delivered by Rev. J. H. McCoy, of the North Alabama Conference, an alumnus of the class of '89. The subject was, "A Man's a Man for a' That." It was one of the very best commencement addresses we have ever heard. Both from the standpoint of rhetoric and oratory it was a veritable masterpiece. Moreover, the subject-matter was exceedingly appropriate. It was most excellent pabulum for young manhood to feed upon. The principles enunciated, if acted upon, will certainly result in true nobility of character.

The next item on the programme was a talk from the editor of the NEW ORLEANS ADVOCATE, after which the president, Dr. J. O. Keener, addressed the Alumni Association in a very practical way in behalf of the institution.

Under the efficient presidency of Dr. Keener, Southern University is enjoying great prosperity. It has a well-equipped faculty. The enrollment for the session is 176. The spirit of the student-body is admirable. Most excellent work has been done during the session. Repairs and improvements to the amount of about $2,500 have recently been put upon the building, and still other improvements will be made during the Summer. Greensboro is an admirable site for a college. It is a refined, cultivated community, and its moral tone is excellent. It is also a beautiful place. Its stately residences, with their ample grounds and beautiful groves—we might almost say forests—are indeed lovely.

In accordance with time-honored custom, quite a number of preachers from both the Alabama Conferences were in attendance.

Much to our regret, we were compelled to leave Tuesday afternoon. We are sure we should very much have enjoyed the exercises of Commencement Day, as well as those of Tuesday night; but having already been absent nearly a week, duty called us home.

During our stay in Greensboro we were domiciled in the delightful home of Dr. and Sister Keener, to whom we are under lasting obligations for their cordial hospitalities and kind attentions.

An object of interest in Greensboro just now is the residence of Judge Hobson, the father of the young marine who woke up a few mornings since to find that his fame had spread throughout the civilized world. It is a stately two-story mansion of the ante-bellum type, with a large, well-shaded yard. Its appearance would be improved by a new coat of paint. Richmond P. Hobson was a pupil of Southern University, and it goes without saying that the faculty and students of the institution are much gratified on account of the fame which he has achieved.

A FUTILE ATTEMPT AT BRIBERY.

A short time since the Spanish general, Blanco, through an intermediary, attempted to bribe the Cuban patriot, Gomez, to turn traitor to his country. Gomez replied in writing as follows:

I have received your strange intimation of the desire to meet me for the purpose of formally notifying me of the following offer: "That you are ready to place a steamer at my disposal, at any coast I should deem best, to transport me to any port outside of Cuba, to which I may desire to go, and at the same time you offer me all the monetary resources I may ask for the expenses of my trip, and the maintenance of myself and family in a foreign land."

I have felt so much astonnded when I learned of this, I felt so ashamed—more for you, General Blanco, than for myself—that in the first moments I was bonnmbed, knowing not whether such heinous proposals could be a reality or nightmare.

Have I reached my present age, fighting, as I have done, for thirteen years for the independence of Cuba, only that you should believe at the end of my journey I would cover myself with ignominy by accepting the base reward of money from a Spanish captain-general for the cowardly abandonment of my army? Are you sane, General Blanco? Do you remember that blow of the machete which the hand of a Spanish assassin inflicted at Punta Brava, near the spot where Maceo died, upon that soul of my soul, young and brave Francesco Gomez? Do you think I can forgive that? Have you ever been a father?

I am not in a position, General Blanco, which requires that I should be looking for a steamer to take me from the island. You would better look for the steamer yourself, for of the two you need it more. Up to the present day I am on the winner's side. I represent a revolution stronger than ever, after three years of war.

NEW BOOKS.

YETTA SEGAL. By Horace J. Rollin, author of "Studio, Field, and Gallery." New York: G. W. Dillingham Co., publishers. 1898.

The above-named work of fiction lies upon our table by courtesy of F. F. Hansell & Bro., of this city. Yetta Segal, the heroine of the story, a cultured and attractive young woman, having fallen in love with a young man, afterwards learns that he is not a pure Caucasian, but has negro blood in his veins. Nevertheless, she marries him. The purpose of the book seems to be the advocacy of miscegenation. Those of our readers who desire literature of this sort can get the work from F. F. Hansell & Bro., 126 Canal street, New Orleans. As for ourselves, if we could have seen the end from the beginning, we would have found more profitable employment for the time devoted to its perusal.

THE LAW OF SANCTIFICATION. By W. M. Leftwich, D. D., Nashville, Tenn. Paper. 64 pages. 10 cents. Southern Methodist Publishing House, Nashville, Tenn.

This is a very clear, timely, and helpful treatise on the principles which must regulate the Christian life, in order that it may be a truly sanctified life. In the onset the author asks the question, "Is spiritual life a lawless life?" and then proceeds to show by the Scriptures that it is not. He makes it plain that scriptural sanctification signifies constant self abnegation and unreserved consecration; holiness in life and heart as well as holiness in profession. The fact is brought out that, in its best sense, sanctification is not merely an experience, but a life set apart and fully devoted to God. The chief concern of the gospel, the author points out, is not how we feel, but how we live. "Experience," he says with truth, "is not the measure of sanctification, but sanctification is the measure of experience."

This pamphlet discusses a phase of sanctification that has hitherto received little attention, and is eminently worthy of a wide circulation. Whatever be the differences of opinion among believers in sanctification, all, we think, will agree with the author that self-renunciation is the fundamental and ever-operative law of the spiritual life. Truths of transcendent importance are forcefully and fairly presented. We commend it to our people as worthy of their careful attention.

NOTES.

Our new church at Gloster, Miss., has been supplied with new and handsome pews.

***

E. B. Craighead, president of Central College, Mo., has received the degree of LL.D. from the University of Missouri.

***

We invite special attention to the communication of Bro. D. F. Turner. The cause he represents is a most worthy one, and his appeal should meet a hearty response from the Methodists of Louisiana.

Wofford College, S. C., has thrown its doors open to women, giving them equal facilities in every respect with male students.

***

Rev. C. E. Dowman, of the South Georgia Conference, has been elected president of Emory College in place of Dr. W. A. Candler, recently elected Bishop.

***

Rev. J. B. Kent, of the Louisiana Conference, was a welcome caller at the ADVOCATE office on Tuesday last. We are sorry to learn that Sister Kent is not in good health.

***

The commencement sermon of East Mississippi Female College will be preached, June 26, by Dr. W. B. Murrah. The Y. M. C. A. sermon will be preached at night by Dr. C. G. Andrews.

***

Rev. S. N. Barker has accepted the presidency of Sullins College, Bristol, Va. The presidency of Martin College, Pulaski, Tenn., thus made vacant, has been filled by the election of B. W. Dobson.

***

Our church at Knoxville, Miss., built during the present year by the untiring energy of the pastor, Rev. R. A. Breland, will be dedicated on Sunday, July 3, by the editor of the NEW ORLEANS ADVOCATE.

***

Dr. W. B. Murrah having resigned the educational secretaryship, the vacancy has been filled by the election of Dr. J. D. Hammond, president of Wesleyan Female College, Macon, Ga. Who will succeed Hammond?

***

Dr. H. M. DuBose makes his bow to the Leaguers in last week's issue of the Era. He has made a good beginning, and will, we are sure, make the Era better and better as the time rolls on. He possesses the amplest equipments for the position to which the church has called him.

***

Miss Lizzie May Sligh, daughter of Prof. and Mrs. T. S. Sligh, of Mansfield College, will be married Wednesday, June 22, to Dr. James Graham Calhoun, of St. Louis, Mo. We extend our heartiest congratulations. May their fondest hopes of matrimonial felicity be more than realized!

***

From a private letter from Rev. J. W. Honnoll we quote as follows: "The district is in good condition. We are improving on all lines. Our collections are in advance of what they usually are at this time of the year. The preachers are doing faithful work, and are expecting a good year."

***

By an oversight we failed to state in last week's issue that Dr. Murrah complied with the request of the Board of Trustees of Millsaps College to withdraw his resignation as president. He has resigned the secretaryship of education, and will remain at the head of the institution over which he has presided so successfully for the last six years.

***

Nothing we have ever written has called forth so many expressions of hearty appreciation as our notes anent Washington, Arlington and Mount Vernon. We would give them more of the same sort; but it takes money to travel, and in this part of the world publishers of religious newspapers have never fallen into the fashion of becoming millionaires.

***

We are deeply pained to learn of the death of Mrs. Ada Wynne, of Macon, Ga., which occurred a short time since. She was one of the purest and noblest of earth. Deeply do we sympathize with the grief stricken mother and husband in their irreparable loss. But they sorrow not as those who have no hope. They have a well-grounded hope of a blissful reunion beyond the grave.

***

We clip the following from the Memphis Commercial, of recent date: "A new Methodist Church costing $5,500 is nearing completion at Clarksdale, Miss. The church is a handsome frame building about 50 by 70 feet, and spire 70 feet tall, and has a seating capacity for 275 people. Rev. J. T. Murrah, the pastor, is deserving of much credit for pushing to completion an enterprise that has been under way for seven or eight years. Undaunted by overflows, quarantine or hard times, which in former years have delayed the letting of the contract, Mr. Murrah made up his mind the church must be built, and the result is the congregation will occupy it early next month."

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NATIONAL EDUCATIONAL ASSOCIATION.

Dallas News—

The National Educational Association meeting this year in the national capital, July 6 to 12, will be the greatest gathering of the nation's greatest educators since the inauguration of the same in 1864, with that veteran teacher, Zalmon Richardson, as president.

I write to try to bring before the teachers of Texas in this part of the State the many advantages offered by this association to them, and, if possible, to induce some of them to avail themselves of this, an opportunity of a life-time. There are to the close student, the enquiring teacher, presented fifteen distinct departments, viz.: School superintendence, Normal Schools, Elementary Schools, higher instruction, industrial education, art education, kindergarten instruction, music education, secondary education, business education, child study, physical education, natural science instruction, school administration. All these departments rest upon the Council of Education.

These departments have their separate halls for meetings; hence each teacher or visitor can select that study or subject upon which he wishes enlightenment—instruction—and apply his time to it.

Aside from and in addition to all these advantages for gaining literary or book knowledge, Washington City is a great study of itself. Whether we turn our attention to its natural features, its streets, its parks and its water fronts, or to the one thousand and one collections of art, its galleries, its universities, its theatres, its hotels, and its numerous costly public buildings, Washington City, to the student, the sight-seer, or the pleasure-seeker, is the most wonderful city of our wonderful western world.

The hotels have made reasonable rates, and there are more than twenty hotels, all good enough for anybody. The railroads have extended favorable rates—one fare plus $2 for the round trip, with the usual lay-over privileges. Once in Washington City, and you are in a short ride of the great Atlantic cities, the mountain and seaboard resorts.

These reduced rates are not restricted to teachers, but are open to all persons; hence it will be a good opportunity for many going east, whether on pleasure or business, to avail themselves of these liberal rates. It is suggested that those intending to attend this meeting should at once set about making their preparations, and not to wait till after the State Teachers' Association meeting in Galveston, June 27, 28, and 29. An act worthy of imitation was performed by the Tarrant County Teachers' Association. They sent at their own expense two of their number as delegates to the department superintendents' meeting at Chattanooga, Feb. 22, 23, and 24. This liberal action is commended to other teachers, not only of our counties, but of our cities. ALEX HOGG.

NOTICE.

MR. EDITOR: Please announce through the ADVOCATE that I am in a position to devote two or three Sundays and weeks each month to revival work, and to the interest of the Indian Mission. All invitations from my brethren will be duly considered, and, if practicable, will be accepted by me. I am now engaged for the second and third Sundays in July, first and second Sundays in August, second Sunday in September. All other weeks are open.

J. N. TUCKER.

Tyler, Kemper county, Miss., June 13, 1898.

INDIAN MISSION.

MR. EDITOR: I have let the people rest a long time with regard to the Indian Mission. I do not want them to think, however, that we do not need money. We need it very, very much. We have only received a small amount this year. Some promised at Conference, and have not sent it.

Brethren and sisters, please help now. Send to Hermanville, Miss., as before. A. D. MILLER.

Hermanville, Miss., June 15, 1898.

SHREVEPORT DISTRICT CONFERENCE.

The Shreveport District Conference will meet in Texas Avenue Church, Shreveport, at 9 A. M., July 28, 1898. Bishop H. C. Morrison will preside, and will dedicate the Texas Avenue Church at 11 A. M., on Sunday, July 31.

The following are the committees appointed:

Quarterly Conference Records—N. S. Cornell, C. D. Hicks, J. F. Henderson.

For License to Preach—Paul M. Brown, R. S. Colier, Barnett Wright.

For Recommendation for Admission on Trial—W. H. LaPrade, J. D. Harper, J. F. Patterson.

For Deacon's and Elder's Orders—J. M. Brown, J. M. Johnston, J. B. Williams.

Pastors will please see that Quarterly Conference Records are on the secretary's table.

J. L. P. SHEPPARD, P. E.

EPWORTH LEAGUERS.

We are endeavoring to establish a Reading Room in Centenary College for the benefit of our young men. We need your assistance. It is unnecessary for me to explain how important it is that our young men should come in touch with the leading writers and thinkers of the world, but sufficient to say that if they are educated in the highest sense of the word, such must be the case. We wish to place within reach of the student of Centenary College the leading magazines and periodicals of the world. To do this, we need money. There is where we need your assistance. We want $200. What League will be the first to send us a contribution, or what person will be the first to send us a subscription? Any amount will be gratefully received.

Yours fraternally,

D. F. TURNER.

NOTICE.

The Corinth District Conference will convene in Kossuth, Thursday, June 30, at 9 o'clock A. M. All who expect to come by rail will please meet at the Methodist Church at Corinth, Wednesday, June 29, at 2 P. M. We kindly invite you, Mr. Editor, to be with us. Sermon, Wednesday night, by Rev. D. C. Fonst, of Guntown.

M. H. HONNOLL, P. C.

NOTICE.

To the Preachers of the Opelousas District, Louisiana Conference—

DEAR BRETHREN: Those of you intending to bring your wives to the District Conference, to convene on July 5 at Lafayette, La., please inform me of same at once. Those coming by train, or otherwise, will please report at the church on arrival.

I. T. REAMES, P. C.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

NOTICE.

Delegates and visitors attending the Columbus District Conference by rail will arrive at Steen's about 12 o'clock (in the day), where they will be met by conveyances and carried to their homes. We expect to have you with us, Mr. Editor.

EUGENE JOHNSON.

Columbus, Miss., June 13, 1898.

CAMP MEETING.

The Bluff Creek Camp Meeting will begin Aug. 25, 1898, and continue for ten days. Ministers of the M. E. Church, South, invited, and will be taken care of while on the ground.

T. D. LIPSCOMB,
Chairman Ex. Com.

Bluffstown, La.

TRY ALLEN'S FOOT-EASE,

A powder to be shaken into the shoes. At this season your feet feel swollen, nervous and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures swollen and sweating feet, blisters and callous spots. Relieves corns and bunions of all pain, and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25c. Trial package FREE. Address, Allen S. Olmsted Le Roy, N. Y.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

A letter received from Bro. Robert H. Wynn, of New Orleans, is much appreciated. He is the first Louisiana Leaguer to encourage the editor and contribute to the column.

The Louisiana Leagues are hereby urged to make some pledge to the special missionary work undertaken at the last Conference at Alexandria. Send notice of pledge and also forward cash to Rev. P. O. Lowrey, treasurer, Farmerville, La.

A picture of Bishop Warren Aiken Candler adorns the first page of the Epworth Era, of June 9. He is the youngest member of the College of Bishops, and is the newly elected chairman of the Epworth League Board.

We are sorry that in giving the list (in the Epworth Era, of June 9) of delegates to the General Conference (among the younger clergy) who were specially interested in the League, the writer of the notes omitted the name of Rev. Thomas Wiley Lewis, of Grenada. He was a member of the North Mississippi delegation, and is one of the livest Leaguers in the connection.

The Memphis District Conference, recently presided over by Bishop Morrison, gave one day and night to the work of the Epworth League. The particular phases of the work discussed by pastors and laymen present will doubtless prove a lasting benefit to all who participated, and will result in more efficient work among the young men and women in the bounds of the district.

Dr. W. C. Johnson, the venerable presiding elder, expressed it as his opinion that the League was the most important branch of the church, and thought that the failure of success was due largely to lack of knowledge concerning its workings.

We acknowledge receipt of a copy of the Midland Methodist—the organ of the Holston and Tennessee Annual Conferences. Rev. J. W. Perry is the League editor, and we observe that over five columns are filled with Epworth League matter.

Many of the students in Wesley Hall, Vanderbilt University, are during vacation assisting the Missionary Secretaries in disseminating literature and otherwise increasing missionary enthusiasm among the Leaguers of the Southern States.

The Epworth League stands for the support of all the institutions of the church. In this connection we ask the Leaguers and young people generally in Mississippi and Louisiana to rally to the support of our own institutions of learning.

State institutions are well equipped and are doubtless good places to attend, but as for us, we are bound to stand by the schools and colleges which belong to our own church. Herein we propose to prepare for the future by the present training of our boys and girls that they may go out "rooted and grounded" as workmen that need not to be ashamed.

The Leaguers can do a good work for Methodism during the vacation by securing boys and girls for our own schools and colleges. Talk up our own schools, work for them, pray for them, and thus help build up a strong type of manhood and womanhood.

Old Centenary, at Jackson, La., ought to resound next Fall with the echo of the voices of over 200 boys from all parts of Louisiana. Millsaps, the pride of Mississippi Methodists, ought to be filled to overflowing. And then the girls in scores ought to flock to Grenada and Whitworth, East Mississippi and Port Gibson and Mansfield, and literally crowd the halls and dormitories of these excellent institutions.

The Epworth League stands for the training and proper direction of young life in the church. The above-named institutions stand for precisely the same things. Let the Leaguers everywhere stand by our own church schools. Have a college day, hold special services, invite the president or agent of one of our colleges to visit and address you. They will gladly come.

"But ye shall receive power after that the Holy Ghost is come upon you." Let us not forget these words of the risen Lord. All our machinery and plans will avail nothing unless we have power from heaven to stimulate and inspire us.

Bishop Hendrix once said in our hearing that the young people in our church represented a mighty Niagara unharnessed. Let us call the roll and organize them for God and for home and for every land.

Why is it that the Leagues do not heed our call for reports, items of interest, notes of progress, etc.? Echo answers, Why! Which League will be the first to respond?

PROGRAM FOR JACKSON (MISS.) DISTRICT CONFERENCE.

CANTON, MISS., JULY 27-31.

The Conference will convene in the Methodist Church in Canton, Wednesday, July 27, 8 o'clock P. M. After organization and appointment of committees, the Rev. F. M. Williams will preach his semi-centennial sermon. The following program has been made for our guidance. Brethren named will please make needful preparation and send their papers, even if unable to attend.

THURSDAY, JULY 28.

8:30 A. M.—Devotional services, led by Rev. H. J. Moore.

Qualifications of a Successful Sunday-school Superintendent, by W. L. Weber.

Qualifications of a Successful Sunday-school Teacher, by T. P. Barr.

The Teachers' Meeting, by Rev. Jas. A. Moore.

Our Sunday-school Literature, by J. A. Richmond.

How to Use the Catechism in Connection with the Uniform Lesson System, by J. C. Sparr.

The Sunday-school Missionary Society, by A. M. Muckenfuss, Ph.D.

11 A. M.—Sermon—Denominational Education, by Rev. R. J. Jones.

2:30 P. M.—Devotional service, led by Rev. R. E. Rutledge.

The Epworth League: Why It Exists, and What Is Expected of It, by Rev. L. S. Jones.

How to Conduct a League Devotional Meeting, by Miss Minnie Spilman.

How to Conduct a League Literary Meeting, by R. S. Ricketts, A. M.

The Social Meetings of the League, by Rev. B. F. Lewis.

League Literature, by A. M. Muckenfuss, Ph.D.

4 P. M.—Sermon, by Rev. R. W. Bailey.

8 P. M.—Sermon, by Rev. R. Bradley.

FRIDAY, JULY 29.

8:30 A. M.—Devotional service, led by Rev. B. W. Lewis.

Our Western Work, by Rev. R. W. Bailey.

Our Mexican Work, by Rev. T. B. Cottrell.

Our Indian Work, by Rev. T. J. Norsworthy.

Our Korean Work, by Rev. W. A. Terry.

Our Japan Work, by Rev. W. E. M. Brogan.

Our Fifty Years' Work in China, by R. S. Ricketts, A. M.

Statistical Report of Woman's Foreign Missionary Society in the Jackson District. Mrs. R. R. Parker.

The Work of the Woman's Foreign Missionary Society. Rev. Jno. D. Ellis.

Statistical Report of Woman's Home Missionary Society. Mrs. J. S. Parker.

The Work of the Woman's Home Missionary Society. Rev. B. F. Lewis.

11 A. M.—Missionary Sermon.

2:30 P. M.—Devotional service, led by Rev. W. D. Dominick.

Our Home Missions and Their Needs, by R. E. Rutledge.

Our Missionary Literature, by H. L. Norton.

Sixteen Years of Church Extension Work, by Rev. R. Bradley.

4 P. M.—Sermon on Church Extension. Rev. L. S. Jones.

8 P. M.—Sermon. Rev. Jno. W. Chambers.

SATURDAY, JULY 30.

8:30 A. M.—Devotional service, led by Rev. J. M. Cowan.

Election of Delegates to Annual Conference and Selection of Place for Next District Conference.

Reports of Committees.

Reports from Pastoral Charges.

11 A. M.—Sermon. Rev. James A. Moore.

SUNDAY, JULY 31.

8:30 A. M.—Sunday-school.

9:30 A. M.—Love-feast, led by Rev. F. M. Williams.

10 A. M.—Sermon.

4:30 P. M.—Address to Epworth League.

8 P. M.—Sermon.

Pastors and delegates, please cut out and preserve this program.

Opportunity for discussion will be given after the reading of each paper.

R. D. NORSWORTHY, P. E.

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A Good Organ?
WE DO!
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Surplus	$35,508,191 59	Increase of Surplus	5,774,079 89
Paid to Policy-holders since organization	$162,907,250 71	Decrease of Expenses	146,178 81

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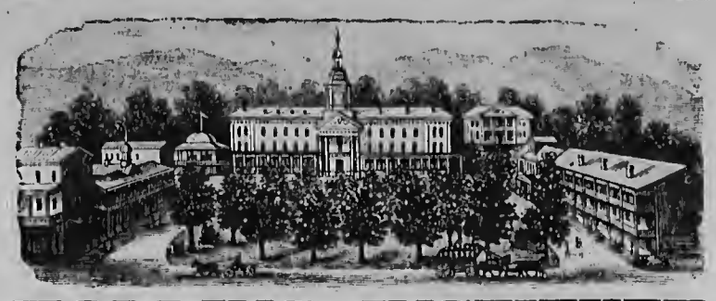

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c, and $1.00 at Druggists

DR. BLAUD'S PILLS FOR GENERAL DEBILITY
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Perfectly New
Emerson Piano
One of the kind the regular agents get $400 cash for.
JUST ONE OF THEM
If you want it, you can have the beauty for
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If you can't afford a MATHUSHEK, this is a good bargain. . . . . .
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ILLINOIS CENTRAL RAILROAD.

OF INTEREST TO STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that, in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1852, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum has been paid semi-annually to every holder of stock, and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

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Slightly scratched, but as good as ever. . . . .
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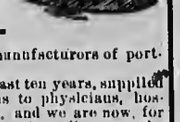

We are the original manufacturers of portable Vapor Baths.
We have, during the last ten years, supplied thousands of our Baths to physicians, hospitals, sanitariums, etc., and we are now, for the first time, advertising them direct to the general public.
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Get one that you can return and have your money back if not satisfactory in every way.
Send for sample of material and interesting booklet that will tell you all about Vapor Baths.
Vapor Baths are an acknowledged household necessity. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home Etc. Purifies system, produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism; Neuralgia, La Grippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve and Kidney Troubles. Beautifies Complexion.
Price of Niagara Baths, $5.
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Such hospitals as the Bellevue of New York City, Howard of Philadelphia, Maryland and Johns Hopkins of Baltimore, have used this famous over-two-continents remedy—Polynice Oil—with unvarying success in Rheumatism, Neuralgia, Lumbago and Inflammatory Disease.

WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

The experiments made here at the hospital with the Polynice Oil, witnessed by me, having been very successful. I hereby recommend it in all cases of rheumatism.

(Signed) DR. F. L. ROGERS.

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Samples Free for four cents in stamps to pay postage.

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Home Circle.

THE RECONCILIATION.

As through the land at eve we went,
And plucked the ripened ears,
We fell out, my wife and I—
Oh, we fell out, I know not why,
And kissed again with tears.

For when we came where lies the child
We lost in other years,
There above the little grave,
Oh, there above the little grave,
We kissed again with tears.

THE ART OF LIVING TOGETHER.

The peace and happiness of the home depend almost wholly on how well its members master the art of living together. It is an art considerably complex and decidedly difficult; so that when one contemplates all that goes to make it up, he ceases to wonder at the comparatively few homes where complete harmony can be said to reign. It implies the giving up of one's own will at a thousand little points, and this is harder than to give up in two or three great matters very rarely occurring. It means the surrender of individual rights in the interest of the domestic community; and, as in the case of all such personal sacrifices for general good, it requires no common intelligence to perceive clearly at all times their importance and necessity. It includes the long and by no means simple process or processes by which dissimilar temperaments, trained in somewhat dissimilar surroundings, are gradually assimilated.

How, in any special case, two or more persons can live pleasantly together, is a matter for careful study as well as constant practice, and hence may well be called an art. It may fitly be classed both among the fine arts and the useful arts, for nothing can be more useful; and yet the exercise of much taste and imagination is demanded. To put one's self in the place of another and see how things look from his point of view, certainly requires imagination; and to live with people happily, this must often be done. We must not insist that there is only one way of doing things; we must avoid unnecessary criticism of others' methods, and we must freely allow large liberty in all personal details of management.

How foolish to have some stock subject of disputation, about which there is always friction and irritation, amounting, perhaps, in the course of years, to positive alienation. Equally unwise is it to forget that it is the little pebbles that hurt the feet, and that a sufficiently sharp tack, however small, may make a shoe quite unendurable. It is not well to expect too much of others, being mindful of the fact that we ourselves make large demands upon their patience or toleration.

There is always danger that familiarity will swallow up courtesy; that the sweet attentions so common before marriage will cease after marriage. We need constant reminders to keep watch for little opportunities to praise, to show sympathy, to rejoice with the glad and weep with the sorrowful.

It is in this way, by giving heed to matters of this sort, that peace will be promoted and love diffused in family life. Very beautiful is it when two people, after some trifling experimental knocks and jars, have settled down in mutual adaptation and adjustment, having thoroughly learned the art of living together in close accord.

"Two birds within one nest;
Two hearts within one breast;
Two souls within one fair
Firm league of love and prayer
Together bound for aye, together blest.

"An ear that waits to catch
A hand upon the latch;
A step that hastens its sweet rest to win;
A world of care without,
A world of strife shut out,
A world of love shut in."

—Zion's Herald.

"WHO HAS SEEN CHRIST IN YOU TO-DAY?"

"The parson asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church on Sunday.

CAUSE FOR ALARM.

How baldness begins.

How to prevent it.

Every person, male or female, shrinks from baldness. It adds to the appearance of age and is a serious discomfort. The cases are rare when the falling out of the hair may not be stopped, and a new and healthy growth of the hair promoted. The hair grows in the scalp like a plant in the soil. If a plant flourishes, it must have constant attention; it must be watered regularly and find its food in the soil where it is rooted. It's so with the hair. Neglect is usually the beginning of baldness. Dandruff is allowed to thicken on the scalp. The hair begins to loosen. The scalp loses its vitality. The hair, insufficiently nourished, begins to fade and to fall. The instant need in such a case is some practical preparation which, supplying the needed nourishment to the scalp, will feed the hair, give it strength, and so produce a strong and healthy growth. All this is done by Dr. Ayer's Hair Vigor, the most practical and valuable preparation for the hair that can be obtained. It tones up the scalp, does away with dandruff, stops the hair from falling, restores the original color to gray or faded hair, and gives an abundant and glossy growth. Those who are threatened with approaching baldness will be interested in the following voluntary statement, made by Alderman S. J. Green, of Spencer, Iowa. He writes:

"About four months ago, my hair commenced falling out so rapidly that I became alarmed, and being recommended Dr. Ayer's Hair Vigor by a druggist, I resolved to try this preparation. I have been now using it for three months, and am much gratified to find that my hair has ceased falling out and also that hair which had been turning gray for the past five years has been restored to its original color, dark brown. It gives me much pleasure to recommend this dressing."—S. J. GREEN, Alderman, Spencer, Iowa.

Those who are interested in preserving and beautifying the hair will do well to send for Dr. Ayer's Curebook, "A story of cures told by the cured. This book of 100 pages is sent free, on request, by the J. C. Ayer Co., Lowell, Mass.

"What was it, John?"

"Who has seen Christ in you to-day? I wish you had been there to hear him, Ann; he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John. I know that I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ to-day. If I'd remember to be like my Master, I should not have been so cross with you because you wanted to take your turn this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly, because he worried me, and when he cried I boxed his ears, when a kind word would have made him all right. There are plenty of things I should have done, even to-day, if I had acted up to the parson's question."

"We'll try to begin afresh, John. You're quick, and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went to work he asked that Christ might be seen in him that day. Ann did not forget that she, too, wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another and toward their companions.—Ex.

OUTSIDE YOUR BUSINESS.

Your business is an education, in a certain way; but unless you read, study, travel, and observe, outside of the store, and utilize every means of broadening and improving yourself, you will become narrow and superficial. You may be a master in your vocation; but outside you will constantly be embarrassed if you are not a man of general culture.

Few young men realize that the time spent in good reading, study, and general observation, will probably be worth more to them in the long run, and will give them infinitely more satisfaction, than the same time spent in trying to increase business.

It is mortifying for an uncultivated man (no matter how prominent he may be in business) to be thrown into the company of broad-minded and cultivated people. If young folks only realized what great strides they could make in self-culture by the wise use of even one hour a day in study, they would not fail to improve so great an opportunity.

It is painful to think of the thousands of young men and women in this land of opportunity who go to their places of business year in and year out, and plod along in a humdrum manner, without even attempting to keep posted upon the wonderful history which is being made day by day. They rarely glance over the leading magazines and periodicals, and seldom read a book, except, perhaps, some flashy novel.

How can they expect to build up broad foundations, to become strong, intelligent citizens, without making an effort to enlighten themselves?

One would think that the example of a Lincoln, scouring the country to borrow a book, or a Douglass, striving to learn to read from scraps of paper on the plantation or a poster on a fence, would stir every youth of the present day to make use of opportunities offered by evening schools, town libraries with their reading-rooms, the Home Study Clubs, or other means of education now so widely available, many of them without expense to the student.

Business develops one only along a certain line—on a single side. Unless supplemented by self-culture, the character is without symmetry and strength. Many men who have become wealthy and influential, are sadly hampered and cramped all their lives because they did not make the most of their leisure, for self-improvement, when young.—Success.

THE ONLY SAFE WAY.

Two boys stopped in front of a saloon, and an old man standing near, listened to what they said.

"Let's go in and take a drink," said one of them.

"I—I don't think we'd better," said his companion; "my father's terribly opposed to saloons. I don't know what he'd say if he knew I had been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend; "of course, we'll stop with one drink. There can't be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you're talking about. If you go in and take one drink, you're not sure of stopping there. The chances are that you won't, for I tell you—and I know what I'm talking about by a bitter experience—there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of the drunkard is open before you. Only those who let liquor entirely alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began by taking a drink just as you propose to—'for fun'—but I didn't stop there, you see. Take the advice of a poor old wreck—and that is, never take the first drink."—New York Observer.

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Hygiene.

GOOD MAN-TIMBER.

"I have made as much out of myself as could be made of the stuff, and no man should require more," said Jean Paul Richter.

Man is the only great thing in the universe. All the ages have been trying to produce a perfect model. Only one complete man has yet been evolved. The best of us are but prophecies of what is to come.

Apelles hunted over Greece for many years, studying the fairest points of beautiful women, getting here an eye, there a forehead and there a nose, here a grace and there a turn of beauty, for his famous portrait of a perfect woman, which enchanted the world. So the coming man will be composite, many in one. He will absorb into himself not the weakness, not the follies, but the strength and the virtues of other types of men. He will be a man raised to the highest power. He will be self-centered, equipoised, and ever master of himself. His sensibility will not be deadened or blunted by violation of nature's laws. His whole character will be impressible, and will respond to the most delicate touches of nature.

The first requisite of all education and discipline should be man-timber. Tough timber must come from well-grown, sturdy trees. Such wood can be turned into a mast, can be fashioned into a piano or an exquisite carving. But it must become timber first. Time and growth develop the sapling into the tree. So through discipline, education, experience, the sapling child is developed into hardy mental, moral, physical timber.

One great need of the world to-day is for men and women who are good animals. To endure the strain of our concentrated civilization, the coming man and woman must have an excess of animal spirits. They must have a robustness of health. Mere absence of disease is not health. It is the overflowing fountain, not the one half full, that gives life and beauty to the valley below. Only he is healthy who exults in mere animal existence; whose very life is a luxury; who feels a bounding pulse throughout his body; who feels life in every limb, as dogs do when scouring over the field, or as boys do when gliding over fields of ice.—Success.

Keep the abdomen warmly clad.

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FACTS THAT SHOULD BE CONSIDERED.

There is no work concerning which the average man really knows so little, and yet thinks he knows so much, as the editing of a paper. We often find ourselves misapprehended and subjected to unfavorable criticism simply because our critic does not understand the situation. He sees one side of an octagon, while we are compelled to look upon eight sides. He expects and asks to have us do certain things in our columns that he would instantly see was practically impossible if at our side an hour in this office. The demands of voluntary contributors are ceaseless, urgent, and in most cases wholly unreasonable. We are flooded with manuscripts that we have never solicited and can not use, but our would-be contributor is seldom, if ever, satisfied with the reasons given for returning his article. The demand is often made that we publish this unsolicited copy at once, and we are frequently advised as to the page of the paper upon which the article ought to appear. An editorial in The Outlook shows us that we are not alone in these delectable experiences. In a recent issue that paper is constrained to "relieve its feelings" in the following forceful editorial upon "Volunteer Editors:"

The editors of such a journal as The Outlook have, as a rule, very delightful relations with contributors, and find no small pleasure, by the way, in an experience of uniform courtesy and good feeling. There is, however, a class of contributors, with whom all editors are at times brought into contact, few in numbers, but aggressive in action, who combine the functions of contributors and editors. They not only prepare their manuscripts, but they pass upon them as well; in fact, they direct the publication, at an early date, of the articles they inclose. If for any reason the article is not available, they decline to accept the decision, and promptly point out the reasons why it should appear. The fact that the same subject may have been discussed in a series of six articles within two months, that there are in the manuscript-case six articles on the same subject awaiting publication, that the subject itself has been discussed until there is nothing left for discussion, that it is of no interest to the constituency of the journal in question, has no weight with the contributor who insists upon being an editor as well. If it is mildly suggested that the unavailable article lacks freshness, coherence, literary quality, this judgment, courteously expressed, is resented as a personal affront, and the editor is reminded that he does not understand his business. This discourages a man whose chief interest professionally is to make the best possible use of his opportunities, and whose attitude towards all new contributors is one of wistful expectancy. Instead of being a morose and surly person, whose aim in life is to return all the good articles and print all the bad ones, he is often an overworked man because he is eager to let nothing that has excellence slip through his fingers, and to see the promise in the work of new hands, and secure that work. His greatest reward is to discover a new note, a fresh touch, an original idea in prose or verse. So great is his eagerness and his catholicity that he is in much greater danger of publishing inferior than of rejecting superior matter. The fault of the contemporary editor is his easy-going catholicity; he does not guard the doors enough; he publishes too many commonplace articles. But it must be remembered that he prints the best matter he can get. If he prints a good deal of commonplace, it is because a good deal of commonplace is written.

All this the volunteer editor ignores. To him it is the easiest thing in the world to edit a newspaper or a magazine; the whole secret lies in the acceptance of his article. A note recently received from a man who knows, as few men can, both the inside and the outside of the editorial office, puts the whole matter forcibly. This versatile and perennially fresh thinker and writer contributed to The Outlook not long ago a report which the editors were compelled to condense, and word sent him to that effect promptly brought the following reply:

What I know is that an editor is omnipotent, and ought to be, and that nobody but a fool complains of what he does.
Truly yours, EDW. E. HALE.
—Exchange.

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MINISTERS NEED PRAYERS, NOT CRITICISM.

The Holy Spirit brings liberty, for "where the Spirit of the Lord is, there is liberty." Many Christian people wonder why it is that their minister hasn't more power, and why he doesn't do more. He may be well trained for his post and eminently fitted for the building up of God's people, but he hasn't perfect liberty in his service either in the community or in the pulpit. Now the trouble may be in the pulpit, but it has been my experience that, in almost all the cases, you need not go beyond the church vestibule to find the cause of the minister's bondage. Listen to the criticisms of the average congregation as it leaves a church. Before it reaches the sidewalk the message and the messenger have often been disposed of, and topics of greater interest occupy the conversation. The Holy Spirit will not work in an atmosphere of criticism.

Supposing that on the day of Pentecost the apostles had been criticising Peter, do you think the Holy Spirit would have worked so miraculously? Imagine John whispering to James, "It doesn't seem to me that Peter is quite up to himself this morning," and James replying: "I am disappointed myself. This is a representative audience, and he lacks polish and finish." Suppose Andrew had turned to Matthew and said: "Really, that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things upon which we can agree. I do wish he would avoid all controverted subjects." Do you think that, if that had been the attitude of the apostles, there would have been any conversions? I believe that, had we been present at that notable meeting, we would have heard the prayers of many of the disciples on behalf of Peter at that moment, and, although the words were plain and simple, they were borne home to the conviction of thousands because the Holy Spirit could work freely. What the minister needs, my friends, is your prayers, your sympathy, your confidence, and not your criticism.—D. L. Moody.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address
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TALKATIVENESS.

The American people have the reputation of being the most talkative in the world. Our public men, as a rule, run to mouth as naturally as a weed runs to seed. In all our legislative bodies, from the National Congress to the humblest village council, there is a disposition upon the part of the representatives of the people to consume precious time in expressing their views. Our congressional and legislative records from year to year form unwieldy volumes, of little interest to anyone but the old paper dealer. Here are embalmed the prolonged talks of the servants of the people, some of whom had a speech for nearly every subject which happened to come under consideration. It is the same thing with conventions of all sorts. They sometimes accomplish good, but often enough are mere "go-as-you-please" talking matches, in which a few grains of honest wheat are deeply buried beneath great heaps of intellectual chaff. It usually happens, too, that those who know the least have the most to say. Generally, when you find a man who is always trying to make himself conspicuous in a deliberative body, offering resolutions, making speeches, reminding one of a jack-in-the-box, over and anon popping up in sight of the public, you find one whose vanity is only inferior to his shallowness.

How to provide a remedy for this disease would be a difficult task, perhaps a hopeless one. Nevertheless it remains true that it is not the babblers who do the world's work. Some there are, indeed, who have the seal of inspiration upon their lips. They have a message for the race, and men will listen as it is delivered. But it is often the silent man, the man of methodical business habits, of good judgment and sound common sense, who sees the end of a thing from the beginning, who does the things which stand. Many of the heroes of the world, and its great leaders and teachers, have been silent men. They learned in quiet communion with nature and their own heart wisdom's way. They had no fondness for the idle babble of the multitude; nor were they babblers themselves. Slow of speech, but swift of action, doing rather than talking, they have brought things to pass.—Central Advocate.

Resolve to see the world on the sunny side, and you have almost won the battle of life at the outset.

Many are hoping he will cut up well. Our societies could do very well with a side of such bacon.—Spurgeon.

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PRIDGEN—LEVANA PRIDGEN, eldest daughter of H. C. and Augusta Pridgen, was born Dec. 14, 1883, and departed this life May 15, 1898. In July, 1893, she gave her heart to God and joined the M. E. Church, South, at Hebron Church under the ministry of Rev. W. G. Backus.

Vada had just entered her teens, and was a sprightly, promising girl. She was the object of fond affections, and the pride of parents and grandparents. She was kind and gentle in spirit, and had won many hearts to her. Her sickness was brief; she was sick only a few minutes. She did her work about the house, and went to the lot and was milking when the summons came. She fell, and was carried to the house by her father in an unconscious state, and soon passed away.

Funeral service was held by the writer in the presence of a large gathering of friends and relatives, and we laid the little body to rest in the Hebron Cemetery.

How strange the Providence that brings this sad bereavement to this happy home; but it is well with the child. All things work together for good to them who love God.
ROBT. W. BURTON.

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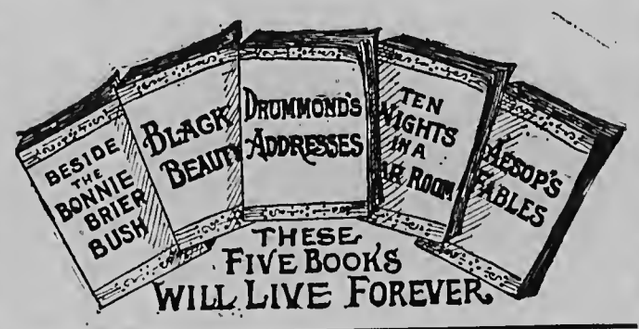

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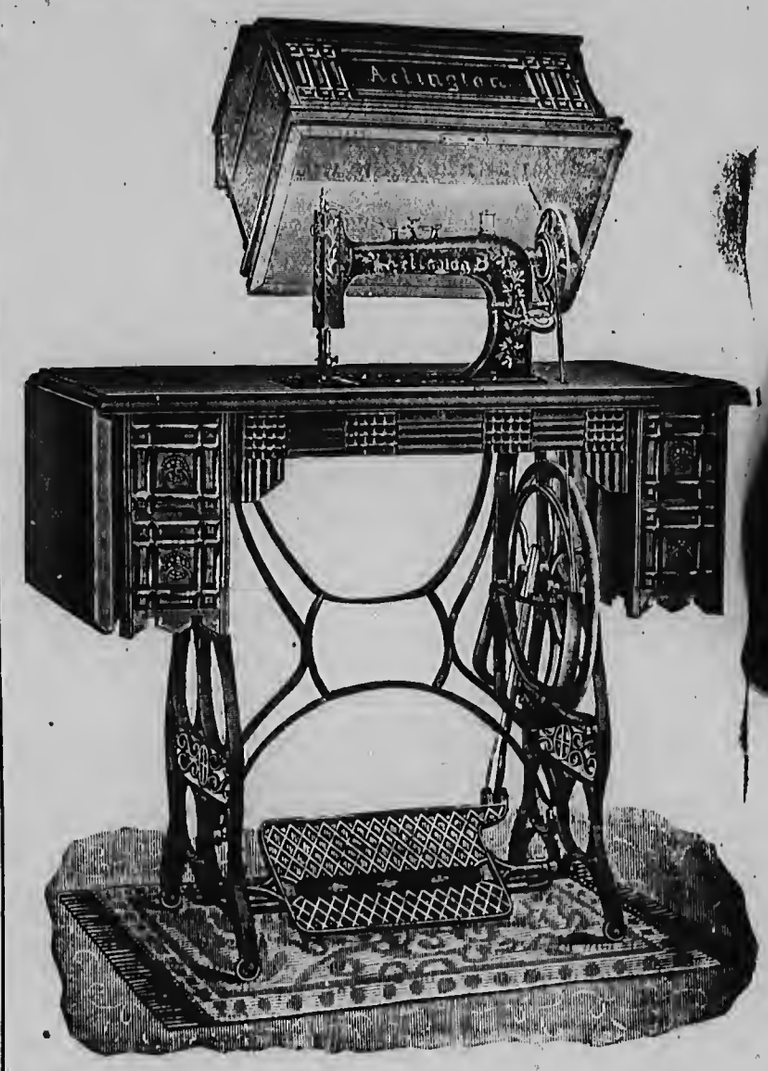

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

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SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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The Staff of Life in Danger.

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Alum baking powders have been declared by the most competent authorities injurious to health. Therefore every precaution must be taken to keep them out of the food. They are sold under many names, and new brands are continually appearing.

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Royal is a pure cream of tartar baking powder and its exclusive use is the practical and positive safeguard against alum and the various adulterations found in other brands. It has been analyzed and recommended by the U. S. Government chemists, by the health officers of New York, Chicago, San Francisco, London, etc., and by eminent physicians and scientists generally, who give it the greatest praise for its marvelous purity and leavening strength.

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NEWS OF THE WEEK.

Philippine insurgents now surround the city of Manila.

No effort to capture Manila will be made until the United States troops arrive.

Louisiana is to furnish three batteries of light artillery to the United States army.

Harassed by rebel soldiers, and almost starving, more than 1000 Spanish troops in the Philippines have surrendered.

Unless Santiago and Porto Rico are taken with less trouble than now expected, the President will probably call for 100,000 more volunteers.

As soon as Major-General Shafter has landed near Santiago de Cuba a vessel will leave the United States with 500,000 pounds of fresh dressed beef to supply the army and the Cubans.

After quite a long lease of power in comparison with the average life of a French Cabinet, the ministry of M. Meline has finally fallen, and a ministerial crisis now exists in France.

The blockade of Havana by a big fleet of warships seems to be a sort of farce, when it is known that, although so much trouble has been taken to close the front door of that city, the back door is wide open—so open, in fact, that a theatrical company from Europe has been able to get into the supposed beleaguered city.

After careful consideration the President and his advisors have decided to postpone the main Cuban invasion and the attack on Havana until after the rainy season. The danger from disease that the army would have to encounter if it should invade Cuba during the Summer would be very great, and the President came to the conclusion that it would be a useless waste of human life to send the American troops into Cuba before Fall. It is not the intention, however, to let the fearful suffering of the Cubans continue for any length of time.

The refusal of the Spanish authorities at Havana to consent to the exchange of the gallant Hobson and his brave companions, who were captured when they sank the collier "Merrimac" in the mouth of the harbor of Santiago, has created a great deal of anxiety and dissatisfaction at Washington. It is feared that the prisoners are confined in the Morro Castle fortress at Santiago to prevent the Americans from bombarding it, and this fact adds to the anxiety to such a degree that Admiral Sampson has forborne to fire at the castle, although its guns have not ceased to thunder away at his ships.

Advices received announce the arrival at Santiago of the first division of the American army of invasion, under command of Major-General William R. Shafter. No attempt was made during the day, according to the report, to land the American troops. General Shafter soon after his arrival had a conference with Admiral Sampson. They discussed at length the information obtained by Admiral Sampson's scouts as to the most available landing-places in the vicinity of Santiago, and sent further scouting parties along the coast. They inspected the points considered by Admiral Sampson to be most advantageous, and the commanders of the army and navy will decide where to land the troops.

In the very near future the United States will seize some place on the northern cost of Cuba and form a junction with the army of General Gomez. Through this channel of communication the government will supply the starving Cubans with abundance of food. While Major-General Miles was in the South he was in constant communication with General Garcia. The insurgent general was informed that the American army would be sent to Santiago de Cuba, and that his troops would be plentifully supplied by the United States with food, clothing and munitions of war. By forming a junction with General Gomez it will be possible for the United States government to relieve the sufferings of the Cubans in all parts of the island. General Garcia will distribute food in his section of Cuba, and General Gomez in his territory.

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SARDIS DISTRICT EPWORTH CONFERENCE.

The Sardis District Epworth Conference, North Mississippi Conference, will meet at Sardis, Miss., Tuesday, July 12, at 8 P. M., and continue through Thursday following. All the pastors earnestly requested to attend. Let each League be reported by an appointed delegate, and every congregation have at least one representative, whether it has a League or not. Let us have a grand Epworth rally from the whole district. All who purpose to attend should at once write to Rev. Amos Kendall, Sardis, Miss., and homes will be provided for them. Leaguers and preachers from other districts cordially invited.

PROGRAMME.

Tuesday, 8 P. M.—The Epworth Movement, by Rev. R. O. Brown.

Wednesday.—Sunrise prayer meeting, led by Rev. L. M. Lipscomb. 9 A.M.—Organization of District League. Report of district secretary, Miss Stella Boothe. Reports from Leagues and pastors. Benefits of a District League—Miss Julia Jones. 2:30 P. M.—How to Organize a League in the Country—G. A. Klein. Normal work—The whole Conference; subject, last League lesson, conducted by Miss Vic Thompson, of Tupelo. Question box and answers. 8 P. M.—Addresses of welcome: Miss Mollie Duvall, Mr. Booth Carothers. Responses: Miss Laura Rayford, Mrs. G. A. Klein. Recitation, Miss Dorothy Maud Hanson.

Thursday.—Sunrise prayer meeting. 9:30 A. M.—History of Young People's Movements—Hon. J. B. Boothe, Prof. Presley. Design of the Epworth League—Miss Vic Thompson. Relation of the Pastor to the League—Rev. T. W. Lewis, of Grenada. Junior work—Miss Julia Jones, Miss Irene Veasey. Recitation by Miss May Short. The Toronto Convention—Rev. P. E. Duncan, Miss Gertrude Wier. The Social Element of the League—F. Clarke Holmes. Reception by the local League and ladies of Sardis. 8 P. M.—Lecture by Rev. T. W. Lewis. Song by Miss Vic Thompson, "We shall know each other better when the mists have rolled away." Handshaking and farewells.

T. C. WIER, P. E.

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N. J. HARRIS, President.

OPELOUSAS DISTRICT SUNDAY-SCHOOL CONFERENCE.

TUESDAY, JULY 5, 1898.

2 P. M.—Devotional exercises, by E. A. Underwood. Home Class Department, by Rev. W. G. Evans. Discussion. The Teachers' Meeting: Importance, Benefits, and Methods, by P. Knickerbocker. Discussion Who Should Be Held Responsible for Closing a Sunday-school in the Winter? by Rev. R. P. Howell. Discussion. The Sunday-school Secretary and the Record, by Rev. A. S. J. Neill. What Records Do You Keep, and How? Some Good Thing We Have in Our Sunday school, by J. M. Henry.

EVENING SESSION.

8 P. M.—Prayer and praise service, by Jos. Stokes. Weak Points in Sunday school Work, by A. M. Mayo. Strong Points in Sunday-school Work, by Rev. W. W. Drake.

Brethren, "pray for the Conference, work for it, walk for it, talk for it, and go to it."

H. O. WHITE, P. E.

FOREST DISTRICT CONFERENCE.

The Forest District Conference will convene at Lawrence, July 1 1898. All local preachers, delegates, etc., who purpose attending, will please notify me of such intentions at once, and proper provisions will be made for their entertainment otherwise they will be compelled to take "pot-luck."

W. M. STEVENS.

Lake, Miss.

MARRIAGES.

BELL—BURKS.—At the residence of Mr. A H. Hicks, near Benton, Miss., May 18, 1898, by Rev. W. A. Terry, Mr. John I. Bell, of Bentonia, Miss., to Miss Sallie Burks.

EPWORTH LEAGUE WORK.

The following have been received and duly credited on the Louisiana Epworth League Mission Fund:

Algiers League	$10
Clinton League	10
Farmerville League	5
Mrs. R. H. Wynn	1
Miss Sallie White	1

P. O. LOWREY, Treas.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—THIRD ROUND.

Kosciusko station	July	2, 3
Emporia (District Conference)		7-10
Poplar Creek, at Stewart		11
Sallis, at Bethel		16, 17
Ethel, at Shady Grove		23, 24
Salem, at Tabernacle		30, 31
Ebenezer circuit	Aug.	5
Lexington and Tchula, at Lexington		6, 7
Pickens, at Richland		13, 14
Eupora and Maben, at Walthall		19
Walthall, at Long Branch		20, 21
Ackerman, at Weir		26
Chester, at South Union		27, 28
Rural Hill circuit	Sept.	1
Louisville circuit		3, 4
Durant station		10, 11
Belzona, at Hickory Grove		17, 18

J. S. OAKLEY, P. E.
Durant, Miss.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen station	June	26
Tupelo station	July	2, 3
Okolona station		9, 10
Aberdeen circuit		16, 17
Prairie circuit		23, 24
Quincy circuit		30
Amory circuit		30, 31
Montpelier circuit	Aug.	6, 7
Houston mission circuit		12
Houston and Wesley circuit		13, 14
Shannon circuit		20, 21
Buena Vista circuit		27, 28
Nettleton circuit	Sept.	2
Verona and Nettleton		3, 4
Tremont circuit		8
Fulton circuit		10, 11
Okolona circuit		17, 18

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

North Bossier, at Walker's Ch	June	25, 26
Benton, at Benton	July	2, 3
Caddo, at Caddo Ch		9, 10
Pleasant Hill, at Williams' Ch		16, 17
Robeline, at Rocky Mound		23, 24
Jordan Street—Shreveport		26
Logansport, at Bell Bower	Aug.	6, 7
Grand Cane, at Friendship		9, 7
Many, at Hornbeck		13, 14
Coushatta		13, 14
Wesley, at Davis Springs		20, 21
Red River, at Ash Point		26, 27
Shreveport—First Church		28
Mooringsport, at Mount Zion	Sept.	3, 4
Fort Jessup, at Bayou Scie		10, 11
Mansfield, at Mansfield		17, 18

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Crowley	July	9, 10
Plaquemine Brulee, at P. B.		16, 17
Jeanerette		23, 24
New Iberia	(8 P. M.)	24
Indian Bayou, at Perry's Pt.	(11 A. M.)	27
Lafayette		30, 31
Morgan City, at Berwick	Aug.	6, 7
Patterson		7, 8
Franklin		13, 14
French Mission, at Erath		16
Abbeville, at Perry's Bridge		17
West Lake, at Sulphur Mine		20, 21
District camp meeting at Opelousas		24
Opelousas	Sept.	3, 4
Lake Charles—First Church		7
Lake Arthur		10, 11
Prudhomme		14
Grand Chenlere		17, 18

H. O. WHITE, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—THIRD ROUND.

Newton and Hickory, at Hickory	June	26, 27
Lake, at Lawrence	July	2, 3
Forest, at Homewood		9, 10
Clarksburg, at Holly Bush		16, 17
Morton, at Independence		23, 24
Trenton, at Boykin's		30, 31
Decatur, at Good Hope	Aug.	6, 7
Raleigh, at Bay Springs		13, 14
Montrose, at Garlandsville		20, 21
Shiloh, at Clear Creek		27, 28
Chunkey, at Concord	Sept.	0
Rose Hill, at Hopewell		10, 11
Heidelberg, at Sandersville		15
Vossburg, at Central		17, 18
Walnut Grove, at Booch Springs		23
Neshoba, at Philadelphia		24, 25
Indian Mission	(8 P. M.)	25
Carthago, at Singleton's		27
Hillsboro, at Good Hope		28

W. W. SIMMONS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Vimville, at Coker's Chapel	June	25, 26
Binnsville, at Blair's Chapel	July	2, 3
Central		9, 10
West End		16, 11
DeKalb, at Marvin		16, 17
Porterville, at Union		23, 24
Lauderdale, at Bethel		30, 31
N. Kemper, at Pleasant Grove	Aug.	0, 7
Wayne, at Graham's Mill	Fri., Sat.	12, 13
Waynesboro, at Waynesboro	Sun., Mon.	14, 15
East End	Sat., Sun.	20, 21
South Side, at Poplar Springs	Sun., Mon.	21, 22
Pachuta, at Orange		27, 28
Winchester, at New Hope	Sept.	3, 4
Marthasville, at Liberty		10, 11
Energy, at New Home		17, 18
Enterprise, at Enterprise		24, 25
Daleville, at Linwood	Oct.	1, 2
Shubuta, at Shubuta		9, 10

C. G. ANDREWS, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst	June	11, 12
Adams, at Ebenezer		18, 19
Westville, at Gum Spr'g's	Fri., 11 A.M.	24
Mt. Carmel, at Mt. Moriah		25, 26
Chua Grove, at Holmesville	July	2, 3
Marthasville, at P. G.	Fri., 11 A.M.	8
Pleasant Grove, at P. G.	Sat., 11 A.M.	9
Providence, at Bahala Chapel		9, 10

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1898.

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The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.), or any of the following officers.

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View of the Grounds from Long Wharf.

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W. W. CARRE,

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NEW ORLEANS, LA.

Christian Advocate.

VOL. 45.—NO. 26. NEW ORLEANS, THURSDAY, JUNE 30, 1898. WHOLE NO. 2184

W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GOD'S PLANS.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here have spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

—Selected.

COMMENCEMENT OF MANSFIELD FEMALE COLLEGE.

The closing exercises of the last session of this institution began with the concert of the Primary Department on Thursday night, June 2, and the enthusiasm and proficiency which the children manifested made this one of the most enjoyable and interesting parts of the exercises. The little folks gave evidence of careful training, and reflected much credit on their teachers. The success of this department the past session has been especially gratifying.

Friday night was the art reception, and patrons and visitors were shown quite a variety of drawings and paintings, from the child's first rude figures to the more skillful specimens from life—the bird, the fish, the rabbit, fruits and flowers and faces of friends, from casts, etc., to the delicate tints of the beautiful china, pretty enough to grace the table of a queen, making a display that gave evidence of the earnest application of the pupils, and the fidelity and skill of the teacher.

The commencement sermon was preached by the editor of the ADVOCATE, and to the large, attentive audience it was "a feast of fat things," a clear statement of divine truth, and enforced by an earnest exhortation to holier living.

The Epworth League held a special meeting Sunday afternoon, and Rev. P. M. Brown gave them a fine, practical sermon Sunday night.

Monday night there was a contest in elocution between four young ladies for a medal offered by Hon. E. W. Sutherlin. The medal was awarded to Miss Minnie Sligh.

The Alumnæ Society held a meeting Tuesday. The secretary read an interesting paper written by an absent member, which contained some pithy points and pleasing reminiscences, and breathed a spirit of devotion to the alma mater. Rev. E. N. Evans, of Monroe, delivered an address that was clear, pointed, practical, and appropriate to the occasion.

Tuesday night there was a debate between six young ladies; subject, "Resolved, That woman should be better educated than man." The speeches gave evidence of research in seeming facts, and skill in weaving them into arguments. A play, rendered in such a manner as to reflect credit on the teachers and scholars, was much enjoyed by the audience. One young lady—Miss Gay McCasland, of Lisbon, La.—received the degree of A. B., and read an essay that, in purity of diction, clearness of thought, and as an expression of the modest worth and religious character of cultured Christian womanhood, was a real gem. The post graduate degree of A. M. was also conferred upon Misses Lizzie May and Ruth Sligh. Hon. A. J. Murff delivered the annual address, which was worthy of the occasion, and sustained the high character of the speaker. He paid a noble tribute to woman, and made an earnest appeal in behalf of her higher culture, and insisted that she should have the same opportunities for thorough scholastic training as the other sex.

The concert on Wednesday night was a rare musical treat, and an honor to the pupils and teachers in this department.

Thus closed, with the sweet strains of music, one of the best commencements the college has had for many years. The attendance on the exercises, the attention given, the interest manifested, the respectful behavior of the audience, were about all that could be desired. The courtesy shown, and the expressions of approval by the large number of persons in attendance, were very gratifying to the patrons and friends of the college.

The Board of Trustees planned for improvement and enlargement. President Sligh was appointed financial agent, and we commend him to the patrons of the college and friends of Christian education throughout the State. The Board proposed to put a metal roof on the main building, repair the chimneys, retouch the plastering, and make such other improvements as may be needed to put the building in thorough repair, and adapt it to meet the demands of comfort and modern taste.

The faculty for the next session are the same as last, except Miss L. M. Sligh, who resigns, and Mrs. Jules Caro Penn takes her place.

Now, a few words to the Methodists and friends throughout the Conference: Give us your sympathy, help us with your influence and your money, send us your daughters, and, with the divine help, we will furnish you an institution where they may receive careful, thorough training in a truly Christian school. The discipline is firm, but kind, and the life home-like. The building is brick, the rooms are comfortable, the halls are large and airy, the campus is fine, embowered with shade trees, and there is an abundance of cold cistern water. The point is considered the highest in the State; but little sickness, and all the conditions meet here for happy, successful student life.

The Board of Trustees, the faculty, the Alumnæ Association, and a large number of people in Mansfield and vicinity, united in a petition to the Legislature of the State to enact a law prohibiting the sale of intoxicating liquors within eight miles of the college, and we earnestly ask our friends everywhere to aid us in securing this legislation, and we trust this law-making body of our State will give us this law.

J. D. HARPER.

EAST MISSISSIPPI FEMALE COLLEGE, MERIDIAN, MISS.

MR. EDITOR: Many of your readers will be interested in a report of the work done by this excellent institution this year. Truly, God has greatly honored and blessed it beyond all expectation. It stands as another proof that if we honor God and are true to him, he will honor and prosper his own. The president of this school, Prof. J. W. Beeson, is running it in the name of, and to the honor and glory of God. He places the religious above everything else in the institution. And yet the intellectual and physical is in no way neglected. In fact, the curriculum is higher than that of most female colleges in the South, and equal to most of our colleges for young men.

The institution is the most thorough and conscientious in every particular. Most of the faculty are deeply spiritual men and women, and all are highly educated, being graduates of some fine female college, and most of them having taken a post-graduate course in some university. They have for next year graduates of Wellesley, University of South Carolina, Trinity College, Peabody Normal, and those who have taken post-graduate courses in the Chicago University, Cook County Normal, of Chicago, and other post-graduate schools.

The talent in the Conservatory of Music can hardly be excelled in the South. A native of Berlin, Germany, graduate of Kullak's Conservatory, is director, who ranks with the first in this country.

The professor of violin and orchestra is a native of France, and a very fine artist. In short, it is doubtful if a better faculty is gathered together in the Southern States.

But best of all is the spiritual atmosphere that pervades the institution. One can not remain long within its walls without feeling the presence of God. Students have remarked that it would be difficult to remain a year in this college without being a Christian. When school opened about half of the students were Christians. When it closed every girl but three or four were converted, and among them are some of the finest Christian characters and noble workers that we have ever seen. This seems to be a training-school for Christian workers—a place where they can go and learn of the deep things of God, and prepare for his work here on earth in a spiritual way as well as in an intellectual and physical way. Nearly every boarding student belongs to some Workers' Bible Training Class, and are in training to do work for the Master during the Summer.

The millionaire evangelist, C. N. Crittenton, of New York, spent two weeks in Meridian this Spring holding a meeting, and was thrown with the college girls daily, and almost constantly. They attended his services regularly, he holding as many as three services in the college. After having visited a great many colleges in the last fifteen years of his labors as an evangelist, he remarked that he never saw a college where the spiritual atmosphere was so good, and the religious influence so fine, as at this place. There are many pupils in attendance this session who were at other female colleges last year—some at other church schools—and they all say that they never saw such a religious atmosphere in a college, and did not think such a thing possible. The president does not pose as a reformer, and does not bid for bad girls, and says that he is not running a reformatory school, but is trying to do the Master's will. That the Lord is honoring his efforts can be readily seen when we learn that the enrollment of students this session is 326; boarding students, 120; music students, 178; elocution, 53; dressmaking, 14, etc. This is nearly three times the enrollment under former administrations. There are twenty-six teachers and officers—as fine a set as can easily be found. Their aim is to do the highest work, physically, intellectually, and spiritually. We are glad to have such an institution in our midst. The course of study has been raised again, and many other improvements made for next session. The buildings were filled to their capacity, and great good done this year in the name of the Master. We predict and pray for greater things in the future.

As the Lord has prospered President Beeson, he proposes to give more scholarships of free tuition to worthy girls who are able to pay board, but who need help in tuition. He has helped many who were recommended principally by pastors and presiding elders. If brethren know of others needing a little help, notify the president. They must be good students, and in every way worthy.

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WOMAN'S BIBLE AND INDUSTRIAL SCHOOL.

We are indebted to Rev. W. E. Towson, Kobe, Japan, for an interesting description of the closing exercises of Mrs. M. I. Lambuth's school.

For some reason—we know not what—the Japanese school year has been changed to end in the early Spring, and so the commencements are held at that time. Recently the different mission schools have changed the date of their commencement exercises, and are now in line with the government schools.

Yesterday morning the Fugin Shuge Gakko (Woman's Industrial School) held its fifth annual commencement in the native church of the Southern Methodist mission in Kobe. This school was organized eight years ago by Dr. and Mrs. Lambuth for the purpose of giving young women a training in those lines which would especially fit them for their future place as the wives and mothers of Japan. It has been contended—and not without good reason—that with the home life as it is today in Japan, the average Japanese girl, who is soon to enter upon the marriage relation, has more use for a training in the ordinary practical lines of every-day life, such as relate to the home and its needs, the kitchen, the nursery, the sick-room, and sewing—in a word, everything that relates to her duty as wife and mother—than she has for literature, music, science, and art; not that the latter are not good and helpful, but that the former are more important, and are better adapted to the needs as they are found to-day in this land. Where only the one can be had, by all means let it be the former. It was to meet this need that the Shuge Gakko was founded, and its history shows that it has met a felt and recognized want. Its students and graduates are numbered among the wives and daughters of some of Kobe's best citizens, and its roll is constantly increasing. The past year has been the most successful one that the school has had, the attendance having reached its highest number. The curriculum covers a three years' course, and consists of training in all branches of domestic work—e. g., plain and fancy sewing, cooking, etiquette, household hygiene, care of the sick, etc. Along with these is given a course in Chinese characters and arithmetic, with organ lessons and English when desired. The teachers are Mrs. Lambuth, Miss Ida M. Worth, and Mrs. Sato Oka, with a corps of native specialists.

The graduating exercises were of the usual pleasant character, consisting of songs, both in English and Japanese, instrumental music, presentation of diplomas, with responses from pupils and friends. Five young women received diplomas, having completed the three years' course in industrial training. Rev. S. H. Wainright, M. D., principal of the Kwansei Gakuin, delivered the commencement address, which was listened to with close attention by his auditors. The Doctor speaks Japanese fluently, and is an interesting and vigorous speaker. He pointed out the Christian idea of woman's sphere. She is not to be a mere cultured and ornamental creature, ashamed to put her hands in dish-water, nor is she simply to assume the burden of household drudgery. Work is honorable, and should be avoided by no one, and the refinements of dress and home are not to be despised. In this school, Dr. Walnright went on to say, the foundations of intelligent housekeeping are laid. He exhorted the pupils to continue to build on this foundation, reading magazines and books, and giving thoughtful attention to the subject. Thereby they would become more economical, make home more congenial and life more pleasant. Art culture had an important place in life. The pattern of the tabernacle received on the Mount required embroidery work in blue, purple, and scarlet. It should encourage his hearers to know, the speaker added, that God approved of efforts to make the useful more beautiful. All these delicate refinements elevate the mind above the utilitarian views of life and increase our joy. But religion is necessary. The largest cherry blossoms are on trees with little fruit, and birds of the brightest plumage do not sing. Without a close relation to God their lives would be unfruitful. Woman had it in her power to exert great influence either for good or for bad. She was the mother of sin, and she was chosen to be the mother of the Savior from sin. There were opportunities in Japan for women who desired to do good. It is not pleasant to see women smoking cigarettes, with smoke rolling out of their months and noses as though their heads were on fire. The geisha dancing-girl, as a class, had no legitimate place in society. They brought evil influences into the home, and should be replaced by daughters sufficiently cultivated to afford entertainment for guests.

The speaker congratulated Mrs. Lambuth and Mrs. Oka on the success of their work, the fruit of which could already be seen.

After the presentation of diplomas to the five graduates by Mrs. Lambuth, who addressed a few appropriate words to each, the audience was invited to the school-building to examine the annual display of needle-work. The exhibit was quite creditable, and well worth a visit.

CUBA AND THE CUBANS FOR CHRIST.

That wars and rumors of wars have not interfered with work in behalf of the Cubans is evident from the following letter. Existing conditions seem only to make the people more accessible. Let us be ready to seize the opportunities that will be open to us in Cuba at no distant day. Rev. H. B. Someillan writes from Tampa, Fla.:

With a heart filled with gratitude to God, I report the Tampa Cuban mission work in a most excellent and healthy condition. The quarter began under many discouraging circumstances. Dark clouds seemed to gather thickly upon our sky. The almost total suspension of work in many of the factories, causing poverty and distress among our people; the high degree of political excitement prevailing—all seemed to combine against the possibilities of success in the work of the church. But, thank God for a firm and unshaken faith in his promises as well as for a deep consciousness of our weakness and utter helplessness. "The battle is the Lord's," has been our motto, and "I can do all things through Christ, who strengtheneth me," the safe harbor into which we have cast the anchor of our faith.

We have received ten members on profession of faith during the quarter, eight of whom have given sufficient evidence of a change of heart. There are twenty-two candidates for membership, some of whom are now ready to be received into full connection; twelve infants have been baptized. The attendance on public worship has increased fifty per cent. With but few exceptions, every male member of our church will pray in public, testify, or conduct a meeting, when called upon.

We have commenced holding preaching services on Sunday nights in San Mateo, West Tampa. The outlook here is very bright and promising. About forty-five persons were present at our last service.

I now have in my possession the long-desired copies in Spanish of the Constitution and By-laws of the Epworth League, and am taking proper steps to organize a League in our church. We think the time most propitious for this move, and it is our purpose to effect such organization during present month. Let us hope and pray for a successful and aggressive Epworth League under the auspices of our Cuban Church in Tampa.

The number of our Sunday-school pupils has increased to 216. The attendance in San Marcos, Ybor City, has been larger and more regular than heretofore. The attendance in San Mateo, West Tampa, has also increased very much since the completion of the new building. It is with a profound sense of gratitude to God that we report the Sunday-school department of our Tampa Cuban mission in a most excellent condition. The pastoral instruction of children receives all the attention that is possible.

Our finances this quarter have been 100 per cent. better than ever before. Let us praise the Lord with our whole heart. The light begins to shine upon Cuba. The day is breaking; the hour of our political—and, best of all, of our spiritual—redemption draweth nigh. Let us be ready to work for the Master. "The night cometh when no man can work."

FROM REV. D. E. KELLY.

MR. EDITOR: I have just read with much pleasure and profit your two articles in the ADVOCATE entitled, "At the Nation's Capital." Your articles are instructive and full of valuable information that every lover of our country appreciates. In fact, all your editorials are read with much interest. The ADVOCATE is indispensable in our home. My wife says that your paper has been the greatest blessing to her of any reading material that she has ever read. And I can say the same for myself.

We will leave in about four weeks for Gloster, Miss.

It is my intention now to join the Louisiana Conference this Fall, and I shall take great pleasure in putting the ADVOCATE into every home that I possibly can, for I know the ADVOCATE visiting a family every week full of choice religious thought, selected or original, is an educating and Christianizing agency. It is profitable for the older members. My father writes me every week, and he so often speaks of the comfort and blessing the ADVOCATE is to him. He says that it keeps him in touch with what is transpiring in Christ's kingdom in the world, and current religious thought in general. So I conclude that the ADVOCATE is good for the older people. It is good for the younger members, forming in them a taste for profitable reading, and giving them many thoughts, suggestions and facts respecting a right life and work for God. No family can afford to be without such a paper. And a pastor, who desires to increase culture, piety, and a general acquaintance with the progress of the kingdom of Christ on earth, can do much to accomplish this by securing the taking of the ADVOCATE by all the families in his charge. I never knew a family who took and were readers of a religious newspaper for any length of time that did not give clear evidence of greater intelligence and breadth as the result; and, on the other hand, I have never known a professed Christian family that read no religious paper that did not show in the clearest way that they were suffering loss from the lack of this cultivating agency.

I was reared in South Mississippi. Have been attending school in the North for four years. I have come to the conclusion, taking all in all, that the South is "the" country, and I am anxious to get back to "Dixie."

The good Lord continue to bless the ADVOCATE and its editor.

Fraternally yours,

D. E. KELLY.

Lebanon, O., June 23, 1898.

"Every time I hear him he makes me feel a year younger," writes Bishop McCabe of a certain public speaker. Send him everywhere. Let everybody hear him once a year. Duplicate that man. Multiply him a thousandfold. Make a preacher of him. Appoint him presiding elder. Select his son for Sunday-school superintendent, his father for class leader, and his wife for president of the Ladies' Aid Society. That blessed man! "May his tribe increase!"—Michigan Advocate.

THE BIBLE.

We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read,
And all our treasure of old thought
In His harmonious fullness wrought
Who gathers in one sheaf complete
The scattered blades of God's sown wheat,
The common growth that maketh good
His all-embracing Fatherhood.

—Whittier.

Communications.

CHRISTIAN EDUCATION.

MR. EDITOR: This subject has been so fully and ably discussed in the columns of the ADVOCATE for the last few months, it may be out of place for me to write; but, with your permission, we will add our mite, and give a reason for the faith that is in us. Some of your correspondents said wisely, but they did not exactly say what we think ought to be said. We are not sure if Bro. Honnoll did not get nearer the "switch in the crack" than any of them. But the "unrighteous taxation" to furnish higher education by the State to a few is not the greatest difficulty in our way. We are opposed to the State having anything to do with higher education, not because of the unjust tax only, but for the greater injustice to a large majority of children who get no benefit and are hindered in the use of the little they do get. Every dime of the money given by the State for education should go into the common-school fund, and then every child would have a like advantage. As it now is, the educational and other qualifications for higher education by the State is more than ninety per cent. of her children ever get. And this is not all. These poor children are taxed to pay for the education of those who are able to pay for it anywhere. But another and far more serious objection is that the State divorces moral training from the training of the mind. This, to me, is dangerous in the extreme. The stupidity of Protestantism in this God-favored country is alarming. We have to sit quietly still and allowed the State, either directly or indirectly, to repudiate Christianity by divorcing the Bible from her schools, thus saying to our children that its teachings form no part of an education, and this, to my mind, saps the foundation of the great aim of education.

If the Bible is the foundation of true citizenship, and the highest civilization is developed under its teachings (and this is the history of ages past), by what authority does the State propose to put it out of her educational system?

And this brings us to another objection to higher education by the State—that is, her inability to enforce moral discipline. How can she, since she has ostracized the only Book of authority on the subject? Imagine an institution of learning proposing to teach any of the branches of science, but excluding the text-books. But it is claimed these professors are believers in the Bible, and their influence is all that is necessary. The sad effect of this system is seen in the wreck and ruin of thousands of our boys and girls, ruined, soul and body, for time and eternity. Let the State try this system of teaching Latin or Greek, and see the results. But it may be said: It is not the business of these institutions to teach morals. Then they ought not teach anything. If moral character is the foundation of success, we can more easily leave out anything else than this. And here lies our trouble. It is not taxation, upon the one hand, or endowment on the other. The thing we need above everything else on this great subject is a higher conception of the meaning of education. Its common use to-day divorces it from everything except mind-culture. This may be learning, but it is not education. Education is the training of human beings to meet the design of their creation. Before we can hope to mold a human being to artfully meet the ends designed in its creation, its nature must be understood, and the right use of means to the end used. Man's nature is usually comprehended under three divisions—physical, mental, and moral. To educate or train his body to the neglect of his mind and morals is to degrade him to the level of a brute. To educate his mind to the neglect of his morals is to make him an atheist, and thus defeat the design of his creation. The truth is, there is nothing worthy to be called education that does not comprehend moral training. There are two main points upon which all true education turns. The first is the aim. Now, if the Bible idea of man is true, the aim evidently should be a preparation to meet our responsibility to God ourselves, our fellows, and our country. An education that does not seriously consider these things is dangerous in the extreme. The highest aim of an education today among nine-tenths of the men and women is to make money, or that mental culture is the remedy for all the evils in the land and the road to success.

Be it remembered that mental culture will not restrain the passions and develop the principles of virtue upon which to build an ideal society and civilization. This was the defect in the systems of ancient Greece and Rome. If a trained mind is all that is needed to meet responsibilities of life, why did not Socrates and Plato, with their profound philosophy, rescue themselves and their people from the abominations of their times?

Look at the Augustian age. Look at the inhuman and fiendish brutality that blackened and debauched the history of the twelve Czars, and this was in the land of Virgil and Cicero, and an host of others renowned in literature and art. A Christian education is our only hope.

The second point upon which true education turns is the means used. In the first place, we want men and women born of God in the school-room. No man or woman is fit to go into the school-room who is not a thorough Christian. We want astronomers that can find the "Son of Righteousness," geologists that can find "the Rock of Ages," anatomists that can find "that God made us," and do this as they teach mathematics.

In the second place, we need a conscience on this subject. What is the use to talk of a Christian education for his child to a man whose conscience is in his pocket-book? Anything will do such a man as this, so it saves money. The mental and religious training, if considered, is secondary with too many of our people to make education of any sort a success. Wake up our people on the subject of Christian education, and you will have solved the problem of all the difficulties in the way. Instead of having one man in Mississippi with a conscience on this subject, you will have hundreds. Instead of our young men and women leaving us, never to come back again, we keep them in sympathy and service forever. God only knows what we are losing. W. S. LAGRONE.

Correspondence.

WINONA DISTRICT CONFERENCE.

The District Conference for Winona district, North Mississippi Conference, closed on June 18, at Winona, Miss., its twenty-ninth annual session. By request, I give you a brief synopsis of the proceedings.

The presiding elder, Rev. J. B. Stone, who is closing out his fourth year on the district, was in the chair. The election of secretary resulted, as usual, in the choice of J. R. Bingham, who named as his assistant W. L. Duren. All the pastors, except two, and a number of lay delegates were present. Doubtless the laity would have been better represented were it not that our farmers are now in the midst of the busiest season of the year.

On Wednesday preceding the Conference the district meeting of the Woman's Foreign Missionary and Home Mission Societies was held. The former occupying the forenoon and the latter the afternoon, were presided over respectively by Mrs. Ben Jones, district secretary, and Mrs. Rowan Thayer (in the absence of the secretary, Miss Sweatman). The good women declare it was one of the very best meetings ever held in the district.

The first day, Thursday, was given to the Sunday-school Conference. A program previously arranged by the presiding elder, and bearing upon the various phases of Sunday-school work, was discussed. The Sunday-school sermon was preached at 11 A. M. by the writer.

The District Conference proper opened on Friday morning, and the Conference sermon was preached at 11 A. M. by G. W. Gordon. The usual committees were appointed, and inquiry into, and discussion of, the several departments of church work followed. Reports from the charges indicated progress, and were full of hope and promise. Winona and Greenwood both have new church enterprises in hand, and expect to erect handsome buildings within the next few months. Carrollton still contemplates a new parsonage. Several other charges report substantial improvements in churches and parsonages. The most cheering feature of these reports, however, was that which looked beyond material things and emphasized the thought of spiritual enlargement. Several revivals have already been held, others are now in progress, but the great revival campaign is before us. Let every soul fervently pray, "O Lord, revive thy work."

We deplore the fact that out of twelve charges, there are only six Epworth Leagues. We must push this work in the Winona district. The writer is acting district League secretary, and would be glad to do anything in his power to help forward the local League work during the Summer.

Among our visiting brethren were Rev. G. W. Bachman, colporter and Sunday-school agent; Rev. M. L. Burton, manager of our Orphans' Home; Rev. J. W. Malone, president of Grenada College; Rev. R. M. Standifer, pastor of our church at Oxford, and Bro. R. A. Clark, local preacher, and student in Millsaps College. Bro. Clark addressed the Conference in the interest of the Y. M. C. A. Hall at Millsaps, and secured a nice little sum for that purpose. Dr. Malone represented Grenada College, and preached a sermon on Christian education. Bro. Burton plead for the orphans, and also preached an excellent sermon. Resolutions were passed pledging him our sympathy and co-operation. Resolutions were also passed commending the splendid work of President Murrah, of Millsaps College, and congratulating the church in that he will remain at the head of this institution. Besides these were resolutions of appreciation regarding the faithful work of Bro. Stone, the presiding elder, during the past quadrennium, and resolutions of thanks to the people of Winona for their hospitable entertainment.

Wm. H. Hargrove and Wm. L. Duren were licensed to preach. The former is a recent graduate of the State University and a son of the lamented Rev. T. B. Hargrove, of our Conference. The latter has been for several years a teacher in Carroll county, and a member of the County Board of Examiners. Both young men will go to school again next year.

Besides the brethren already mentioned, the following preached during the Conference: T. G. Freeman, W. T. Browning, J. H. Mitchell, W. H. Sanders.

Delegates elect to the Annual Conference are: J. R. Bingham, J. B. Streater, A. H. George, W. R. Witty, with R. Thayer and F. A. Howell as alternates.

The next session of the District Conference will be held at Carrollton. Mr. Editor, we give you a cordial invitation one year in advance.

H. T. CUNNINGHAM.

Carrollton, Miss., June 21, 1898.

SOUTH CAROLINA LETTER.

The subject of paramount interest in "the old Palmetto State" at present is the war. The old and the young, the rich and the poor, the great and small, the males and the females, the fathers and the mothers, the wives and the sweethearts—all are taking a live interest in the subject. The authorities had some trouble in getting South Carolina's quota of troops enlisted. Our people did not seem to be so very anxious to enter the fracas—got enough, I suppose, during the little bout that they had a few years ago with the North. Some of our preachers, however, seem to be anxious to go to the front. I have heard of two members of our Conference having been to see the governor in the interest of a chaplainoy. The chaplaincy of the South Carolina Regiment fell to a Baptist brother. Very appropriate appointment, I think, as so much of the fighting—if any is done—is to be done around the water. The general sentiment in the State seems to be that the war could have been averted, and the difficulties satisfactorily adjusted, had President McKinley been permitted to have his way and time.

For some time we have been passing through the commencement season. Wofford College is closing her commencement while I write this letter. A splendid bill of fare was served this time. Dr. E E. Hoss preached the sermon. The Doctor is a great favorite in South Carolina, and we are always glad to see him. We were not surprised to see that he received so large a vote for Bishop at Baltimore. He will go in on the first ballot four years hence.

The Columbia Female College had a splendid commencement this year. Bishop C. B. Galloway was the preacher. That is sufficient to indicate the character of the preaching. No man among our Bishops has ever produced a profounder impression upon our Conference than this great man has. While in Columbia the Bishop addressed the students of the South Carolina College. The papers state that he made a fine impression upon the boys and the faculty. The other schools and colleges throughout the State are having their usual good commencements.

Methodism in the State is moving on about as usual. At our last Annual Conference, by a mistake on the part of the statistical secretary, we reported a tremendous increase in membership; but, alas! it was only a mistake. Would to God it had been true.

The political pot is beginning to simmer. Several candidates for governor have already enlisted, and are trying to persuade "the dear people" that it will be to the interest of the public to put them in office. The Prohibitionists are going to have a hand in the fight this time. A few years ago we gave a majority of ten thousand in favor of prohibition, and our weak-kneed law-makers gave us the dispensary system instead. We do not propose to trust them this time, but are going to make a desperate effort to elect a straight prohibition ticket.

Our present governor—who, by the way, is a Methodist—has had a hard road to travel. He came into office at an unfortunate time, but he has gone forward doing what he believed to be his duty, and many think his chances for re-election are good.

As you editors are always crying, "Condense, condense," I shall close for the present, and send you another condensed letter soon.

WATSON B. DUNCAN.

Allendale, S. C.

TO MISS FANNIE MINOR MONTGOMERY.

SISTER: I said not one word against patriotism, not one word. I did not intimate that patriotism and religion were incompatible. I understand that preachers are called and sent of God to preach the gospel of the Son of God. There is enough of this to keep them busy. This is all I said. In a considerable city not far away a prominent divine, on Sunday at eleven A. M., denounced the President and Congress for declaring war His words, as printed, looked ugly, indicated temper, and were calculated to do harm. The next Sunday another prominent divine replied, approving the war, and justifying the President and Congress. I think this wrong. The pulpit is not the place for wrangles of this kind. I have some views about this war. Many of my members view the matter quite differently. My views, I think, are purely patriotic, and my members think their views quite as patriotic. I was sent here to preach the gospel, to teach the Word of God, and not to win people over to my way of thinking on public questions. I think it is my duty to pray for the President, for Congress, for the generals, for the army, and not to criticise them—specially not to denounce them. The Master did not say, "Go ye into all the world and preach patriotism to every creature." I am for sticking to the commission. There are many good things about which I have very decided views that I never once name in the pulpit. The pulpit is not an omnibus to carry every matter that comes before the public mind. There is a growing tendency to prostitute the sacred desk in this way. The annexation of newly acquired territory is not a proper theme for discussion in God's house on Sunday by a minister of the gospel. I have some views on that subject, but I do not feel moved by the Holy Ghost to proclaim them from the pulpit. As a citizen, I think and act for myself; but as a preacher, I try to go by the commission my Lord gave me. If he had not told me specifically what to preach and teach, then I would feel myself at liberty to touch on many things

So, my sister, I am a patriotic citizen of Mississippi and of the United States, and an humble minister of the gospel of our Lord and Savior Jesus Christ.

Your brother, GILDEROY.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. E. P. Coleman...Como, Miss
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The Aberdeen District Foreign Missionary Society met in Verona, June 8. It was called and presided over by Mrs. Shell, district secretary, and Mrs. Thames, vice-president. The meeting was well attended; the district well represented by adults and juveniles. In the main, fine reports in regard to work undertaken and accomplished. This was the first district meeting ever held in this district, and being so satisfactory in its results, it is surely but the beginning of many others to follow. Reports, recitations and songs by delegates from the juvenile societies, which evinced talent and zeal, and was much enjoyed by the older members, and by the young ones as well. Papers on "Ways of Extending Our Borders," by Mrs. Morgan Shell, of Houston, which gave us some new outlooks. "Work Conducted and Supported by Prayer," by Mrs. E. Robins, of Tupelo, which was forceful and uplifting. Also an interesting paper by Mrs. Thames. Paper by Mrs. S. Fannie Clark, of Shannon, on "Shall Woman Work for the Extension of the Gospel? If So, Why?" Mrs. Shell, of Aberdeen, gave us a very comprehensive and encouraging report of the entire Conference district work. There are some fine working organizations in this district. Tupelo, Okolona, Aberdeen, and many others, doing as much in proportion to their numbers.

The meeting throughout seemed thrilled with the missionary spirit, which was not surprising when we consider the enthusiasm and zeal of the leaders, Mrs. Shell and Mrs. Thames. We would be glad that every report could be given in full. Altogether, we had a most delightful and helpful time; enjoyed the hospitality of the Verona people, for which they have been so long noted.

Miss Sallie Kilpatrick made a cordial "address of welcome," which was responded to on behalf of the "meeting" by Mrs. Kate Finley, of Tupelo.

We separated reluctantly, but each resolved to be a Committee of One to arouse the missionary spirit in one other, and enlist them in the great work of saving souls.

The next meeting will be held in Tupelo.

Shannon, Lee county, Miss., June 13, 1898.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

THE NEW CONSTITUTION OF THE WOMAN'S HOME MISSION SOCIETY, M. E. CHURCH, SOUTH.

The new Constitution has been the subject of some solicitude among the friends of the Society, and a few words of explanation may not be amiss. The new Constitution is simple, clear, concise, and leaves the object and work of the Society identically what they have been from the beginning. It proposes only a different method of doing the same work. The change from the old is in only three particulars: 1st: It's name is shortened. 2nd: The number who constitute the "executive power" of the body is enlarged. 3rd: The method of disbursing the half of the membership dues, reserved to the Conference Societies, is changed.

Perhaps it would be well to explain these three items more fully, and also the duties of the Conference and General Treasurer; the only officers whose duties have in any particular been changed.

(1) The old name was long, and often miscalled. The second Article of the new Constitution insures parsonage work to be carried on even more certainly than before.

(2) The "executive power," under the old Constitution, was vested in a Central Committee of twelve women, appointed by the Board of Church Extension; under the new Constitution it is vested in a body of women, one from each Conference Society, and the officers they elect, called the Woman's Board of Home Missions.

(3) The entire annual membership dues, formerly divided, are now sent by the Conference treasurer to the General Treasurer. The one-half which has in the past been under the control of the Conference Society still remains under their control. The dues are passed through the general treasury in order to secure the benefit and protection of the refunding bond, and all other legal securities obtained through the administration of our funds by the Board of Church Extension, subject still to the check of the Conference Society, and only for those parsonages they shall determine.

The only change in the duties of the Conference treasurer is to send all the annual dues to the General Treasurer, who will open an account with each Conference Society by placing to the credit of each one-half of all the annual membership dues they send. When the Conference officers, as heretofore, decide to help any parsonage or parsonages, they will notify the General Treasurer of the place, or places, to be helped, and the amounts to be given each. The General Treasurer will send the money as directed through the Board of Church Extension.

The Conference Society, before donating to parsonages, should reserve enough to its credit to meet Conference expenses, and should always see to it that they do not overdraw their account.

Moneys raised for local work can, as heretofore, be expended in the locality, and for the purpose for which it is raised; but in all such cases vouchers or receipts therefor should be forwarded to the General Treasurer, in order that a full record of our work may appear on the books of the Society, and every locality may have due credit for work it has done.

All the other Articles of the new Constitution are the natural and necessary adjustment of the workers to the work.

The new Constitution is more like the Constitution of the Woman's Foreign Mission Society. The Methodist Episcopal Church, South, now has two similarly constituted Societies—a Foreign Missionary Society and a Home Mission Society, each commissioned to do a great work in the saving of the world.

MRS. R. K. HARGROVE,
General Secretary.

Selections.

GOD KNOWS.

God knows me better than I know myself. He knows my weakness—what I can do, and can not do. So I desire to be led, to follow him, and I am quite sure that he will thus enable me to do a great deal more in ways which seem to me almost a waste in life, advancing his cause, than I could in any other way. I am sure of that. Intellectually I am weak, in scholarship, nothing; in a thousand things, a baby. He knows this, and so he has led me and greatly blessed me, who am nobody, to be of some use to my church and fellowmen. How kind, how good, how compassionate, art thou, O God! O my Father, keep me humble! Help me to have respect to my fellow-men; to recognize these several gifts as from thee. Deliver me from the diabolical sins of malice, envy or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents; and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humiliation, which is seeing thee as all in all.—Norman Macicod's Diary.

The present life is the seed-plot of the future state, and the harvest which we reap in eternity is the same in character and quality as that which now we sow. Every thought we think, every word we speak, every action we perform, every opportunity of service neglected or improved, is a seed sown by us, the fruit of which shall multiply either untold miseries or myriad blessings in the eternity into which we go.—William M. Taylor.

THE TWENTIETH ANNUAL MEETING OF THE W. B OF F. MISSIONS, M. E. C., S.

It was an understanding with Miss Smylie (corresponding secretary of the Mississippi Conference) and myself that, instead of each writing a report of the Board meeting, I was to give account of the proceedings up to Monday; she for the remaining sessions. My part is late on account of a "stop-over" at my old home, Atlanta, Ga.

The twentieth annual meeting of the Woman's Board of Foreign Missions met at Greensboro, N. C., June 2-8. West Market Street Church, where our meetings were held, is a new brick edifice, and a marvel of beauty, elegance, and convenience. Of the opening service, Thursday evening, I send the enclosed paragraph, clipped from the North Carolina Christian Advocate:

The Board opened its exercises with an experience meeting on Thursday evening. This was conducted by Mrs. Wightman, and attended by the delegates and a large number of visitors. It was an occasion of great joy and spiritual power. For many years we have been attending meetings of a similar character, and we have often realized the blessedness of the fellowship of the saints and of communion with the Holy Ghost, but we have never so greatly enjoyed an experience meeting before. The testimonies were all intelligent, scriptural, deeply spiritual, and exceedingly interesting. Surely these good women have found the secret of the Lord, and live on a very high plane spiritually, and have fellowship with the Father and the Son. This first meeting produced a profound impression, and all who attended felt that they were sitting under the droppings of the sanctuary in heavenly places in Christ Jesus.

We were given a right royal welcome, and the hospitality characteristic of "the Old North State" bestowed from the time of our arrival to our departure. Not only was it manifest in the splendid addresses delivered by Mr. Robinson, of Greensboro, and Dr. Weaver, pastor of Market Street Church, but by visiting pastors and presiding elders, editors, the Sunday-school superintendent, and official members, notable among them Bro. O'Dell, who attended each service, rendered assistance in railroad matters, and at his own expense gave the members of the Board and visitors a drive over the city, taking us through the Greensboro Female College, of historic renown; the splendid Normal College, where four hundred students matriculated the past session; then to the cemetery, where we gathered around the grave of "Aunt Bumpass," who went to heaven two weeks before the Board met. It will be remembered that "Aunt Bumpass" invited the Board to Greensboro because she felt that she would not be strong enough to go elsewhere again. It was a source of regret that she was absent, but, after hearing of her suffering and desire to go, we could but be submissive, knowing that our loss was her gain. As Mrs. Wightman, Mrs. Park, and Mrs. Hendrix (who had known and loved her for years) offered prayers, and spoke of her many virtues, tears of love and sympathy flowed freely. We covered the mound with flowers, and, as we joined hands and sang, "Blest be the tie that binds," we could but feel that we were standing on holy ground.

Friday morning the business of the Board was begun. Mrs. Wightman led the devotional service. After the roll-call the different committees were appointed. Bishop Galloway was introduced, and made a fine talk on Brazil, making us feel quite proud of our work there. Bro. Tucker, a missionary of the Parent Board, was introduced. His personal experience and observation during years of labor and travel, noting the marked improvement in South America within the last decade, was interesting and instructive.

Mrs. Tuneheart, secretary of Home and Foreign Affairs, read her report, a synopsis of which would require more space than I could ask. It will be given in full in the Minutes of the Board, and is well worth reading and study. I will give one item of her report. South Carolina gives the name to our school in Korea, having raised $663.56. South Georgia names the chapel, raising the next largest amount—$650.28.

Friday evening exercises consisted in the addresses of welcome, responded to in a charming manner by Mrs. J. B. Malone, of the Missouri Conference, after which Mrs. Wightman called for Bishop Galloway, and requested one of his best and longest talks. His subject, "The Observations of a Church Optimist in Our Mission Fields." He held the large audience in rapt attention as he told in his own graphic style of the different mission fields, having visited everyone established by our church.

Saturday was given entirely to business, the order being the consideration and discussion of the report of Home Affairs. A number of spirited speeches were made. The afternoon was devoted to committee work.

Sunday was a continual feast of good things, beginning with the Sunday-school. Our own Mrs. Hargrove conducted the Bible class, of between 150 and 200 listeners. Of Dr. Palmore's sermon I enclose the account given in the North Carolina Advocate:

Dr. W. B. Palmore, of the St. Louis Christian Advocate, on last Sunday preached the annual sermon to the Woman's Board of Foreign Missions, now in session in West Market Street Church, Greensboro. His text was, "Bid her, therefore, that she help me." (John x, 20.) His subject was, "The Christian Home." This he treated elaborately and practically. He has spent much of his life in foreign travel, and has amassed a fund of knowledge that furnishes ample material upon which to draw in the discussion of almost every subject. He deals in facts and uses them to the best advantage. His sermon was unique, fresh, and full of fine thought and wholesome instruction. It made a profound impression upon the large congregation present.

Sunday afternoon a mass meeting for children (though many adults attended) was conducted by Mrs. Hargrove, Miss Barnes, editor of the "Little Worker," and Miss Helen Richardson, returned missionary from China. I wish there was space for an account of this unique and interesting meeting.

Sunday evening Dr. Y. J. Allen preached. Dr. Allen stands to-day at the head of the list as a missionary, reformer, writer, and educator—our St. John of the nineteenth century. Forty years he has labored in China, often misunderstood, not appreciated, but, with his vision to see down the ages, he laid the foundation broad and deep. To-day he sees "China made willing," aspiring to enter the "comedy of nations." The tide is come. He said he never saw the day when he was discouraged, and his favorite song is, "The crowning day is coming." May he live long to carry on his loved work!

Of the last three days, and results of the work of different committees, Miss Smylie will write.

MRS. W. M. McINTOSH.

Grenada, Miss., June 21, 1898.

THE HONNOLL AND SRIGLEY CONTROVERSY.

Bro. M. H. Honnell, of the North Mississippi Conference, and one Bro. Srigley, who claims to be a member of the Church of God and the Disciples, but employed by our Campbellite brethren to defend their cause, met in Marietta, June 1, 1898, and debated upon scriptural subjects for six days.

Proposition 1st. The Scriptures teach that the immersion in water of a proper subject in the name of the Father, Son, and Holy Ghost is scriptural water baptism. Srigley affirmed; Honnoll denied. Srigley laid his foundation broad and deep by quoting these texts: Matt. iii, 5, 16; Acts viii, 38, 39; Romans v, 4. But, unfortunately for Bro. Srigley, he never could show where any person was immersed in water—all supposition. After using many very hard expressions in regard to the Methodist Church and Methodist preachers, he took his seat, and Bro. Honnoll took the stand and reminded the people that Bro. Srigley had made out no case. Bro. Honnoll talked for one hour, and adjourned for dinner.

Bro. Srigley came on the stand at 2 o'clock P. M., and rehearsed his morning speech, after which Bro. Honnoll took the stand and declared that no case had yet been made out, and stated that if Bro. Srigley was unable to make out a case of scriptural water baptism, that he, Honnoll, would on next day make out a case for him.

At 8 o'clock, second day, Srigley went on stand and stated that he had already made his speech, and would sit around and mind it. Honnoll went on stand and proved that the introduction of water into the church was in the days of the Lord and the prophets, and that it was always used by sprinkling or pouring, and that John and Christ were under the Lord and were governed by the Lord, and that Philip preached from the Prophets, and that John baptized with water, and that every case of baptism was done by applying the water to the subject, and not the subject to the water.

So ended the first proposition, and it has been claimed by many strong immersionists that Honnoll gained a great victory over his opponent.

W. R. WILLIAMS.

Marietta, Miss.

FROM THE WORK.

Rev. W. T. Woodward, P. C., Simesport, La., June 17, 1898: "We have just closed a good meeting at Woodside Church, on this charge. I was assisted by Rev. P. A. Johnston, one of our superannuates. He did faithful work; was very acceptable to my people. Had three accessions to the church—two by certificate and one by profession. We have had 21 additions this year—15 by profession and 6 by certificate. Our mission in Point Coupee parish is moving along all right. We expect to build a church at two points on the mission."

Rev. S. B. Beall, P. C., Morgan City, La.: "We are steadily advancing along the several lines of Christian activity. There are marked evidences of spiritual, intellectual and financial life and growth daily manifest among the people of our community. We have just closed a series of services at Morgan City Church with gratifying results. Bro. W. G. Evans, Dr. W. T. Beall and J. J. Smylie rendered efficient service during the progress of this meeting. The church was aroused and quickened, and evidently grasped a higher conception of Christian duty. Many attained a richer and more delightful experience in the Christian life. A number found peace with God and enjoyed the gracious favor of sins forgiven. There were 20 accessions to the church, 7 of whom were formerly members of the Catholic Church. May 1 marked an epoch in the history of this church long to be cherished in the memories of the citizens of Berwick and vicinity. The generous and much-loved Capt. J. N. Pharr, out of the largeness of his heart, presented to the M. E. Church, South, a beautiful and handsomely furnished building, erected after modern style at a cost of $3,500. A great crowd assembled to witness and enjoy the dedication service; Bro. H. O. White officiating. I am glad to state that, after earnest and energetic effort, I have secured all claims apportioned to us. I have used the card system with telling effect. By adopting and using systematic measures we may easily secure these claims. The sum total collected and expended on this charge since Conference for all purposes is $4,196. We have two Sunday-schools, of which we have many reasons to be proud—each doing effective work. Every indication is that God is richly blessing us here. To the Father, Son and Holy Spirit be all the praise eternally."

Rev. W. A. Terry, Tranquil charge, Free Run, Miss., June 11, 1898: "It affords me much pleasure to say that we are moving on very peaceably and successfully with our work on Tranquil charge. We have every reason to be encouraged with our success so far this year. Since Conference we have built and furnished a real nice parsonage on the above-named circuit. Mrs. Terry and I are living in it. We anticipate going to the Annual Conference not owing a dollar on the home, nor for the furniture. The people have responded very liberally to my calls for money. We have also rewhitened Tranquil Church on the outside, and repaired the benches in the same. We have the money about made up to paint Pleasant Hill Church, which we expect to do soon. I am taking my collections now, and am succeeding very well in getting pledges. We have recently observed Children's Day at Tranquil and Zeiglerville Churches, and the exercises at both places far surpassed our most sanguine expectations. Large crowds assembled at each place, really more than could be accommodated (except at the tables), for at each place a sumptuous dinner was spread, and those who were present partook of the refreshments until their hunger vanished. The children performed their parts to the utter satisfaction of the audience. The collection for both places amounted to twelve dollars and seventy cents. The Sabbath-schools on Tranquil charge are more flourishing than they have been since I have been pastor of the work. I think, brethren, that we ought to give more attention to the Sabbath-school work than we do, or, at least, more than some of us do. Children appreciate our attention. Success to the ADVOCATE."

MONTROSE, MISS.

The Children's Day service was a perfect success. The church was decorated with beautiful flowers and evergreens. The program furnished by the Southern Methodist Publishing House was carried out. The children were well trained in the singing and recitations, which made the program very interesting and instructive. The lecture by Rev. I. B. Robertson, "Children, Obey Your Parents," was all that could be expected, notwithstanding we always expect a great deal when Bro. Robertson gets up. Collection amounted to $3.65.

June 5, 1898.

A halting, hesitating disciple is no disciple. There stands the plow. Either leave it alone, or, if you take hold of it at all, put your eye on the line before you and give your whole heart and thought to the furrow you are about to plow. Your choice of Christ, your love for Christ, your consecration to Christ, must settle all questions, or it is no choice, no love, no consecration at all. There are crises in life in which a hesitating, wavering, irresolute love is none at all. This is one of them.—Lyman Abbott, D. D.

Death Loves a Shining Mark.

"She is an only daughter and only seventeen," writes Mrs. H. H. Conklin, of Morten Avenue, Batavia, N. Y., in a recent letter addressed to Doctor R. V. Pierce, chief consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. "We began your medicine in May (the 'Favorite Prescription'). My daughter then was very wasted, in fact we did not think she could live long. She had profuse menstruation which was of long standing; also a bad cough. We had spent a great deal of money and worried a great deal. When she began taking your medicine her weight was only eighty-seven pounds. She now weighs from ninety-eight to one hundred all the time and is well. Is cured entirely of her difficulty, has no cough at all, and all for eight or ten dollars. It had gotten to be a serious question with us. We had done all we could for her. We are truly grateful to you for all your kind advice and sympathy in the matter. We feel that you are a personal friend."

No living physician has a wider practical experience or enjoys a higher reputation in the treatment of diseases peculiar to women than Dr. Pierce. In cases of this nature he will send by mail careful professional advice without charge, and instructions whereby the most obstinate ailments may be entirely overcome. His "Favorite Prescription" is the only proprietary remedy ever designed by an educated, authorized physician specifically to cure women's diseases. It is the only medicine which makes motherhood perfectly safe and comparatively easy and painless.

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THURSDAY, JUNE 30, 1898.

Seldom can the heart be lonely
If it seek a lonelier still.
Self-forgetting, seeking only
Emptier cups of love to fill.
—Frances Ridley Havergal.

Haste and rashness are storm and tempest.—Thomas Fuller.

Christ Jesus presents thee with thy crosses, and they are no mean gifts. —C. H. Spurgeon.

We shall be judged hereafter not by what we have felt, but by what we have done.—Robert Hall.

The situation that has not its duty, its ideal, was never yet occupied by man.—Thomas Carlyle.

My liberty ends when it begins to involve the possibility of ruin to my neighbor.—John Stuart Mill.

The little that is done seems nothing when we look forward and see how much we have yet to do.—Goethe.

In all controversies, secular and religious, it is the rule that those who know the least bawl the loudest.—Alabama Advocate.

Nothing leaves a meaner taste in the mouth than a quarrel, except an unsuccessful effort to make a quarrel. —Baltimore Advocate.

Those men who try to do something and fail are infinitely better than those who try to do nothing and beautifully succeed.—Jenkin Lloyd Jones.

There is no victory possible without humility and magnanimity; and no humility or magnanimity possible without an ideal.—Thomas Hughes.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the State. As the beams of a house, so is order to all things.—Robert Southey.

Let yourselves never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more.—Phillips Brooks.

How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.—William Ellery Channing.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion! How hard is the doing of the thought in the face of a thousand unlovely difficulties!—George Macdonald.

There can be no coward or craven more abject than a minister with any conscience who appears in the pulpit after an idle, dishonest week, to cheat his congregation with a diet of fragments, seasoned with counterfeit fervor.—James Stalker.

Men who look on nature and their fellow-men, and cry that all is dark and gloomy, are in the right; but the sombre colors are reflections from their own jaundiced eyes and hearts. The real hues are delicate and need a clearer vision.—Charles Dickens.

GLADSTONE.

When, on the morning of May 19, the news flashed over the wires that Gladstone, the "Great Commoner," had peacefully passed away at Hawarden, the whole civilized world was plunged into grief, for not alone by his countrymen, but by the people of every nation, was this great Christian statesman loved and honored. His splendid genius, incorruptible integrity, sublime faith, lofty achievements, and still loftier endeavors, have long challenged the admiration of the world, and have left behind him a trail of glory that will not soon grow dim. Unquestionably, he was the greatest statesman of the century, and we doubt if he has had a superior in the annals of the world. In strength of intellect, depth of conviction, breadth of view, tenacity of purpose, unselfishness of life, and loyalty to truth, he had few rivals and no superior. In length, usefulness and eventfulness, his career is almost without a parallel in history. Not soon will the world look upon his like again. Like Cæsar's, his was many-sided greatness; but, unlike Cæsar, he never sacrificed principle for self-interest, or greedily coveted public honors and rewards. Place meant to him simply the opportunity to promote the good of the people, to extend and exalt righteousness even at the cost of his own preferment. In statecraft, in finance, in oratory, in letters, and in religion, he was a prince among men. Truly his is

"One of the few, the immortal names,
That were not born to die."

Thus, at the ripe old age of eighty-nine years, after having witnessed the success of many noble undertakings, having repeatedly enjoyed the highest honors within the gift of the nation, having emerged unsullied from the field of political strife, this grand old man sank sweetly to rest in calm expectation of a glorious immortality. To the last his faith in God and a future life was vigorous and triumphant.

Gladstone, though born in England, was of almost unmixed Scottish ancestry—a fact of which he never ceased to be proud. He first saw the light in Liverpool, Dec. 29, 1809. His father was a leading merchant of that city, a member of Parliament, and wore the honor of baronet. His mother was a Highland girl of noble family. From the very beginning he was favored with the best of influences and advantages, and wondrously well did he use them. His father and mother, it is said, were accustomed to argue with their children on all sorts of topics—a practice which undoubtedly did much to develop in the lad a love for debate and a proper appreciation of logic.

At the age of eleven he went to Eton, College, a historic preparatory school, where he remained six years. In 1829 he entered Christ Church College, Oxford, from which he was graduated two years later with the distinction of being first in both the classics and mathematics. One incident reported of his school days at Eton shows that though he usually held aloof from athletic sports, he was no milk-sop. It seems to have been the custom of the Eton boys, during the annual fair, to indulge in a sport resembling bear-baiting or bull-fighting, some unfortunate boys being the animals tortured. Young Gladstone espoused their cause and denounced the sport as barbarous. When sneered at for his so-called effeminacy, he boldly stepped out and declared himself ready to back up his remarks by the use of muscle, if necessary; wherenpon he was promptly let alone.

While at Oxford he belonged to the famous "Union Debating Society," in which he soon distinguished himself by his brilliant oratory. After listening to the most celebrated of his university speeches, Bishop Charles Wentworth expressed the decided conviction that Gladstone would one day be Prime Minister of England. Though intemperance was quite common during his career at the university, he set an example of moderation which, it is said, has ever since been quite potential for good. A college friend of his testifies that "no man in Oxford habitually read his Bible more, or knew it better."

At the time of his graduation Gladstone had some thought of becoming a minister of the Church of England; but as his father was strongly opposed to this, and as he felt no impulse which he regarded as a divine call, he changed his programme.

His remarkable and changeful political career dates from his election in 1832, at the age of twenty-three, to a seat in the House of Commons, his university reputation as a debater and as a fiery champion of Tory principles being the cause of his securing this honor. Strangely enough, he was elected a member of Parliament by means of what was then known in England as the "pocket-borough," a system which he afterwards labored with all his might to abolish. His course in this matter brings out a striking and commendable trait in his character, viz.: his loyalty to his convictions. The beginning of his public life was in singular contrast with the principles afterwards espoused and advocated. As one writer justly remarks, "He reversed the usual order of things in his life; for while we look for liberal views and a liberal spirit in a young man, and are not surprised when an old man clings to the past, and is reluctant to make radical changes, Mr. Gladstone's liberalism and boldest ideas came with his later years." The atmosphere of Oxford was just such as to develop in him those aristocratic feelings and claims, and the ardent Toryism which his father believed in. Consequently, at first he overvalued the privileges of the aristocracy, displayed excessive reverence for existing institutions, and expressed distrust of the common people. But from a Tory of the Tories, a Conservative of the Conservatives he developed into a radical reformer, a statesman of the broadest type. About a year after entering Parliament he was appointed Junior Lord of the Treasury under Sir Robert Peel. His party soon afterward having gone out of power, he devoted his leisure to reading and study, but still gave close attention to his duties as a member of Parliament. At this time he wrote and published his remarkable book, "The Relation of the State to the Church," a work that created no small stir, and brought him under the notice of Lord McCauley.

At the age of thirty-three Gladstone was appointed vice-president of the Board of Trade, in which office he gave unmistakable proof of signal ability as a financier. For more than twenty years England's financial policy was guided almost solely by his wisdom. Though he abolished, or largely reduced, the tariff on twelve hundred articles of commerce, greatly to the benefit of the poor and the middle classes, he at the same time succeeded in increasing the revenues of the government, and diminished the national debt. He had the very rare power of investing statistics—the facts and figures of finance—with an irresistible charm, so that while discussing financial questions with nothing before him but a single scrap of paper, he could hold the rapt attention of the House of Commons from three to five hours.

Gladstone's first great speech in Parliament was made in 1852 in answer to a masterly effort by Benjamin Disraeli, then Chancellor of the Exchequer. It was two o'clock in the morning when Disraeli sat down, and so stupendous was the impression made that no one save Gladstone believed it possible for it ever to be answered. But Gladstone at once sprang to his feet to deliver an extempore reply, and when he had concluded, the unanimous verdict was that "Disraeli's speech had been outdone and outshone."

Then began a parliamentary struggle between these two intellectual giants that lasted for twenty-four years, first one, and then the other, scoring a triumph.

In 1868 Gladstone became Prime Minister—an honor conferred upon him twice afterwards. Almost immediately he proposed the disestablishment of the State Church in Ireland—a measure which he had vigorously opposed in the earlier years of his public career. After a long and bitter fight success crowned his efforts. He also secured, not long afterwards, a bill for the relief of Irish tenants, which gives promise of measureless benefits to this oppressed class.

The closing years of his career were devoted to the heroic advocacy of "Home Rule for Ireland," in the support of which he was twice defeated, the second time in 1894, when he retired finally from public life. Though he failed apparently in achieving this great reform which he championed with all his might, he prepared the way for its final triumph, which is one of the inevitable things of the future. No less an authority than Justin McCarthy testifies that "there will be no reaction in English legislation against any of the great movements which Mr. Gladstone inspired and directed."

Seldom in the history of any country has so distinguished a leader been forced to change his constituency so often; but to Mr. Gladstone principle was dearer than party or place, and the approval of conscience sweeter than the plaudits of the multitudes. Regardless of his political fortunes, he followed the light of new, but genuine convictions, and on account thereof he was time and again retired from office only to be returned by a new constituency and a larger majority.

The last four years of his life, though spent in peaceful retirement, were not years of sloth. Numerous articles from his pen have appeared in the magazines, reviews and newspapers, all showing that his mental force had not abated, and that his interest in public affairs had not declined!

Gladstone was eminent in letters as well as in statecraft. His thorough acquaintance with science and classical lore was astonishing. His Homeric studies, in which he took such delight, would alone have made him famous. He once addressed ten thousand people in Athens in modern Greek. He could converse in French with the greatest ease. Altogether, his publications number over sixty volumes. Eight years ago he wrote, as the result of ripe experience and careful study, a strong defense of the Bible, which he termed, "The Impregnable Rock of Holy Scripture."

His home life may be characterized as ideal. In 1839 he was married to Miss Catharine Glynne, an heiress of a large estate and a woman of lovely character, who still survives.

Through his whole life Gladstone was a devout and faithful Christian. His courage never faltered, nor did his faith weaken amid the trying scenes and duties of political life. Not a great while before his death he gave forth this ringing testimony: "All I think, all I hope, all I write, all I live for, is based upon the divinity of Jesus Christ."

One Sunday, when a visitor to Hawarden, who had been admitted to the library, asked Mr. Gladstone the secret of his being so young, he pointed to an inscription on the mantel, which read: "Thou wilt keep him in perfect peace whose mind is stayed on thee." So regular was he in church attendance that men could set their time-pieces by his movements. So pleasing was his elocution that people from Chester and Liverpool used to travel many miles to hear him read the lessons on Sunday at Hawarden Church. The editor of the New York Advocate says: "His career demonstrates the compatibility of the most intense activity and absorbing interest in science, literature, and art, and the bearing of great personal and public burdens with systematic religious life and work, and stamps as forever fallacious the plea which statesmen, politicians and men in great business glibly make, that they are too busy to give attention to religion."

Says Prof. Jacob Cooper, of Rutgers College: "In religion he had that charity which, according to the apostle, is greater than all other virtues, and will endure when they pass away. A churchman of churchmen all his life, yet often, when in the Highlands, he worshiped in the humblest Scotch kirk, and led the Psalm with his melodious voice. A vigorous opponent of the unwarranted pretensions of the Papacy, he sought for such co-operation between Protestants and Catholics that a united front might be presented by the whole body of Christ. By this attitude he neither compromised the truth, nor showed any leanings toward Rome, as has been charged, but a sincere desire to do battle by united effort against all forms of unbelief!"

Our church in Shreveport has sustained a severe loss in the death of Capt. C. J. Foster. He was a thoroughly consistent Christian, an ardent Methodist, and a man of great influence. The funeral services took place on Saturday last, and were conducted by Rev. W. H. LaPrade and Rev. J. L. Pierce.

TO SUBSCRIBERS.

According to a recent act of Congress, every check, draft, post-office money order and express order must, after July 1, bear a United States revenue stamp. A two cents' stamp is required on sums of $100 or less. Let all our subscribers take note of this and govern themselves accordingly. Those who desire to save the two cents can do so by remitting by registered letter.

WHOM DO THEY REPRESENT?

It has been so freely stated before legislative committees at Baton Rouge, and even in the General Assembly itself, that a great majority of the people of New Orleans favor the repeal of the Sunday closing law, that such a declaration demands some examination.

The Sunday law was enacted in 1886. Every two years since that time the General Assembly has been told that the people of New Orleans are opposed to the law, and with almost one voice eagerly ask for its repeal; but the fact remains that the only persons who have appeared at Baton Rouge to express what they pretend is the universal popular hostility to the law have been a few liquor dealers, their agents, and some politicians under their influence. The people directly or indirectly concerned in the sale of liquors are the only persons who have sought the repeal of the Sunday law.

The pretense of a few liquor dealers to represent the 300,000 people of New Orleans has its parallel for impudence and absurdity in the exploit of the Three Tailors of Tooley street, told by Canning, who, in a petition addressed to Parliament, set out with the words, "We, the people of England," etc. When a half-score of liquor dealers and their agents and dependents attempt to present themselves in the General Assembly of Louisiana as entitled to speak for a majority of the people of New Orleans, they are entitled to no more consideration on that score than were the three ridiculous tailors of Tooley street.

It is an exhibition of extreme impudence and absurdity for a few parties who want to open their barrooms on Sundays to go before the State Legislature and declare that they are sent to speak the sentiments and wishes of the great body of the people of New Orleans.

If those liquor sellers would confine themselves to speaking only for their own business interests, nobody would complain, for plenty of people lobby in the Legislature for various private concerns; but when they assume to speak for the whole people of New Orleans, they are guilty of gross misrepresentation.

It is far from true that the liquor men who have been lobbying at Baton Rouge speak for the whole of the liquor trade. Many of the retail grocers in New Orleans have bars attached to their establishments, and pay licenses for retailing liquors. They do this in order to meet competition, which might otherwise draw away some of their customers. Within a few days past one of the largest dealers in this line in the city, a man who employs quite fifty assistants in his business, wrote to a country member of the Legislature, urging that no change be made in the law that would rob him and his numerous employees of their Sunday rest. If the grog-shops attached to the corner groceries be allowed to open on Sunday, every such place will have to take advantage of the situation, because the keenness of business competition will not permit any to remain closed.

There are not a few liquor dealers in this situation. They do not wish to open their places on Sundays, unless forced to it by competition, and this fact remains, that a few barkeepers of Tooley or any other street in New Orleans not only do not represent the 300,000 people of New Orleans, but they do not represent all the barkeepers in the city. Therefore their pretense about representing anybody but the few concerned with them is impudent and ridiculous in the extreme.—Picayune.

Our esteemed contemporary describes the situation exactly. It is not "the people of New Orleans" who are raising all this racket at Baton Rouge, but a handful of New Orleans liquor dealers and their tools and allies. Such a gang ought to have no influence with our Solons.

NOTES.

Rev. M. M. Black, of the Mississippi Conference, has been in bed several days with slow fever.

***

Rev. R. P. Wilson has been re-elected by the Book Committee editor of the Pacific Advocate for four years.

***

Dr. Young J. Allen will remain several months in the United States, and will travel largely, delivering addresses in the interest of our mission cause in China.

***

Rev. J. W. Honnoli has resigned the presidency of Epworth College, and Prof. E T. Keeton, formerly principal of Abbeville (Miss.) High School, has been elected to fill the vacancy.

***

Rev. H. W. Browder, formerly president of Clarksville (Tenn.) Female College, has been elected president of Athens (Ala.) Female College in place of Rev. Z. A. Parker, resigned.

***

A reception was given on Tuesday evening, the twenty-eighth, by Mrs. E. A. Carre to Rev. H. B. Carre and Rev. Thomas Carter. It was largely attended, and was a thoroughly enjoyable affair.

***

Dr. William Belton Murrah, ex-Secretary of Education of the M. E. Church, South, and president of Millsaps College, made a flying trip to the city recently, and illuminated our sanctum with his genial presence.

***

We hope the bill pending before the Louisiana Legislature to abolish the railroad gate system will be defeated. The gate system is not only beneficial to the railroads, but also the public. It prevents mistakes and accidents, and even saves life.

***

We invite special attention to the Epworth Era notice in another column. The church is to be congratulated that the Era is to be enlarged and improved. It is an admirable young people's paper already. Let every Leaguer, and our young people generally, subscribe for it at once.

***

We have received several communications anent our Book Agents and the war claim, some condemning and some approving their course. We think any public deliverance on the subject at present is premature. The Senatorial Investigating Committee will very soon complete its labors, after which our Book Committee will make a full and explicit report. We will publish the report at the earliest possible moment.

***

Pastors and Sunday-school workers, especially of the Mississippi Conference, should read the notice given in this issue of the ADVOCATE by Rev. Henry G. Hawkins, secretary of Mississippi Conference Sunday-school Board. The founding of an Annual Conference of Sunday-school workers, and the publication of a year-book that will inform workers concerning the doings and designs of the Annual Conference Sunday-school Board, are promises of advancement.

***

Rev. Henry B. Carre, of this city, was one of the graduates of the Theological Department of Vanderbilt University at the recent commencement. He also won the Founder's Medal for scholarship. He is at present in the city, but will take his departure on Thursday, the thirtieth, for a two years' sojourn in Germany, where he will take a course in Greek and Hebrew. He will be accompanied by Prof. Thomas Carter of Tulane University, who will spend his vacation in the old world.

***

With its first issue in July the New York Independent will celebrate its fiftieth anniversary by changing its form to that of the Century Magazine. It will contain eighty pages per week, besides the cover. The price will be reduced from $3 to $2 per annum. The reading public will be gratified with this evidence of prosperity on the part of this high-grade periodical. The Independent can scarcely be said to have a competitor. It has a field of its own which it tills with the utmost diligence, using the best facilities known to modern civilization.

WEBER, KRAKAUER, EMERSON, STERLING
And Other FINE PIANOS.
ANN ARBOR ORGANS.
TUNING, HAULING AND REPAIRING.
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

PUBLISHER'S NOTES.

Our readers who are in any way interested in the cause of female education should not fail to read the advertisement of Grenada College. This institution, the property of the North Mississippi Conference, is admirably equipped for the work which it proposes to do. Its buildings are spacious and well constructed; its grounds are large and beautiful. In the matter of healthfulness of location it challenges comparison with any institution in the land. It has a strong faculty and an admirably managed boarding department. The president, Dr. J. W. Malone, has proved himself to be "the right man in the right place." Let those who have daughters to educate send to Dr. Malone for a catalogue.

We invite special attention to the advertisement of Millwood Institute in this issue. The principal, Miss A. M. E. Pearce, is a daughter of the late Rev. Levi Pearce, of the Mississippi Conference. She is a woman of fine culture and excellent administrative ability and has had considerable experience in her chosen field. She is admirably fitted to the position which she fills. She has a fine faculty. The teachers in the literary department were all educated at the I. I. and C. at Columbus, Miss.

A QUERY.

MR. EDITOR: All of your readers must have been very much delighted with your eloquent description of that marvelous work of art—the Congressional Library at Washington. If you will not construe me as an intruder and inharmonious, I want to ask you the same question that I propounded to Bishop Galloway while standing beneath one of those lofty domes. The Bishop, of course, like every one else, was enraptured; his eye, face and lips alike gave utterance to his admiration. At the close of an exclamation, indicative of delighted appreciation on his part, I asked this question, "Why among all these inscriptions along walls and domes, selected from the world's greatest characters, is there not one utterance from Jesus of Nazareth?" At the time this question was asked I could not be sure that there might not have been one which had escaped observation, but I have verified the correctness of my observation since by looking carefully through the Library Hand-book. There are inscriptions which are quotations from Young, Novallis, Milton, Carlyle, Lowell, Ovid, Shakespeare, Cicero, Chrysostom, Longfellow, Bacon, Petrarch, Emerson, John, Micah, Hooker, Psalms, Washington, Webster, Jefferson, U. S. Grant, Proverbs, Adelaide Proctor, Herbert Spencer, and others, but found no quotation from the lips of Him who was greater than them all. Why? The writer has felt a pain, both acute and deep, as he has pondered this question over and over again.

Yours truly, D. C. KELLEY.

Columbia, Tenn., June 17, 1898.

[We would be glad to answer Dr. Kelley's question, but are unable to do so.—ED.]

PARKER'S PEOPLE'S BIBLE.

FOR SALE AT A BARGAIN.

One set of the famous work above named, consisting of 27 volumes, containing over 10,000 pages. Invaluable to every preacher, Sunday-school teacher and Bible student. The Northwestern Christian Advocate thus commends it: "In pith and point Dr. Joseph Parker is the worthy successor of Matthew Henry and Bishop Hall." Write at once to

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

NOTICE.

Members and visitors coming to the Columbus District Conference by rail will get off at Steen's, the first station east of Columbus, on the G. P. R. R. Piney Grove is about one mile from Steen's. Conveyances will be there to meet all who may come.

Dr. Black, you are cordially invited.

R. A. BURROUGHS, P. E.

P. S.—Conference will open at 2:30 p. m., Tuesday, July 5. R. A. B.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

We are informed that Rev. Thomas Carter, formerly of Centenary College, and now professor of Greek in Tulane University, has been recommended for associate editor to represent Louisiana Leagues.

The Leagues of New Orleans certainly made no mistake in asking the State Executive Committee to appoint the above-named brother. His work at Centenary will abide. We congratulate Tulane upon their good fortune in securing him.

After July 1 it is proposed by many of the Leaguers to begin a course of missionary study. Bro. Carter has agreed to outline the study for each week in League Department of the ADVOCATE.

The New Orleans Union Epworth League held an interesting meeting on Tuesday evening, June 14, at Louisiana Avenue Church. The League at this particular church has pledged $20 for missions.

The following Leagues also report pledges on missionary specials: Dryades Street, $20; Carrollton Avenue, $10; Algiers, $10.

Many of the Leagues in Louisiana have recently been visited by Bro. C. D. Atkinson, of Vanderbilt University, a representative of the Student Missionary Campaign, sent out by the Mission Board—and the result was a forward movement in missionary study.

Nearly all the Leagues in New Orleans, and some outside the city, have ordered missionary libraries, and expect soon to begin a regular course of study.

If all of the Leaguers would assist the editor as Bro. Robert H. Wynn, of Algiers, has done, it would be an easy matter to make the Epworth League Department interesting.

Rev. Inman Williams Cooper, A. M., D. D., the friend of the young people, has recently been elected president of Centenary College, Jackson, La. It goes without saying that every Leaguer in Louisiana will rally to his support and help him fill old Centenary with boys next September.

Rev. William Belton Murrah, D. D., has yielded to the wishes of the Board of Trustees of Millsaps College, and will remain at the head of that institution, although he had been elected by the General Conference as Secretary of the Board of Education.

Question: Why did the Mississippi Leaguers vote for the establishment of this department in the ADVOCATE?

Answer: That it might prove a medium of communication among them.

The above is a statement of fact, and yet they have forgotten to send in their reports, furnish information, or ask questions relative to the work. This makes it hard upon the editor, who has many other things to do besides fill this column.

We want to hear from Grenada, Water Valley, McComb City, Greenville, Meridian, Vicksburg, Natchez, and fifty other places we could mention where the League flourishes. Let the postal card reports come in thick and fast. Who will be the first to drop a line?

Don't be discouraged because yours is not a model League. We are cognizant of the fact that it is hard work in some places, but you will nearly always find a few who are loyal and want to learn how to do more and better work for Jesus. Sow the good seed; it will spring up somewhere some day.

STUDIES IN MISSIONS.

PRELIMINARY NOTICE.

With a view to bringing themselves into more direct touch with the missionary movements of our day, and thus becoming stimulated to more earnest and intelligent effort in this all-important branch of the church's work, the Leaguers of New Orleans have adopted a plan for the systematic study of missions. The general idea of this movement is in accordance with a plan recently adopted with great enthusiasm by the Epworth League Union of Nashville.

The watchwords are: Pray, Study, Give. The second of these is the true source of the other two. Study of the various fields shows the urgent need of the prayer that the Lord of the harvest should send forth laborers, and, at the same time, must ever be the incentive to all intelligent giving—looking to the support of these men and women in the field. Facts constitute the only fuel that will keep our ardor continually ablaze.

It may be well to state that nearly all of the Leagues have formed study classes ranging from 6 to 25. The outlines of the course will appear in the ADVOCATE from week to week, and it is hoped that a great number of the Leaguers in the country, as well as in the smaller towns and cities, will join their brothers and sisters in New Orleans in this movement towards a fuller appreciation of what God is doing among the nations of the earth. This will lead not only to a broadening of our mental horizon, but also to a deepening of the spiritual life of our young people, which must necessarily be the ultimate aim of all our efforts as Leaguers.

The text-book chosen by those who have the course in hand is, "The Miracles of Missions," by Arthur T. Pierson. It is expected that every member of the various classes will secure at once a copy of the book. Get for the present course the first series, paper edition. It may be had from Barbee and Smith, Nashville, Tenn., for 25 cents.

In conclusion, it is requested that any question in regard to different points, or suggestions with reference to the work in hand, be forwarded the undersigned, where they will receive prompt attention.

REV. GEO. D. PARKER,
Station B, New Orleans, La.

REV. H. MELLARD ALMOST LOSES AN EYE.

Six weeks ago Rev. Hervy Mellard, pastor of Daleville charge, Mississippi Conference, was mending a fence on the parsonage premises, when a nail flew into his left eye, piercing the ball a little way. It was feared that his whole eye would have to be extracted, but Dr. Barber, of Meridian, says now that his eye will be saved, though there will be but little, if any, sight through it. The wound has been very painful, and our brother has not been able to preach since the unfortunate occurrence.

HENRY G. HAWKINS.

Meridian, Miss., June 24, 1898.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

THEEP WORTH ERA.

The Epworth Era, as soon as the agents can perfect arrangements, will be enlarged to a twelve page paper. Its circulation is all important to the success of our work. Our best energies, and all the means at our command, will be employed to make a paper such as our young people need and demand. We confidently appeal to our constituency, the leaguers and their friends, to push the circulation of their organ everywhere and without delay. We should have ten thousand new subscribers at once. Let every State, Conference, district union, and chapter president move promptly with us in this matter. Let every leaguer become an agent. The paper is yours; the work is yours. Take single subscriptions at $1.00; clubs of ten for 75 cents each.

NOTICE.

The Woman's Foreign Missionary Society of Meridian district, Mississippi Conference, will convene at West End Church, Meridian, Miss., July 8, 1898. MRS. S. B. WATTS,
District Secretary.

June 20, 1898.

SHAKE INTO YOUR SHOES.

Allen's Foot-Ease, a powder for the feet. It cures painful, swollen, smarting, nervous feet and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Trial package FREE. Address, Allen S. Olmsted, LeRoy, N. Y.

SUNDAY-SCHOOL YEAR BOOK OF MISSISSIPPI CONFERENCE.

Pastors of Mississippi Conference:

In the booklet which our Sunday-school Board proposes to issue and place in your hands by Aug. 1, there will be published a list of those Sunday schools that have observed Children's Day and forwarded the collections to our treasurer, Rev. H. P. Lewis, Carthage, Miss. Those of you who have not already attended to this matter will please do so by July 15, in order that your schools may appear in the report. The Board hopes to do better work in the future, and to make its work better understood. We earnestly desire that all the Children's Day money be in the treasury by July 15, so that we can plan our work. Attend to this.

The booklet will be annual; it will give the Minutes of the Sunday-school Conference, a directory of superintendents and workers, the work of the Sunday school Board since the Annual Conference at Jackson, the policy of the Board for the future, and some other matters looking to the advancement of the Sunday school cause. Respectfully,

HENRY G. HAWKINS,
Sec. S. S. Board, Miss. Conf.

Meridian, Miss., June 24, 1898.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1898.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thus preventing delay on your return trip.

Do You Know A Good Organ?

WE DO!

And if you tell us what you want it for, and what price, we will make you an honest selection. . . . . .

MASON & HAMLIN,
ESTEY,
FARRAND & VOTEY,
are some of the good makes we have.

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The Mutual Life Insurance Com'y OF NEW YORK.

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THE LARGEST INSURANCE COMPANY IN THE WORLD. Organized in 1843

Assets, Dec. 31, 1897	$253,786,437 66	Income in 1897	$54,162,608 23
Liabilities	218,278,243 07	Increase of Income in 1897	4,459,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 98
Paid to Policy-holders since organization	$462,997,250 71	Increase of Expenses	141,178 31

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For 175 Young Lady Boarders. The largest and most extensively equipped in Virginia. Eclectic courses in Ancient and Modern Languages, Literature, Sciences, Music, Art, and Elocution. 30 officers and teachers. Situated in Valley of Va., near Roanoke. Mountain Scenery. 1200 feet above sea level. Mineral waters. 56th session opens Sept. 14th, 1898. For illus. catalogue address
CHAS. L. COCKE, Supt., Hollins, Va.

DR. BLAUD'S PILLS FOR GENERAL DEBILITY

Silver Coated, and "Blaud" stamped on each Pill.
E. FUGERA & CO., N. Y. All druggists.

Perfectly New Emerson Piano

One of the kind the regular agents get $100 cash for.

JUST ONE OF THEM

If you want it, you can have the beauty for

$299---CASH.

If you can't afford a MATHUSHEK, this is a good bargain. . . . . .

Philip Werlein, Lim

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NEW ORLEANS.

ILLINOIS CENTRAL RAILROAD.

OF INTEREST TO STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that, in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum has been paid semi-annually to every holder of stock, and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

Chickering Piano.

A perfectly new, full size one.

Slightly scratched, but as good as ever. . . . .

Was $600. Is $485.

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Here's a Bargain.

There are not many nowadays, and if you want it, let us hear from you.

A New Mathushek
$340.

We will tell you we can do it, if you want to know.

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Great Opportunity
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614-616 Canal, New Orleans, La.

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THEY ARE THE GOOD ONES

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Niagara Vapor Baths

We are the original manufacturers of portable Vapor Baths.

We have, during the last ten years, supplied thousands of our Baths to physicians, hospitals, sanitariums, etc., and we are now, for the first time, advertising them direct to the general public.

IN BUYING A VAPOR BATH

Get one with a steel frame that stands on the floor. If a manufacturer does not show you one cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.

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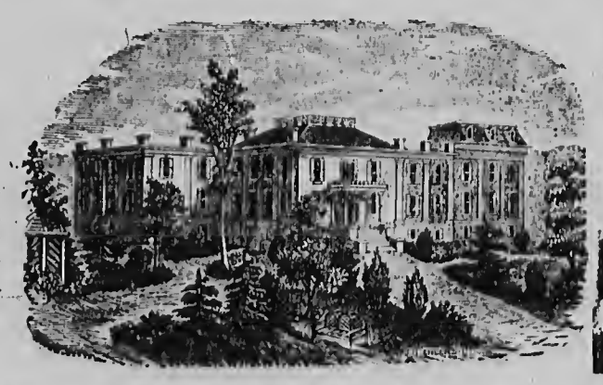

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The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see
His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still
When effort meets with failure,
Will some day surely win,
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But by hard work, bravely done.

—Congregationalist.

THE INFLUENCE OF A SINGLE BOOK.

"Books are strange things. Although untongued and dumb,
Yet with their eloquence they sway the world;
And, powerless and impassive as they seem,
Move o'er the impressive minds and hearts of men
Like fire across a prairie. Mind sparks,
They star the elee dark firmament."

"When I went into the street, after reading that book," said a man who had been perusing Homer, "men seemed to be ten feet high."

It is said that Voltaire, at the age of five years, read a skeptical poem, the impression of which made him the arch-scoffer of his century. A lad once showed to another a book full of words and pictures of impurity. He only had it in his hands a few moments. Later in life he held high office in the church, and, years afterwards, told a friend that he would have given half he possessed had he never seen it, for its impure images at the most holy times would sometimes rise unbidden in his mind.

A book that starts a young person on a life career is a great power. The inspiration of a single book has made teachers, preachers, philosophers, authors, statesmen. On the other hand, the demoralizing effect of one book has made infidels, profligates, criminals.

Ossian's poems had a marked impression on Napoleon's life, and he was never weary of singing the praises of Homer. Cotton Mather's "Essay to Do Good" helped to shape Franklin's whole career. Tyndall was greatly influenced by Emerson's book on Nature. Beecher declares that Ruskin's books taught him the secret of seeing, and that no man can ever again be quite the same man or look at the world in the same way after reading him.

Madame Roland would take a copy of Plutarch to church, and read a sentence at every pause in the devotional exercises. The book was also a favorite with Napoleon. Plutarch pictures with a masterly hand little peculiarities in his heroes unnoticed by other writers. He said he would leave descriptions of great battles to others, and confine himself to scenes indicating the souls of men. Shakespeare copied many things from Plutarch, sometimes repeating his language word for word. Curran used to read Homer through once a year.

The sight of an engraving representing Troy in flames, its battlements clearly defined, stimulated Dr. Schlieman to attempt those explorations and excavations which have resulted in such wonderful discoveries. Luther was encouraged by the life and writings of John Huss.

Samuel Drew said that Locke's "Essay on the Understanding" awakened him from stupor, and induced him to form a resolution to abandon the groveling views he had been accustomed to maintain.

Abbott's "Life of Napoleon," read at the age of seven years, sent one boy I knew to the army before he was fourteen.

An English tanner, whose leather gained a great reputation, said he should not have made it so good if he had not read Carlyle.

In the parlor window of the old mossy vicarage, where Coleridge spent his dreamy childhood, lay a well-thumbed copy of that Oriental fancy, the "Arabian Nights," and he has told us with what mingled desire and apprehension he was wont to look at the precious book, until the morning sunshine had touched and illuminated it, when, seizing it hastily, he would carry it off in triumph to some leafy nook in the vicarage garden, and plunge delightedly into its maze of marvels and enchantments.

Who can not trace in the poet's writings the influence of this book?

Hundreds of similar instances might be cited, and the moral is not far to seek. The carefulness with which books for youth should be written and selected can not be overestimated.—Success.

THE FIDGETS.

The habit of fidgeting and worrying over little annoyances is wasteful of much nerve-force. As we sat in a street car the other day, delayed for two or three minutes at a crossing, we noted two nervous young women who continued through the slight detention to ejaculate: "I wonder what is the matter! Why don't we go on? I am so tired of waiting. I wish the car would start! O dear, how tedious this is!"—and other like expressions of impatience, while their frowning foreheads and fidgety hands, as well as their querulous tones, revealed the waste of nerve-tissue and emotional force that was going on in their frames. Meanwhile other passengers, whose work was probably just as urgent as that which awaited these fretful girls, sat still, possessing their souls in patience, considering possibly that no amount of complaining or wriggling would remove the obstruction or hasten the starting signal. In due time the car started, and the nervous strain was relieved for the hour, to be resumed on slight provocations, probably, on various occasions during the day.

The fact that this habit gives annoyance to all who are brought in contact with it is the smallest feature in the harm which it works. Apart from the fretful temper and ill-regulated moral character which it discovers, it exerts physical and mental effects which are deplorable. The life of the nerves is eaten out by this habit; brain-power and heart-power, which ought to be used to good purpose, are devoured, gradually gnawed away, by the fretting corrosions of these spells of fidgeting. The victim of this habit ought, for the sake of himself, as well as for the sake of others, resist and overcome it. Especially where the impatient habit of speech betokens a nervous breakdown, in its incipient stages, it should be remembered that no surer way can be found to hasten the prostration and make it chronic, than through an intemperate and fretful tongue. Time, strength, patience, nerve-force and moral character are all wasted by the fidgets.—Central Christian Advocate.

STREET-CAR POLITENESS.

A friend of mine was in an electric car the other day. After taking his seat he presently began to be very uncomfortable, for everybody seemed amused at him. Glances were leveled in his direction, girls giggled, elderly ladies drew their faces into a pucker, and the atmosphere of the place was as electric as the fluid which sent the car through space. After a short interval the puzzled gentleman discovered that it was not he who was the object of mirth to his comrades on the road, but a poor, shy, blushing, tearful, trembling, frightened girl who was sitting by his side. She, poor child, was dressed in an outre fashion, which did not please the set of people in that conveyance, and, evidently, she had met with an accident, for her clothing was tumbled and torn, her face bruised and cut, and one hand had been wrenched and seemed to be paining her very much. I can imagine nothing more brutally ill-bred and rudely ignorant and unfeeling than the behavior of those silly girls and boys, and still more silly-grown up people, in the car. Can you? They were laughing at a child who had met with an accident on her wheel! One of the first rules to be adopted by a thoroughly polite person is this: Never show surprise, except of the genuinely gracious kind—the kind that expresses cordial interest and pleasure. Never laugh at an awkward predicament, as, for example, a fall or a mistake made by another. Be careful never to pain any one, friend or stranger, by ridicule or by thoughtlessly plain speaking.—Harper's Round Table.

DISCIPLINE OF THE WOOD-PILE.

Every human male man, who possesses even a lingering taint of temper, should keep an axe and a wood-pile handy, that he may rush out and work off his wrath when it waxes fierce. There is nothing in this vain old world that will send a man back to his appointed work with a more wilted collar and truer comprehension of himself than thirty minutes' wrestling with a full-flavored axe. He can use it so fiercely in the wood. All the fury of his nature, all the hate he feels for his enemy, he can infuse into the axe handle; and how the chips will fly! Not very artistically, probably, but they will fly. And presently it begins to dawn upon the man that he is feeling more calm. Evidently, he is experiencing a change of heart. He does not hate his enemy at all. He changes his stroke, and begins to chop on the Italian system of penmanship—the up strokes heavy and the down strokes light. He rather loves his enemy now. At last he puts his failing strength in one terrific blow. He misses the tip with the axe and smites the chopping-block with the handle. A tingle as though he had swallowed an alarm clock goes from elbow to hip and back again, the axe drops from his powerful hands, and a weak, limp, nerveless, perspiring, trembling, gasping thing, he staggers to the house, lies down on the first thing that looks like a lounge, and is ready to die. There isn't a fear or a fault in his heart. Death has no terrors, and life has no temptations for him. He has chopped out all his baser nature, and he is just as ethereal and spiritual as he can be on this side of Jordan. It is a great medicine. —Burdette.

Hygiene.

HEALTH AS CAPITAL.

Sydney Smith said, "I am convinced that digestion is the great secret of life, and that character, virtue, talents, and other qualities are powerfully affected by beef, mutton, pie-crust, and rich soups. I have often thought I could feed or starve men into virtues or vices, and affect them more powerfully with my instruments of torture than Timotheus could do formerly with his lyre."

What is more glorious than a magnificent manhood, animated with the bounding spirits of overflowing health?

It is a sad sight to see thousands of students graduated every year from our grand institutions, whose object is to make stalwart, independent, self-supporting men, turned out into the world saplings instead of stalwart oaks, "memory glands" instead of brainy men, helpless instead of self-supporting, sickly instead of robust, weak instead of strong, leaning instead of erect. — "So many promising youths, and never a finished man!"

The character sympathizes with and unconsciously takes on the nature of the body. A peevish, snarling, ailing man can not develop the vigor and strength of character which is possible to a healthy, robust, jolly man. There is an inherent love in the human mind for wholeness, a demand that man shall come up to the highest standard; and there is an inherent protest or contempt for preventable deficiency. Nature, too, demands that man be ever at the top of his condition. The giant's strength with an imbecile's brain will not be characteristic of the coming man.

As we stand upon the seashore while the tide is coming in, one wave reaches up the beach far higher than any previous one, then recedes, and for some time none that follows comes up to its mark, but after a while the whole sea is there and beyond it; so now and then there comes a man head and shoulders above his fellow-men, showing that Nature has not lost her ideal, and, after a while, even the average man will overtop the highest wave of manhood yet given to the world.—Success.

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DR. W. B. SMITH'S ADDRESS AT MILLSAPS COLLEGE.

It was the highly esteemed privilege of a select audience to hear an able commencement address in Millsaps College Chapel, June 13, at 11 A. M., from Dr. W. B. Smith, professor of mathematics in Tulane University. His subject was, "The Twilight of the Century," and he handled his theme with rare ability. He avoided the error into which too many have fallen of giving our century indiscriminate praise. He strove to set his colter deep, to see and speak of things as they are, knowing that a blind optimism is necessarily shallow, and, moreover, entails shallowness and sterility.

It is my purpose in this communication to give a brief review of portions of his address. After depicting the rapid progress made in many directions during our century, the speaker claimed that, on the other hand, the unrest and disappointment of our time have a deep-seated and potent cause. The glorious promise of enlarged political liberty and of gratifying literary and scientific progress given at the beginning of the century had not been realized.

Going into particulars, he showed that, under the name of democracy, we often had a government very different from that which the name implied. Here he paid his respects to such municipal governments as are those of New York City and Philadelphia, and he claimed further that some despotic national governments were forging ahead of some free governments. Russia, for instance, is gaining ground, and is successfully carrying forward a vigorous political policy. In short, the weak and unprogressive nations must be dismembered and ruled by the strong and progressive; hence those who had cherished strong hopes of political freedom for the race were doomed to disappointment.

Again, while science was not bankrupt, as a distinguished French critic had claimed, still scientific progress was more rapid at the beginning than at the end of the century. From this judgment he excepted mathematical science, and electrical arts and appliances. Literary glory had, in like measure, waned.

In the moral and spiritual realm the picture of the close of our century was equally gloomy. Indeed, here, in view of the much greater importance of the matter, the description, if acknowledged to be according to fact and truth, was but little short of overwhelming—more especially as the speaker seemed to claim that the educative and reformative forces at work, the school, the press, and the pulpit, were inadequate to the demands made upon them. Even religion, while it had vindicated its claim to vast regenerative resources, was unable to cope with the moral and spiritual difficulties now confronting us.

When the explanation of such conditions is asked for, the appeal now is not to absolute fate, nor yet to divine decree, but rather to the ongoings of nature under her laws. Natural causes control not political and intellectual conditions only, but, through heredity and environment, even the moral status of the individual and of the race; so that our most diligent and persistent efforts can go no further than to fill in minor details of a schema of progress and life imposed from without. Hence a sort of stoical indifference ought, in some measure at least, to relieve the pang of our disappointed hope.

The conclusion of the address was devoted to the pointing out of remedies for the evils recounted, and to the holding out of encouragements for the future. He claimed that, in spite of all, hope need not be abandoned. No matter how often philosophical theories and skeptical views may say that man's will is not free, that it can never throw off the despotism of heredity and environment, still common sense and consciousness vindicate the claim that the will is free, and it is yet sure to be acknowledged that where the spirit of the Lord is, there is freedom.

Our attitude towards the views above given must depend upon the interpretation placed upon them. It is doubtless true that only one legitimate interpretation can be put upon the discussion as a whole. I will first, however, assume an interpretation which was doubtless foreign from the speaker's purpose. I give it in one sentence. Our philosophy, philanthropy and religion have, in the court of human progress, been convicted of incompetency to stem the current of evil and deterioration, and some more potent reformative power must be found to bring us out of our distresses. Christianity, of course, stands immovably against such a conclusion. Under this interpretation the matter under review would have to be regarded as one of many futile attempts to make philosophy explain matters beyond the reach of her profoundest investigations. Some questions are to be answered by faith, not by philosophy.

But I proceed to state what I consider to be the legitimate interpretation of the address. The speaker gave us the historical status of matters, and did not claim that these actual conditions must determine our philosophic views or philanthropic hopes. Much less did he mean to use the temporary failures, which he described as a cruel staff to break the wings of a sublime Christian faith.

Evidently the views given above from the address could not be harmonized under any other interpretation, and much less could the entire address be so harmonized; hence the conclusion of the address was not inconsistent with what had gone before, but was a challenge to those who would use the unrest and partial sterility of our times as a means of unnotting our faith in social, scientific, and religious progress.

While, then, the picture which the speaker drew of the closing years of our century was, perhaps, more highly colored in some of its parts than the facts warrant, that should not be allowed to withdraw our attention from the main purpose of the address. If so, he showed us the battle of human progress is not won if a reverse in certain directions has come. Let us, then, act the part of wisdom, discover the causes of our partial defeat, and thus be ready for the dawn of the new century.

J. A. MOORE.

The love of Christ is not an absorbing, but a radiating, love. The more we love Him, the more we shall certainly love others.—Exchange.

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If Christ seems no greater to us now than when we first became his follower, it is a bad sign. If he has not grown in our estimation, it only shows that we have been living at a distance from him and have not been growing in our knowledge of him. A mountain never seems to grow any higher to one who never approaches any nearer to it, and the heavens never grow in depth, wonder or glory to one who never studies them or seeks to peer into them. And so, if Christ is no greater in our eyes now than he was years ago, it only proves that we have not been living up to our privileges. If the indwelling Christ who was formed within us at conversion has not grown into a larger Christ, it only shows that there has been something wrong in us. He is an increasing Christ. He is a growing Christ. And if he has not been allowed to develop within us, the fault is in us. For it is his very nature to grow.—J. R. Mitchell, D. D.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address
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There is One who can not be deceived. He sees through our prayers and under our broad phylacteries. He "cometh upon the heart;" he "trieth the reins." Though we make our own nest in the highest clefts, yet will he bring us down. At the sounding of the resurrection trump there will be a shaking off of gold dust and tinsel; men will come out of their graves, and blush when they read their own epitaphs. Then shall we see "face to face," and know as we are known. The play will be over, the foot-lights out, the costumes laid away, the play-house shut. No more acting! We shall stand forevermore in the clear light of God.—David J. Burrell, D. D.

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The man who goes cheerfully and quietly about his Christian work, faithfully performing his duty every day, and making no fuss about it, is the sort of a Christian that cheers the heart of his pastor, and helps the church to maintain her position in the world.—Richmond Advocate.

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STREATER—Mrs. ELIZABETH STREATER, wife of F. R. Streater, of Black Hawk, Miss., was born in North Carolina, Nov. 17, 1835, and died Feb. 25, 1898.

Her youngest daughter writes from Scarritt Training-school: "It was only in keeping with her whole life that her last act was one of thoughtfulness for her children."

From 1877 to 1881 I traveled the Black Hawk circuit. No member of that delightful charge was more thoughtful of the wants of the pastor and his family, or more devoted to the interests of the church, than was Sister Streater. She was one of those quiet, devout, unassuming Christians who do a great deal of good that is never paraded before the world. The law of kindness was in her heart. She fed upon God's Word, and lived out its truths in her daily life. Her death was very sudden. There was no dying testimony—none was needed. The calm consistency of her life, her intelligent faith in Christ, and her labors of love, were evidence sufficient that henceforth she was to be "forever with the Lord."

She was the mother of a large family. Two lovely daughters and a son preceded her to the better land. The surviving children are all consistent Christians, and are filling useful and honorable positions in society. She was gentle, cheerful, serene, "steadfast, immovable, always abounding in the work of the Lord."

As a wife, she did her husband good, and not evil, all her days; as a mother, she was tender and affectionate. "Whatsoever things were true, honest, just, pure, lovely, or of good report," she not only thought on, but diligently practiced.

May her surviving partner, her children, and all who read this memoir, follow her as she followed Christ!

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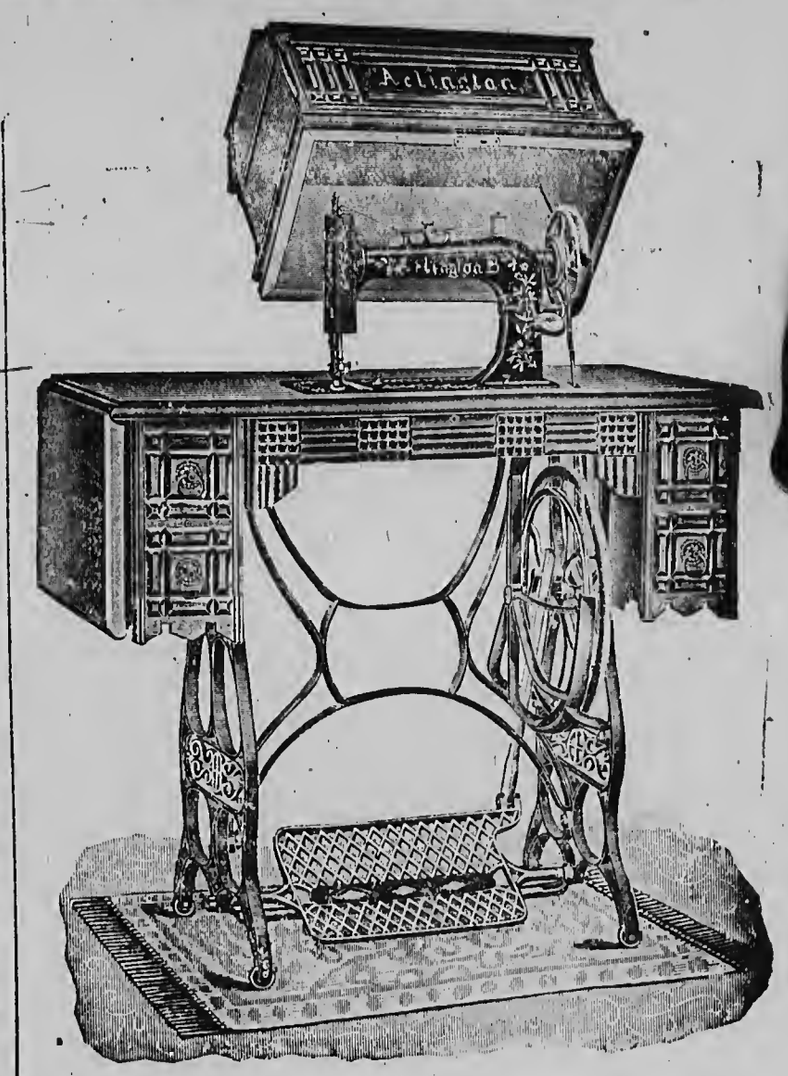

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NEWS OF THE WEEK.

Major-General Miles leaves this week for Santiago with 11,000 troops to reenforce General Shafter.

The Red Cross ship "State of Texas," with Miss Clara Barton on board, has arrived in Guantanamo Bay, Cuba.

President McKinley sent a message to Congress recommending suitable rewards for Hobson, Newcomb, Hodgson and Powell for bravery in action.

Twenty thousand troops under Generals Shafter and Garcia have fought their way to within a few miles of Santiago, and are pushing forward to capture the city.

President Dwight, of Yale, announces that he would be pleased to have the alumni and friends of the institution to furnish it with $4,000,000, and he would like to have it all before 1902.

The Methodist and Baptist Churches of Muncie, Ind., have passed resolutions requesting women to remove their hats while attending divine worship, and the usual protests have arisen from the feminine portion of the congregations. It is probable that the action of the church authorities will meet with defiance on the part of these affected.

General Castillo, with 2000 Cubans, reports having defeated the Spaniards at Guasime with heavy loss. The Cuban losses were less than fifty. The insurgents captured two railroad trains laden with food supplies and 100 tons of coal. Further re-enforcements of Cubans are expected shortly. Transports are now en route to Cerra to get General Garcia and his forces, who will be brought here as quickly as possible.

A serious engagement occurred on June 24, at 8 P. M., five miles from Santiago, on land. Loss than 1000 American cavalrymen and Rough Riders fought 2000 Spaniards in the thickets, driving them into the city. The American loss was twelve or thirteen killed, and at least fifty wounded, including six officers. Several of the wounded will die. Twelve Spaniards were found dead in the brush. Their loss is doubtless greater. The Spaniards had every advantage both in numbers and position.

The government, having realized that there is to be stubborn fighting in Cuba, has decided to heavily re-enforce General Shafter. Accordingly, eighteen thousand men are to be sent to Cuba at once, and a sufficient fleet of transports has been secured to move that force of men with their supplies. When the re-enforcements arrive, General Shafter will have a force of more than 35,000 men. It is the announced intention that, as soon as Santiago falls, a large proportion of these troops will be sent to Porto Rico.

There is now no doubt whatever that the destination of the squadron of Admiral Camara is the Philippine Islands. Monday the fleet, consisting of fifteen ships, arrived at Port Said, at the Mediterranean entrance to the Suez Canal. After coaling, this fleet will proceed through the canal, and then to Manila. It will take between three and four weeks steaming to reach Manila, hence it is hoped that by the time Admiral Camara arrives within striking distance, Admiral Dewey will have captured Manila, established a strong garrison and thoroughly mined the entrance to Manila Bay.

The announcement that the reserve fleet of Spain, known as the Cadiz fleet, had arrived at the entrance to the Suez Canal has undoubtedly been a surprise to the authorities at Washington. Although it was know that Admiral Camara had sailed eastward, it was not believed that he would go as far as the Suez Canal, much less undertake a journey to Manila. Now that it is known that the Philippines are the destination of the Spanish fleet, the military authorities recognize that the presence of a fresh Spanish fleet in the Pacific is an element of danger which is not to be disregarded. While prompt steps are to be taken to further reenforce Admiral Dewey, the Navy Department has decided to profit by the action of Spain in denuding her own coast of warships by sending a squadron to Spanish waters to prey upon commerce and even attack the most vulnerable points on the Spanish coast. It is announced that this squadron will include at least two battle-ships, one armored cruiser and several of the fast, protected cruisers.

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TO THE PREACHERS OF THE LOUISIANA CONFERENCE.

W. F. Barclay, acting Conference-secretary of the Board of Church Extension, has had printed some deeds to church property, adapted for use in Louisiana, conforming to the requirements of the law in our State. I have a number of these deeds on hand, and they can be had upon application free of cost. They are suitable for deeds to both church and parsonage. The brethren will find it to their advantage to use these deeds.

JAS. IVY HOFFPAUIR,
Sec. La. Conf. Bd. of Ch. Ex.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—THIRD ROUND.

Kosciusko station	July 2, 3
Eupora (District Conference)	7-10
Poplar Creek, at Stewart	11
Sallis, at Bethel	10, 17
Ethel, at Shady Grove	23, 24
Salem, at Tabernacle	30, 31
Ebenezer circuit	Aug. 5
Lexington and Tchula, at Lexington	6, 7
Pickens, at Richland	13, 14
Eupora and Mabon, at Walthall	19
Walthall, at Long Branch	20, 21
Ackerman, at Weir	26
Chester, at South Union	27, 28
Rural Hill circuit	Sept. 1
Louisville circuit	3, 4
Durant station	10, 11
Belzona, at Hickory Grove	17, 18

J. S. OAKLEY, P. E.

Durant, Miss.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	July 2, 3
Okolona station	9, 10
Aberdeen circuit	10, 17
Prairie circuit	23, 24
Quincy circuit	29
Amory circuit	30, 31
Montpeller circuit	Aug. 6, 7
Houston mission circuit	12
Houston and Wesley circuit	13, 14
Shannon circuit	20, 21
Buena Vista circuit	27, 28
Nettleton circuit	Sept. 2
Verona and Nettleton	3, 4
Tremont circuit	8
Fulton circuit	10, 11
Okolona circuit	17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	July 2, 3
Columbus station	3, 4
Crawford	9, 10
Brooksville	16, 17
Macon	17, 18
Starkville circuit	23, 24
Starkville station	24, 25
Lagrange	Wed. 27
Sturgos	30, 31
Tibbee	Aug. 6, 7
West Point	7, 8
Shuqualak	13, 14
Winstonville	20, 21
Hebron	27, 28
Cedar Bluff	Sept. 3, 4

The District Conference will be held at Piney Grove, beginning on July 5, at 2:30 P. M. A full attendance is desired.

R. A. BUAROUGHS, P. E.

GRENADA DIST.—THIRD ROUND.

Grenada circuit, at Duck Hill	July 2, 3
Grenada station	3, 4
Toccopola, at Christian Rest	9, 10
Water Valley cir., at Church Grove	10, 17
Tatum, at Ebenezer	23, 24
Minter City	30, 31
Paris, at Liberty	Aug. 6, 7
Chapel Hill, at Gore's Spring	13, 14
Slate Springs, at Bethlehem	20, 21
Pittsboro, at Tabernacle	Thurs. 23
Banner, at Pleasant Hill	Thurs. 25
Ellzey, at Young's Chapel	27, 28

Secretaries of Church Conferences will please have church registers and records of Church Conferences presented to third Quarterly Conference for examination, as the law directs.

H. C. MOREHEAD, P. E.

GREENVILLE DIST.—THIRD ROUND.

Stoneville	July 2, 3
Poplar Grove	9, 10
Clarksdale	17, 18
Robinsonville	20
Lula	23, 24
Coahoma	27
Cleveland	30, 31
Friar's Point	Aug. 6, 7
Bellevue	10
Carnesville	12
Greenville	13, 14
Bolivar	17
Lehrton	20, 21
Hillhouse	24
Gunnison	27, 28
Rosedale	31

J. W. DORMAN, P. E.

WINONA DIST.—THIRD ROUND.

Valden circuit	July 2, 3
Carrollton station	9, 10
Winona circuit	16, 17
Carrollton circuit	23, 24
McNutt	30, 31
West	Aug. 6, 7
Indianola	13, 14
Sidon	20, 21
Dublin and Brooklyn	27, 28
Black Hawk	Sept. 3, 4

J. B. STONE, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	July 2, 3
Batesville and Wesley	9, 10
Eureka	16, 17
Nesbit	23, 24
Courtland	30, 31
Cockrum	Aug. 6, 7
Charleston	13, 14
Pleasant Grove	20, 21
Arkabutla	27, 28
Tyro	Sept. 3, 4

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Potts Camp circuit, at Plegab	July 2, 3
Red Banks cir., at Wesley Chapel	9, 10
Olive Branch circuit, at Oak Grove	16, 17
Pleasant Hill cir., at Baker's Chapel	23, 24
Ashland circuit, at Salem	30, 31
Mt. Pleasant cir., at Bisley Camp G.	Aug. 6, 7
Waterford circuit, at Pine Mountain	13, 14
Holly Springs circuit, at Marvin	20, 21
Wall Hill circuit, at Bethel	27, 28
Cornersville circuit, at Friendship	Sept. 3, 4
East Holly Springs cir., at Bethel	10, 11
Pontotoc circuit, at Palestine	17, 18
Abbeville circuit	24, 25

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka station	July 17, 18
Iuka circuit, at Bethel	20, 21
Booneville station	24, 25
Booneville circuit, at Shady Grove	27, 28
Guntown circuit, at Pleasant Valley	30, 31
Saltillo circuit, at Hebron	Aug. 6, 7
Ripley circuit, at ——	10, 11
Jonesboro circuit, at Falkner	13, 14
New Albany circuit, at Ingram's	20, 21
Ripley and New A. sta., at N. A.	21, 22
Corinth circuit, at Mt. Carmel	24, 25
Brown's Creek circuit, at Siloam	27, 28
Belmont, at Oak Grove	29, 30
Marietta circuit, at Palestine	Sept. 1, 2

District Conference at Kossuth, June 30 to Aug. 2.

J. W. HORNOLL, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—THIRD ROUND.

Pineville, at Oak Grove	July 2, 3
Melville and Rosedale, at Cottonwood	9, 10
Chicot and White Chapel, at Elm B.	16, 17
Lecompte	23, 24
Big Cane	30, 31
Washington	Aug. 1, 2
Spring Creek, at Woodworth	6, 7
Dry Creek, at Barnes Creek	13, 14
Olla, at Eden	20, 21
Columbia, at Rosco	27, 28
Natchitoches	Sept. 3, 4
Simsport	10, 11
Montgomery, at St. Maurice	17, 18
Ada and Winfield, at Atlanta	20
Jena and Jonesville, at Lismore	24, 25

V. D. SKIPPER, P. E.

ARCADIA DIST.—THIRD ROUND.

Calhoun, at Indian Village	July 2, 3
Vernon, at New Prospect	10, 17
Elsbon and Summerfield, at Harmony Chapel	23, 24
Farmerville, at Freeman Chapel	25
Homer, at Homer	27
Ruston	30, 31
Dawnsville, at Center	Aug. 6, 7
Bienville, at Baker Creek	13, 14
Haineaville	20, 21
Slaisboro, at New Hope	27, 28
Valley	Sept. 3
Minden	4, 5
Gansville	10, 11
Ouachita	10, 11

District Conference will meet at Bienville, Friday morning, July 8, at 8:30, and close Monday, July 11. Opening sermon Thursday night, July 7, at 8:30, by Rev. J. O. Bennett. As far as possible, let every delegate elected and every member be present on Thursday night to hear the opening sermon, and to answer to roll call Friday morning. Let Thursday be observed as a day of fasting and prayer for a gracious work of grace upon the Conference, and let every preacher and layman meet to stay until the Conference closes.

B. T. CREWS, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Meadows and Antioch, at Antioch	July 2, 3
East Baton Rouge, at Brookstown	9, 10
Ponchatoula, at Wesley Chapel	10, 17
Bayou Sara, at Morning Star	23, 24
Live Oak, at Palmetto	30, 31
Plaquemine, at Pine Grove	Aug. 13, 14
Port Vincent, at Bayou Barbary	20, 21
Franklinton, at Mt. Hermon	27, 28
Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
Baton Rouge—First Church	18, 19
Clinton, at Clear Creek	24, 25

R. W. TUCKER, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Floyd	July 2, 3
Oak Ridge, at Oak Ridge	9, 10
Monroe, at Monroe	16, 17
Bastrop, at Bastrop	23, 24
Lake Providence, at Pecan Grove	30, 31
Waterproof, at Wesley Chapel	Aug. 6, 7
Vidalia, at Holly Grove	13, 14
Harrisonburg, at Pine Hill	20, 21
Winnsboro, at Bœuff Prairie	27, 28
Bonita, at Bartholomew	Sept. 10, 11
Desiard, at Desiard	17, 18

B. F. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Parker Memorial	July 3
Donaldsonville	10

S. S. KEENER, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—THIRD ROUND.

Union	July 8, 9
Woodville	10, 11
Jefferson Street	17, 18
Wesley Chapel	16, 17
Macedonia	23, 24
Gloster	30, 31
Bethel	Aug. 4, 5
Oak Grove	6, 7
Ebenezer	13, 14
Locust Grove	20, 21
Lebanon	27, 28
Knoxville	Sept. 3, 4
Martin	10, 11

District Conference at Centerville begins July 26, at 2 P. M.

Sam Jones Camp Meeting begins July 20, and Bethel Camp Meeting, Aug. 4, and continue each ten days.

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—THIRD ROUND.
(In Part.)

Port Gibson	July 10, 17
Rolling Fork, at Rolling Fork	23, 24
Mayersville, at Mayersville	30, 31
Vicksburg—Crawford Street	Aug. 7
South Vicksburg	7
Utica, at Bear Creek	13, 14
Hermanville, at Sarepta	20, 21
South Warren, at Red Bone	27, 28

E. H. MOUNGER, P. E.

FOREST DIST.—THIRD ROUND.

Lake, at Lawrence	July 2, 3
Forest, at Homewood	9, 10
Clarksburg, at Holly Bush	16, 17
Morton, at Independence	23, 24
Treaton, at Boykin's	30, 31
Decatur, at Good Hope	Aug. 6, 7
Raleigh, at Bay Springs	13, 14
Moatrose, at Garlandsville	20, 21
Shiloh, at Clear Creek	27, 28
Chunkey, at Concord	Sept. 9
Rose Hill, at Hopewell	10, 11
Heidelberg, at Sandersville	15
Vossburg, at Central	17, 18
Walnut Grove, at Beech Springs	23
Neshoba, at Philadelphia	24, 25
Indian Mission (8 P. M.)	25
Carthage, at Singleton's	27
Hillsboro, at Good Hope	28

W. W. SIMMONS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Binnsville, at Blair's Chapel	July 2, 3
Central	9, 10
West End	10, 11
DeKalb, at Marvin	16, 17
Porterville, at Union	23, 24
Landerdale, at Bethel	30, 31
N. Kemper, at Pleasant Grove	Aug. 6, 7
Wayne, at Graham's Mill..Fri., Sat..	12, 13
Waynesboro, at Waynesboro..Sun., Mon	14, 15
East End	Sat., Sun.. 20, 21
South Side, at Poplar Springs..Sun., Mon	21, 22
Pachuta, at Orange	27, 28
Winchester, at New Hope	Sept. 3, 4
Mathersville, at Liberty	10, 11
Energy, at New Home	17, 18
Enterprise, at Enterprise	24, 25
Dalcville, at Lluwood	Oct. 1, 2
Shubuta, at Shubuta	9, 10

C. G. ANDREWS, P. E.

SEASHORE DIST.—SECOND ROUND.

Whittington circuit	July 2, 3
Hilloxi	9, 10

C. A. POWELL, P. E.

JACKSON DIST.—THIRD ROUND.

Tranquil, at Locust Grove	July 16, 17
Yazoo circuit, at Anding	23, 24
Canton	30, 31
Silver Creek and B. L., at Sharbrough's	Aug. 6, 7
Benton, at Midway	13, 14
Yazoo City	20, 21
Sharon, at F. Grove	27, 28
Madison, at Pocahontas	Sept. 3, 4
Terry, at F. Hill	10, 11
Capitol Street	17, 18
First Church	24, 25
Camden, at Thomastown	Oct. 1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 16
Braudon	22, 23
Steen's Creek	29, 30

R. D. NORSWORTHY P. E.

CAMP MEETING.

The Providence Camp Meeting begins on the twenty-eighth of July, and will continue a week. Preachers in the district are cordially invited to attend. Hacks will run from Hazlehurst to the camp ground.

H. A. GATLIN, P. C.

Tryus, Miss.

Since modern science has fully established the germ-theory of disease, the value of Ayer's Sarsaparilla as a purifier of the blood has been more appreciated than ever. Not only germs, bacilli, and microbes, but poisons of all kinds are expelled by this powerful medicine.

MARRIAGES.

PRINCE—McDADE.—At the residence of the bride's brother, Mr. J. T. McDade, near Haughton, La., June 15, 1898, by Rev. H. J. Boltz, Mr. J. W. Prince and Miss Dollie Belle McDade, all of Bossier parish, La.

WHITE-HICKMAN.—At the residence of the bride's father, Mr. James Hickman, near Haughton, La., June 22, 1898, by Rev. H. J. Baltz, Mr. W. T. White to Miss Lula Hickman, both of Bossier parish, La.

MCMICIEL-GEORGE.—At the residence of the bride's father, May 25, 1898, at 8 P. M., by Rev. F. N. Sweeney, Mr. H. H. McMiciol, of Amite City, La., to Miss Daisy E. George, of Mt. Pella, La.

JOHNSON-WALKER.—At the Methodist Church, Gibsland, La., June 20, 1898, by Rev. Elton Wilson, Mr. J. C. Johnson, of Shreveport, La., to Miss Gussie Walker, of Gibsland, La.

FORT—PRATT.—At the Methodist Church, Gibsland, La., June 15, 1898, by Rev. Elton Wilson, Mr. E. E. Fort, of Shreveport, La., to Miss Lizzie Leo Pratt, of Gibsland, La.

HOUGHS—COCKRELL.—At the residence of the bride, in Clay county, Jan. 19, 1898, by Rev. J. W. Raper, Mr. A. F. Houghs and Miss Maggie Cockrell.

JONES—BLANKS.—At Suqualena, on Sunday night, June 12, 1898, by Rev. C. M. Atwood, Mr. Estell Jones to Miss Leonora Blanks, daughter of Mr. Dempsey Blanks.

Millwood Institute,

Jackson, Louisiana.

The Fall session of this school will begin on the first Wednesday in September, 1898.

FACULTY.

Few, if any, changes will be made in our teaching force for the coming session.

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Inform yourself in regard to our course and methods.

You will learn that our boarding department is what you desire for your daughter or ward, while our school work is thorough and "up to date."

Further particulars will be cheerfully furnished applicants by the Principal,

Miss A. M. C. PEARCE.

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1898.

27th ANNUAL CAMP MEETING

—AT—

SEASHORE CAMP GROUNDS,

Located on the Gulf Shore, with a frontage of 1400 feet.

WILL OPEN (D. V.) ON WEDNESDAY, JULY 13, NEXT, AND CONTINUE FOR 8 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

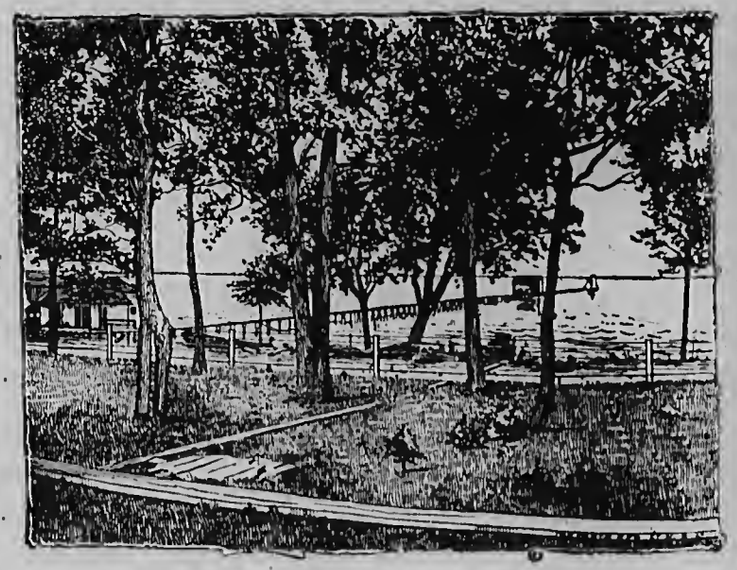
All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.), or any of the following officers:

W. W. SUTCLIFFE, President, New Orleans, La.
J. H. LAKIN, Vice-President, Montgomery, Ala.
W. B. THOMSON, Treasurer, New Orleans, La.
J. A. WOODVILLE, Financial Secretary, New Orleans, La.
JOS. H. BANCROFT, Corresponding Secretary, Mobile, Ala.
A. S. DANIELS, Chair'n Executive Committee, Algiers, La.



View of the Grounds from Long Wharf.

VIRGINIA COLLEGE

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New Orleans Christian Advocate,

512 CAMP ST.

Christian Advocate.

VOL. 45.—NO. 27. NEW ORLEANS, THURSDAY, JULY 7, 1898. WHOLE NO. 2185

A. W. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

DARK IS THE NIGHT.

Dark is the night, and cold the wind is blowing;
Nearer and nearer comes the breaker's roar;
Where shall I go, or whither fly for refuge?
Hide me, my Father, till the storm is o'er.

CHORUS.

With his loving hand to guide,
Let the clouds above me roll,
And the billows in their fury dash around me;
I can brave the wildest storm;
With his glory in my soul,
I can sing amidst the tempest—praise the Lord!

Dark is the night, but cheering is the promise;
He will go with me o'er the troubled wave.
Safe he will lead me through the pathless water—
Jesus the mighty and strong to save.

Dark is the night, but, lo! the day is breaking;
Onward my bark, unfurl thy every sail!
Now at the helm, I see my Father standing;
Soon will my anchor drop within the vail.

—Dew Drops.

Communications.

REV. HESLEP R. TUCKER.

When the itinerant laborers of the North Mississippi Conference dispersed from Oxford, last December, to their respective charges, no one marked another as a speedy victim of fatal disease. Each went with high hopes and full purpose, if not with cheerful satisfaction, to the chosen field, to do what he might in the Master's holy service. Our beloved brother, H. R. Tucker, was in the front line, and moved with knightly spirit and earnest zeal to the work he loved and did so well. It was his fourth year on Corinth district, and to complete his mission there in still greater development of its spiritual and material resources engaged all his consecrated powers. Without delay he began his round of Conferences—preaching, advising, exhorting, adjusting, marshaling his forces. While thus engaged he was called suddenly to Memphis by the unexpected death of his aged mother. There he remained some days, ministering comfort and consolation to the bereaved family, receiving into the church his youngest brother and that brother's little son. This event gave him the deepest satisfaction, and filled his heart with profound thanksgiving.

From this scene of new and richer experience, taking his venerable father with him, he returned to his home in Booneville. The three following days of hallowed life were spent in that restful home. Then the itinerant is in his saddle for a long ride on a chill day in February to be at his appointment next morning—Saturday. On Sunday morning his text was Rev. ii, 10, "Be thou faithful unto death, and I will give thee a crown of life"—a fitting close to a faithful ministry.

That afternoon he rode a few miles to a brother's house to be nearer his next quarterly meeting, which he was to hold on an adjacent circuit the following Tuesday. Monday morning found him with a distressing headache, which increased through the day, and culminated in rigor and prostration. Pneumonia set in. Physicians were called; faithful nurses were at his side. The loving wife was there ministering with her service and prayers. The nearest preachers came to offer sympathy, watching, and prayer. With the sick man all was well. He knew his Foundation, whom he trusted. In this last battle he had the mighty victory. On Friday, when his beloved J. H. Shumaker came in, the shouting man of God, filled with the Holy Spirit, embraced him just outside the gate of heaven. Then came that scene of ineffable beauty and glory, when those three—the patient, his heart-stricken wife, and Bro. Shumaker—joined in song and prayer and praise, and the Lord came to them in the power of another transfiguration. But nothing could stay the march of disease. Seven days' struggle brought the fatal end, and at eight o'clock on the morning of March 7 he left his "house of clay", to enter that "not made with hands, eternal in the heavens."

His body was tenderly borne back to Booneville, and, with suitable and solemn service conducted by his brother preachers of the district in the new church, and attended by the whole people in sorrow for a brother, was laid to rest in hope of the resurrection of the just. We knew not what we had possessed until we were suddenly bereft of his presence and service.

The Rev. Heslep Riley Tucker was born Sept. 2, 1851, near Red Sulphur Springs, in Hardin county, Tenn. He was the son of Riley W. and Laura Abell Tucker, who lived several years in Hardin county; then moved to the vicinity of Corinth, where their children grew up. Heslep received his academic training at Corinth and at Lagrange, Tenn., where he acquired a fair English education, and the strong habit of thorough and patient investigation. In these qualities he grew to the end.

In September of 1870, under the ministry of the Rev. J. W. Honnoll, he was soundly converted and joined the Methodist Church in Corinth, Miss. The change was radical, complete—a new birth, a new life. He embraced that life with all his soul, and made it permanent. Four years' experience brought him the conviction that he was moved by the Holy Spirit to preach the gospel of Christ, and in October of 1874 he was licensed by the Quarterly Conference of Kossuth circuit, Dr. J. D. Cameron presiding. Four years later he was admitted on trial into the traveling connection of the M. E. Church, South, and was ordained deacon by Bishop Robert Paine. At the Conference held in Corinth, in December of 1882, he was ordained elder by Bishop H. N. McTyeire. For sixteen consecutive years he faithfully served the Master as a true under-shepherd in circuit and station. His last pastoral charge was Booneville station. At the end of his first year there he was made presiding elder of Corinth district, with his home still in Booneville. During this five years' residence among that people he steadily grew in their confidence and esteem, and bore his part in securing the beautiful new church there, in whose dedication he had expected to participate on the thirteenth of March. But the Lord took him.

The limits of this memorial notice are too narrow for an adequate estimate of Bro. Tucker's character and work. The central and controlling element in his life is properly named by the one word—true. A deep sense of obligation was the abiding tone of his being. He was true to his own conscious intelligence, giving careful thought to every matter that claimed his responsible action, keeping his inner self under his own eye and subject to the divine will. In "the secret place of the Most High," with what aids he could command, all questions of belief and duty were solved.

Such a man could not be frivolous, or wavering, or "wise in his own conceit," but humble, constant, strong, trustworthy. Out of that patient study and his deep communion with the Holy Spirit came the wisdom, prudence, and cautious care which made him a safe man in counsel and in the administration of his office.

In the doctrines of our Methodism he found the clearest and fullest statement of his own understanding of the Word of God. To preach these doctrines, and witness to them from his own experience, was the joyful aspiration and work of his life. He laid no strange fire on the altar of his service. His preaching was plain, direct, scriptural; his aim to instruct, comfort, and save. His allegiance to the Word of God and to his vows of ordination carried his loyalty to the polity and discipline of his church, and bound his fidelity to her sacred trust. He was in full sympathy with every movement of the church forward to develop her resources and fulfill her great mission.

To his brethren of the North Mississippi Conference he was ardently attached. They were his beloved, his own, his fellow-laborers and sufferers in "the kingdom and patience of Jesus Christ." We shall share with him the eternal home.

On the eighteenth of September, 1873, Bro. Tucker was united in marriage with Miss Abigail J. Deloach in Alcorn county, Miss., by the Rev. D. W. Babb, of the North Mississippi Conference. Their home was his sanctuary, his joy and crown; the object of his loving care and his diligent husbandry. To them were born four sons and three daughters; brought up "in the nurture and admonition of the Lord." One son preceded the father by several years to paradise; two others had entered the itinerant ranks, following in his steps. They could render no higher honor, no truer response, to the parental training with which they had been blessed. The eldest daughter, in her opening womanhood, has caught the spirit of her father, and will show by her life how that "he, being dead, yet speaketh." The widowed mother and these six children remain in their great sorrow with us, committed to our loving sympathy and care. May the shield of faith defend them, and the Word of the Lord comfort and guide them till the day of glorious meeting and revelation! There shall be no more death.

W. T. J. SULLIVAN.

Corinth, Miss., June 29, 1898.

"WHITWORTH COLLEGE," ET AL.

Bro. Mellen, on first page of last week's issue of the ADVOCATE, without intention surely, goes out of his way to strike at those who have given no offense. In justice to them, his statement must receive revision.

"Secured by the wisdom of Benj. Jones" to a remarkable degree, Port Gibson Female College has for fifty years been a modest, useful and perfectly worthy ward of Mississippi Methodism.

"Secured by the wisdom of" another great son of our Methodism, Judge McGehee, the Edward McGehee Female College has, with dignity and perfect loyalty, flung for years her banner of invitation to the Methodist young women of Mississippi.

"Admirably correlated" should be every member of the family, every item of the church estate. So, also, should there be "provoking to love and good works." "To provoke" is possible without the balance of the principle enough developed. The eager hunt for patronage is, or may be, followed without either "love or good works." "We can not get along without either of two," exclaims Bro. Mellen. "But we do not need another." This is "to provoke," at least.

Alas! there are two others, equally the property of the church, patiently running their course, doubtless doing faithful and efficient work, and striving modestly. Their teachers are willing servants and loyal friends.

Besides Whitworth Female College and East Mississippi Female College, there are Port Gibson Female College and Edward McGehee Female College. Honoring two, let us honor four. Let these sisters' name all go upon the register of our educational family. Let no one offer indignity by innuendo or omission to one more than another. And indignity without cause is what Bro. Mellen has, surely without intention, put upon these stainless members of our family of educational institutions.

W. H. HUNTLEY.

Lumberton, June —, 1898.

It is the height of folly to throw up attempting, because you have failed. Failures are wonderful elements in developing the character.—Selected.

Selections.

JUVENILE CRIMES AND CURFEW CHIMES.

The parents of more than three hundred towns and cities of the United States, moved by more than three hundred tragedies of juvenile crimes, have recently ordained—acting co-operatively through their town and city councils—that their children shall come home at night at the signal of a so-called curfew bell, which usually rings at eight o'clock in Winter, at nine in Summer.

Those who argue against the revival of the "curfew" as a return to mediævalism show ignorance of history or lack of poetry. The ancient curfew applied to old and young alike. The modern curfew has only the poetic resemblance of being an evening bell. As well object to modern uses of the word "chivalry" and "crusade" because the words in mediæval times meant war.

Those who argue that parents should regulate this matter forget that government is but the co-operative act of parents, who need to act together in cities and villages. Nowhere can curfew be established except at the request of parents, expressed in ballots and petitions. The law no more interferes with parental rights and personal liberty than the kindred laws on compulsory education and child labor, now fully established in the most enlightened commonwealths. The school and the curfew bell are equally justified as necessary safeguards of public morals and prospective citizenship. Laws forbidding the sale of liquors and tobacco and corrupt literature to minors have long since illustrated the duty of the State to protect immature youth. Gladstone's great saying, that it is the chief purpose of law to make it as hard as possible to do wrong and as easy as possible to do right, applies permanently to laws for the protection of minors. No intelligent view of personal liberty justifies turning infants loose to play with poisons and razors. The most inspiring watchword of reform is, "Give the boys a chance!" They have no chance if left upon the streets at night.

All the doleful prophecies of what the law could or could not do have been answered by ten years of history. The testimony of the cities which have rejected these shallow objections and tried the curfew is uniformly favorable. The law has not destroyed civil liberty or promoted communism. It has not proved to be incapable, not even difficult of enforcement, but has been well observed. It has decreased juvenile crime and vice. It has checked the alarming growth of hoodlumism. A chief of police who opposed the ordinance at first repented as he heard the steady patter of little feet, homeward bound, passing his office door at each ringing of the bell.

The following are specimens of many testimonials from the cities that have given the law the fullest trial:

When the city of Lincoln, Neb., had been under a curfew law two years, Mayor Graham wrote: "The results of the ordinance in reducing crime was a complete surprise. There has been a decided improvement, socially and morally, of the youth, and a pecuniary saving from the falling off in the number of arrests. This seems to be the strictly proper way of reducing crime among youths of the cities of the country."

The chief of police of Omaha, after a similar trial, said: "We have no occasion to make any arrests under its provision since it has been in force. When nine o'clock comes the children make it a point to go home. It is now an easy matter for parents to enforce home rules."

Mayor MacVicker, of Des Moines, writes: "We consider the curfew ordinance a very wise law, and wonder how we ever got along without such a regulating ordinance. . . . The signal is respected by all classes."

Similar testimonials might be quoted from Yankton, South Dakota, Denver, Kansas City, Leavenworth, and many smaller towns. The only further question is the best form of ordinance. The danger is in too many exceptions. Some slight and occasional inconvenience must be borne in the case of any efficient law. No child under sixteen ought to be allowed on the streets after the curfew bell, who is not attended by parent or guardian, unless bearing as a password a newly written and dated statement of parent or guardian that it is on an emergency errand. The best curfew law the writer has seen is the Ontario act. The matter comes fully within local police powers in American towns and cities, though suitable also for State legislation.

Finally, I suggest that wherever there is a chime of bells, they should be used to ring out as the curfew call:

"Home, home, sweet, sweet home;
Be it ever so humble, there's no place like home."

—Rev. Wilbur F. Crafts, Ph.D.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The president of the local League is now a member of the Quarterly Conference when eligible; that is to say, when the president is of the masculine gender.

The ten cent assessment formerly sent to the central office at Nashville is now abolished, and the League sustains the same relation to the church as the Sunday school.

An amount sufficient to build a house for a training school in Korea was pledged by the Leagues of the Memphis Conference at their recent annual meeting in Jackson, Tenn. The school will be directed by Dr. C. F. Reid.

For over two years the church at Shreveport, La., has paid the salary of Rev. W. B. Nance, who at present is a professor in Buffington College, Soochow, China. Rev. W. H. La Prade, D. D., is the efficient pastor at Shreveport.

The seventh State Conference of Epworth Leagues in Alabama recently met in First Church, Anniston. It is reported as being the best Conference yet held in Alabama, and was more largely attended than any heretofore. They voted to continue the support of Miss Ida Worth as missionary in Japan. This will make the fourth year that the Leagues of this State have paid her salary.

Rev. Frank P. Culver, of Birmingham, was elected editor of League Department in Alabama Christian Advocate.

Presiding Elder Wier has arranged for an Epworth League Conference, to be held in his (Sardis) district, beginning July 12, at 8 P. M. The place of meeting is Sardis, Miss., and the published programme is a good one.

We beg to call attention of those who arrange programmes for District Epworth League Conferences throughout Mississippi to the resolution passed at Meridian, which directed that "the railroad Sunday be the subject of a paper or an address at every League Conference to be held between now and the next session of the State Legislature."

The League at South Side, Meridian, flourishes. Bro. Henry G. Hawkins sends notes of progress and items of interest. After each business meeting the League is entertained with magic-lantern views, such as Stanley in Africa, Dante's Inferno, Views of London and Japan, and Stanley's Emin Pasha Relief Expedition. Last year this League gave provisions (amounting to about $2 50) to a family then destitute. The family, now in better circumstances, has voluntarily returned to the League a portion of the amount, and insist that they intend to pay more than they received.

The regular dues and voluntary contributions of foregoing League are divided as follows: One-half to the Conference collections, one fourth for charity and help, and the remaining fourth is applied to enlargement of the League library.

Rev. R. D. Norsworthy, P. E., of the Jackson district, Mississippi Conference, has arranged for the discussion of the work of the Epworth League during session of his District Conference, which convenes in Canton, Miss., July 27 31.

The Epworth League promises much to the church in that it proposes, through the different departments, to train the young men and women of the church for active service. Let us join hands and hearts in this forward movement, and bring the world to Christ.

LESSON I.

AN INTRODUCTORY STUDY OF FIRST PRINCIPLES.

THEME—THE TITLE OF OUR BOOK. THE MIRACLES OF MISSIONS.

This title graphically suggests the two sides—divine and human—of missions. In no other phase of Christian effort is there a more significant application of the Apostle's words, "We are workers together with God." The gospel and modern civilization—the one the outcome of the grace of God, the other the product of the wisdom and energy of man—are the two avenues through which the world is being blessed.

I.—The word "miracle" suggests all the divine impulse of that mighty movement of which "missions" is the human effect. To this work there is brought all the equipment of heaven. Christ said, "All power in heaven and earth is mine," and he has never withdrawn the statement. This was the necessary antecedent to any commission that the Lord had to give. A gospel—a church—means nothing unless backed by the power of God. A power not of earth—i. e, a miraculous power—has accordingly been the perpetual characteristic of Christianity. Why make an exception of our own century the most marvelous in all the annals of time?

In this connection, read the preface of our book, and pay special attention to the remarks quoted from Christlieb. Here the divine side of missions is emphasized, and it is clearly indicated that in the modern movement of the church there have been "signs and wonders" even more marvelous than those which served as credentials to the original heralds of the cross.

II.—The word "missions" suggests the human element. The divine miraculous power must have some medium of expression. This energy must move something, and that something is the apostle or missionary—i. e., the one sent. Here the human body recognizes its truest and highest use, and becomes the temple of the Holy Ghost, from which radiates the life of Christ, and through which is transmitted the grace of salvation to them that sit in the valley of the shadow. Man is here at his highest, when he thus devotes himself. He is taking up the primal work of the Son of man; he becomes a channel, if not a source, of revelation. And a church is most thriving in spiritual power when she is working in line with the purpose of her Lord.

References for I.—The Great Command (Matt. xxviii, 18-20); The Great Promise (John xiv, 12); The Great Encouragement; The Great Reward (Luke xviii, 29). For II.—The Eunuch's Question (Acts viii, 31); The Response of the Holy Ghost (Acts xiii, 2); Paul's Missionary Debt (Rom. i, 14).

For I. and II., in conjunction, read carefully the records of the missionary journeys in the Acts. Suggestions: 1. Have a Bible reading. Appoint a member of the class to read Romans, and call all the passages that have any reference to this subject. 2. Select some one to read a brief paper on any topic suggested by the passages referred to—i. e., Acts viii, 31: "The value of human instrumentality," etc.

MY WORK TO DAY.

To shun the world's allurements,
To bear my cross therein,
To turn from all temptation
To conquer every sin
To linger, calm and patient,
Where duty bids me stay,
To go where God may lead me—
This is my work to-day.

I think not of to-morrow,
Its trials or its task,
But still, with child-like spirit,
For present mercies ask
With each returning morning
I cast old things away,
Life's journey lies before me,
My prayer is for to-day.

—Selected.

A NEW BISHOP—EMORY COLLEGE—CLASS OF 1875.

At the opening of the session of 1873 the writer, a healthy boy mid way in his teens, entered the Junior Class. Oxford had been a household word in my family, maternal uncles and townsmen having been there before and when the war began. Traditions have ever profoundly affected the succeeding generations, and I naturally wanted to go to Oxford, too. Memorable to this day is the first walk through the great oak grove of the campus with my father; perfect oaks, running high their stems before spreading to the point of mingling their green masses of leaves. Here and there a substantial structure, red and penciled brick on stone base, reared in irregular outline its slate roof amidst the forest foliage. The sun shot through in gilded siftings down upon the brown surface of the campus.

The first walk included the gauntlet of the professors, from whose analyses the recruit was to take form and rating as to class. The reception of the president, Dr. O. L. Smith, whose shrewd and kindly glance pierced readily, reaching the marrow, whose welcome was more than perfunctory; the greeting from Dr. Morgan Calloway—always great, I think—whom we had known before as president of the LaGrange Female College—now vice-president and professor of Latin at Oxford—from him to Professor Doggett, son of the Bishop, crisp and strong-looking and quite young, who soon plumbed and dredged the deeps and shallows of what Greek bottom I had, the line engraving was deep and lasting that day.

The new boy mustered before Prof. Stone—dear, good old gentleman—in whom surely was no guile, and preponderance of mathematical quality; neither has memory let this lapse, nor yet the quizzical remarks of Dr. Hopkins in physics, reducing the physical, moral and mental equivalents of the trembling applicant to a mass chaotic. It was over, finally, that awful day, dies iræ, after which, locality in class established, the matter of room, books, etc., was soon arranged, and the evening found a lonely initiate prowling the woody campus and wishing he could see his mother. He had been drained of his knowledge, strained in his effort to deliver it on demand, and now, the father departed, he was chained to an anchorage of strange circumstance. "Heimway"—home-sickness—threw darker shadows that evening than came through the sun's withdrawal of his long bright beams in favor of night's dusky plumes through the fronds and lacing fingers of the massive grove.

The roll of the class was not a long one. I can run it easily now, not omitting a name. The second was Candler (W. A.). It did not take long to know and like him. A large head upon a rather short, burly body. Suggestive of aggression was the expression which the manner increased. A great laugh came from a mouth of generous dimension; came often, for the hearty nature rejoiced within; caught the humors as they distilled crudely from many boys of many minds, and saw the fun always, hide it ever so shrewdly. The habit of intently gazing at the person speaking; the corners of the mouth dropping at the spirit of the recital; the large lips trembling with sympathetic grasp of the joke; then the sudden explosion of laughter which drew into it like a maelstrom the laughter of every by-stander, whether seeing the joke or not—this comes with happy distinctness, filling in the outlines of the college boy, Candler, in 1873 and '74.

He was a member of the Few Literary Society. Its two-storied brick structure, raised years before, named in honor of the great founder and President Few, was the theatre of extraordinary energy always. Here the ambition and polemic power of the young man was marked and prominent. As a debater, he struck hard, going directly to the matter of the subject, shivering the lance of many a *foeman*, and rushing on [illegible] the last of battle plainly showing. Defeat was always chafing; the panting lips, the expanded discontent at decision enlarging visibly the whole person. Still there is nowhere in memory the record of a hostile sentence concerning decisions coming from him. The fight was over when the lists were closed; he carried no private grudge away, to rankle sourly.

The traditions of the Few were rich and ample. Many yet remember the early effort—floundering, first, as the efforts of beginning swimmers; growing more assured with exercise—of young men learning to speak. The heart never afterwards has to adjust to such swift gamuting as in those first appearances upon the floor. How the neophyte worshiped before the self-poised and eloquent! How to this day memory of master debaters is treasured in mind.

A tradition of the Few Society will abide. During the war the educational channels ran nearly dry. Scarce a trickle evidenced vitality at Emory in those days. But it was told us that the Few Society did not close its doors, though there was but one member. Lane was the member—one in body, but compound and complex and compute in parts.

Saturday morning, at the hour of opening the building, came Lane, the janitor, who opened house and library. He ascended the stairway which led to the great hall. At its far end was the platform bearing the tables and seats of president, critic and secretary, silent, empty. But, we liked to hear it told, past the long side of the chamber, lined with empty chairs, and up to the president's chair went this redoubtable Few. Gavel in hand, he called the society to order, gravely directing reading of Minutes of last meeting. As secretary, he read the Minutes; as audience, he corrected, or essayed to correct; and, as chairman, finally declared them approved. Now, as secretary, the question for debate was read, and the house was opened to this business. Descending from the dais, he thundered first upon the affirmative side of the question; then, going solemnly across to the other side, he fulminated upon the side of the negative. Through it all, omitting nothing, rejoinder, reply, he was dual, multiple, composite. If in the heat of debate he forgot himself in courtesy to his invisible opponent, he promptly apologized, or was fined if obdurate. There was applause at appropriate periods, repartee and point and tierce; he rounded the circle. Then, the debate closed, he reascended the throne of president; gravely went over the ground of the speakers, learnedly discussed the speeches, then decided in favor of affirmative or negative, according to merit, for he is said to have been an impartial judge. As secretary, he recorded the work done; as president, he called for and decided any miscellaneous business of moment, and finally dismissed himself until the next meeting of the society. His motto might have been "E nno plures," and no violation to the proprieties.

The Spring session of 1874 found the future Bishop and the writer rooming together at the historic mansion house of "Uncle Billy" Parks. "Aunt Dolly," his widow, kept its ample rooms always at premium with the students. She was all she could have been in hearty, motherly ways; and was there not besides, in every plentitude of charm, her daughter, fair Mistress Sadie? And could anyone have dwelt there, so near to such perfection, and not have fallen, fallen under delightful, perfect vassalage? How the votive, or vocative, chaplets hung about that shrine! Warren recollects, and Don and George, whose eyes, alas! were not in the body, but were surely deep of spirit-view. Vocative—that was the case with us all—wanting, for a great and gallant gentleman had made pre-emption before our day. He came at due time and forth with him to itinerant fields went his lovely bride, our loved and lovely lady.

Years after to Greenville he came, James D. Gray; appointed to serve as pastor where I taught. And he fought well. I have not forgotten his ministry there, though not long in the service, falling on sleep a few years later, nobly serving at his post, as served and fell many more of the alumni of venerable Emory since her founding; and Madame Sadie I've always thought her; I've wondered often where and how she fares. Noble lives were his and hers together. "Amongst us at Aunt Dolly's" was Robert McDonnell. Being freshman, he was "Bob;" but we held him very kindly, despite that class disability. We relished that light, free spirit of the fair haired boy, and wondered constantly at his appetite. Biscuits such as were brought to our table—I began to write, "such as were ours;" but the titles were uncertain things with demand in unison, and none of us were sure until the meal was over. And afterwards, when in our room, we made indignant protest against Bob for eating beyond his right—8 to 12; and higher sometimes ran our amazed and horrible count of the "unicuits" charged to him. We would break out into downright mobs at his serene and smiling denial of all beyond 2, sometimes 3, and maybe, under severe pressure, 4. Did we not count every blessed one of them, and watch their rapid disappearance? we said. But his admissions to more than 2 were rare, I think.

During a future session, after the class of '75 was gone, that sunny spirit sobered into action, owning the call to gospel service, and, serving, went in the strength of spirit to Mexico a missionary. Ten years ago he sent account of a session of that Conference to the NEW ORLEANS CHRISTIAN ADVOCATE, himself the secretary. Then he was presiding elder of Durango district, and a short while afterwards word came to his friends that he was dead; some said poisoned through the rage of those who held not to the Protestant faith. God rest him; he is fair to view now, sitting upon one of our trunks, and welcoming all comers with word of wit and happy laugh.

It was during 1894, I think, that Candler's father died. The son went home for a time, and when he returned it was in another spirit. He had been sincerely attached, and grief for his father was deep. More quiet, reserved, more studious. Grief had shaken the happy, half-noted elements of character together, and now discovered more the man to view. Diligent in study, strong in class-room, we began to say that Warren would be the standard-bearer of the class. And we were willing, for the class had never a heart-burning rivalry in it. It was homogeneous in much, requiring each member of it to make its body complete.

Dr. Haygood came to Oxford that Summer of '74, to rest a season. He quickly captured the class of '75. We loved him beyond easy expression. Some of us will wonder on, how he could take one of us into his room, and sit and converse in his easy, fascinating way, as though it were a meeting of equals. I count many hours of such pleasure for my share. And I account the man, perhaps, the most potent influence of my life. During one of his services a conversion came, and the new purpose through the first hearing of the voice calling to service with the ambassadors for Christ.

Candler, too, dates new life and similar purpose to that time, I think. The year ran on. His spirit recovered its buoyancy, and we went swiftly on toward the close of the Senior year. The surface would ruffle now and then. I recall a Senior oration, to which task we were set, performing two each evening before the college just prior to prayers. The smart of some critic's sting still rankled, or a general grudge against the general critic family was housed and fed by Candler. The incense burned at the shrine of his antipathy upon this remembered occasion was full of caloric, if not a fragrance. At the close of his speech the general impression remained that of the critic family the preponderant feature consisted of ears, very long and flapping, analogous with those of the beast beneath the lion's skin in the fable.

But to the visible disgust of the worm which so energetically turned, three or four evenings later an ovation based upon his pilloried him as of the family of critics the very arch-critic; inasmuch as by his arraignment of critics he had certainly allied himself with the despised family.

The matter of sweethearts swerved us at one time from extra book diligence. We entered under this tuition of the inexorable old master without resistance, and studied duly for a season. And we did not lose by it, beyond the item of the girls; we did not get them. But we sighed and tried, we two, for those two charming sisters. In furtherance of design contrivance moved one of us to catch the rudiments of guitar music, to the extent of learning the chords. Half assured about these, and knowing the first line to several ballads which are perennial and perpetual about a college, we would sally forth of moonlit nights to serenade. With the little known was this which was well known, to-wit: the desire for a glimpse of flitting forms and low laughter, light footsteps scarcely sounding in and out the thick box hedges. It resurrects a smile to review how we sat and strummed and hummed what we did not know of the songs; watched now the lifting moon, now the flitting girls, and dreamt vain things. Boyhood! And it comes once—just once.

The session closed. The valedictorian was W. A. Candler; vigorous, strong-set, extraordinary mental grasp promising rugged and royal power of further development. Self contained, aggressive, with heart of singular purity and of girl-like tenderness, the young man went from college. It was said once in my hearing that Dr. Haygood and Bishop Pierce held reins of loving guidance over the ambitions young spirit. Happy the roadster in such hands! What other goal were probable except that under which last month the mettled charger passed, a winner?

Leaving Oxford, the paths diverged. Mine led me further than I knew. Candler's wound here and there through bounding lines of North Georgia itinerancy. Growth in ministerial life belongs to history, and needs no chronicling in this writing.

In 1877 or '8, while gathering laurels with a strong commencement address before the LaGrange Female College, my friend gathered the tender interest of winsome, dark-eyed Miss Nettie Curtright. The young theolog surrendered with as well as at discretion as it was right to do, and unavoidable.

During the Spring following, in the glow of rising power and the vigor of splendid manhood, he came with wedding company to LaGrange, spent his last bachelor evening at my home with me, and next morning claimed and received his beautiful mate from the home of her mother. And forth they flew, these mated ones, upon strengthening wings and in widening flights. Already the word was running before him of great sermons which he made. They were remembered and related by hearers long after he was gone. The college-time self-reliance remained, securing him; but the armature was indeed secure now with the strong self-surrendered to the Holy Spirit.

We have not been surprised to learn that this husbandman was being set to till wide fields. We would have wondered had it not been so. And when recently, by suffrage of the Church, South, Methodism has ordered him to assume, not stole and mitre external, but the great, deep office of superintendent, shepherd of pastors and Bishop of souls, the word is received by comrades of the college days without surprise, but not without great gladness of heart. We shall gather about this Bishop and mark yet greater expansion as surely as we live, for this new circumference is a great one, and he will fill it greatly. Here the office will magnify the man, for its burden well borne develops magnitude; and the man will magnify the office, fitting easily to its harness, and not forgetful of the treasure he is bearing.

W. H. HUNTLEY.

June —, 1898.

A LOUISIANA DAY-DREAM.

BY QULQUESHOUA.

In my study on a pleasant June morning. A gentle breeze plays in at the window; the thunder heads lie lazily around the horizon; the birds are holding a missionary anniversary in the cotton-wood at the gate; old glory floats gracefully from the school-houses on either side, and sweet little Gladys, six months old, is playing at my feet under the table, her favorite spot. Along comes a boy; throws papers in the yard announcing big horse-races and excursion next Sunday; also theater at opera house Sunday night for the benefit of the Catholic Church. I glance at ADVOCATES on the table, read notices urging the prompt collecting and forwarding of foreign missionary moneys, and fall a-dreaming.

I hear the generals give the command, "On to the Orient;" the regimental officers repeat it down the line, and then from station and circuit and mission the patriotic hosts of the saddle-bag brigade sound it far and wide, "On to the Orient!" The rank and file catch the enthusiasm of the officers, and quickly begin to drill, marching and countermarching across the wide-extended plain, making ready for the embarkation and glorious charge. I note them carefully as to the front they move, proudly keeping step to the martial airs of the everlasting kingdom, while triumphant banners float in the breezes from off the elysian fields.

The first to pass are the companies from the cities, whose uniforms gayly flash in the light of Liberty's golden rays, and whose well-salaried captains go "leading on." They are a noble band, and patriotic to the core, not only contributing a large part of the necessary revenue in the general way, but in some instances supporting at their own expense the captain of an insurgent band within the fields of the enemy.

Following close to these are the companies from the smaller stations and circuits. Their uniforms are not so flashy, and many of their officers are poorly clad. Among the latter especially there are captains whose yearly salary does not amount to more than two hundred dollars—many times not so much—a few barrels of corn for his horse, and some sweet potatoes and sorghum molasses for his family. But men and officers are fired with a holy zeal, and desire to be numbered among the glory-covered victors upon the gory heights, and so, paying their war taxes, they take their places and are off. Many of the noble heroes in these companies really feel that their officers ought to be better provided for, and that it would be nothing more than right to supplement their meager salaries out of the general funds; but there is a strong disposition to put one out of the ranks who manifests any such conviction; so there usually is but little said about it.

The next to pass is a brigade that I do not think, except in rare cases, should be enlisted for service so far from home, but should be reserved for duties nearer by. There are some good strong companies in it, 'tis true, but many of them are poor and spindling—almost bow-legged now under the weight of this foreign campaign. I refer to the Epworth Leagues. Evidently the struggle is a desperate one, and the victory doubtful, for they have actually levied tribute upon the children, in some cases even including the babies. In fact, it seems that the whole country is on the verge of being reduced to the necessity of raising children for revenue purposes.

But the vision is inspiring, glorious, as the mighty throng advances in unbroken column with waving banners and exulting song. The blood goes bounding through the veins, and the heart throbs in quick responses to the beating of the drums. Even now in beatific vision can I see "heathen nations bending" before the over-onward march of Emmanuel's all-conquering hosts.

I awake from dreaming, and, looking round, I see the papers the boy left in the yard, which remind me that I am still in fair, sunny, sin-cursed and priest-ridden Louisiana. Her magnificent cane and cotton plantations spread out over thousands of acres of the richest land in the world, while upon the bosom of her far-reaching prairies, like stars in a cloudless sky, are the homes of thousand of loyal and industrious people—homes into which no ray of gospel light has ever flashed. Within her borders are whole parishes without a Protestant Church of any kind. But in vain does the Macedonian cry go up from her billowy fields and fertile plains. Notwithstanding the vast amount of her own missionary territory, the Board continues to require more of her for foreign work than it does of many others in better circumstances. And she is loyal to their demands. Last year, though beset by drouth and flood and epidemic, she gave more per capita for foreign missions than did any of the adjacent Conferences, and, so far as I know, more than any in Southern Methodism, save about three or four.

But we are infatuated with the foreign idea (ourselves), and neglect our own fields. Our best church must support a foreign missionary; our Epworth Leagues, many of which are hardly able to take care of themselves, must send out a foreign missionary; our Sunday schools must be organized into foreign missionary bands; in fact, about everything we touch must bear the inspiring stamp, Foreign.

What has Louisiana done!—Louisiana the fair and beautiful, under whose sunny skies we first saw the light, and beneath whose waving sod our fathers sleep—what has she done that she must be thus deserted to Romanism and the devil!

"A PINE-KNOT" FIRED.

MR. EDITOR: In letting down my hook, baited with the "Committees under Fire," in order to catch a leviathan, I drew it up, and, to my astonishment, there was hanging thereto a big wiggle tail from the motionless waters of Plaquemine Bayou. I listened, and it murmured something about a "pop-gun fusilade." Catching its breath, it went below for a specimen copy of "Questions on Wesley's Sermons." Only these geniuses who don't study can expect to pass examinations they have never fully considered. A modern Isaiah might say of these extraordinary specimens of presumptuous egotism, "The ox knoweth his owner, and the ass his master's crib;" but these "pine knot fire" and "pommel" readers do not know my "honest young fellows" doth not consider that the examinations are strict.

God never gave any man intuition enough to understand "Pope's Compendium" or "McTyeire's Manual" by an external gaze as they innocently enough recline upon a shelf. The victim must give his days and nights, not to Addison, but to the Conference course. If some of the "beloved" spent less time in bed, they could get more into their heads. The five wise lads neither slumber nor sleep until they get their examination lamps trimmed and burning. The "no-beaten oil" fellows growl at the Conference door keepers for shutting the door in their faces, because they have no oil, and the lamps of their intellect are gone out. It is as much a man's duty to get up his Conference course as it is to preach, pray, visit, or talk war news.

If what Bro. Kent says be true about a certain committee, their characters should be arrested next Conference, and they be tried upon the basis of Ques. 3, ¶ 274, "1894." I demand positive proof that these men have so unfairly, partially and invidiously made discriminating distinctions against "two honest young fellows," and in favor of "a certain professor in Centenary College." It is a grave charge to bring against the characters of these examiners, and Bro. Kent should substantiate these charges, or publicly retract them. He owes this much in all common fairness to all parties cast under the shadow of this dark suspicion of criminality.

Bro. Kent's intimation that country circuit riders, as a class, are so mentally impoverished that it takes "a lot of hard working young fellows" three years to pass one examination, I will leave him to defend and prove. I am not surprised that our esteemed Bishops did not applaud young men who will get through after twelve years of corn-raising on their brains, unperinduced by too diligent study from the high and lifted up "pommel," or the flickering "pine knot fire" lighting up a still harder knot tied at the end of somebody's spinal column. This aspersion on circuit riders I denounce as derogatory to the noblest figures in Southern Methodism.

I suggest the mere going to college never put any more brains into a man's head than God gave him to start out with. There are men who never attended college who have done God's cause honor, and shed a glory upon their church; but they never thought the Holy Ghost endorsed ignorance, nor put a premium upon the presumptuous neglect of books. It startles me to think that any man will advance the idea, by way of illustration, that soul-saving depends upon failing to pass, whilst meagre results hinge upon putting up too-strict examinations. If that be God's way of taking vengeance upon committeemen, then, by the logic of his illustrations, he had better turn the committees over to God. He declares: "Four members of that class reported 268 members received during the year on profession of faith, while the committeeman who turned them down reported five." I won't debate this point, but will say God rewards the "turned down." I would like to be a "turn down" myself on such terms.

Bro. Kent propounds a veritable Socratic question, "For what do we value men—for what they know, or for what they do?" Mr. Editor, if a man does not know anything, the State has reserved a place for such cases of arrested development; but it is not Centenary College. Will the earnest brother kindly inform us what use has God ever made of an ignoramus; or if there is any doing in the world that counts, when was it divorced from judicious knowledge? It seems to me that a man who does not know anything can not do anything. He is like Lazarus; bound hand or foot, and the napkin is about his mouth. If the brother repudiates the saying, "Knowledge is power," then show me the men who are a power in the land who are devoid of knowledge. Knowledge of men, nature, books, and God, is the throne of power to the winner of souls and the rescuer of the perishing.

While I totally differ with Bro. Kent's premises, I entertain nothing but respect and love for him as a man.

HARRY W. RICKEY.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

The Best Means of Averting the Immoral Influences That Are Overwhelming the Children of the Church, and Producing a Higher Appreciation of a Religious Life.

MR. EDITOR: The Sunday-school Conference held in connection with the District Conference at Amory, Miss., on June 16, requested me to send a piece to your most excellent paper for publication on the above-mentioned subject. I can not reproduce this speech just as I delivered it, but will give its substance. Good government in the families that constitute our churches will do much to avert the evils of the day among our young people; hence we see the necessity of the parents being right in the sight of God and before the children. It is very difficult to deceive the little fellows; they know more of us, as parents, than we sometimes imagine. For instance: If I say to Johnnie and Mary on Sunday morning, "Get ready now, and run along to Sunday-school," they will naturally conclude, from their childish reasoning, that there's but little, if any, good in Sunday-school, since they see no reason why I remain at home and send them alone. But if I say to the little ones, "Get ready, and let's go," their little hearts leap for joy, their eyes sparkle with bright anticipations of a happy day in the house of God. They're impressed with good, and thereby learn to hate evil. Let me say to the parents of the church, if they attempt to play this trick of staying at home on the children, they'll soon find the children playing tricks on them of loitering around the street corners with foul-mouthed swearers, robbing birds, running rabbits, or catching fish on Sunday. Again: If parents play cards with the children in the parlor for pastime, or allow it done, the young people thus impressed would ridicule and scorn the preacher that would cry out against card-playing, and would continue the pernicious practice. Let me say to the parents of the church, the card-table in the parlor-room makes it the ante-chamber to the gambling-hell. The cards used in such games are the devil's books. I once talked with a mother who was a member of the church on this subject, and she said she "played cards" with her "boys at home" to "prevent them from playing with others away." I asked her why she didn't take a round of swearing, and practice stealing and the like at home, lest the boys should get off and practice it with others. She was dumb-founded, and didn't answer. If I dance with my daughter in the parlor, or allow some special friend to do so, the next thing will be the german with some other man in the ball-room. The modern dance is detrimental to health, damaging to morals, and will prove the death of the soul at last. The parlor dance is the entering wedge to the german and the ball-room. The parents who keep strong drink in their homes, and make a practice of dram-drinking, need not be surprised if their children grow up to be drunkards. If they frequent the saloon, their footsteps are likely to be followed by the boys; if they sign whisky petitions and vote for the open saloon, why need we be surprised if their boys die to fill a drunkard's grave and land at last in a drunkard's hell? If a father casts a vote for the saloon, and his son is debauched and damned thereby, how can that father face his son at the last great day? The above-mentioned evils are practiced by many of our church members. They ought to quit these evil practices, or be turned out of the church. If all who profess to be Christians would turn their influence against the open saloon, they would close the last one, sweep the blind-tigers from the land, and rule out the punch bowls from every social party that gathers in the parlor homes of Christian parents. If the evils were shut out of Christian homes, frowned down by Christian parents, thrust out of our Christian land, we would do much to avert the great tide of immorality that is overwhelming our young people in the church. Then let us pore over the golden pages of God's inspired truths, gather our families around the home altar, and pray God to direct in their training. Then live higher, holier lives of practical godliness; teach our children strict obedience to parental authority from their infancy up; train them up in the way they should go, and God's Word for it, "When they are old they will not depart from it." This gives us happy homes, high-toned morals in the church, a pure ballot cast for God-loving men to rule us in State and Church, the result of which is peace and prosperity, thus giving our children a higher appreciation of a religious life.

W. J. O'BRYANT.

REVIVALS.

If the churches were in their normal condition, which is one of life and spirituality, there would be no need of revivals and revivalists. But, alas! how few churches continue in this condition the year round! Spurgeon's Church in London, perhaps, came nearer being the ideal in this respect, during the great preacher's life, than any other of modern times. The Savior said, "Ye are the salt of the earth," and to be this in any community there is need of special services, with the end in view of the restoration of life and spirituality, and thereby power to save the lost in the community. But the trouble (or, at least, one trouble) is, that our revival meetings do not continue long enough. About the time the meeting gets under good way, and the church begins to get right, the meeting is brought to a close with sinners awakened, but unsaved. We need to return to the old-time Methodist way of holding meetings—three, four, five, and sometimes six weeks. It was a common thing for Bishop Kavanagh to protract his meetings four and five weeks in his early ministry, and even after he became a Bishop he would hold lengthy revival services.

What a pity to close a good meeting where the Lord is manifestly at work by his Holy Spirit in the hearts of his people and in the hearts of sinners, working mightily to bring about their salvation! Who can tell of the number of those in eternal despair who might have been saved if the meeting had continued a few days longer? There is a great responsibility just here, and woe will be to the man who stands in the way of the work of the Lord. It were better for him if he had never been born.

E. B. PARTIN, M. D.

FROM THE WORK.

Rev. H. P. Crowe, Arcola, Miss., June 27, 1898: "The Lord is wonderfully blessing us in the district this year. We have already had some fine revivals in the district. The health of the preachers comparatively good. The sentiment is growing rapidly to put the saloons out of Washington county. I think in the near future we will put it to a test. I long to see this county free from this awful curse that is debauching so many noble men and boys of this county. It is enough to make one's blood curdle in his veins to witness what I have since coming to Arcola, caused by the saloons."

Ione Smith, Arcadia, La., June 28, 1898: "I send you a program of our rally which has just closed. It was a success, and we think is going to result in much good to this district. Mr. Atkinson was with us. He organized a study-class, and we bought the missionary library. We organized a permanent District Epworth League Conference, with Prof. C. A. Moeers, Calhoun, La., as president; W. W. Nicholsen, of Arizona, first vice-president; Miss Anna Peabody, Minden, second vice-president; Mrs. M. R. Gladney, third vice-president, and Miss Gussie Tooke (two last from Arcadia), secretary and treasurer. We are to publish a paper called 'The Epworth Leaguer,' with Miss Ione Smith, editor; Mrs. M. R. Gladney, associate editor; Rev. P. O. Lowry, business manager. I suppose Bro. Lowry will send you the proceedings of the meeting for publishing."

Rev. L. M. Lipscomb, Courtland, Miss.: "We came to this place in December last and entered upon our duties and responsibilities. We are not able to say how much has been done on this charge in a spiritual way; how much the thoughts of the people have deepened and broadened under the light and glow of the gospel and grace of God; how far they have moved out toward the real and ideal life of the Christian; what degree of warmth and stimulus has been given by the efforts and experiences of the year to work out the fuller and greater salvation. These are invisible things, and can not be reported in figures, or compassed and expressed in the terms and limits of human speech. We have done something in a material way. In the first place, we have done some much-needed improvement on the parsonage. About $40 have been expended on repairs. This is not all that is needed, by any means, but the house now, as compared with what it was before, is a neat, nice cottage to a poor cabin (Uncle Tom's). We have seated our church at Courtland from pulpit to vestibule with handsome oak pews at a cost of $250. We have the heavy folding-doors between the vestibule and auditorium; a beautiful altar rail encircles the chancel. The ladies have $100 in hand to carpet the floor, and this will be done in a few days. We have raised a debt of $55, which had never been paid, incurred in the building; and also a deficit of $35 on the organ has been paid. In the little town of Courtland, and out of fourteen individuals, we have raised $425, paid all old debts, and furnished the church from carpet to the handsome swinging pulpit lamp. And now, Mr. Editor, we are ready to dedicate our church, and want the editor of the NEW ORLEANS CHRISTIAN ADVOCATE to do it. What say ye? In all this work which has been done I claim no credit. It is true I have worked all I could, but I wish to thank those who have been willing and ready, and have done this great work freely and readily."

Rev. Wm. B. Van Valkenburgh, Welsh, La.: "On last Sunday night we closed a series of very remarkable meetings. For sixteen days, day and night, we laid siege, and during this time (from the twenty-seventh of May) the town of Welsh was visited as never before by crowds of people, all eager to hear the gospel preached. All services were held under the tent except the last two, when, on account of rain, we adjourned to the Congregational Church, and that night we had a crowded house and many could not get inside. Almost the entire audience responded on this night to Bro. Manly's proposition 'to live for God and heaven.' The work was carried on under the 'South Louisiana Holiness Association's' gospel tent, with Revs. 'Bob' Howell, M. C. Manly, Martin Hebert, Daniel Hayes and myself, of the Church, South, and Rev. Asbury Wilkinson, of the M. E. Church, as preachers. On Sunday morning, Feb. 6, 1898, we preached in the public school-house at this place to an audience gathered mostly out of curiosity to hear a 'Southern Methodist preacher,' and as many there then expressed themselves, 'They did not know that there was such a church as the M. E. Church, South.' Welsh is a town of considerable importance on the Southern Pacific railway, some twenty-three miles east from Lake Charles. It has a reasonable prospect of becoming the parish seat if Calcasieu is divided. This place was once in our work, and was abandoned by the Rev. R. P. Howell in the year of '88, and has since then been occupied by others. The churches already here, the Congregational and the M. E. Church, were much revived. We had good behavior and attention from the beginning of the services, and closed with these results, viz.: Seven new members, five by profession and two by letter; also two new members to the M. E. Church; organized a church, and left with much better conditions prevailing than when we first came. The altar services were represented by young and old from seven to ninety-two years of age. A remarkable incident was the happy conversion of two old people, one ninety-two and the other eighty years of age, a gentleman and wife, both of whom united with our church. The Wesleyan doctrine of Christian perfection, as a second work of grace subsequent to regeneration, and received instantaneously and by faith, was preached throughout the meetings, and many bright testimonies were given in as an evidence to the truth of the experience wrought."

"Save the women and children first!" is the instinctive cry of every brave man in a moment of peril, but in the every-day concerns of life men who are ordinarily brave and kind forget the perils of trouble and disease that overhang their families. A man engrossed with his own affairs seldom realizes how hard his wife is working and that perhaps she is breaking down under the strain, and becoming weak and sickly; incapable of doing the family work or of looking after the children.

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THURSDAY, JULY 7, 1898.

Good name in man and woman
Is the immediate jewel of their souls.
Who steals my purse steals trash;
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed.
—Shakespeare.

Encouragement and help always come to God's children at the right time.—Selected.

The bread of life is love; the salt of life is work; the sweetness of life, poetry; the water of life, faith.—Anon.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.—Samuel Smiles.

The Bible, like all other books, depends much upon its readers The greater the reader, the greater the book.—J. Morgan Gibbon.

Patience among the virtues is like the pearl among the gems, and by its quiet radiance it heightens every human grace.—Rev. Robert Allyn, LL D.

What can a man do more than die for his countrymen? Live for them. It is longer work, and, therefore, a more difficult and noble one.—Charles Kingsley.

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain.—Drummond.

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Thomas Secker.

Do not let ten thousand failures cause you to lower your ideal of a religious life. The best that is still beautiful and attractive in your thought is possible in your experience.—Bishop O. P. Fitzgerald.

While a healthy body helps to make a healthy soul, the reverse is yet more true. Mind lifts up, purifies, sustains the body. Mental and moral activity keeps the body healthy, strong and young, preserves from decay, and renews life.—James Freeman Clarke.

It matters not whether you are twenty-five or seventy-five, if you sit down on the record of your achievements of the past, and do not try to keep looking for newer ones, you may be sure that you have reached your dead-line.—Rev. L. A. Banks, Cleveland, Ohio.

There are some church members who, if stroked by their pastor and fellow church members the smooth way of their prejudices and preferences and pride, will respond by purring most musically. But let happen only one opposite or unguarded stroke, and by it is blotted out the memory of all former kindnesses, and they will uncover their claws and arch their backs, or make haste to find the door. Better open the door wide and let them pass out, if they can not endure an occasional or accidental stroke the wrong way of their fur. They are not safe pets to coddle or occupy the best place in the chimney corner of any well-regulated church household.—Record.

A NOTABLE BOOK.

During the year 1897 Rev. W. F. Quillian, of the North Georgia Conference, founded a lectureship at Emory College, which has been named in honor of the founder, "The Quillian Lectureship." The first series of lectures, five in number, was given by Bishop Charles B. Galloway, March 22 to 27, 1898. In accordance with stipulations made by the founder, these lectures have been published by our Book Agents at Nashville. The title of the work is, "Christianity and the American Commonwealth; or, the Influence of Christianity in Making This Nation." The work is well printed and well bound, and contains 213 pages. As to its literary merits, it is scarcely necessary that we should speak. The name of the author is a sufficient guarantee at this point. Suffice it to say, that the same charming style which the reading public has learned to expect from the distinguished author is found here in its fullness. The subject-matter is, in our estimation, of vast importance. As to the scope and design of the work, we will let the author speak for himself.

"This is to be in no sense a study of church history. . . . The object of this discussion is to ascertain how far the type of religion embraced by the American colonists affected and determined the character of our civil institutions and the course of our social progress. It is not personal, but civic righteousness with which we are immediately concerned; not religion as it achieves the salvation of the soul, but religion as it exalts the nation; not so much spiritual as social and civil redemption. I shall have little to do with the statistics of churches, and more with the constitutions of commonwealths, the statutes of States, and the history of jurisprudence. Our investigation will be along the line of that approved statement of Kidd, in his 'Social Evolution:' 'After all, Christianity was intended to save not only men, but man, and its mission should be to teach us not only how to die as individuals, but how to live as members of society.' The Christian design for the world is not 'an anarchy of good individuals.' They fatally undervalue the mighty mission of Christianity who limit it to 'the assertion of moral principle,' without any care for its social and political results. It contemplates the sanctity of the home, the redemption of the nation, the purification of commerce, and the exaltation of civic virtue. When our Lord announced that his kingdom is not of this world, he meant not to say that it had nothing to do with the things of this world. His mission was to adjust human relations; and the enthronement of his gospel in the life of society will right all social wrongs, and bring in a new heaven and a new earth. The teachings of Christ are the perfect solution of all the problems of society. Mr. Gladstone, at once a statesman and a seer, spoke words of truth and soberness, though with spiritual energy, when he said: 'Talk about the questions of the day; there is but one question, and that is the gospel. It can and will correct everything that needs correction.' . . . To the study of this subject I have been impelled by the evident tendency of some modern historians to minify, if not almost entirely eliminate, religion from the formative forces of our American institutions. Books on the making of our nation have been written, and are the texts in our colleges, in which the Christian religion, as a social and civil factor, has only scant or apologetic mention. . . . With the growth of a subtle materialistic spirit which invades every department of life, however sacred and secret, we are threatened with an undervaluing or ignoring of the great moral and spiritual forces that constructed the massive frame-work of this mighty nation. . . .

"Now, with the hope of contributing somewhat to the arrest of that tendency, . . . I have timidly ventured upon the theme of these lectures. My purpose shall be, if possible, to demonstrate that Protestant Christianity has been the dominant influence in our nation's construction and continuation. For I hesitate not to affirm that the temple at Jerusalem was built by a no more sacred patriotism, or under the benedictions of a no more favoring Providence, than were the colonial governments of this New World. Christian teachings were the seed-thoughts of our political constitutions, and Christian evangelism was the inspiration of American colonization. If we eliminate from our national history the direct and all-powerful influence of the Christian religion, we have nothing left but a set of disjointed facts without significance, dry and dreary annals without parentage or posterity. But, on the other hand, a right apprehension of all the formative forces in our national life will vindicate the matured judgment of Emerson, that our whole history appears like a last effort of Divine Providence in behalf of the human race.

"The governments and civilizations of all people are determined by the character of their religions. And this proposition will hold good, whether the religion be true or false. The deepest and mightiest thing in any nation's heart is its religion; therefore, as is its religion, so is the nation. . . . The State is a true reflex of the Church; the civil law is a faithful rescript of the canon law. And, as in the days of the Hebrew theocracy, so in all lands and under all religions, there is a close connection between the sanctuary and the seat of judgment. The altar shapes the throne; the character of the crozier measures the strength of the scepter. Out of religious doctrines are developed political principles; and, therefore, the purer the religion, the broader a nation's constitution and the wiser its civil polity. Religion is a political force as well as a spiritual influence; both a social dynamic and a celestial inspiration. . . . All the civil institutions of the ancient world were the outgrowth of religious belief, the social expressions of a spiritual faith. . . . Heathen and Christian alike, in all ages of the world, have regarded religion as the basis of the commonwealth, as the very condition of national existence. . . . All history attests the fact that religion is not only a helpful influence, but that it is the most potential factor in a nation's life. Governments could not exist without its cohesive and undergirding power. . . . Political atheism will inevitably produce political anarchy." . . . The author then institutes a comparison between the Christian religion and the other religions of our day as to their social and political effects. He calls attention to the fact that, "The governments of all non-Christian countries are despotic," that "only in Christian countries do we find liberal and representative government." The effects of the several religions upon individual character are considered, the author quoting Humboldt's famous saying that "governments, religion, property, books, are nothing but the scaffolding to build up man. Earth holds up to her Maker no fruit like the finished man."

The effects of the great non-Christian religions are thus summarized: "A paralyzed personality is the legitimate and necessary product of the Buddhist creed." "From Confucianism we have an impoverished personality." "The contribution of Hinduism to society is a degraded personality." "Mohammedanism has produced an enslaved personality."

In marvelous contrast with these Christianity is considered with reference to its effects upon individual character, upon home life, and upon jurisprudence. A similar comparison is also instituted between Protestantism and Romanism. This striking contrast is summarized in the weighty words of Wendell Phillips: "The answer to the Shastas is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

The above is an outline of the contents of the first chapter. The other chapters are: "The Christian Coming and Character of the Early Colonists;" "The Christian Institutions and Laws of the Colonists;" "Christianity and the Nation;" "Christian Education in the American Commonwealth." Each of these themes is treated with the author's characteristic learning and vigor.

They are replete with valuable information concerning the origin of our institutions. Without depreciating in the least other parts of the work, we desire to invite special attention to the last chapter, entitled, "Christian Education in the American Commonwealth." We quote as follows: "The fathers were wise enough to see the certain peril of divorcing learning from religion. . . . They provided that the schools they established should be the homes of serious and sanctified learning. They insisted that intellectual culture and spiritual principle must be bound together in immortal wedlock. . . . The common school system of the United States, now so highly prized and so distinguishing a feature of the educational scheme of the nation, owes its origin to the church." This proposition the author establishes by numerous citations of authorities. He next shows that all the academies and colleges of colonial times had their origin in the church. Almost every professor's chair was filled for many years by a minister of the gospel. He also gives statistics which show that up to the present day a very large percentage of the colleges in the United States have been founded and are maintained by the various churches. The concluding sentences of the work are as follows: That man, therefore, is innocent of the elementary facts of history who declaims against or seeks to undervalue education by the church; and that legislative assembly evidences a lamentable lack of acquaintance with the sacred spirit by which our early government was baptized which discriminates against the educational institutions of the church—the nurseries of our purest patriotism, the guardians of our dearest rights, the strongholds of our nation's destiny. Whatever may be one's opinion as to the sphere of public education, the State can not ignore or deny its educational indebtedness to the Church without peril and scandal. The more friendly the attitude of the State to the institutions of the Church, and the more liberal her policy in fostering the same, the more perfectly will she safeguard the forces that insure her increasing prosperity. The State has no worse enemy than the small politician, who, under the plea of guarding the institutions of the commonwealth, would embarrass, by hostile legislation, the schools of learning fostered by the Christian Church.

"The cry of liberalism in education is really the first note of the Commune. It is the spirit which, if left to grow, will pull down the Vendome column and lay ruthless hands upon the ark of the Lord. Christian education is not narrow. It does not fetter thought, but emancipates mind. It does not impede investigation, but flings wide the doors of the largest mental hospitality, and gives the broadest commission to 'intermeddle with all knowledge.' . . . Our school and college systems are the creations of Christianity. It was not until the Christian Church fought and won the battle for education that the world discovered its vast excellence, and counted its institutions worthy of munificent endowment.

"Victor Hugo has said that 'he who opens the door of the school-house, closes the door of the jail.' That depends on who keeps the school, and what is taught there. The school-house may become a place for polishing fiends and graduating outlaws. It is not the number, but the character of our schools; not how many children attend, but who teaches them, and what they are taught, that type and measure their influence for good.

"I do not think it extravagant to insist that the right education of American childhood is to determine the destiny of this great republic. There is profound philosophy and historic truth in that old proverb which says, 'What you sow in the school you reap in the nation.' Correct principles sown in the soil of the young mind, cultivated by wise, well-equipped teachers, and ripened by the sun of a gracious Providence, will produce a manhood and a womanhood that will sacredly preserve the past and guarantee the glory of the future."

This work is destined to take high rank in the standard literature of Methodism. It ought to have and, we do not doubt, will have a large circulation at once.

THE I. I. AND C. REDIVIVUS.

For some time past the friends of the Industrial Institute and College at Columbus, Miss., have been in a state of trepidation as to its future. It has been feared that it would have to suspend for two years for want of the funds necessary for its maintenance. As all our readers may not be informed as to the recent history of the institution, we will give a brief resume thereof.

The Legislature, at its session beginning in January of the present year, made the usual appropriation for its maintenance, but embodied in the appropriation bill certain conditions. The governor approved the appropriation, but vetoed some of the conditions. After the adjournment of the Legislature the auditor refused to issue warrants in payment of any part of the appropriation, on the ground that the governor's approval of the appropriation was null and void, because of his veto of the conditions. Thereupon the executive sought a mandamus compelling the issuance of the warrants; but the Circuit Court refused the mandamus, and the Supreme Court sustained this action. Subsequently the governor negotiated for a loan from the Board of Control of the penitentiary, but a tax payer of the State sued out an injunction stopping the payment of the money by the Board of Control. Just at this juncture the Board of Trustees of the I. I. and C., through Bishop C. B. Galloway, negotiated a loan of $25,000 from Maj. R. W. Millsaps. This ensures the maintenance of the college until the next session of the Legislature, two years hence. This is a most praiseworthy act on the part of Maj. Millsaps. If the personelle of the next Legislature were the same as that of the present Legislature, there would be no risk involved in the loan. The present Legislature having once voted the appropriation, would unquestionably do so again. But the next Legislature is not yet elected, and will not be for more than a year to come. The loan of money to be paid by a legislative body yet to be constituted is a performance a little out of the ordinary run of the doings of capitalists. In making this loan Major Millsaps has shown implicit faith in the integrity of the people of Mississippi, and in their interest in the cause of higher female education. Major Millsaps has done more by far for the cause of Christian education than any other citizen of the State of Mississippi, having given about $90,000 to Millsaps College. He now comes forward and shows himself broad enough to invest a large sum of money for the maintenance of a State institution, trusting the people of the State, through their representatives in the Legislature, to reimburse him. Capitalists of this sort are a treasure to any church or any commonwealth. May his tribe increase!

Hon. A. A. Kincannon, State Superintendent of Education, has been elected to the presidency of the institution, and has accepted the position. He will resign the State superintendency before the opening of the school in the Fall.

AT KNOXVILLE.

On Sunday, July 3, we had the privilege of dedicating a new church at Knoxville, Miss. The congregation far surpassed the capacity of the building. Quite a number stood during the entire service, and it is estimated that at least a hundred persons failed to get in. After we had committed an attempt at preaching, the pastor, Bro. R. A. Breland, took a collection, which was followed by the dedicatory service. The church is a very neat, tasteful edifice of ample dimensions to meet the wants of the community on ordinary occasions. It was erected chiefly through the liberality of one man. The cost, including seats, chandelier, refrigerator, and all necessary furniture, is about $1,100. Of this amount $100 was donated by the Church Extension Board. About the same amount was raised from the congregation on Sunday. The remainder of the cost—nearly $900—has been paid out by Mr. Horace G. Butler, the leading layman in the community. Such an act of liberality is eminently praiseworthy. Our church at Knoxville is weak, numerically and financially. We had been for some years dependent upon the generosity of our Baptist brethren for a place of worship. Bro. Butler felt that this state of things ought not to continue, and so, without soliciting aid from any source except from the Church Extension Board, he built the church, footing all the bills himself. He allowed a collection to be taken at the dedicatory service for his partial reimbursement, but had it understood, with the pastor, that however small the collection might be, the church was to be dedicated free of debt.

Bro. Breland has a meeting in progress. The first sermon of the meeting was preached on Saturday night by Rev. E. T. Breland—a strong and spiritual discourse. On Sunday there were three services. The afternoon service was conducted by Miss Lena Garrett, of Union Church, Miss., and was a very profitable one. Her elocution is fine. Many of our preachers might well covet her gift of reading the Scriptures impressively. Her talk made a deep impression for good. She is so evidently sincere, earnest and consecrated that her gentle, winning words go straight to the heart. The service closed with a very enjoyable testimony meeting. At night the audience was favored with a very striking and thoughtful sermon from Bro. E. T. Breland. The meeting will continue during the week. Bro. E. T. Breland and Miss Garrett will remain during the meetings, as will also Rev. — Gray. The pastor anticipates a successful meeting. Bro. Breland is in high favor with his flock, and, in keeping with his previous record, is doing good work along all lines.

During our stay in Knoxville we enjoyed the cordial hospitalities of Bro. and Sister H. G. Butler.

SHORT STOPS.

En route to Knoxville we stopped several hours at Baker, La. Rev. W. H. Benton met us at the depot and escorted us to his parsonage home, where we dined and had a pleasant time socially for several hours with Bro. Benton and family and with the family of Rev. P. Howard. Bro. Howard also arrived just before our departure. Bro. Benton is now putting the finishing touches on the new church which he has erected at Baker. This church will be dedicated on the fourth Sunday in September by the editor of the NEW ORLEANS ADVOCATE.

We stopped a night and a part of a day at Gloster. We found Rev. M. M. Black on his feet after a ten days' attack of fever. We found Sister Hunnicutt somewhat ill, though not seriously so. Dr. Hunnicutt seems in good health and spirits, and, in keeping with his record, he is devoting himself assiduously to the duties of his position as presiding elder.

Several of the brethren who attended the Southern University commencement have given us glowing accounts of the occasion. The exercises were of unusual interest, the attendance was large and the institution in better condition than ever before in its history. Every financial obligation had been met and there were several thousand dollars in the treasury, with which to make the contemplated improvements on the chapel. The Alumni Association resolved to raise the amount necessary to endow a chair. This is all gratifying news to the friends of the institution. Dr. Kenner has proven himself the right man and vindicated the wisdom of the Trustees in his selection. Prof. Louis Massey resigned and Prof. Turner, who has had charge of the preparatory department, was elected to fill the vacancy. A wise selection.—Alabama Advocate.

NOTES.

The contract has been let for the erection of a handsome new church at Greenwood, Miss. The cost will be $16,000. We congratulate the wide-awake pastor and his flock.

* * *

Bishop H. C. Morrison has promised Dr. Sawyer to preach for him at 11 A. M., next Sunday, July 10. He will be greeted by a large congregation at Rayne Memorial, we feel sure.

* * *

Subscribers should take note of the fact that all checks, drafts and money orders of every kind must be stamped with a two-cent revenue stamp, and that there is a heavy penalty for every violation.

* * *

We are indebted to the Southern Methodist Publishing House for a copy of "The Life and Work of Luolnda B. Helm," by Arabel W. Alexander. A notice will appear as soon as we have had time to read it.

* * *

En route to Knoxville we had the good fortune to travel as far as Baker with our genial friend, Rev. R. H. Wynn, who was on his way to Blairstown to assist his father, Rev. J. F. Wynn, in a meeting of a week's duration at Blairstown. We also had the company of Rev. H. W. Rickey from Baton Rouge on, he being also en route to Blairstown.

WEBER, KRAKAUER, EMERSON, STERLING
And Other FINE PIANOS.
ANN ARBOR ORGANS.
TUNING, HAULING AND REPAIRING.
JUNIUS HART, - - - 1001-1003 CANAL STREET.
The Piano Emporium of the South.

MERIDIAN DISTRICT CONFERENCE.

LAUDERDALE, Miss., JULY 26-30.

Opening sermon, Tuesday, July 26, 8 P. M., by J. T. Leggett. Session opened Wednesday, 9 A. M. Religious services by presiding elder. Reports from the pastoral charges according to printed forms—A. M. and P. M. Sermon at 11 A. M.—H. G. Hawkins. 8 P. M.—J. T. Nicholson.

Thursday, 8 A. M.—Bible Reading with Prayers, R. L. Phillips. 9 A. M.—Sunday-school and Epworth League Conference.

1. How to Encourage Good, Honest Work from Teachers and Scholars, by E. B. Mohler.
2. The Necessity of a Teachers' Meeting, by G. S. Harmon.
3. Control of Teachers by the Superintendent, by G. H. Galloway.
4. The Bible in the Sunday-school by T. C. Harmon.
5. The Sunday-school Board Should Devote More of Its Collections to the Supplying of Charts, Maps and Higher Literature for All Schools, by H. G. Hawkins.
6. The Loyal Sunday-school Army Plan, by W. D. Hawkins.
7. The Teachers Soul-Winner, by J. E. Watts.
8. Advantages of Written Quarterly Examinations, by Heard Ledyard.
9. The Epworth League a Necessity in the City and Country, by A. T. Bell.
10. How to Have a Successful Epworth League, by H. W. Featherstun.

THURSDAY.

11 A. M.—Sermon by D. G. W. Ellis.
8 P. M.—Sermon by G. H. Galloway.

FRIDAY.

8 A.M.—Love-Feast conducted by W. C. Farmer.

A Missionary Spirit Necessary to a Spiritual Life, by C. W. Cecil.

How to Increase Missionary Collections, by S. B. Watts.

11 A. M.—Missionary Sermon, by H. W. Featherstun.

2 P. M.—Electing delegates to the Annual Conference.

REPORTS OF COMMITTEES.

On State of the Church—R. H. Barr, E. J. Coker, S. B. Harmon.

On Missions—R. L. Phillips, D. G. Mohler, T. J. Creekmore.

On Sunday-schools—C. M. Crossley, L. E. Alford; J. A. Sully.

On Epworth Leagues—H. W. Featherstun, J. W. Davis, J. C. Gay, Jr.

On Finance—T. C. Harmon, H. J. Gerge, W. H. Curtis.

On District Conference Records—L. Porter, J. W. Toles, W. J. Norsworthy.

Sermon at 8 P. M.—G. H. Thompson. Sacrament administered by D. G. W. Ellis.

SATURDAY.

11 A. M.—Sermon by R. H. Barr.
8 P. M.—Sermon by J. C. Ellis.

SUNDAY.

11 A. M.—Sermon by A. T. Bell.
8 P. M.—Sermon by W. J. Ferguson.

EXAMINING COMMITTEES.

For License to Preach—J. W. McLaurin, H. Mellard, D. A. Cameron.

FOR RECOMMENDATION TO ANNUAL CONFERENCE.

J. T. Leggett, E. T. Ureland, T. E. Rivers.

FOR DEACON'S ORDERS.

G. H. Thompson, J. T. Nicholson, A. Trotter.

FOR ELDER'S ORDERS.

C. D. Cecil, W. J. Ferguson, S. J. Taylor.

Pastors and recording stewards, please be sure to have the Quarterly Conference Records at the District Conference.

C. G. ANDREWS, P. E.

PARKER'S PEOPLE'S BIBLE.

FOR SALE AT A BARGAIN.

One set of the famous work above named, consisting of 27 volumes, containing over 10,000 pages. Invaluable to every preacher, Sunday-school teacher and Bible student. The Northwestern Christian Advocate thus commends it: "In pith and point Dr. Joseph Parker is the worthy successor of Matthew Henry and Bishop Hall." Write at once to

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

ABOUT THE DIFFICULTY.

MR. EDITOR: You doubtless noticed an account in the Times-Democrat, of June 27, of a difficulty on the streets of Covington, in which Rev. D. C. Rawls is mentioned as one of the parties. Fearing that a false impression might grow out of the statement made, I wish to state that Rev. D. C. Rawls has the hearty endorsement of the best element in Covington for the part he took in the difficulty. M. G. JENKINS, P. C.

Covington, La., June 29, 1898.

HOW SOME OF OUR READERS CAN MAKE MONEY.

Last month I cleared, after paying all expenses, $355.85; the month previous $260, and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from $10 to $14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

MRS. W. H——.

The complainer who stays on the outside sending forth his dismal whines, makes music to which the devil dances.—Rev. J. R Lenhart.

WAR ON YELLOW FEVER.

The "Austell" Lithia Springs Hotel, at Austell, Ga., eighteen miles from Atlanta, Ga., in the Blue Ridge range of Mountains, is the place to spend the Summer and escape yellow fever. Rates $7.00 per week, $25 to $30 per month. The famous water served in hotel free to guests. This hotel is cool, comfortable and homelike. With plenty spring chickens, Chicago meats and other like appetizers. Good amusements. Our rates are low because times are hard and we want to fill up early. Address W. A. Camp, Manager, Austell, Ga.

Anything that will make and keep one well should be hailed with eager interest by every member of the human race. And unless ten thousand honest men and women are mistaken, that is just what the Electropoise will do. If it wasn't for skeptics and unbelievers, one would be found in each family throughout the world. It won't cure everything, and no miracles are claimed for it; but in nine cases out of ten it will either cure or afford so much benefit that the user would not knowingly be without it.

The Electropoise is an instrument; not a battery or belt. It is attached for an hour or more a day or night to the wrist or ankle. It simply enables the body to take on all the oxygen necessary to health, and the result is, that Nature purifies the system and works her own cure. No drugs, no doping, no expense but the first cost of the instrument.

The Electropoise is a Southern invention, promoted by Southerners and pushed by Southern capital. The president of the company gave up a lucrative business to push it because it had cured him of rheumatism, and he believed in it, and knew it would do as much for others. His faith was justified, as their book of 250 testimonials from doctors, lawyers, ministers and people in the ordinary walks of life who have been cured or benefited will attest.

We believe this little booklet will interest all our readers, and trust they will avail themselves of this opportunity to write the Electropoise Co., 1122 Broadway, New York, for one, which they will mail free upon request. Having investigated the merits of the Electropoise thoroughly, we are prepared to say without hesitation that it is a remedy of remarkable merit.

MUL-EN-OL

unlike other pain remedies, is free from red pepper, turpentine or ammonia, and can be safely applied to the sorest spot without fear of it creating inflammation. It is cooling and soothing; goes directly to the sore place whether it is external or internal, and gives prompt relief. Cramps, Colic, Cholera Morbus, Dysentery, Cuts, Sprains, Bruises, Burns, can all be cured with *Mul-en-ol.* It always

CURES PAIN

TO SUBSCRIBERS.

According to a recent act of Congress, every check, draft, post-office money order and express order must, after July 1, bear a United States revenue stamp. A two cents' stamp is required on sums of $100 or less. Let all our subscribers take note of this and govern themselves accordingly.

A NEW CHURCH.

Our Building Committee for the M. E. Church, South, of Greenwood, Miss., have just closed a contract with Lindawood and Puckett, of Aberdeen and Kosciusko, to build a new church at a cost of $16,000 when finished, work to begin in thirty days. In addition to this, our lot just bought cost us $2,000 in cash. We think we will have the most complete church in the State as to its arrangement. R. H. Hunt, of Chattanooga, Tenn., is the architect.

Methodism has a bright future in Greenwood, if we will be faithful to God and the church. We are receiving new members all the while, and our band is as faithful as you will find anywhere.

J. H. MITCHELL.

Greenwood, Miss., June 30, 1898.

TO SUBSCRIBERS.

Hereafter we will give in each issue a list of all important letters received during the week. Watch the list and see whether Uncle Sam's postal operatives have been faithful.

We invite attention to the advertisement of Centenary College in this issue. During the Summer thousands of dollars will be expended in repairs and improvements on the buildings and grounds. The chapel and the dormitories will be thoroughly renovated, and new buildings will be erected as homes for members of the faculty. Board, including everything except washing, costs only $12 per month. Meals can be had at $7. President Cooper is much encouraged with the prospect. He hopes to open with 200 pupils. The institution has a well-equipped faculty.

MORPHINE,
Opium, Cocaine and Whisky

Habits Cured at Home. The G. Wilson Chemical Co., of Dublin, Texas, incorporated under the laws of Texas, capital $5,000, guarantees to cure anyone of the above habits. No suffering, sure and harmless. Builds up the entire nervous system and restores youthful vigor. Can be taken at home or elsewhere without the knowledge of anyone. No loss from business or work. No cure, no pay. Price $5. Letters strictly confidential. Book of particulars, testimonials, reference, etc., free. We also manufacture

TOBACCOLINE,

The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobaccoline. References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.

The G. Wilson Chemical Co., Dublin, Texas.

Drugs Destroy

the lining of the stomach, and cause untold trouble. Give your stomach a rest, stop taking medicine, try an Electropoise. It will do the work of medicine, do it better, and leave your stomach in normal condition.

The Electropoise isn't a belt or battery, but simply an instrument which, when applied, enables the body to take on all the oxygen needed for purification and health.

Get well and keep well by using the Electropoise. Prices reduced.

Send for 112-page book, free.

Agents Wanted.

HED-RIDDEN.

MANSFIELD, LA.

I have been affected with rheumatism and general prostration for 14 months, being bedridden the most of the time and not able to dress myself. A lump formed on my liver that showed externally the size of an egg and was treated by several physicians during the time without any relief being obtained. At last I was told it was necessary to have an operation performed to save my life. Several physicians had pronounced my case hopeless. I was reduced to a mere skeleton. I met a friend who had an Electropoise who prevailed on me to wear it. I did so. The second day I was able to get up and dress myself. I sent and bought a Poise; have used it now six weeks and have increased in weight over 30 pounds. All pains and enlargements have disappeared. MRS. S. T. POTTS.

SPINAL TROUBLE.

SHREVEPORT, LA., April 9, 1894.

Dear Sirs: I bought a pocket Electropoise the 1st of February for my little boy, who had spinal trouble caused by a fall about three years ago. When I got the Electropoise my son could not walk; in fact, he was paralyzed from his hips down. He had not put his foot on the floor since last October. He was badly drawn, and could not even sit in a chair. We kept him in bed most of the time, and when he wanted to get up had to make him a pallet on the floor. His legs were so stiff we could hardly bend them, and after bending had to straighten them out again. His little body was in the shape of a half moon, and he could not even turn over in bed. I applied the instrument, and when reaction set in he could stand up by the bed by holding on. This was the first time his feet had touched the floor for seven months. I have not used any medicine or even rubbed my little boy while using the Electropoise. There are many skeptics, and I am one myself, but will have to give way in regard to the Electropoise and proclaim it the grandest invention of the age. Yours gratefully,

R. A. CALHOUN.

Electropoise Co.,
Room 150, 1122 BROADWAY,
New York City.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. • • • Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists.

Do You Know A Good Organ?

WE DO!

And if you tell us what you want it for, and what price, we will make you an honest selection. . . . . .

MASON & HAMLIN,
ESTEY,
FARRAND & VOTEY,
are some of the good makes we have.

Philip Werlein, Lim.,
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WANTED—TRUSTWORTHY AND ACTIVE gentlemen or ladies to travel for responsible, established house in Louisiana. Monthly $65 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope. The Dominion Company, Dep't R., Chicago.

Hughes' Tonic

SPLENDID GENERAL TONIC.

NOTE: The new formula is very palatable and more effective than Quinine.

If "run down"—"played out"—just what you need.

Promotes Healthy Appetite—Strengthens.

You will "feel better" after second dose. TRY IT.

BETTER THAN QUININE, because it
REGULATES LIVER and BOWELS,
Invigorates the Whole System.

It will do the work—no after depression, no buzzing ears, or deafness.

CERTAIN CURE for CHILLS and MALARIAL FEVERS guaranteed.

At Druggists.

Don't accept any substitute.

50c and $1 Bottles.

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REV. R. A. YOUNG, D. D., LL.D., Regent.
MISS HOOD, }
MISS HERON, } Principals.

ILLINOIS CENTRAL RAILROAD.

OF INTEREST TO STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that, in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum has been paid semi-annually to every holder of stock, and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

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THE LARGEST INSURANCE COMPANY IN THE WORLD. Organized in 1843

Assets, Dec. 31, 1897	$253,786,437 66	Income in 1897	$54,162,608 28
Liabilities	218,278,243 07	Increase of Income in 1897	4,459,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 89
Paid to Policy-holders since organization	$462,967,250 71	Decrease of Expenses	146,178 21

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Perfectly New Emerson Piano

One of the kind the regular agents get $400 cash for.

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If you can't afford a MATHUSHEK, this is a good bargain. . . . . .

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A perfectly new, full size one.

Slightly scratched, but as good as ever. . . .

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A New Mathushek
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THEY ARE THE GOOD ONES

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Niagara Vapor.. Baths..

We are the original manufacturers of portable Vapor Baths.

We have, during the last ten years, supplied thousands of our Baths to physicians, hospitals, sanitariums, etc., and we are now, for the first time, advertising them direct to the general public.

IN BUYING A VAPOR BATH Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.

Get one that is covered with proper material. Insist on seeing a sample of material before ordering. We make our own covering material and print it with a handsome "all over" pattern of Niagara Falls.

Get one with a thermometer attachment. Don't go it blind—a bath that is too hot or not hot enough will be of no benefit to you.

Get one that you can return and have your money back if not satisfactory in every way.

Send for sample of material and interesting booklet that will tell you all about Vapor Baths.

Vapor Baths are an acknowledged household necessity. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home, 3c. Purifies system; produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, La Grippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve and Kidney Troubles. Beautifies Complexion.

Price of Niagara Baths, $5.

JONES & CO., Manufacturers,
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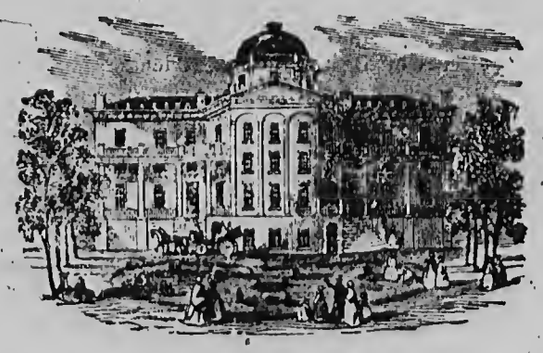
Department Z. V.

AGENTS WANTED.

GRENADA COLLEGE,
—AND—
Conservatory of Music, Art and Elocution.

PROPOSES to
Keep the Girls busy,
Keep them well,
Keep them in good surroundings,
Keep its record of honest work in all departments.



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Sanitation, Artesian water and bath-rooms
Large Campus,
Everything home-like,
Every teacher positively religious, and every pupil under positive religious influence.

Last session 109 Music Pupils, 30 in orchestra. Our policy is advancement in advantages and grade of work for each year, and to continue to maintain a Faculty unsurpassed. Terms to suit the times. Next session opens September 21st, 1898. Address

REV. J. W. MALONE, President, *Grenada, Miss.*

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SENDS
POLYNICE OIL
—TO—
Rheumatic Afflicted.

An unequivocal and absolute cure for all conditions of Rheumatism. No matter whether the ailment is of years' standing or in the beginning stages—Polynice Oil will cure you. Don't misunderstand this—it will not merely relieve you, but it will effect a PERMANENT CURE.

Such hospitals as the Bellevue of New York City, Howard of Philadelphia, Maryland and Johns Hopkins of Baltimore, have used this famous over-two-continents remedy—Polynice Oil—with unvarying success in Rheumatism, Neuralgia, Lumbago and Inflammatory Disease.

WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

The experiments made here at the hospital with the Polynice Oil, witnessed by me, having been very successful. I hereby recommend it in all cases of rheumatism.

(Signed) DR. F. L. ROGERS.

POLYNICE OIL

Imported from Paris. — 50 cents per bottle. Sent on receipt of price.

Dr. Alexandre, Specialist,
FROM PARIS,
G Street, N. W., WASHINGTON, D. C.

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3 cts. EACH. Also Vapor Baths, Sulphur, Perfumed or Medicated. Write for interesting Book, Free. Water Baths cleanse the outer skin only. Our method far superior. Cleanses, Purifies, Invigorates entire system. Prevents disease. Use our Quaker Bath Cabinet. Best, cheapest for family use. Costs Nothing to Try It. Over 91,000 happy users. Produces health, strength, vigor. Beautifies complexion. Cures colds, rheumatism, obesity, la grippe, etc., all blood, skin, nervous and kidney troubles. Excellent for female ills. AGENTS WANTED, Men and Women. $100 a Month and Expenses. Write us. P. WORLD MFG. CO., Cincinnati, Ohio.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of marvelous cures sent FREE, 10 DAYS TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA, GA.

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.
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WARNER'S HELMET NERVE TABLETS

PROMPTLY CURE ALL
NERVOUS DISORDERS, HEADACHE and SLEEPLESSNESS
Price, 25c., 50c. or $1 per Box.
SATISFACTION GUARANTEED OR MONEY REFUNDED.
Samples Free for four cents in stamps to pay postage.
HELMET MEDICINE CO., 220 Broadway, New York.

Home Circle.

A QUALITY MOST DESIRED.

Among the qualities most to be desired in a young girl's character is a high sense of honor. I wish I could impress on every reader the need of being always above everything petty or small, so that one would not for a single moment ever be tempted to do a mean or underhand thing, to speak unkindly of a friend, or to repeat a conversation which was confidential.

It may happen to you, for instance, to be visiting in the home of a relative or friend, where there may be a little friction at the table, or where some anxiety arises about the course of a member of the family. No matter what you see or hear, in such circumstances, you are bound, if you are an honorable person, to be silent about it, neither making comments nor looking as if you could tell something if you choose, nor in any way alluding to what is unpleasant, at any future time. A guest in a home can not be too careful to guard the good name of those under its roof, for it is an honor to be a guest in the first place, and honor is demanded in return.

Again, a nice sense of honor in matters connected with money is very important. Polly is treasurer of a society, and has the care of the funds. She must never for an instant or in an emergency lend these funds to other people, or borrow them for her own use. I knew a girl—Polly was her name, by the way—who was induced, being treasurer of a certain guild, to lend her brother, for one day, the money she had in her care. The brother was older than Polly, and a very persuasive person. He said: "Why should you hesitate? I'll bring it back to you to-night, and it will oblige me very much if I can take that fifty dollars and pay a bill I owe before noon to-day." Foolish Polly permitted her scruples to be overruled. The money was not brought back, and but for her father's kindness in making it good she would have been disgraced as a dishonest treasurer. She told me long afterwards that the lesson had been burned on her mind never to take liberties with money which she held in trust.—Harper's Round Table.

THE SUCCESSFUL MAN.

"I have carried the following in my pocket-book for some time," writes a well-known business man. "I think it will bear reproducing."

"A successful man," says Ella Wheeler Wilcox, "is one who has made a happy home for his wife and children. No matter what he has not done in the way of achieving wealth and honor, if he has done that, he is a grand success. If he has not done that, and it is his own fault, though he be the highest in the land, he is a most pitiable failure. I wonder how many men in the mad pursuit of gold which characterizes the age, realize that there is no fortune which can be left to their families as great as the memory of a happy home."

"HOW DO YOU DO?"

The ordinary polite inquiry, 'How do you do?" calls for nothing but a conventionally polite response; but if a man is past "the allotted age," and a philosopher besides, it may elicit a reply full of meaning and worthy of record.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend who shook his trembling hand and said:

"Good morning! And how is John Quincy Adams to-day?"

"Thank you," was the ex-President's answer. "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of his staff.

It was not long afterward that he had his second and fatal stroke of paralysis in the Capitol at Washington.

"This is the last of earth," he said. "I am content."—Youth's Companion.

WHAT TO TEACH BOYS.

A philosopher has said that true education to boys is to "teach them what they ought to know when they become men."

(1) To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in intention and in action—rather than be learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life. Above all things, teach boys that truth is more than riches, more than earthly power or possessions.

(2) To be pure in thought, language and life—pure in mind and in body.

(3) To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.

(4) To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, that an idle life of dependence on others is disgraceful.

When a boy has learned these four things, when he has made these ideas a part of his being—however poor, or however rich—he has learned the most important things he ought to know when he becomes a man.—Parish Visitor.

THE INFLUENCE OF A TRUE HOME.

A young man recently, at a religious meeting, told the story of his conversion. He said:

"On my way to and from my business, I pass a certain home. I am generally on my way about their breakfast time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl with heads bowed, waiting for him to read. It was only a glance, but it haunted me all day. It had a purifying influence. The next morning, as I passed, I found myself looking into the window with curiosity, mingled with more respect than I ever had had for religion. Morning after morning it was the same.

"I had never been a church-goer, but one Sabbath morning I resolved to go to a church near by. I was ignorant of the time, and so dressed leisurely and sauntered in. The Sabbath-school was in session. I glanced over the classes, and was pleased to see my unknown friend teaching a class of young men about my own age. Before the year was over I had made the good confession. That was twelve years ago, and my faith is stronger to-day than ever; but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else."—The Knapsack.

An amusing story is told in the Churchman of a rebuke administered to a hard bargainer, who sent the following advertisement to a paper: "A lady in delicate health wishes to meet with a useful companion. She must be domestic, musical, an early riser, amiable, of good appearance, and have some experience in nursing. A total abstainer preferred. Comfortable home. No salary." A few days afterward the advertiser received by express a basket, labeled: "This side up, with care; perishable." On opening it, she found a tabby cat with a letter tied to its tail. It ran thus: "Madame, in response to your advertisement, I am happy to furnish you with a very useful companion, which you will find exactly suited to your requirements. She is domestic, a good vocalist, an early riser, possesses an amiable disposition, and is considered handsome. She has had great experience as a nurse, having brought up a large family. I need scarcely add that she is a total abstainer. As salary is no object to her, she will serve you faithfully in return for a comfortable home."

Hygiene.

THE AIR OF BED-ROOMS.

When there is too much water in the atmosphere, the person who breathes it is, to a certain extent, deprived of his due supply of oxygen, and an elementary beginning of suffocation is perceived in the chest, says the Hospital. Most of the middle-aged and all old persons have felt this; and all persons who have weak hearts or impaired lungs. Now, the air of bed-rooms is exceedingly liable to be overcharged with watery vapor. The most obvious reasons for this are that many bed-rooms are never warmed with fires, and that their windows are often left open all day until dusk, and sometimes to the very hour of going to bed. Let us think of some of the consequences of going to bed in very damp air. A delicate or an aged person leaves a warm drawing-room, say, at half-past eleven, a drawing-room in which there was a temperature of sixty-eight degrees; he enters a cold, damp bed-room, say at a temperature of thirty degrees. The air in the drawing-room was dry, perhaps a little too dry. The air in the bed-room is saturated with cold, watery vapor. The person we are thinking of, so soon as he enters the bed-room, chokes and gasps and coughs for an hour at least, and sometimes brings on such an attack of asthma, or, as he calls it, "stuffiness" of the chest, that he can hardly breathe at all. He may even lose his night's sleep, and be ill for some days after such an exposure. Now, common sense says: "Make an effort to bring the atmosphere of the bed-room nearer in point both of dryness and warmth to the atmosphere of the drawing-room, and then not only will a man feel as comfortable in the bed-room as in the drawing-room, but even more comfortable."

HOT MILK AS NUTRIMENT.

If any one doubts the nourishing properties of milk, let a test be made of the following preparation of it. When very weary or weak from exhaustion, heat some milk to the scalding point until a thin skin begins to wrinkle upon the surface, and then drink it as hot as possible. It refreshes almost instantly, and restores the exhausted vitality to a surprising extent as soon as it is taken. It is more nutritious than any of the beef teas made from meat extracts or even from fresh beef.—Exchange.

A LOW STANDARD.

That is but a low standard of greatness which measures a man by his employment, or what he can buy, rather than by what he is. A hod-carrier may be infinitely superior to the millionaire under whose bricks he staggers. The real world of the laborer may be as far above that of his employer as heaven is above hell. The greatest monetary success here may mean the direst failure hereafter.

"When life is ruined for the sake of money's preciousness, the ruined life cares naught for the money."

"Better a cheap coffin and a plain funeral with a useful, unselfish life, than a grand mausoleum with a loveless, selfish life."

No; money-making is not the highest success. It is a low estimate of an occupation to regard it merely as a means of getting a living. He is the richest man who enriches his country most, in whom his neighbors feel richest and prondest; who gives himself with his money, who opens wider the door of opportunity to those about him. Such a man makes every acre of ground in his community worth more, and enriches every man who lives near him. On the other hand, many a millionaire impoverishes the town in which he dwells, and lessens the value of every foot of land in his vicinity.—Exchange.

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The praise bestowed on these waters by leading members of the medical profession who have prescribed them in their daily practice would seem almost extravagant to one who was unacquainted with their remarkable curative powers. But the reports of cases, made usually before associations of physicians, and surrounded by all the safeguards of medical ethics, leave no doubt that the Buffalo Lithia Waters are entitled to the name—"Nature's Materia Medica"—used so often in describing them.

A study of this carefully written and carefully illustrated book published by the proprietor of the springs, Thomas F. Goode, will prove of great benefit to anyone who is suffering from any of the many diseases for which Buffalo Lithia Water is a cure. The book is sent free to anyone addressing Thomas F. Goode, Buffalo Lithia Springs, Va.

How easy it is to tear a piece of paper along the line in which it has originally been folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time, it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolution.—Hugh Macmillan.

THE GREAT CHURCH LIGHT.

CINCINNATI, O., March 31, 1898.

Mr. I. P. Frink, 551 Pearl St., New York:

DEAR SIR—I want to say that the two large reflectors you furnished for our Temple in this city have given universal satisfaction, and everybody is delighted. Without the use of a single skylight, which is always a nuisance, our very large auditorium, or rather two auditoriums (for we use the entire Sunday-school rooms and main auditorium on Sunday nights), is brilliantly lighted. No grumbling because the old people can't see the words of the hymns. There is not a church in this city, with its 250 churches, so handsomely lighted as ours. Everybody speaks in your praise. I shall be delighted at any time to recommend your reflectors, and you are always at liberty to refer to me. G. R. ROBBINS,
Pastor Lincoln Park Institutional Baptist Church.

—Journal and Messenger, April 28, 1898.

The words of Jesus Christ were always new. His sermons on the mountain-top and sea-side transported his hearers into new realms, into fresh scenes of green pastures and living streams. He moulded the ideas which had been uttered before by Hebrew prophets into new forms, and gave them a new and better life. His was tender as well as original. It had that tenderness that could roll the thunders of faithful rebuke as well as breathe the words of soothing sympathy and love. Tenderness is the soul of eloquence. His tears were the exudation of moral force.—Rev. W. Ches. Fant.

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MY PASTOR'S VISIT.

I had not been to preaching but once in six months. Sickness in my family had prevented my attending church. It had been so long since I had enjoyed any religious conversation that my heart panted to engage in holy conversation. The other members of my family seemed to have no time or inclination to talk of anything save the affairs of this world. One day my children, who were playing out of doors, ran in, exclaiming joyfully, "O mama, the preacher is coming!" My heart beat with joyful anticipation, for I thought surely that my longing soul would be refreshed and edified in his company. I gave him a hearty welcome, and asked him in. He was hardly seated before he began to ask directions to Bro. So-and-So's house. I tried to engage him in conversation about the interest of the church and the Sunday-school, but he seemed strangely silent and uncommunicative. He showed only too plainly that he took no interest in the drift of my talk. He appeared to be ill at ease, and in a hurry to get away.

He stayed in my house less than half an hour. He read a few verses in the Bible, and prayed a short prayer, but the reading and praying were like his visit—cold and formal. There was no feeling in it. He bade me good-by, and, lo! he was gone. My children stood around me, the very picture of surprise and astonishment.

"Oh, mama," cried one, "he was in such a hurry to go. He didn't talk with us a bit; he didn't even tell us good-by." I had no answer to give them; my own heart was too full for utterance. Why was it so? Was it because my home was plain and humble? Was Jesus so often the guest of Mary and Martha because they could offer him carpeted floors and spacious halls?—Methodist Matron.

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PRIDGEN—Resolved, That we, the members of Hebron Sabbath-school, do, with profound sorrow and deep regret, acknowledge the death of Miss LAVANA PRIDGEN, a member of our Sabbath-school, which sad event occurred May 13, 1898.

Resolved, That in the death of same we, as well as our community at large, lose a loyal and faithful member, and that we, in mourning her loss, feel that the tenderest ties that bind together all humanity are not severed by the grave, or even death; but, as our fondest and esteemed ones are often passing from this world to the realities of the world to come, we humbly bow ourselves in submission to the dispensation of God's providence, and say that our loss is only his eternal gain. She was a faithful, obedient daughter, sister, and friend, and, above all, she possessed those rare traits of character, such as gentleness, meekness, and modesty, and a reverence for things sacred that characterize the true Christian.

Resolved, That we tender our deepest sympathy to her host of relatives and friends, and especially to the bereaved father and mother whom she leaves to mourn her loss; and may kind and gentle words keep us all in the right paths, and the blessed Spirit lead us all to Jesus!

Adopted in Sabbath-school second Lord's day in June, 1898. MAY GRAVES, for Com

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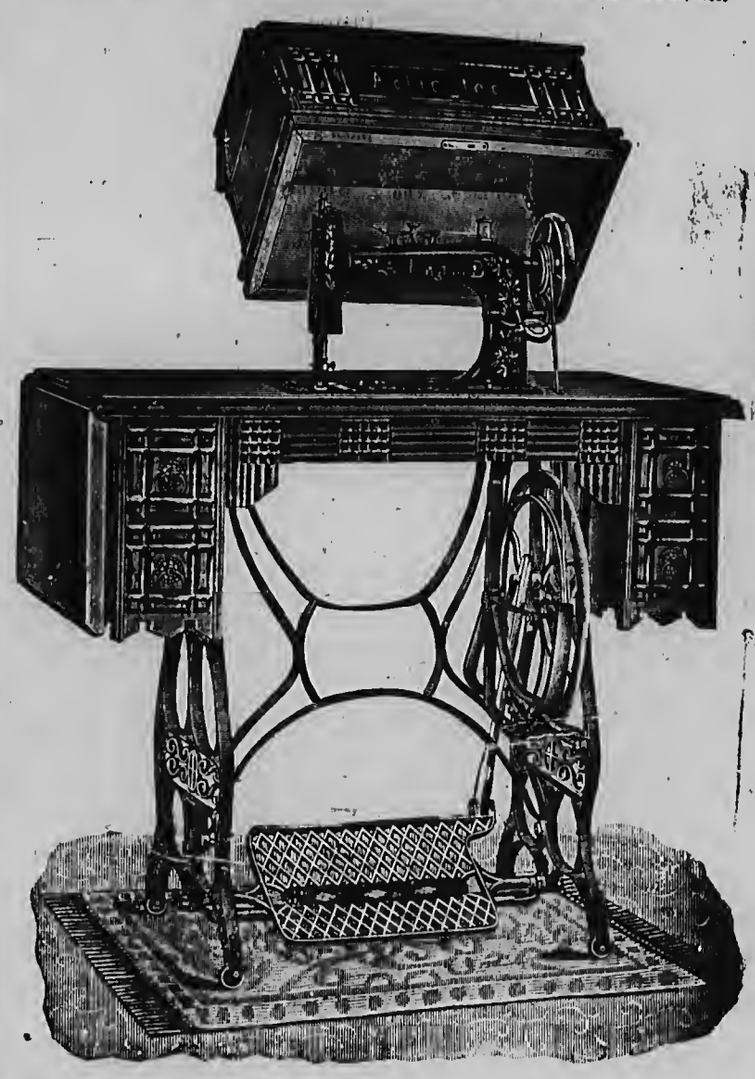
13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.
3 Specialists in Piano, 1 Specialist in Piano and Voice.
Address REV. J. W. CHAMBERS, Pres., Brookhaven, Miss

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address
REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL BAKING POWDER

Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

Now that he has been re-enforced, Admiral Dewey will at once proceed to take Manila. The troops will be landed at Cavite, and the city of Manila will be attacked by land and sea.

As a result of special directions it is confidently expected by the administration that a combined attack on Morro Castle, Santiago, will be made on Wednesday by the forces under command of Major-General Shafter and Rear Admiral Sampson.

To procure proper necessary co-operation of the army and navy in effecting the capture of Santiago with as little loss of life as possible President McKinley has been compelled to give personal instruction to both officers.

After ten days of suspense, the welcome news has at last been received that Admiral Dewey has been re-enforced by the arrival at Cavite of the cruiser "Charleston" and the first installment of troops—2500 men. These troops left San Francisco about May 23, and in the ordinary course of events should have reached Manila ten days ago. It now appears that the cause of delay was the capture of the Guajan Island, the largest of the Ladrone group, a Spanish possession lying in the direct road to Manila.

After days of severe fighting the Americans are before Santiago. The Spanish losses at Santiago are now known to be 3000 killed and wounded, and may run up to 7000 including prisoners. Gen. Linares, Commander-in-Chief of the Spanish forces at Santiago, was seriously wounded. Gen. Vara de Rey, who succeeded him, was killed, leaving Gen. Jose Torral Commander-in-Chief. Gen. Shafter demanded the surrender of Santiago by noon on Monday. The foreign consuls asked the usual twenty-four hours to remove the non-combatants, the women and children, which time was granted. Unless the city surrenders by noon on Tuesday Gen. Shafter will begin the assault. Gen. Torrel has replied to Gen. Shafter that he will defend Santiago to the end.

The American fleet obtained a decisive victory off Santiago Sunday, when it completely destroyed Cervera's fleet, consisting of six vessels, with the loss of only one killed and two wounded. Cervera attempted to escape by running out of the harbor of Santiago, and slipping by Sampson's fleet. He was caught, and his vessels pounded to pieces by the American men-of-war, being set on fire and blown up by the shells of the "Oregon," "Indiana," "Massachusetts" and "Iowa." The Spanish torpedo boat destroyers "Pinton" and "Furor" were blown up near the entrance of the harbor. The "Cristobal Colon," the swiftest in the fleet, got further away and was destroyed sixty miles from Santiago. In this fight the Spanish lost 350 killed and 160 drowned, the Americans one killed and two wounded. Admiral Cervera and from 1300 to 1600 Spaniards were captured.

With Cervera's fleet destroyed, the armorclads of the American navy will now devote exclusive attention to Admiral Camara's command and the coast of Spain. It can be stated on authority that the moment word is received from Admiral Sampson, confirming the war department report of the destruction of Cervera's fleet, instructions will be issued directing an increase of Commodore Watson's eastern squadron, which will at once be sent in pursuit of Camara's, and a second fleet will undoubtedly be formed for operations against the coast of Spain. Spain now has only Camara to depend upon, and it is, therefore, impossible for her to send a squadron to bombard American ports, or to relieve her troops in Cuba and Porto Rico. In view of the destruction of Cervera's fleet, it is a confident prediction of officials that Camara will be ordered to return to the peninsular waters with his command.

Experience Teaches the value of Hood's Sarsaparilla. It is constantly accomplishing wonderful cures and people in all sections take it, knowing it will do them good.

Hood's Pills cure all liver ills. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

MR. STEAD'S SUMMING UP OF GLADSTONE'S POLITICAL SERVICES.

First, he completed the revolution in British finance which Sir Robert Peel had begun. Mr. Gladstone was Cobden in office, establishing free trade and throwing the ports of the empire open to the world.

Secondly, he abolished the paper duties, which rendered a cheap press impossible, reduced the duty of cheap light wines in the interest of temperance, prepared the way for a heavy increase in the death duties, and steadily reduced the national debt.

Thirdly, he was the most potent force in the electoral revolution which democratized first urban and then the rural electorate, and then directed the attack of the democracy upon the House of Lords.

Fourthly, he reintroduced and popularized the policy of Canning as the foreign policy of England. This policy was humanitarian and crusading in its essence. It supported young peoples struggling to be free, championed Bulgaria against the Turk, and defended the principle of the European concert as the germ of the United States of Europe.

Fifthly, in things imperial he conquered Egypt, gave up the Ionian Islands, the Transvaal, evacuated Afghanistan, annexed Fiji and southern New Guinea, and either granted or confirmed the charters granted to the Royal Niger, Borneo, and South African companies.

Sixthly, in the case of the Alabama he established the principle of arbitration as the right way of settling international disputes between kindred English-speaking peoples.

Seventhly, he abolished church rates and university tests and disestablished and disendowed the Irish Church.

Eighthly, he attempted to do justice to the Irish peasant, and closed his career by an unavailing effort to pass a measure of home rule for Ireland.

Ninthly, and perhaps the most important of all, he was ever the embodiment of the sentiment of duty and of the principle of justice. The spirit of the man was more than any series of his acts, and his rule was uniformly lofty and his appeals were ever to the higher nature of man. We shall not speedily look upon his like again.—From "Mr. Gladstone," by W. T. Stead, in the American Monthly Review of Reviews for July.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

MARRIAGES.

MONTGOMERY–McARTHUR.—At the residence of Hon. J. A. McArthur, of Woodland, Chickasaw county, Miss., June 29, 1898, by Rev. J. W. Rapor, Dr. R. L. Montgomery, of Marlow, Ind. Ter., and Miss Minnie McArthur, of Woodland, Miss.

STEVANS—DAVIDSON.—At the residence of the bride's father, Mr. Thomas Davidson, of Clay county, Miss., June 29, 1898, by Rev. J. W. Raper, Mr. W. S. Stevans and Miss E. I. Davidson.

MORGAN–HOFFPAUIR.—Near Indian Bayou parsonage, Lafayette parish, La., June 30, 1898, by Rev. J. White Davis, Mr. Aden Morgan and Miss Mincy Hoffpauir.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Seashore Camp Meeting	July	13-20
Moss Point station		23, 24
Ellisville and Laurel, at E		30, 31
Purvis, at Hopewell	Mon.. Aug.	1
Fuller, at Mt. Tabor	Tues..	2
Lumberton and Poplarville, at L		6, 7
Columbia, at Thompson's	Wed..	10
Hattiesburg		13, 14
Escatawpa, at Big Point	Sat..	20
Americus, at Ward's	Sun..	21, 22
Leakesville, at Pine Grove	Tues..	23
Galloway, at Rawis Springs		27, 28
Vancleave, at Mt. Zion	Wed..	31
Williamsburg	Sept.	3, 4
Bay St. Louis and Long Beach		10, 11
Gulf Port mission	Mon..	12
Whittington	Tues..	13
Pearlington and Logtown, at P		17, 18
Ocean Springs and Scranton	Mon..	19
Biloxi	Tues..	20

C. A. Powell, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Lower Coast mission	July	28, 24
Gretna	11 A. M..	31
Algiers	7:30 P. M..	31
White Castle	11 A. M.. Aug.	7
Felicity	11 A. M..	14
Louisiana Avenue	7:30 P. M..	14
Moreau Street	11 A. M..	21
Crapo Street	7:30 P. M..	21
Carondelet Street		26
Carrollton Avenue	11 A. M.. Sept.	4
Dryades Street	7:45 P. M..	4
Talisheek Camp Meeting		11
Plaquemine		18
Rayne Memorial	11 A. M..	25
Parker Memorial	7:30 P. M..	25

S. S. Keener, P. E.

HAVE YOU A SON, BROTHER,

Husband or Lover in the Army or Navy? Mail him to-day a 25c. package of Allen's Foot Ease, a powder for the feet. All who march, walk or stand need it. It cures aching, tired, sore, swollen, sweating feet, and makes hot, tight or new shoes easy. Feet can't Blister, get Sore or Callous where Allen's Foot-Ease is used. 10,000 testimonials. All druggists and shoe stores sell it, 25c. Sample sent FREE. Address Allen S. Olmsted, Le Roy, N. Y.

Edward McGehee College,

FOR GIRLS,

Woodville, Mississippi,

Will Open Its Sixty-Second Annual Session Sept. 7, 1898.

Handsome buildings, thoroughly furnished and equipped in modern and most approved style. Surrounded by natural park of 20 acres. Situated in Hill country. The air is pure, invigorating and free from all malaria. Educational advantages are the best.

Special facilities for the study of Music, Elocution, English and Mathematics.

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Miss Georgia Swanson, President, Woodville, Miss.,

or Lieut.-Gov. J. H. Jones, Sec'y Board of Trustees, Woodville, Miss.

RANDOLPH-MACON WOMAN'S COLLEGE

LYNCHBURG, VA., Endowed for higher education. Laboratories for Chemistry, Physics, Biology and Psychology. Gymnasium. All modern appliances. Endowment reduces cost of course to $250. Address

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Classical, Literary, Latin-Scientific and Scientific Courses.

COLLEGE OF TECHNOLOGY

Mechanical, Electrical, Chemical, Sugar, Civil and Architectural Engineering.

UNIVERSITY DEPARTMENT OF PHILOSOPHY AND SCIENCE, with graduate courses.

Fall Term of the above begins October 3d, in the new Buildings, on St. Charles Ave., opposite Audubon Park.

H. SOPHIE NEWCOMB MEMORIAL COLLEGE for Young Women, with Literary and Scientific Courses, including Art and Physical Culture. Boarding Department, Washington Ave. Next term opens Oct. 3d.

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In the Richardson Memorial Building, on Canal Street. Session begins Thursday, Oct. 13th.

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Corner Tulane Avenue and University Place. Next Session begins Monday, Nov. 14th.

For catalogues address the Secretary of the University.

Wm. P. Preston Johnston, President.

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Most healthful and delightful climate; beautiful location; splendid building and equipment. Shorter College has the advantage of a LARGE ENDOWMENT, and is thus enabled to employ an UNEQUALED FACULTY. The leading Departments are under noted Professors. Music, etc., beyond competition. A delightful Christian home. Special provision for young pupils. Send for pamphlets.

T. J. Simmons, A. M., Pres.

(Mention N. O. Christian Advocate.)

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BEDFORD CITY, Va. (N. W. Va.). Conducted by Randolph-Macon College. Best equipped in the south. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc., $230. Address Principals, A. M. Highlett, A. M., or E. S. Smith.

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IS NOW OPEN.

The famous Coopers Well Water is unequaled for its many curative qualities.

Fine Hotel Service and Reasonable Rates,

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Proprietors Coopers Well, Via Raymond, Miss.

Medical Department.

TULANE UNIVERSITY OF LOUISIANA.

Its advantages for practical instruction, both in ample laboratories and abundant hospital materials, are unequalled. Free access is given to the great Charity Hospital, with 700 beds and 36,000 patients annually. Special instruction is given daily at the bedside of the sick. The next session begins October 20th, 1898. For catalogue and information, address

PROF. S. E. CHAILLE, M. D., Dean,

P. O. Drawer 201, NEW ORLEANS, LA.

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POPLARVILLE, MISS.,

Has closed its sixth and most prosperous session. Over 100 boarders.—Over 300 students. Sixty teachers in the Training-Class. Nine graduates. Prepares students for University Courses and for the practical walks of life. Prepares teachers for County, State and Professional Examinations. Faculty increased. New 50x100 Auditorium. Health and moral influences unsurpassed. Expenses as low as the lowest. Facilities as good as the best. Seventh Session Opens Monday, Aug. 29, 1898. Send for handsome illustrated catalogue.

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OCEAN VIEW, VA.

BEAUTIFULLY SITUATED ON THE CHESAPEAKE BAY,

EIGHT MILES FROM NORFOLK.

Direct communication from North, South, East and West. Hotel will open June 1 under the management of LEE & ERSKINE.

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Can be obtained through Catalogues (free) of

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The BLICKENSDERFER TYPEWRITER

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Has a full keyboard of 84 letters and characters, is compact, portable and durable. The only high-grade machine at a low price.

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Rick's Mineral Wells Hotel

NOW OPEN.

Address M. Ricks, Mansfield, La.

TENT MEETING.

Our tent meeting opened up on Sunday night, the third instant, on Banks street near Rocheblave. The attendance then and since has been good, and interest marked. Notwithstanding the excitement of the holidays, there was no distnrbance of any kind at the meetings. We are expecting great things of the Lord. Christian workers interested in the evangelization of this city are cordially invited. Take Tulane avenue cars to Rocheblave. Uptown workers may transfer from the St. Charles avenue line. Services nightly at 7:45.

C. H. Ellis,

H. N. Harrison.

After sickness of any kind comfort and speedy recovery is insured by the use of Ayer's Sarsaparilla. It expels all disease germs which may be lurking in the system, and restores tone and efficiency to every organ of the body. It is the best Summer medicine.

Millwood Institute,

Jackson, Louisiana.

The Fall session of this school will begin on the first Wednesday in September, 1898.

FACULTY.

Few, if any, changes will be made in our teaching force for the coming session.

READ OUR NEW CATALOGUE.

Inform yourself in regard to our course and methods.

You will learn that our boarding department is what you desire for your daughter or ward, while our school work is thorough and "up to date."

Further particulars will be cheerfully furnished applicants by the Principal,

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Situated among the blue grass hills of Middle Tennessee, fifty miles southeast of Nashville, on N. C. and St. L. R. R.

Boys prepared here have taken high honors in the great universities, and have made themselves leaders in every department of business and professional life.

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Jackson, La., is an ideal location for a college. Refined community. Fall term opens Wednesday, Sept. 7. Six professors. Rooms in dormitories for 150. Rates of tuition: $30 in Preparatory Department, $50 in Collegiate Department. Special attention will be given to the Preparatory Department. Board in private families, $12. Meals in the new Stewards' Hall need not exceed $7 per month. New improvements. The aim of Centenary is to deserve your patronage. For Catalogue address

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We make 300 bottles of our GRAYBEARD every week. No more 300 bottles don't fill all orders, some customer must wait until the next week. We guarantee it to do not unless and the delay. We have earned a reputation for making a clean, fresh, sure remedy for Cancer—Eczema, Catarrh, Dyspepsia, Rheumatism, and we cannot make GRAYBEARD faster, and make it good.

"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, affecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once similarly afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better, Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

Joseph Barnes, Taylor County, Ga."

$1 a bottle—6 for $5. If your druggist has'nt our GRAYBEARD, order direct, deducting 50c on $5 worth to help you pay freight.

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Dr. Williams' Indian Pile Ointment is a SURE CURE for BLIND, BLEEDING, and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cts. and $1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

1898.

27th ANNUAL CAMP MEETING

—AT—

SEASHORE CAMP GROUNDS.

Located on the Gulf Shore, with a frontage of 1400 feet.

WILL OPEN (D. V.) ON WEDNESDAY, JULY 13, NEXT, AND CONTINUE FOR 8 OR 10 DAYS.

The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

The sea bathing is unsurpassed by any resort on the Mississippi Sound, while the supply of pure, sparkling drinking water is furnished by one of the finest of artesian wells, whose waters possess rare virtues.

The Grounds represent a beautiful grove of rare attractiveness, with its abundance of 20-odd varieties of shade trees, which afford shelter from the Summer heat.

The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

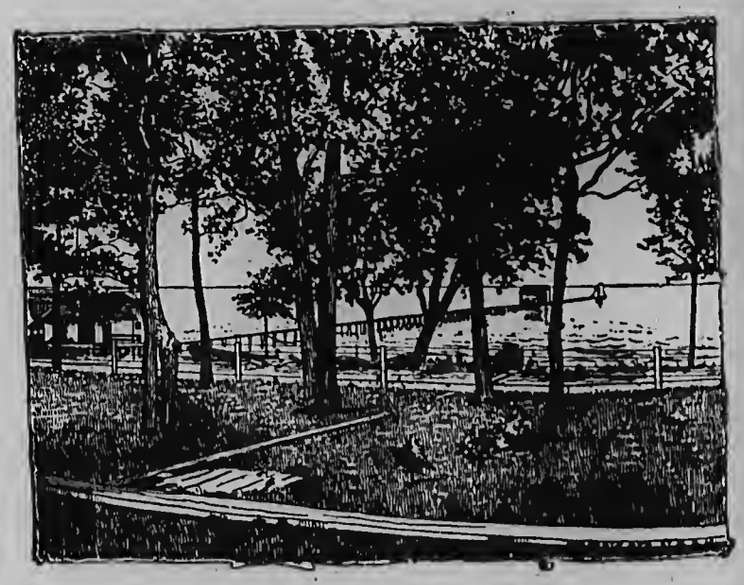
All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Biloxi, P. O. 42, Miss.), or any of the following officers:

W. W. Sutcliffe, President, New Orleans, La.
J. H. Lakin, Vice-President, Montgomery, Ala.
W. B. Thomson, Treasurer, New Orleans, La.
J. A. Woodville, Financial Secretary, New Orleans, La.
Jos. H. Bancroft, Corresponding Secretary, Mobile, Ala.
A. S. Daniels, Chair'n Executive Committee, Algiers, La.



View of the Grounds from Long Wharf.

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Five degree courses of study are given.

I. Course in Chemistry and Agriculture.
II. Course in Civil Engineering.
III. Course in Electrical and Mechanical Engineering.
IV. General Course (including Latin, French and German.)
V. Course in Pharmacy.

The College has ten well equipped Laboratories in different departments of Science in which students work daily.

Board $9.50 to $15.00 per month.

No charge for tuition to residents of Alabama.

Tuition for non-residents of Alabama, $20.00 per session. *Good Scholarship and Conduct* will entitle non-resident students to free tuition the following year.

For catalogue, address

Wm. LeRoy Broun, President.

"Opportunity comes," said the old proverb, "with feet of wool, treading soft." You must have the instinct of an artist for the approaches of this good genius. You must listen for it. —Johnson.

The failures in Christian life are not due to a lack of power, but to the failure to use the power that is in us. —G. F. Pentecost.

You must not severely scrutinize the actions of others, unless you have first done your duty yourselves.—Demosthenes.

POSITIONS GUARANTEED Under Reasonable Conditions. Accept notes for tuition, or can deposit money in bank till position is secured. One Scholarship Free in almost every County. Car Fare Paid.

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PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

Christian Advocate.

VOL. 45.—NO. 28 NEW ORLEANS, THURSDAY, JULY 14, 1898. WHOLE NO. 2186

W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

EDITORIAL NOTE.

We promised our readers a short time since that at the earliest possible moment we would give them the report of the Book Committee concerning the now famous war claim of the M. E. Church, South, against the United States government. When the report reached us on last Saturday, clipped from the Nashville Advocate, one-half of our paper for this week's issue had already gone to press, viz.: the second, third, sixth and seventh pages. In order to make good our promise, it, therefore, became necessary for us to put the report on the fourth and first pages, thus crowding out several communications which we desired to publish this week and also a considerable amount of editorial matter.

PUBLISHING HOUSE CLAIM.

STATEMENT OF THE BOOK COMMITTEE.

The Publishing House of the M. E. Church, South, was seized by the United States Army in 1863. Not only was the church dispossessed of its property for two years, and deprived of all benefits therefrom, but also that property was used by the United States Army; much of it destroyed, all of it damaged. The testimony of parties well acquainted with the facts, which testimony was submitted to the United States Congress, shows that the claim for use and damage of the property aggregated $458,400.

In the year 1872 (Congress having up to that time taken no steps to reimburse the church for the use, occupation, and injury to its property) Rev. Richard Abbey, D. D, who was in charge of the Publishing House at the time of its seizure by the United States Army, was employed to prosecute the claim against the United States government. He remained in charge of the matter till 1878, spending much of his time in Washington City, and was paid for salary and expenses $11,490, yet he could secure no favorable action on a claim, the justice of which has been admitted by the Congress of the United States.

From 1878 until 1888 nothing whatever was done by Congress, except that during the year 1885 or 1886 a bill to pay $150,000 was introduced in one branch of Congress and referred to a committee, but was not reported on.

In 1888 the claim was placed in the hands of a firm in Washington, on the basis of a contingent fee of 25 per cent. of the amount recovered. Bills were introduced in both Houses of Congress providing for the payment of $288,000, proof of the justice and amount of the claim were submitted, upon which proof the Senate Committee in 1878 has reported as follows: "The sum of $288,000 would be, as we understand the proof, a less sum than was saved to the treasury in the use of material, machinery, horses, and appliances of this great printing house. This sum is much below the lowest estimate of any of the witnesses as to the loss actually sustained by the claimants, and would not be adequate compensation if measured by such a standard." Yet, after four years of work by this Washington firm, Congress would do nothing to reimburse the church. Another contract was then made in which 15 per cent. of the amount collected was to be given to one firm, and $50,000 to another; the collectors to pay all expenses, and to receive no compensation unless the claim was paid; yet Congress was deaf to our cry for justice, or, at least, too apathetic to render us our just dues.

Here the church stood after having paid from 1872 until 1878 $11,490 to one of her most trusted ministers who spent his time trying to induce Congress to pay us our debt; from 1888 until 1893, having promised Washington attorneys 25 per cent. of what they could collect, or $72,000 of the $288 000 then sought; all other contracts having expired, other firms were promised $93 200 if they could succeed in rousing Congress to action.

The record shows that from 1878 until 1896 our attorneys had been unable to secure any report whatever from the Senate Committee, and that the measure for relief had not been called up in the House of Representatives. If the rate of interest prevailing in the South be considered, the church had, during a period of about thirty years, lost over $20,000 per annum, because Congress would not hear our demand for justice.

We are compelled to say, therefore, that we are surprised that Congressmen or Senators, especially Tennesseans, should tell the public that the man who spent his time and paid his own expenses in an effort to cause Congress to do us justice is not entitled to reasonable compensation, when the employment of an attorney is not only customary, but is also recognized by the law as a legitimate business, and is made necessary to meet the conditions imposed by the methods of Congress on all claimants for justice.

After nearly twenty-five years of effort, ultimating only in failure, the Book Committee, in July, 1895, engaged the services of E B. Stahlman, a resident of Nashville, Tenn., an official member for many years of our McKendree Church; a constant contributor to the institutions of the church; a man of large experience, recognized ability, and indomitable perseverance and energy, to take charge of the claim. The committee agreed to pay Mr. Stahlman 35 per cent. of the amount collected from the government, he to bear all expenses, and the church to be at no cost in case he failed. Mr. Stahlman was explicitly instructed that nothing should be done in the prosecution of the claim which would, even in the slightest degree, compromise the good name of the church, and that rather than compromise the church, the Book Committee preferred not to have the claim paid. It took Mr. Stahlman nearly three years to secure favorable action on this claim.

The Book Committee are of the opinion that the agreement with Mr. Stahlman was a perfectly legitimate and reasonable business agreement, in which a less sum was promised to him than is customary in such cases, and, as a matter of fact, the church has by this arrangement secured a larger sum of money than a Senate Committee recommended less than two years ago should be paid in satisfaction of our claim; that recommendation calling for the sum of $150,000, which sum the Book Committee refused to accept.

The amount to be paid to Mr. Stahlman did not seem to the Book Agents to be a fact into which any member of Congress had a right to inquire. What Congress was alone legitimately concerned with was the justice of the claim. What should be done with the money when paid was the business of the proper authorities of the church. No incidental question as to the agreement with any of the firms who represented the Book Committee had anything more to do with the justice of that claim than such an agreement would have in a case before the Supreme Court; and it is unheard of for that court to condition its decisions on an attorney's fee.

To show that the Book Agents took substantially this view of the case, we quote from a letter written January 7, 1898, by said Agents to a member of Congress, in answer to a letter from him, inquiring what interest Mr. Stahlman had in the claim. This letter was written about three weeks before the bill passed the Lower House:

"With reference to the share or interest, if any, Mr. Stahlman may have in this claim, I beg you to talk with him. He is in Washington, and can give you all the information you desire on the subject. Surely, whether he has pecuniary interest in the matter ought not to have a bearing on the merits of our claim, which is admittedly just, and which, as we understand it, you have on all occasions, without qualification, signified your willingness to support. The laborer is worthy of his hire, and if in the final adjustment it shall be deemed proper to pay Mr. Stahlman a reasonable compensation for his services—and his compensation shall be given with the consent of the proper authorities of the church—you, I am sure, will agree that it will not be an improper thing to do. The claim was placed by us originally in the hands of a Washington attorney. For reasons satisfactory to us, and entirely satisfactory to our friends then in the Senate and House, we refused to renew the arrangement when it expired. Surely we ought not to be made to suffer at the hands of our Tennessee representatives because we declined to renew an arrangement with this Washington attorney, and instead accepting the proffered assistance of a resident of Tennessee and a friend and member of the church; one who even as early as 1891, and before the agreement with the Washington attorney had expired, rendered valuable assistance in our endeavor to pass the bill."

As to the charge that Barbee & Smith made false representations to members of the Senate concerning the compensation to be paid to any attorney for the collection of this claim, the following correspondence is given:

CORRESPONDENCE WITH HON. S. PASCO.

After the bill had been adopted by the House of Representatives, January 28, 1898, it went to the Senate, where it was in charge of Hon. S. Pasco, Senator from Florida, upon whom we largely depended for its passage through the Senate.

On March 5, 1898, Mr. Pasco wrote to Barbee & Smith, Book Agents, the following letter:

"Messrs. Barbee & Smith, Nashville, Tenn.—Dear Sirs: Some malicious persons are circulating a slanderous story about the Capitol with the evident purpose to obstruct the passage of our bill. It is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent. of the amount recovered. It was not necessary for me to get any contradiction, because I know very well that the Agents of the Publishing House knew better how to conduct their trust than to make such an improvident bargain. I knew also that there was no power to make such a contract, so I did not hesitate to denounce it as a malicious slander; and I am sure also that the Senators who came to me for information upon the subject are thoroughly satisfied with my statement. But, as a matter of caution it will be very well for me to have a positive denial from you, which I can use if it appears necessary, either before the bill comes up for action or on the floor of the Senate, so I suggest that you send me a telegram on Monday as to the facts of the case, and authorizing me, as I am sure you can, to deny this statement. I am glad to say that there is a very fair prospect of getting the bill up for consideration by Tuesday, and everything indicates that our efforts will be successful. I have had a good many conferences with Senators with reference to it, and the many assurances of support that have been given to me and others who have taken an interest in the matter convince me that it has gained strength since it came to the Senate. Senator Bate has been unceasing in his efforts to bring the matter to a successful conclusion, and we shall continue to do all in our power to get a vote as early as is possible.

"Yours very truly, S. PASCO."

This letter, coming from the Senator who had the bill in charge, and asking, as both Dr. Barbee and Mr. Smith assure us they understood, the direct question as to whether or not they were under contract to pay Mr. Stahlman 40 per cent. of the amount secured, was, in accordance with Mr. Pasco's request, answered by telegram on Monday, March 7, as follows:

"Letter of fifth received. The statement is untrue, and you are hereby authorized to deny it.

"BARBEE & SMITH, Agents."

This telegram was delivered in Washington, March 7, at 12:48 P. M, W. Jeffers, a Senate employee, receipting for it. A few minutes later they sent Senator Pasco the following telegram, the purpose of which was to enable Mr. Pasco to inform himself more fully upon the matter if he desired further information:

"Have asked Mr. Stahlman to call at once and see you. He is a gentleman upon whose statements you may implicitly rely. He is our friend and neighbor, and an official member of our church, whose interest in our behalf reaches beyond and above pecuniary consideration.

"BARBEE & SMITH, Agents."

This was delivered at 1:15 P. M., J. B. Lloyd, a Senate employee, receipting for it.

These were the only communications between Barbee & Smith, Book Agents, and Senator Pasco pending the passage of the bill. The first telegram answers categorically the question asked by the Senator, which question was as to the fee of 40 per cent. The second refers him to our attorney, Mr. Stahlman, who was present in Washington, and could have given him any information desired. At the same time a telegram was sent to Mr. Stahlman, telling him to call on Senator Pasco with reference to this matter, and Mr. Stahlman informs us that when he called Senator Pasco said no further information was needed.

The bill authorizing the payment of the claim was passed by the Senate March 8. On March 28 the attention of Barbee & Smith was called to the "Congressional Record," of March 8, containing the debate in the Senate, pending the passage of the bill, in which debate several Senators quoted them as authority for the statement that no part of the claim should be paid to any attorney. Thereupon they wrote to Senator Pasco the letter of which the following is an extract, and all that relates to the matters in issue:

"Nashville, Tenn., March 29, 1898.

"Hon. S. Pasco, U. S. Senate, Washington, D. C.—Dear Sir: On the seventh of March we received a letter from you under date of March 5, in which you stated, among other things: 'Some malicious persons are circulating a slanderous story about the Capitol with the evident purpose to obstruct the passage of our bill. It is to the effect that you have made a contract with Mr. Stahlman to pay him 40 per cent. of any amount recovered.' To this we responded: 'Letter of fifth received. The statement is untrue, and you are hereby authorized to deny it.'

"We also on March 7 received a telegram from Senator Bate on the same subject and repeated to him the telegram we had sent you.

"We should not deem it necessary to say anything further on the subject, but for the fact that during the discussion of our bill in the Senate (as shown by the 'Congressional Record' which we have just read) statements were made by one or two Senators which by inference, at least, were calculated to create the impression that nothing was to be paid by the Publishing House to any attorney or representative of the Book Agents.

"The claim, as you are aware, was pending in Congress for nearly thirty years. During several years of that period we had a Washington attorney (Mr. Moyers) employed on a percentage basis. This arrangement was made with the full knowledge and consent of our Book Committee. (The Book Agents, as very properly stated by you, having no authority to make such contracts without the consent of that committee.) For reasons satisfactory to our friends in the Senate and House we declined to renew the contract when it expired, and instead accepted the proffered assistance of others, some of whom were devoted friends and members of our church, and one of whom even as early as 1891, and before the agreement with the Washington attorney expired, had rendered valuable assistance in our endeavors to pass the bill. This gentleman was as earnest in his endeavor to help us then as he was subsequently, the only difference being that formerly much of his time was occupied in other pursuits, while during the past two and a half years he has had time which he could call his own, and a good portion of which during his extended sojourn in Washington he has seen fit to largely devote to our interests.

"It is hardly to be presumed that this gentleman and others who assisted him should be willing to serve the Publishing House and incur the large expense of staying in Washington without some compensation; and if, therefore, in the final adjustment it was deemed proper to pay these gentlemen a reasonable compensation for their services and expenses, and this compensation was paid with the consent of the proper authorities of the church, you, as well as other Senators, we are sure, will agree that it was not an improper thing to do."

To this letter the following answer was made by Senator Pasco, omitting the closing sentences, which were purely personal and do not relate to the matter in issue:

"United States Senate,
"Washington, D. C., April 6, 1898.

"Messrs. Barbee & Smith, Nashville, Tenn.—

"Dear Sirs: Your letter of March 29 relative to the Methodist Book claim was duly received, and I value highly the kind manner in which you speak of the efforts I have made to secure favorable action in the Senate upon it. I have always felt that the question of compensating the gentlemen who represented the Publishing House here in Washington while this claim was pending before Congress belonged entirely to the Book Agents and the Book Committee of the Methodist Church. Although it was understood from the statements that were made that they were not influenced by a desire to gain large fees, yet it is quite proper that they should be paid their expenses and such other remuneration as the church authorities deem fair and just. I was well satisfied that no such exorbitant and unreasonable contract existed as was alleged, and I did not hesitate to deny it before I received your telegram, which, as you know, I used freely both in the Senate and among the Senators who approached me upon the subject.

"Yours very truly, S. PASCO."

A careful reading of this correspondence fails to reveal to us sufficient ground for the charge that Messrs. Barbee & Smith intended to mislead Mr. Pasco or any other Senator. The fact that they wrote to Mr. Pasco as soon as they learned of the statements that had been made by Senators, and informed him of the incorrectness of these statements, is evidence that they themselves were surprised at the conclusions reached by Senators. Mr. Pasco, in his reply, not only does not charge them with deception, but says: "I have always felt that the question of compensating the gentlemen who represented the Publishing House here in Washington while this claim was pending before Congress belonged entirely to the Book Agents and the Book Committee of the Methodist Church;" and he says again: "It is quite proper that they should be paid their expenses and such other remuneration as the church authorities deem fair and just." This he wrote one month after the bill had passed, showing that he had at that time no feeling of indignation against Messrs. Barbee & Smith for having misled him, and did not believe that they, as the Agents of the Publishing House, in carrying out this contract with their representative, were acting in bad faith toward him or the Senate of the United States.

Mr. Pasco said in the Senate when the bill was under consideration: "It is proper to say that I heard a rumor that was whispered about the Senate chamber during the last few days to the effect that some claim agents would get a very large proportion of this amount. On Saturday last, when I heard that report, I sat down and wrote Messrs. Barbee & Smith. I was thoroughly satisfied that the report had no foundation whatever in fact, but I stated that I wished to have in my possession a statement from them which I could use either in private conversation or on the floor of the Senate, if necessary; and yesterday morning I got this reply to my letter: 'Letter of fifth received. The statement is untrue, and you are hereby authorized to deny it.' I made the statement fully in this letter, which set forth that some agents here would get a very large percentage of the amount."

Senator Pasco was a friend of the bill, and was doing what he could to secure its passage, and his efforts were appreciated by the church. If his letter of March 5 to Messrs. Barbee & Smith had been at hand, and had been read, it would have appeared that his inquiry was with reference to a fee of 40 per cent., and not so broad as the statement from memory made on the floor of the Senate. This might have prevented any misunderstanding as to the meaning of the telegram of Messrs. Barbee & Smith, particularly if the second telegram had also been read.

THE TELEGRAMS TO SENATOR BATE.

On the same day on which Messrs. Barbee & Smith sent the above-mentioned telegrams to Senator Pasco they received the following telegram from Senator Bate:

"Telegraph to-day answer to Senator Pasco's letter to you Saturday as to Stahlman having fee of 40 per cent. or any other fee in case of payment of your claim. I would like to hear from you also. In my judgment, if true, it will endanger the bill."

In order that Senator Bate might know what answer had been made to Senator Pasco's letter of March 5, inquiring about a 40 per cent. contract with Mr. Stahlman, the Book Agents sent him the following telegram: "Wired Senator Pasco early this morning as follows: 'The statement is untrue, and you are hereby authorized to deny it.'"

The Book Agents inform us that they understood this telegram to contain two requests. To the first of these requests Barbee & Smith replied by saying that they had already answered Senator Pasco, and they informed Senator Bate what they had answered, repeating the very words of that answer. To the second they made no reply. Various considerations, as they inform us, restrained them from doing so.

1. It would have been simply impossible for them, on a few moments' notice, at the very time when they supposed the bill was up for its final passage, to frame a telegram sufficiently comprehensive to cover all the facts in the case.

2. They had already sent a second and fuller telegram to Senator Pasco asking him to send for Mr. Stahlman, who could give him any needed information.

(Continued on Fourth Page.)

SECRET OF LIFE.

BY LUCY LARCOM.

The secret of life—it is giving
To minister and to serve.
Love's law binds the man to the angel,
And ruin befalls if we swerve.
There are breadths of celestial horizons
Overhanging the commonest way,
The clod and the star share the glory,
And to breathe is an ecstacy.

Life dawns on us, wakes up glimpses.
In heaven there is open a door—
That flash lit up vistas eternal.
The dead are the living once more!
To illumine the scroll of creation,
One swift, sudden vision sufficed!
Every riddle of life worth the living
Has found its interpretor—Christ!

Communications.

SAM JONES CAMP MEETING.

Mr. Editor: Time, with his ceaseless tread, has again brought the hand on the dial near the point for the annual assembling of the people of God at Sam Jones Camp Grounds, and it is the object of this letter to remind our Methodist people, once again, that camp meetings are good places to go to, for more reasons than one. Primarily, of course, it should be the object of every attendant to get good for himself, and advance the interests of the kingdom and glory of God, and I sincerely trust that this thought and purpose will have the right of way in the heart and mind of every preacher and all the people who come to these consecrated grounds this year. If these are the dominant ideas with God's people, and they come praying, in faith, for a remarkable exposition of the power and grace of God in the salvation of sinners, the old-time results of camp meetings will be apparent here, much good will be done, there will be a mighty shout of gladness, and hosannahs will ascend to the Great Head of the church for his blessed presence and work among us. Paul, when going to his churches, determined to know nothing among the people save "Jesus Christ and him crucified;" and if the same spirit actuates the ministry of the Word at the coming meeting, the probabilities are that the results will be flattering and encouraging. If, however, the work of God and the salvation of souls become a secondary matter with the clergy; if they assume that a camp meeting is a theatre for the display of their eloquence and for the practical exhibition of the operation of the prerogatives of the presiding elder, or any other official of church or association, then we need not expect the presence and help of the Divine Master. These things had their share in the apparent failure of the meeting last year, and all unnecessarily, too, for the reason that there was no desire on the part of the "powers" on that occasion to demand for themselves any consideration on account of their positions. It is to be hoped that the sticklers for precedence and pomposity will lay low, and that all will go to work and work hard in the Master's vineyard. If our beloved Bro. Hunnicutt desires anything supremely, it is that the work of the Lord may be done and his name glorified, and to this end he is ready to sacrifice all his prerogatives, traditional and statutory.

The promise is, that eminent and faithful men, successful in winning souls for Christ in a multitude of meetings, will be with us, and will conduct the meeting; men who are in the ministry because God has called them to that work, and because they desire, more than all else, to see the work of the Lord prosper and souls saved, not for the money there is in it, as the manner of some is. Who these consecrated servants of our God are, or will be, I am not as yet informed. That there will be no "evangelists" there who make a money consideration a prerequisite to their coming, unless they come as hearers and seekers after salvation, like any ordinary sinner who knows no difference between the gospel of Christ and a bale of cotton. The outlook is encouraging for a large attendance, as Bro. Cassels writes me that nearly all the renting-tents are already taken, and that several have already moved in This is not surprising when the healthiness of the location, the excellence of the waters, and the delights incident to an outing of this sort, are considered. The sleeping accommodations of the hotel have been overhauled, and rooms made where before was a sort of general sleeping room, thus securing privacy and added comfort. The table will be as before—that is, there will be plenty to eat, of the best to be had, and well cooked. The prices will be as of yore; hence you can come to camp meeting, live well, have a nice time with old friends, and make lots of new ones, and get your spiritual strength renewed, your soul blest, and all for less money than it will cost you to live at home. Thousands on thousands of souls in glory to-day started on their journey to the "heavenly city" at camp meeting, and there has been no change or shadow of turning in our God that inspires a doubt that he will do his part now as he did it in ye olden time; and if we fail to have a gloriously good time and an exceptionally profitable meeting, the fault will be human, not divine. I hope to see every family-tent on the grounds occupied, the hotel full of guests, and the preachers' tent full of preachers full of the spirit and mind of their Master, and with zeal for the salvation of souls for whom he died. With these adjuncts the success of the meeting can be seen from the beginning; without some of them, failure is sure.

It would tend to the betterment of the meeting, and the quantity and excellence of its results, if the choir is furnished with the Standard Hymn Books, in addition to the song book we have used for the past two years. There are hymns and tunes in each that carry the full gospel, and awaken in the saint a longing desire for an entrance into the joys of that "upper and better country," and in the sinner a desire to

"Come, thou, and join that holy band,
And on to glory go;
To dwell in that celestial land,
Where joys immortal flow!"

It is just as easy to sing a sinner into the kingdom, in a multitude of cases, as it is to preach him there, and, in many instances, it is less wearing on the congregation.

I hope the preachers will pardon the suggestions which I make as a close to this letter, that long prayers are in contravention of the emphatic command of the Master himself, reminding us, as he does, that the heathen supposes he will be heard for his much speaking, etc. Then it is to be hoped that they will not tell the people that they must believe that they have a thing in order to get it, or, to put it plainly: Being at Sam Jones, and desiring to be in New Orleans, they must believe that they are in New Orleans (when they know absolutely that they are not in New Orleans, or anywhere else, except at Sam Jones), and they will be there! The Master never intended any such literal construction to be placed on his words, because the proposition is a manifest absurdity, and is calculated to befuddle the mind.

It is also proper for me to remark or repeat here what I have said before, that camp meeting is not the place to preach the second-blessing theory, or against that theory. No man who has a proper conception of the eternal fitness of things will get up at camp meeting, or anywhere else, and blow his trumpet about his own purity of heart or life, and the low grade of his neighbor's spiritual condition; nor will he attempt to demonstrate that John Wesley or John Thomas taught the doctrine of a second work of grace after regeneration; that original sin must be eradicated, etc., or the reverse of these propositions, at a camp meeting. That is not what we are there for. What we desire is the conversion of sinners, and after they are converted, you can rush them into holiness at one jump, a la Wesley et als, or let them grow into it like the Master thought was the correct method, when talking to Nicodemus. D. V., I shall build my dam and get my pond ready, and will drown the first preacher that introduces one of these fire-brands into the services at Sam Jones, commencing on the twenty-ninth of July, and continuing ten days.

Looking forward with sincere delight to a reunion with my precious friends on that occasion, yourself among the number, and with an earnest prayer for the most abundant success of the meeting, I remain,

Faithfully yours, Rex.

Natchez, Miss., July 4, 1898.

CENTENARY COLLEGE.

The work for the Master is progressing nicely on the Baton Rouge district. The preachers are all faithful, consecrated men of God, and have their heart and soul in the salvation of men. Every interest of the church is being looked after, and we confidently hope to bring to the Annual Conference this year the best report the district has ever made.

But 'tis in behalf of Centenary College that we wanted more especially to write. This grand old institution needs no introduction from my pen. The noble men who have gone out from her walls to do battle for their country and Christianity tells what she is. But Centenary College has been hampered and crippled for a number of years because the church has failed to rally to her support. Why is this the case? Surely it must be for the reason that men do not think. I know some Methodist fathers who have been sending their sons away from their own college to State schools and schools far inferior, and some of them paying more for their sons' education than it cost at Centenary. Brother Methodist, is this right?

Now, I want to appeal to every Methodist father and mother in the State of Louisiana. As you value the future of your boy, send him to your own Centenary College, where he will receive an all-round Christian education. Centenary's next faculty is complete; all thoroughly competent, high-toned Christian gentlemen. The new president, Dr. I. W. Cooper, arrived to-day. In a conversation with him this evening he assured me that he was going to bend all his energies to make the college what it ought and deserves to be. Extensive repairs will be done this Summer, and the grounds are to be beautified. Dr. Cooper assures me also that he is going to inaugurate a plan by which board can be very much cheapened, and so it will be possible for poor young men who are thirsting for an education to get it at Centenary College.

Brethren in the ministry, let us rally to our college, and help Dr. Cooper get not less than one hundred and fifty boys to open with.

Dr. Carter has decided to stay in Jackson till Conference. He says he is ready to help the brethren in revival meetings. Brethren, if you know how to exhort at all, and can get the Doctor to do the preaching, you can't help but have a good meeting. When the Doctor preaches, you have something to exhort from, and the people have something to think about. I have had him to preach for my people, and have exhorted after him, and I know whereof I speak.

And now, my brethren, let us try to have glorious revivals during the Summer, and let us not forget to put in some good work for our college; and such work will tell in eternity for good. R. W. Tucker.

Jackson, La., June 30, 1898.

CHICKAMAUGA NATIONAL PARK.

Rev. Frank M. Keen's letter in last issue of New Orleans Advocate, written from Chickamanga National Park, is well calculated to agitate sleeping remembrances in the minds of those who were present at that place, and figured in the great conflict which now makes it so dear to the American people.

Within the range of this Park, where tho four hundred monuments, the three observation towers, and the three hundred mounted guns now stand, the writer of these thoughts once stood as an integer in battle, and engaged in the shouts of the passing victory.

Bro. Keen writes: "While sitting in my tent door, I can look out and count quite a number of battle scarred oaks which, after these thirty odd years, show plainly the evidence of the fierce conflict which was waged."

Perchance his tent occupies a portion of the "dueling-grounds," on which one hundred and eighty of the three hundred mounted guns were engaged in close and deadly conflict from noon on Friday until 3 o'clock P. M., in which the batteries of the South were victorious. Many are the reminiscences of the engagement.

On this field the writer was placed in charge of the "Infirmary Corps" of the brigade, and lasting were the impressions wrought by a terrific charge made on a Federal battery. As we advanced, all fear for the time seemed to be gone, and while death was being witnessed on every hand, the exclamation burst from heart and lips, "God save the brave." Soon a stillness came—a mighty stillness. Every gun in the battery was silenced, and "limbered to the rear." The remark from a "field officer" as he passed into our lines under guard, with many others, "Your victory only prolongs the war," was abundantly shown.

But the present consideration is: The forty thousand troops now gathered at this place are in one common cause. North and South lie down together, and awake under the same flag, and to the same reveille. The fierceness of civil strife is over, and silenced forever are the mounted guns, which now stand only as watchers on the bulwark of peace.

C. W. Reames, M. D.

Greensburg, La., June 30, 1898.

TO "GILDEROY."

Dear Brother: I am sorry you seem to have misunderstood my letter, as I seem to have mistaken your intended meaning in the article which drew it forth. Had you said "politics" instead of "patriotism," and had you confined your warning to your brother preachers, my letter would have been needless, for the warning would have been well given. That any religious body, from the General Conference down, can not afford to ally itself with any political party, or its representatives; that to do so is to depart from the old paths, and to lose power thereby, is my earnest conviction, and that the pulpit can not be kept too pure from political utterances, seems to me to go without the saying. The church, in her mission to the souls of men, should avoid anything extraneous to that mission, or she will both hamper and hinder her work. This was taught me at my mother's knee, and half a century of personal observation and experience has confirmed that teaching. Therefore, you see, we are of the same mind on this point, and, I trust, on many others, for I have a sincere respect both for you and your opinions. That you are thoroughly honest and true in your condemnation of the practice to which you object, your article proves, for you condemn the speakers on both sides, whereas, the custom has heretofore been—so far as this writer's knowledge goes—to condemn one faction and approve the other.

By the way, Brother (but this you could not know), I have not been a "Miss" for nearly thirty years, but am a "mother in Israel," with the gray hairs which should go with wisdom, if they do not.

Most cordially yours,

Fannie Minor Montgomery.

FROM REV. GEO. R. STUART.

Rev. E. N. Evans, Monroe, La.—

Dear Brother: Yours, of June 13, forwarded to me here. Allow me to say that I have never in my life held a meeting anywhere contrary to the wishes of either pastor or presiding elder. Sam Jones and I had an engagement at Selma, Ala., contrary to the wishes of one pastor. We received a petition from the people with about 2,000 signatures, but after the action of the General Conference we cancelled the engagement by telegram. You are at liberty to state for me that I have never violated the laws of my church, and so long as I am a Methodist preacher, I will abide by the laws of my church. I would not hold a meeting contrary to the wishes of a Methodist pastor in any city in the United States, even if I were invited so to do by every man, woman and child in the town, black and white. When I can not hold revivals in harmony with the laws of my church, I shall return to the pastorate or change my church relation. You may use this letter as you please. With kindest wishes, I am,

Yours fraternally,

Geo. R. Stuart.

Brownwood, Texas, June 23, 1898.

REV. E. B. FOUST.

Rev. E. B. Foust was born in Lafayette county, Miss., July 19, 1844, and died at his home in Rayne, La., April 26, 1898, of neuralgia of the heart, aged fifty-three years nine months and seven days. His parents were William and Eveline Foust. He joined the Methodist Church as a seeker of religion in his thirteenth year, and was converted the following year. His call to preach was so clear, and his life so exemplary, that the church licensed him to preach, and in 1871 he was admitted on trial in the Mississippi Conference, and appointed to Holly Springs circuit. In 1873 he transferred to Louisiana, where he filled acceptably the following appointments: Big Cane, Lake Charles, Simsport, Abbeville, Mooringsport, South Bossier, North Bossier, Fort Jessup, and Oak Ridge. He was a soldier in the Confederate Army, where he lost a leg, and in 1890, while at Oak Ridge, the other leg had to be amputated. Both were cut off above the knee. On account of his disabled condition (for he spent the remainder of his life in a wheel chair) he was superannuated, which relation he sustained until his death.

Bro. Foust was as brave a man as ever lived. During all his suffering he never murmured, but submitted with Christian fortitude the loss of both legs, and, although confined, as he was, his life was very cheerful.

Bro. Foust was twice married: first to Miss Edith Bihm (April 1, 1875), who lived only a year and a half after being married. On Nov. 3, 1880, he was again happily married to Miss Adelia M. Harkins, of Abbeville, La. Rev. J. M. Johnston performed the marriage rite. There were no children by the first marriage, but by the second there were seven, five of them still living.

Bro. Foust was a good preacher. His last sermon was preached at Indian Bayou about a week before his death. His sickness was short. After family worship he went to bed, and soon clasped his hands on his breast, and made some exclamation, and expired in a very few moments. Thus passed away one that I loved.

May our heavenly Father sustain the brave, loving wife, who fought life's battle by his side through all these years of personal affliction!

H. O. White.

NOTICE.

To the President and Members of the Board of Trustees of E. M. F. College:

We, your committee appointed on college property, beg leave to report that we have inspected the buildings and grounds, and find the same in good repair throughout. In fact, we find the property in the best state of repair for many years, and note with satisfaction the many improvements which have been made during the past year, and we call special attention to the bored well on the premises. It is over 300 feet deep, and furnishes an abundant supply of the purest water that can be had in this section of the country. We estimate the value of the college property as follows: New building, $4,000; old, $2,000; middle, $4,000; north wing and wooden extension, $6,500; other building, $500; real estate, $7,500; making a total of $24,500, which we consider a conservative valuation.

Respectfully submitted.

B. V. White,
J. C. Cavett.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

Rev. Thomas B. Clifford, Booneville, Miss., Editor.

The Virginia League Conference was recently held in Norfolk. Rev. E. H. Rawlings is president. Though only thirty-three years of age, he is prominent as a minister and League worker, and has written a very helpful book entitled, "The Pastor and the League."

The Corinth District (North Mississippi) Conference, at its recent session at Kossuth, Miss., reported the organization of eleven Leagues. A district further south recently reported only six Leagues, and yet it contains better territory, and is far more accessible.

The Arcadia District (Louisiana Conference) recently held a League rally, which was evidently a great success. Elsewhere we publish a report of the Conference as furnished by the secretary, Rev. P. O. Lowrey.

We are receiving many items from the Louisiana Leaguers, and note with pleasure their interest in the work. What is the matter with the Mississippi Leaguers? Surely they have not all taken a vacation at the same time.

We hope Bros. Wier and Norsworthy will see to it that a synopsis of discussions, etc., of League work advertised to take place soon in their respective districts will be furnished to this writer for this department.

THE ARCADIA DISTRICT LEAGUE RALLY.

The Epworth Leagues of the Arcadia district, according to arrangement made at the Preachers' Meeting in March, met at Arcadia on June 24 for a grand rally. Miss Ione Smith, with her committee, the presidents of the several Leagues, had showed such zeal and judgment in forming a program and making needed preparations, that many who had attended various young people's meetings of a similar nature were constrained to say, "We never saw it on this wise before." The local League had the church and town nicely decorated with E. L. colors. They all seemed to say: "Welcome!" "Young Methodists, 'All for Christ;'" "Look up, lift up." For the unbounded hospitality of Arcadia too much could hardly be said. The zeal of the Leaguers increased to the end. It was a decided success, and we take courage.

The missionary influence brought to bear upon the rally through Rev. C. D. Atkinson, missionary campaigner, arranging and conducting various programs during the session, was of inestimable good. A study class was organized in the Arcadia League, and a mission library of sixteen volumes easily secured. Bro. Atkinson will do any church good, and it is a pity the Leagues (and churches, as for that) can not keep him in the field all Summer.

At a proper time the Leagues went into a district organization, with Prof. C. A. Moores as president, and Miss Gussie Tooke, secretary. There were three vice-presidents also elected as per the League Constitution. Plans were discussed for extending the work in the district. Weak Leagues are to be strengthened and new ones organized.

There was inaugurated a district League paper, to be known as The Epworth Leaguer. The District Council was made a Committee of Publication. Miss Ione Smith was elected editor, with Mrs. M. R. Gladney as associate, and Rev. P. O. Lowrey, business manager.

Quite a number of the pastors and the presiding elder, Rev. B. T. Crews, were present to give counsel and encouragement. Their zeal was quite equal to that of the Leaguers. Rev. A. D. McVoy was elected chairman.

I neglected to mention at the proper place that Miss Kelser's character and mission were laudably spoken of, and every League in the district that had not done so before pledged something to her support as our missionary in China as follows: Minden, $10; Calhoun, $5; Homer Juniors, $6; Douglas, $4.

P. O. Lowrey,
Secretary of Rally.

We are glad to make the following financial report of the Louisiana Leagues' mission fund as reported by Rev. P. O. Lowrey, Farmerville, La., who is the regular treasurer, and to whom remittances must be sent: Previously reported, $58.04; E. C. Tait, $5; A. W. Whittington, $2.50; J. H. Edwards, 50 cents.

Judge L. H. Estes, of Memphis, Tenn., the great League worker and lay preacher, is at present conducting a meeting at Booneville, Miss. He is a man full of faith and of the Holy Ghost. Oh, that we had more laymen like him all over the land!

LESSON II.

Subject—The Capture of the Cannibals; or, The Miracle of Prophecy.

MATTER.

The first chapter of "Miracles of Missions." The heads of these chapters readily lend themselves to names suggesting specific facts or phases of truth illustrated by their contents.

METHOD.

1. Read carefully the section giving special attention to places and dates. When and where have a good deal to do with our estimate of the power of the gospel.

2. Let each one study up carefully the scene of this first chapter. Get clearly in mind the location of the Society and Hervey Islands, together with Samoa and the New Hebrides. This is most important. Geography and the gospel must never be separated.

3. Deduce from the chapter points illustrating the degradation of the people and the uninviting character of the field—i. e., pages 12 and 13.

4. Study the character of John Williams as preacher, translator, and martyr.

5. Find parallels in Book of Acts to the scene on page 19: the destruction of Or and the public renunciation of heathenism. What Scripture prophecy does this suggest?

6. Note the special reference to Old Testament prophecies, and their fulfillment—i. e., pages 9, 14, and compare page 27.

Suggestion: Appoint some live member of the class to read a few sentences on "The Best Method of Raising Missionary Money," taking as a basis the account given on page 23. Could not we learn a lesson from these zealous converts?

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

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REPORT OF THE ABERDEEN DISTRICT CONFERENCE.

The District Conference for the Aberdeen district convened at Amory, Miss., June 16, 1898; Rev. S. M. Thames in the chair. All of the pastors in the district were present, and, with scarcely an exception, gave encouraging reports of their work. An average number of lay members were present.

The first day was devoted exclusively to the Sunday-school interests. The program, as previously published, was taken up, and discussed with exceptional ability by both preachers and laymen.

The regular business of the Conference did not begin until the second day, when every interest of the church was carefully looked into.

By request of the Conference our presiding elder made a report of his four years' work on this district, contrasting the reports of past years with the reports of the year preceding his appointment to the district. The report was very gratifying, showing progress along all lines during the past quadrennium.

The following resolutions were adopted by the Conference:

Whereas, Our presiding elder, the Rev. S. M. Thames, is now serving his fourth year on the Aberdeen district, and, according to the economy of Methodism, he will soon have to be assigned to another field of labor; And, whereas, all the interests of the church have greatly prospered under his fostering care and wise administration; therefore, be it

Resolved, That we herewith bear loving testimony to his zeal, fidelity, and efficiency, and express our high appreciation of his work among us.

Resolved, That we pray the blessings of God upon our beloved brother, and commend him to the people to whom he may be sent as a safe counselor, a loyal itinerant, and a faithful minister of the gospel of the Lord Jesus Christ.

It was our pleasure to have Rev. M. L. Burton, manager of our Orphans' Home, with us.

Mrs. J. D. Sheli, district secretary of Woman's Foreign Missionary Society, was present. Her report of the work done by this society during the past year was encouraging in its every detail.

The following are the lay delegates to the ensuing Annual Conference: S. T. Barkey, J. A. Mayfield, F. J. McDonnell, and P. W. Shell.

The entertainment of the Conference was all that could be desired. All the people combined with the pastor in providing every comfort and pleasure for those in attendance.

The next Conference goes to Tupelo.

R. A. TUCKER, Secretary.

TO THE BOARD OF TRUSTEES OF E. M. F. COLLEGE.

DEAR BRETHREN: We, your committee appointed to report on the state of the college, beg leave to submit the following:

We have been more than gratified at the progress made by this college during the past year. The enrollment both in the boarding and scholastic departments has exceeded any previous year of its past. We think it worthy of more than passing notice, that this enrollment has been had in spite of the delayed opening and confusion incident to the quarantine last Fall.

We are gratified to note also the gradual raising of the curriculum. We believe our girls should have equal advantages with our boys, and East Mississippi Female College now proposes to offer these advantages to our daughters. Nor can we pass the religious status of the college. In his annual report the president says: "When school opened nearly about half the young ladies claimed not to be converted (now only one or two in the ego claim not to be converted), and many have attained to a high degree of Christian living and experience."

For all this we can but recognize the hand of our heavenly Father, and render gratitude to him alone. In his effort to build up this institution in behalf of Christian education, we pledge our sympathy, prayers and co-operation to President Beesen.

Respectfully submitted.

B. F. LEWIS, Chairman,
C. W. WEATHERBEE,
W. H. CURTIS.

June 28, 1898.

People who are in earnest are apt to be a little one sided, narrow and fanatical. But the Lord uses such agents to move the world. Do not oppose them, but endeavor to moderate them, and, like Paul, to show, if you can, a more excellent way.

CHEERFULNESS.

Cheerfulness, pleasantness, a bright and sunny temper—these are some of the richest fruits of true religion. If our Christianity is worth anything at all, if it has any potent influence over our lives, if it is anything else but the feeble sentimentalism of a selfish and artificial piety, then it will make us "pleasant." It will brighten our spirits, sweeten our manners, and tame our tempers. Almost the first indication of the new life is the desire to smooth over trivial, but ugly difficulties, to promote a general feeling of kindness and simplicity, and thus to rob life of its dullness and bitterness and monotony. . . . And there is a certain kind of Christian effort which no committee can do, no organization can accomplish, no code of rules can help—it requires human touch. It can only be done by a smile, a welcome, a handshake.—Frederick A. Atkins.

My heart is so full when I think of the anxious hearts in the mission house in New York that I wish I was strong enough to go on a crusade and cry as one did of old, "Go forward!" Never in the history of the world was there so much to cheer Christian hearts; never a time one might be so glad to live. The whole world lies open—fast barred doors are open, barriers are broken down. The wealth of the world is in Christian hands. The ever-blessed Spirit of God is drawing Christian hearts together. These are days when a year of work is worth a lifetime; when to wait may lose a generation.—Bishop Whipple, of Minnesota.

God knows our needs before we ask. Then what is prayer for? Not to inform him, nor to move him, unwillingly, to have mercy, as if like some proud prince he required a certain amount of recognition of his greatness as the price of his favors. But to fit our own hearts by conscious need and true desire and dependence to receive the gifts which he is ever willing to give, but which we are not always fit to receive. As St. Augustine has it, the empty vessel is by prayer carried to the full fountain.—Alexander Maclaren.

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FROM THE WORK.

W. B. Rownd, Clio, La., June 28, 1898: "Bro. W. R. Harall began his meeting at Huff's Chapel on Friday night, the seventeenth instant, and closed on the following Friday night, resulting in a glorious revival of the church. Old feuds settled, and eight members received into the church, the most of them coming from the Catholic faith. Bro. Harall expected to have the assistance of Bro. Anders, from Greensburg; but we were disappointed. We all felt bad because Bro. Anders did not come; but God knows best. Bro. Harall and the faithful relied upon the strong arm of 'our God, who is able to deliver,' and the promise of our blessed Savior, viz.: 'Go preach the gospel to every creature.' The revival spirit has reached to the Sunday-school, and three of the eight that joined are Sunday-school scholars. We are working and praying that all may be brought to the saving knowledge of our Lord Jesus Christ. Pray for us, and especially for our pastor, who is so devoted to his church and people."

THREE MEETINGS.

We have had three fine meetings of late at Dublin, Webb, and Scooba, Miss. The meeting at Dublin was one of great power, during which a number of prominent people were converted and joined the church. The convictions were powerful and the conversions were clear. If Bro. "Gilderoy" had been there, he would have seen strong men weeping at the altar. The meeting at Webb was not one of such visible power, but was far-reaching in its effects. They did not have any Methodist organization at Webb; but the pastor will now be able to organize a church as one of the results of the meeting. Bro. Sullivan, a most faithful pastor, had just finished a most beautiful church in Webb, and we now predict better things for the little city. The meeting at Scooba was one of the best I have ever seen at a small place. I have never seen greater manifestations of the Holy Spirit anywhere. Church members who had grown cold and indifferent were revived. Men who had grown old and hardened in sin melted before the altar, and wept bitter tears of repentance. Old feuds were settled; some prominent men who had not spoken to each other for years met at the altar and shook hands. Bro. Crossly is our pastor at this point, and is a most earnest and consecrated man. He is doing a great work for the church on this circuit. Brethren, this is a great year for revivals; therefore, let us push the work during these times of refreshings.

W. M. MCINTOSH.

Grenada, Miss.

SHAW, MISS.

It is with great pleasure I can report Shaw station in a fine spiritual condition. The meeting held by Bro. McIntosh some weeks ago did our town and community a great deal of good. It was not a spasmodic bubbling up of emotion, but a lasting impression for good. The people are proving their faith by their works. Differences which had long estranged neighbors and friends were laid aside, the spirit of love pervades all hearts, and such a sweet harmony prevails as this community has not seen for years. Nothing but the love of God could do for this people what has been done for them, and for all this we give God thanks. The prayer meetings are more interesting, and the Sunday-school is better attended. Not only did the church feel its gracious benefits, but the entire community is fully alive to the fact that the marvelous change in the town was wrought by God. The church has a stronger footing here than ever before. She is thoroughly entrenched in the hearts of the people.

I had the pleasure of looking in for one day upon the ladies of the Woman's Missionary Society of the North Mississippi Conference, assembled in their annual meeting at Greenville. Mrs. Geo. H. Lipscomb was in the chair, and Miss Grider at the secretary's table. About seventy-five delegates were present. It was a pleasant and harmonious meeting. Sardis will get the next one. The ladies were encouraged by the presence of Mrs. Hargrove, of the Scarritt Bible and Training-school, and Miss Viola Blackburn, of one of the schools in Mexico, and several of the preachers of the North Mississippi Conference.

June 29, 1898.

In the heart of every man and in the soul of every woman there is a vacuum that can only be filled by a child. In America there are too many childless homes. All the love and passion of courtship and all the kisses of the honeymoon turn to bitter dust upon the lips of the wedded couple to whose home there never comes the patter of childish feet.

One cause, more than any other, contributes to making the tens of thousands of childless, and consequently unhappy, homes all over this country. The cause is often the unconscious fault of the wife. A woman who suffers from weakness and disease of the distinctly feminine organism is unfitted for motherhood, and if she has children it will probably be at the sacrifice of her own life. Dr. Pierce's Favorite Prescription is a wonderful medicine for women who suffer in this way. It acts directly on the delicate and important organs concerned in wifehood and motherhood. It makes them strong, healthy, vigorous, virile and elastic. It banishes the squeamishness of the expectant period and makes baby's advent easy and almost painless. It insures the little new-comer's health and a bountiful supply of nourishment. Thousands of homes that were childless and unhappy now echo with the prattle of healthy babyhood, as the result of the use of this marvelous medicine.

"When I began taking Dr. Pierce's medicines I was very sick," writes Mrs. R. D. Moore, of Schuyler, Colfax Co., Nebr., (Box 173). "I could not keep anything on my stomach, and kept getting worse. My husband got me two bottles of Dr. Pierce's Golden Medical Discovery, two of his 'Favorite Prescription' and four of his 'Pleasant Pellets.' (At this time I had been pregnant about two months.) I began taking the medicines, and in less than a week I could eat anything. The 'Favorite Prescription' is the best medicine in the world for prospective mothers. My health is better now than it has been for twelve years. My little girl is now six months old and is well and healthy. I do not think I should have had my baby if we had not obtained something to build up my system and strengthen me."

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THURSDAY, JULY 14, 1898.

PUBLISHING HOUSE CLAIM.

(Continued from First Page.)

3. Dr. Barbee had, three months before, by telegram from Bryan, Texas, dated Dec. 10, 1897, informed Senator Bate most definitely that Mr. Stahlman had full authority, as follows:

"Your telegram mailed me here. Confer with Stahlman, who understands the case thoroughly, and has full authority. J. D. BARBEE."

As they sincerely believed that our attorney, who was on the ground watching the progress of the case, was a man of ability and integrity, they did not deem it wise or becoming in them to thrust him aside, and to take the case into their own hands 800 miles away.

We sincerely regret that Senator Bate fell into an error as to the meaning of this telegram of March 7.

With reference to all these letters and telegrams it ought to be said that the Book Committee in concluding, after a careful and minute inquiry, that Messrs. Barbee & Smith had not intended to deceive or mislead any of the Senators of the United States, did not reach this conclusion solely on the statements found in the letters and telegrams. Both Dr. Barbee and Mr. Smith were before the Book Committee and testified most positively that they had not intended to deceive or to mislead. They are both men of established character, of the highest reputation. No stain has ever rested on their good names. In the case of Dr. Barbee we had a minister of the gospel for forty-six years, a man often trusted by the church, and with no charge that he has ever been false to his trust. The Book Committee could not lightly deal with the statements of these men long trusted. Neither of them had any conceivable pecuniary interest or other selfish motive that will account for a design on their part to deceive the Senate. A character is not easily made, and when established is entitled to great weight. The Book Committee is well aware that for the most part a man's character is to be judged by his acts; but every man at times needs to have his acts interpreted in the light of his character, otherwise no man could stand in the confidence of his fellowmen. Men do not break down in a single act, but, by slow processes, character as an entirety is weakened, and guilt shows itself in more than one place. For these reasons, while not approving the exact form in which the telegrams to Senators Pasco and Bate were expressed, we are fully of the opinion that the Book Agents were not intentional deceivers, nor guilty of any other unworthy and corrupt purpose in the premises.

ACTION OF THE CHURCH IN MATTERS PERTAINING TO THIS CASE.

The claim against the government having been paid, the Book Agents, by the authority of the Book Committee, on the twenty-first day of March, 1898, paid over to Mr. Stahlman the amount agreed upon.

The Book Committee for the quadrennium, which would expire early the following month, held its last session in Nashville, Tenn., on April 21, 1898. While it was in session Drs. Denny and Lovejoy introduced the following resolution, which was unanimously passed:

"Whereas, When arrangements in accordance with which our claim against the United States government was collected, explicit instructions were given that nothing should be done which should, even in the slightest degree, compromise the good name of the church, and that, rather than compromise the church, we would prefer not to have the claim paid; And, whereas, When the bill for the payment of this claim was under discussion in the United States Senate, certain statements were made by some Senators which did not accord with the facts, such statements being made professedly on the authority of the Book Agents, yet whereas we do not believe that our Book Agents have, either in fact or in intention, made any statement contrary to the exact truth; therefore,

"Resolved, That the Book Agents be instructed to investigate the matter and prepare a statement relative to the whole subject, that the General Conference may be informed of the facts, and the church be prepared to show that she is free from all blame."

The Book Committee and the Book Agents made their report to the General Conference, setting forth the financial condition of the Publishing House, and the government claim was therein set out—its nature, justness, the efforts made to collect it, the long delay, the employment of Mr. Stahlman on a contingent fee of 35 per cent., the collection of the claim, and the payment to Mr. Stahlman of the sum agreed upon. The report was published in pamphlet form, submitted to the Conference, and was generally distributed among its members on May 5, the first day of the term of the General Conference.

When the General Conference was organized one of the Standing Committees elected was the Committee on Publishing Interests, composed of one member from each of the forty-seven Annual Conferences, which was the proper committee to consider all matters pertaining to the Publishing House. So soon as the Committee on Publishing Interests was organized—and, in fact, on the first day of the Conference—Barbee & Smith, agents, demanded an investigation of their conduct in regard to the collection of the claim from the government. At the first meeting of the said committee after organization the following was passed:

"Resolved, That all matters connected with the claim of our church on the United States government be made the special order for Wednesday next at 3 P. M., and that the Book Agents be requested to attend and give the committee all necessary information."

On the day appointed this matter was taken up by the full committee, and testimony was introduced, both oral and written. Three members of the Book Committee and Barbee & Smith were examined. Every member of the committee was at liberty to interrogate the witnesses. The examination of Barbee & Smith especially was prolonged and thorough. The letters and telegrams which passed between them and Senators Pasco and Bate, or copies, were put in evidence. The committee made a minute and prolonged investigation into the responsibility of the Book Agents for misstatements made by Senators on the floor of the Senate pending the passage of the bill.

The evidence having been concluded, a motion by Judge G. A. Hanson, "That a committee of five be appointed by the chair to draft suitable resolutions regarding the whole matter, and report back same to this committee at its next meeting," was passed, and Mr. J. L. Wheat, of Kentucky; Judge G. A. Hanson, of Florida; Revs. Drs. J. O. Willson, of South Carolina; C. C. Woods, of Missouri, and Rev. W. J. Collier, of Tennessee, were appointed on said committee, and at the next meeting of the full committee Messrs. Wheat, Hanson, Willson and Collier made a report, the following being the body of said report:

"1. That our church was fully entitled, as a matter of right and justice, to the sum of $288,000 for the use and damage to our property by the United States.

"2. That the contract of the Book Committee and Book Agents with Col. E. B. Stahlman was, under all the circumstances of the case, a reasonable and proper one, and in accordance with the usual business methods in like cases, and is approved, and the Publishing Committee specially commends the instructions given such attorney that no improper measures should be used in prosecuting our claim.

"3. That the settlement of said contract is also approved.

"4. That our Book Agents and Book Committee are not responsible for the misunderstanding that existed in the minds of Senators upon the passage of the bill granting our claim.

"May 11, 1898."

It was sought to amend this report so as to show that inasmuch as members of the Senate voted for the passage of the bill under the belief that no part of the recovery was to go to an attorney, that the money should be paid back to the United States government. After a full discussion all proposed amendments were voted down, and the report of the special committee was adopted. Although there was some diversity of opinion touching the questions of how far Senators were misled, and the moral obligation resting on the church to tender back the money to the government, yet there was no difference of opinion as to the blamelessness of the Book Agents; at least, one of the members who voted "no" on the adoption of the report announced in open committee that he supposed there was not a member of the committee who believed Barbee or Smith was guilty of any wrong-doing, and the statement went unchallenged.

On June 9, 1898, Senator Lodge introduced in the Senate the following:

"Resolved, That the Committee on Claims be directed to inquire and report to whom the money was paid under the claim of the Methodist Book Concern, South; and also as to all circumstances connected with the passage of the bill providing for the payment of said claim, and with the subsequent payment of the money, under said act of Congress."

The same day Senators Pasco and Bate made statements on the floor of the Senate reflecting on the Book Agents, and other Senators very seriously reflected on the church. On June 10 the Book Agents—Mr. Stahlman joining in the request—sent the following telegram to a number of Senators:

"We hope the Lodge resolution will pass, and that a thorough investigation may follow. We do not care to discuss the matter now. All we ask on our behalf, as well as the church, is that you and other Senators who supported the claim shall suspend judgment and refrain from comment or criticism until after the committee shall have done its work. We are persuaded that we shall be able to show to the satisfaction of the committee and the Senate that all statements made by us designed to promote the passage of the bill were justified by the facts and circumstances of the case."

The Book Committee for the present quadrennium was elected on May 28, 1898, and had its first meeting in Nashville on June 14, and so soon as organized Messrs. Barbee & Smith demanded a thorough investigation, which thorough investigation has been made, and has culminated in this report.

From the history of this movement, and from the action of Congress, it stands sufficiently attested that the claim was just, and that the long delay was, therefore, a hardship to the church. After the claim had been several times favorably reported on by the Committee on Claims of the House of Representatives, and had been finally endorsed by large majorities in both Houses of Congress, a step was taken in the offering of the Lodge resolution which was calculated to cast obloquy upon the Methodist Episcopal Church, South.

As the representatives of that church which has had an unsullied history from its very origin, and which has stood for ecclesiastical, civic, political, and personal integrity in every period of its history, and in every place of opportunity, we most respectfully demanded a thorough investigation into the church's relation to the settlement of this claim as involved in the methods of the Book Committee and Book Agents in procuring the passage of the bill of settlement.

In order that the Senate may not judge the church by the statements of individuals either within or without the Senate, and whether prejudiced for or against this claim, we have fully investigated the movement from its beginning, and have submitted herein a history of the efforts to secure the passage of the bill, with the correspondence and telegrams relating to the issue involved in the proposed investigation. In addition the Book Committee appointed a subcommittee to appear before the Senate Committee of Investigation in order to furnish said Senate Committee with all the facts and papers in the possession of the Book Committee.

It is due to the Book Agents and to the church that attention be called to the fact that when the bill was before the Senate on March 8, and statements were being made that no agent or attorney was to receive any part of the money, the Book Agents were wholly without knowledge that any such statements were being made, or that there was any intention on the part of any Senator to make such statements. The Book Agents, believing for reason that such attorneys were usually paid for their services, and that Senators knew this, when they received Senator Pasco's letter of March 5, asking only as to whether Mr. Stahlman was to receive 40 per cent., which they interpreted to mean rather than some other per cent., assured him on this point in their telegram of March 7. Of the interpretation and use of that telegram before the Senate they were wholly ignorant until twenty days after the passage of the bill.

Finally, the church which we represent, one whose very existence was put in jeopardy by the issues of the Civil War, and whose Publishing House was compelled largely on account of the damage to our property by the army of the United States to struggle long with the problem as to whether it should live or die, has survived all adverse conditions, and has triumphed. It can not in any sense afford to have its good name reproached, or its efficiency limited, by accepting either a bestowment or a payment accompanied by conditions which shall carry aught to tarnish that honor which it has maintained at all cost, both in war and in peace, in poverty, and now in prosperity, and which its members hold above all price.

We have, therefore, respectfully requested, and do confidently expect that the Senate shall, after thorough investigation, state in unequivocal terms the innocence of the church of that wrong implied in the passage of the Lodge resolution, and thus leave the Methodist Episcopal Church, South, unimpeached in the eyes of the nation, for the good and honor of which it is the duty of Congress and the Church alike to labor.

(Signed) Collins Denny, Ch'n; J. D. Hamilton, Sec.; R. A. Young, J. M. Mason, E. C. Reeves, J. A. Odell, Jas. Campbell, Thos. D Fite, W. C. Kendrick, J. B. Morgan, Paul Whitehead, W. P. Lovejoy, R. W. Milsaps.

STATEMENT OF THE BISHOPS.

We have had submitted to us the foregoing paper of the Book Committee, which we believe to be a correct and explicit statement of the facts involved, and as the Committee appears to have no legal authority to take the action proposed below, we, as Bishops of the Methodist Episcopal Church, South, make the following statement:

While reaffirming the justness of our claim, payment of which has been sought for twenty-five years, we insist that the church can not afford to accept it as a gratuity or on conditions that reflect upon its honor. Inasmuch, therefore, as some Senators have affirmed on the floor of the Senate, that they were induced to support the claim by misleading statements on the part of the representatives of the church—statements, however, which did not affect the merits of our claim—we hereby give this assurance: that if the Senate, by affirmative action, declares that the passage of the bill was due to such misleading statements, we will take the proper steps to have the entire amount returned to the government.

(Signed) J. C. Granbery, R. K. Hargrove, W. W. Duncan, Chas. B. Galloway, Eugene R. Hendrix, Joseph S. Key, O. P. Fitzgerald, W. A. Candler, H. C. Morrison.

TO SUBSCRIBERS.

According to a recent act of Congress, every check, draft, post-office money order and express order must, after July 1, bear a United States revenue stamp. A two cents' stamp is required on sums of $100 or less. Let all our subscribers take note of this and govern themselves accordingly.

THE WAR CLAIM.

In accordance with our promise, we have given our readers the report of the Book Committee. The report is full and explicit. The facts are now before the public. We have no space in this issue for extended comment. On some points it seems to us that there ought to be universal agreement. In the first place, no one doubts that the claim is a just one and ought to have been paid years ago. That it has not been paid until this late day is a severe reflection upon Congress. In the next place, we think there can be no question as to the wisdom of the Book Committee in employing an agent to look after the matter and in giving him a commission of thirty-five per cent. If we had a similar claim of more than thirty years' standing, we would be willing to give fifty per cent., or even more. We think also that there will be universal agreement as to the wisdom and righteousness of the manifesto of the College of Bishops. If the United States Senate, when it convenes again, shall declare that it would not have made the appropriation but for the misleading letters and telegrams of our Book Agents, then it will be exactly the right thing for the church to refund the money. What action the Senate will take on this point no one can tell, and speculation on the subject would be a waste of time. The Book Committee has no power to refund the money. The General Conference, it seems, is the only body that can take this action. That it will do so on the recommendation of the College of Bishops no one can doubt.

NEW BOOKS.

NEW ORLEANS COOK BOOK, by the Woman's Parsonage and Home Mission Society of Parker Memorial M. E. Church, South, 1898. Officers: President, Mrs. J. W. Wilkinson; Vice-president, Mrs. L. Riggs; Secretary, Mrs. J. Billington; Treasurer, Miss C. Mitchell.

We are indebted to our friend, Mrs. J. W. Wilkinson, of this city, for a copy of the above-named work. It is a very attractively gotten-up pamphlet of a hundred pages. All its recipes were furnished by New Orleans women, and are said to have been tested by long use. It is, therefore, specially adapted to this latitude. All the ingredients named can always be had here. Those who desire a brief compendium for daily use in the cuisine should send to Mrs. J. W. Wilkinson, 1024 Valmont street, near Camp, New Orleans, and get a copy. Besides getting value received in the book, they will aid a good cause, as all the profits of the publication go into the treasury of the above-named society.

We are in receipt of a copy of the Minutes of the Sixteenth Annual Session of the W. C. T. U. of Louisiana, which was held at Shreveport, April 21-24, 1898. This is a very neatly gotten-up pamphlet of more than a hundred pages from the press of the NEW ORLEANS CHRISTIAN ADVOCATE. It is a remarkably full record, containing the entire proceedings of the Convention, including reports, addresses, etc. Few organizations publish so full an account of their operations. The secretarial work is admirably done. The officers for the current year are: Honorary president, Mrs. C. E. Merrick; president, Mrs. Mary R. Goodale; vice-president, Mrs. M. H. Crouch; corresponding secretary, Mrs. A. M. Zable; recording secretary, Mrs. Emma A. White; treasurer, Mrs. Lily F. Blanks. The district presidents are: First District, Mrs. A. M. Zable; Second, Mrs. H. C. Pharr; Third, Mrs. Kate E. Wilkins; Fourth, Mrs. Anna Gench; Fifth, Mrs. Annie L. Wilson.

AN APPEAL.

We invite special attention to the following communication of Bro. Rowan Thayer. We do not deem it necessary to add anything to what he has said. The cause is one in which our people feel a deep interest.

A PLEA FOR OUR HOME AT WATER VALLEY, MISS.

It is suggested that an effort be made to get at least two hundred consecrated men and women of this State, who will obligate themselves to pay one dollar per month for one year, to assist in the maintenance of our Orphans' Home at Water Valley. To this end your co-operation is asked. The general plan is to form clubs of three, five or more, in each town or locality, and appoint an earnest leader, who will make collections from each member on the first of each month, and remit same to our Bro. Burton at Water Valley, or, better still, have him draw on the leader each month for the amount. Thus our home would have an assured income, and the little ones whom God has placed in our charge would be cared for. Will you interest yourself in this matter and endeavor to form a club? Send me a list of names, with name of leader, and same will become a matter of record, and our dear Bro. Burton, who has charge of the Home, will receive due notice.

Sincerely yours,

ROWAN THAYER.

Greenwood, Miss., June —, 1898.

NOTES.

Rev. J. C. Mimms is serving Tupelo station, North Mississippi Conference, while the pastor, Rev. R. A. Meek, is taking a needed rest.

***

We gave a lecture at the Alabama Chautauqua, at Talladega, on Thursday night, the seventh, but have no space in this issue for a write-up of the trip.

***

Dr. H. R. Singleton has been appointed by the powers that be to fill the unexpired term of Dr. I. W. Cooper at Moss Point, Miss. Dr. C. Wesley Carter will fill the vacuum created by the transfer of Dr. Singleton.

***

We regret to learn that Rev. H. T. Cunningham, of the North Mississippi Conference, has been quite sick for some time past with typho-malarial fever. When we last heard from him he was slightly improving, but not free of fever.

***

Rev. W. D. Bass, as he goes to and fro in his evangelistic work, is acting as agent for the NEW ORLEANS ADVOCATE. We commend him in this capacity to our preachers and people, and invite their co-operation in extending the circulation of the Conference organ.

***

The yellow fever has been stamped out at Mellenry, Miss. The total number of cases is twenty-three; deaths, none. As the danger of infection from that point is now over, the Louisiana Board of Health has raised the quarantine against the States of Mississippi and Alabama. Those who desire to attend the Seashore Camp Meeting can do so without fear of detention by the health officers.

***

The following note from Rev. J. W. Dorman, presiding elder of the Greenville district, North Mississippi Conference, will be read with painful interest. We deeply sympathize with Bro. Murrah in his great affliction.

Clarksdale, Miss., July 5, 1898.

Bro. J. T. Murrah, our pastor at Clarksdale, Miss., is in the midst of deep waters. Sister Murrah having left this world for heaven this morning (July 5). She died in great peace; almost without a sigh. A pure Christian, she hesitated not to meet death bravely. She has left a husband and two little boys. Let all who love the Lord offer continual prayer for their consolation.

J. W. DORMAN.

***

The Seashore Camp Meeting began Wednesday evening, July 13, and will continue eight days. Tickets at reduced rates will be on sale at all points on the L. and N. R. R. until the twenty-third, good to return until Aug. 31. All trains will stop at the camp ground until July 24. The Seashore Camp Ground is a fine Summer resort. It is a remarkably healthful place, having always been free from contagious diseases. It has fine facilities for sea-bathing, and an abundant supply of pure, sparkling drinking water. Board can be had at reasonable rates.

***

Mrs. Porter, wife of Major D. P. Porter, of the First Mississippi Regiment, is endeavoring to raise enough money from the citizens of Jackson, Miss., to purchase a horse for Rev. F. M. Keen, the chaplain of the regiment. Having been with her husband at Chickamauga all the while, she is posted as to everything that is going on there. Bro. Keen is exceedingly diligent in the performance of his duties, and the labor involved is immense. The amount of walking he has to do is too great to be kept up permanently. Her effort is one that is eminently praiseworthy, and we are sure it will be crowned with success. Bro. Keen has proved himself to be "the right man in the right place." He is immensely popular with "the boys," and is doing a vast amount of good.

NOTICE.

To the Methodists and Friends of Christian Education in the Alexandria District—

DEAR BRETHREN AND FRIENDS: Dr. L. W. Cooper, president of Centenary College, is now traveling through the district in the interest of the college, and is meeting with success surpassing the most sanguine expectation. Numbers of boys have been secured for the college already. The people are very hopeful, and are manifesting considerable interest in the new president and his good work.

When the Doctor comes into your community give him your co-operation in his great and good work of educating the boys. Give him your boys for Centenary, and he will be pleased and your boys will be benefited for life.

V. D. [illegible], P. E.

TENT MEETING.

The tent meeting on Banks and Rochelave streets is still going on. The Lord is still with us, and we are having most interesting meetings. Large crowds in attendance. We hope that you will come and join in the work. Our services have been very orderly. Meetings at 7:45 every night. Pray for this work.

C. H. ELLIS,
H. N. HARRISON.

Think of God not as one before whom we shall stand, but as one before whom we do stand.—Exchange.

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ORPHANS' HOME.

MR. EDITOR: I attended a meeting of the Board of Trustees a few days since, and while, as a member of the Board, I was more or less conversant with the work done, I was surprised, as well as gratified, at very much that I saw and heard. We found that the Home was not in debt; that it had never been in debt but once, and then for only a few days. This is an unusual thing. An enterprise projected on as large a scale as this one (there is nothing small about it), and carried to so near completion without contracting a debt, is something out of the common order.

Thus far our friends who predicted failure have been unable to say, "I told you so." Then, sir, to have accomplished so much with so little apparent trouble is another pleasing feature. I think I can count upon my fingers the number of articles that have appeared in the columns of the ADVOCATE. In fact, I have thought we did not use the ADVOCATE enough. Our people have contributed freely and willingly, and to day we have in Water Valley a property worth at least $10,000, free from all encumbrance. In the coming days it will become more and more valuable, with little cost to the church. The furnishing of the building goes on from time to time, and while, of course, it is inexpensive, everything is neat and comfortable. The dormitory beds are all single iron ones, and I can testify from a personal test that they are fine to sleep on. We found twenty-three children in the Home. I want to say a few words about those little ones. I do not say that I would not be able to find twenty three handsomer youngsters, or smarter ones, if I had the State to select from, or better dressed ones. But I never have seen anywhere better behavior. It was my good fortune to dine with them, and I never saw that number of children dining together that had as good table manners; and those who are accustomed to seeing them often told me that they did not have their company manners on. The boys and myself got off in the dormitory together, and for an hour or so we had a fine time. I naturally did as much pumping as I could to see if I could find any "kicks;" but I did not find a kick. I asked one little fellow—the one that I selected as the chap more apt to get into trouble—"Well, how do you get along here?" "First-rate, sir." "Do you ever get punished?" "Well, I'll tell you, Mr. Gunning, as long as you tell Bro. Burton and Sister Burton the truth, it don't make no matter what you do, they won't whip you; but you better not tell them a story."

There is a lot to be gotten out of that little fellow's answer. They all seemed to be well satisfied, and you could see that the element of fear was not the cause of their obedience.

We are fortunate in having at the head of the Home the Rev. M. L. Burton. Bro. Burton and his wife took charge of the work at the beginning of the year. It is to their wise and judicious management that we are indebted for the prosperous condition of the Home. We made no mistake when we selected them. Their heart is in the work, and while there are trials to undergo and hard problems to solve, they can see the work prospering in their hands.

The Board reviewed the work of the entire year, and found nothing to criticise or condemn, but much to commend. Among other things that came under our notice was, "A Plea for Our Home," that is being sent out by Rev. Rowan Thayer, of Greenwood, Miss. We wish to commend this plan to our people, and ask their co-operation with Bro. Thayer.

I wish I could tell you of the three classes of preachers that we found there in sympathy with the work. Those who are indifferent, and those who are opposed to it; but I am thinking now that you are going to cut this article because of its length, so I'll keep the preachers for another letter. W. A. GUNNING.

HOW ONE OF OUR LADY READERS MAKES A GOOD LIVING.

I have noticed the different ways in which some of your readers have been making money, and I wish now to give my experience. I am selling Baird's Non-Alcoholic Flavoring Powders, never making less than $3 a day, and I often times clear over $5. These powders are much cheaper than the liquids, and they go twice as far. From one to eight different flavors can be sold at most every house for flavoring ice cream, custards, cakes, candies, etc., and they give to any delicacy in which they are put that richness of flavor so common to the fruits and flowers they represent. Guaranteed to be perfectly healthful. I have not any trouble selling them, as everyone who sees them tried buys them. By writing to M. F. Baird & Co., Station A, Pittsburg, Pa., they will give you full particulars and give you a start. I give my experience, hoping that others who are in need of employment can do as well as I have. A CONSTANT READER.

MERIDIAN DISTRICT CONFERENCE.

All preachers and laymen who expect to attend the District Conference, to be held here July 26-30, will confer a favor upon and expedite the work of the local Entertainment Committee by notifying me of their intention at as early a date as practicable.

Pastors who will have special representatives of the Epworth League and Sunday-school departments will please furnish me with the names of such delegates.

The promissory note drawn by Bro. Van Hook at Binnsville, last year, will be promptly and cheerfully honored by our hospitable people. A cordial welcome awaits the Conference.

A special invitation is hereby extended the editor of the NEW ORLEANS CHRISTIAN ADVOCATE, the Conference Missionary Society and the representatives of the colleges.

G. S. HARMON, P. C.

Lauderdale, Miss., July 9, 1898.

WAR ON YELLOW FEVER.

The "Austell" Lithia Springs Hotel, at Austell, Ga., eighteen miles from Atlanta, Ga., in the Blue Ridge range of Mountains, is the place to spend the Summer and escape yellow fever. Rates $7.00 per week, $25 to $30 per month. The famous water served in hotel free to guests. This hotel is cool, comfortable and homelike. With plenty spring chickens, Chicago meats and other like appetizers. Good amusements. Our rates are low because times are hard and we want to fill up early. Address W. A. Camp, Manager, Austell, Ga.

PAINT TALKS. VII.

THE PROVINCE OF OIL.

Generally speaking, the durability, as well as the economy, of a paint depends on the proportion of the oil it contains; the more oil on a surface, the more durable and the more economical the paint. This means that those pigments that require the most oil to transform them into paint ready for application, make the best paints.

Of the several materials used as bases for house paints, zinc white carries more than twice as much oil as any other; and when added, in combinations, to other materials, greatly increases their oil-carrying capacity. Thus a mixture of half lead and half zinc will carry about twice as much oil as a pure lead paint, and other combinations in proportion.

This fact explains why combination paints last longer than "straight" paints. It also explains why combination paints will cover, pound for pound, a much greater surface than the straight paints. The best paint is really nothing more than a preservative coating of pure linseed oil, the pigment being added to make the layer of oil thicker and to hide the surface covered. In oil varnishes the pigment is replaced by hard transparent gums, but the purpose is practically the same—to protect the surface with oil.

Linseed oil has the valuable property of absorbing oxygen and hardening into a tough, elastic layer, and this tough substance is the chief element of protective value in paint and varnish.

Now anything that has an injurious effect on linseed oil naturally injures the paint in which it is used. Some of the most popular paint materials form a metallic soap with a portion of the oil in which they are mixed; others oxidize or burn it, and the paint mule with such pigments gradually crumbles and washes away.

Of the white base materials, properly so-called, used for house paints, zinc white is the only one that has absolutely no effect on linseed oil, neither saponifying nor oxidizing it.

It follows, that of all pigments, zinc is the one of most value in paint. Other materials may be used because of their opacity or their ease of working; but durability, spreading capacity, economy, brightness and permanence of color are obtained only by the use of zinc.

The consumer, whose chief concern is that he shall have the best effect and the greatest wear at the cheapest cost, will find it of interest, when ordering paint, to insist on having a combination paint with a zinc base. When he gets that he will get a satisfactory paint no matter what it may be called on the label.

STANTON DUDLEY.

NOTICE.

Committees of examination of Jackson District Conference are as follows:

License to Preach—R. J. Jones, R. S. Ricketts, R. W. Bailey.

Admission on Trial—B. F. Lewis, J. A. Moore, R. E. Rutledge.

For Deacon's or Elder's Orders—T. L. Mellen, J. W. Brown, F. M. Williams.

The first named of each committee will please see to it that the books necessary to the examination are on hand at Conference.

R. D. NORSWORTHY, P. E.

PARKER'S PEOPLE'S BIBLE.

FOR SALE AT A BARGAIN.

One set of the famous work above named, consisting of 27 volumes, containing over 10,000 pages. Invaluable to every preacher, Sunday-school teacher and Bible student. The Northwestern Christian Advocate thus commends it: "In pith and point Dr. Joseph Parker is the worthy successor of Matthew Henry and Bishop Hall." Write at once to

REV. W. C. BLACK,
512 Camp St., New Orleans, La

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

Received for foreign missions from

Baton Rouge, Rev. F. N. Parker	$125 00
Rayne Memorial Rev. J. T. Sawyer, D. D.	10 00
Shreveport, Rev. W. H. LaPrade, D. D.	280 00
Slidell, Rev. J. J. Kelly	12 00
Clinton, Rev. S. J. Davies	20 00
Carrollton, Rev. G. D. Peebles	15 20
Tchoupitoulas, Greina and Gonaldsboro, Rev. C. T. Munholland	5 00
Felicity Street, Rev. J. F. Foster	36 75
Total	$503 95

W. B. THOMSON, Treas.,
231 S. Rampart St., New Orleans.

July 1, 1898.

There is one little maxim
That now I will name,
Which may bring what is better
Than riches or fame.
All those who will heed it
Good appetite find,
Strong nerves, rosy cheeks,
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It will banish dyspepsia,
Rheumatics and gout,
That Tired Feeling conquer,
Drive scrofula out.
And here is the maxim—
Its wisdom is sure—
Take Hood's Sarsaparilla
And keep your blood pure.

Our readers will find in this issue an ad. of Millsaps College. This institution is most admirably located as to healthfulness and accessibility. Its buildings are admirably constructed and sufficiently spacious for present necessities. It has a large and well-selected library and a spacious reading-room which is copiously supplied with the best periodical literature of the day. It has also a good laboratory. In both scholarship and teaching ability its faculty is strictly first-class. Read the ad. and send to Dr. Murrah for a catalogue.

No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thus preventing delay on your return trip.

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Will correct all the troubles, and never fails, but

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July 28, 1889.

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Surplus	$35,508,194 59	Increase of Surplus	5,774,679 86
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 21

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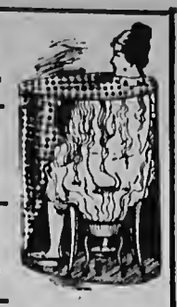

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IN BUYING A VAPOR BATH Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire trap that rests on the shoulders of the bather.

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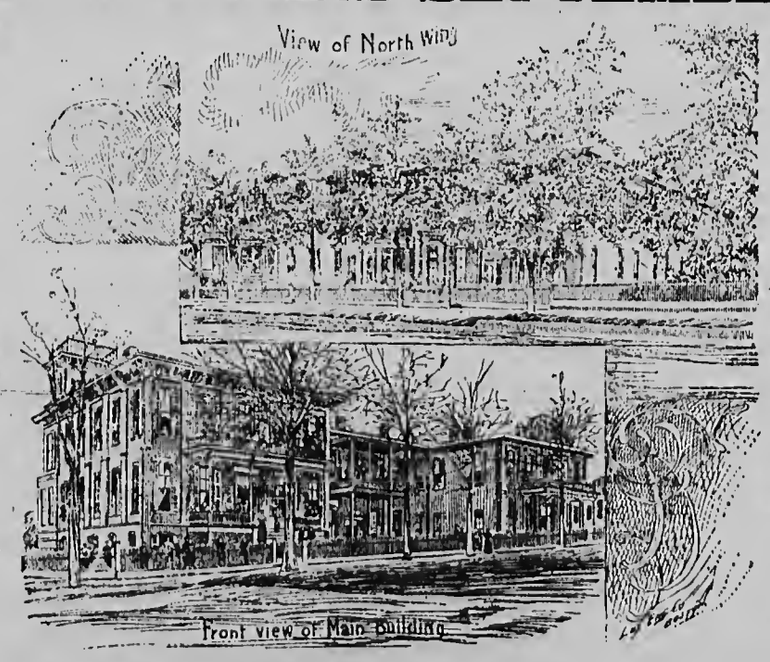

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(Signed) DR. F. L. ROGERS.

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Promotes Healthy Appetite—Strengthens.

You will "feel better" after second dose. TRY IT.

BETTER THAN QUININE, because it REGULATES LIVER and BOWELS, Invigorates the Whole System.

It will do the work—no after depression, no buzzing ears, or deafness.

CERTAIN CURE for CHILLS and MALARIAL FEVERS guaranteed.

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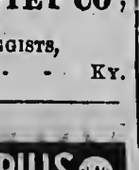

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Samples Free for four cents in stamps to pay postage.

HELMET MEDICINE CO., 220 Broadway, New York.

Home Circle.

SOME TIME.

BY MAY RILEY SMITH.

Some time, when all life's lessons have been learned,
And sun and stars for evermore have set,
The things which our weak judgment here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right;
And how what seemed reproof was love most true.

And we shall see, then, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, He heeded not our cry,
Because His wisdom to the end coud see;
And, e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things, because it seemeth good.

And if, some time, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this potion for our lips to drink;
And if some friend we love is lying low,
Where human kisses can not reach his face,
O! do not blame the loving Father so,
But hear your sorrow with obedient grace.

CULTURE BY BOOKS.

When I consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose homes are hard and cold, bind together distant ages and foreign lands, create new worlds of beauty, bring down truths from heaven—I give eternal blessings for this gift.—James Freeman Clarke.

"A library of standard books in every private house of America would revolutionize our entire civilization."

A New York millionaire—a prince among merchants—once told us that the great regret of his life was that he did not possess a liberal education. He had felt hampered all his life, and had been mortified a thousand times, by his ignorance.

He took us over his palatial residence on Fifth Avenue, every room of which was a triumph of the architect's, of the decorator's, and of the upholsterer's art. We were told that the decorations of a single sleeping-room had cost ten thousand dollars. On the walls were paintings secured at fabulous prices, and about the rooms were pieces of massive and costly furniture, and draperies representing a small fortune, and carpets on which it seemed almost sacrilege to tread covered the floors.

PHYSICAL SURFEIT AND MENTAL STARVATION.

But there was scarcely a book in the house. He had expended a fortune for physical pleasures, comforts, luxury, and display, and scarcely a dollar for the mind! It was pitiful to think of the physical surfeit and mental starvation of the children of such a home as that.

Contrast this scene with an old log cabin, floorless and windowless, where young Lincoln lies on the ground, devouring, by the light of the fire, as though he may never see it again, the "Life of Washington," and other precious volumes, which he has walked many miles to borrow—for he can not afford to own even one. There are no libraries in that wilderness, and very few cabins contain any book, except the Bible.

See this boy thirsting for knowledge, his soul fired by the few books he has walked to Springfield and back to borrow and return, sitting up till long after midnight, and rising before daylight to dip into the precious volumes whose scenes have haunted his dreams. This humble cabin seems a paradise with the "Life of Washington" in it.

Which, think you, was the richer—if we regard brain-expansion, heart-culture, and character-growth as riches—of these two dwellings?

A FORTUNE FOR A MAN.

"Your daughter has no ear for music," said a professor to a wealthy acquaintance. "She shall have one, if it costs a thousand dollars," replied the rich ignoramus. Many another rich man has confessed to confidential friends and his own heart that he would give much of his wealth—all, if necessary—to see his son a manly man, free from the habits which abundance has formed and fostered till they have culminated in sin and degradation, and perhaps crime; and has realized that, in his ample provision, he has failed to provide that which might have saved his son and himself from loss and torture—good books.

Desirable books produce a doubly good result; they inspire noble thoughts and build high ideals, while leaving no room and making impossible a taste for pernicious literature.

A thing to be remembered is that young people are bound to read something. It usually remains with their parents or guardians whether this something shall be helpful or harmful. The man who spends all he earns for rich food, costly raiment, and unnecessary decoration, and provides no mental and moral stimulant in the way of reading, purchases almost inevitable disaster, and fails to acquire a mighty force for good.

"No entertainment is so cheap as reading," says Mary Wortley Montague; "nor any pleasure so lasting." Good books elevate the character, purify the taste, take the attractiveness out of low pleasures, and lift us upon a higher plane of thinking and living. It is not easy to be mean after reading a noble and inspiring book. The conversation of a man who reads for improvement or pleasure will be flavored by his reading; but it will not be about his reading.

NO HOUSE FURNISHED WITHOUT BOOKS.

When every householder comes to realize that no house, though in its finishing and furnishing a large fortune has been expended, is adequately furnished to meet the demands of the best and most important parts of its inmates—the soul, the heart, the intellect—we shall hear of fewer lacerated or wrecked lives, and know more of noble living and high thinking, the ideal life.—Success.

VALUE OF TRUSTWORTHINESS.

The integrity which can be trusted has always possessed a high moral value, and has been regarded as an important element in Christian character. The changes in our social and industrial condition have tended to give additional commercial value to trustworthiness. In former times each small holder managed his own little estate, and the character of his employee was of comparatively little importance because he wrought under the owner's eye. Those days are gone. Money has to be invested in new ways, and much of it through agents. Immense sums go into corporations, and the character of the management becomes an important matter for the investor. To know that he has a careful, judicious and trusty agent adds not a little to his sense of security and happiness. In all the new forms of investment the opportunities for dishonesty in the agent are much greater than in the old. Not a few have availed themselves of these opportunities to appropriate large sums which were not their own. The world is never going back to the old methods of business, and the character of agents who manage the property of others must become with each year more important. The man who proves himself trustworthy will be more and more in demand, while the one lacking that element will find himself discredited in the market.—Zion's Herald.

BE THOROUGH.

"I never do a thing thoroughly," Mary said to me the other day. She had just been competing for a prize in composition. "I only read my composition once after I wrote it, and I never practiced in the chapel at all."

She was naturally far more gifted than Alice, who was her principal competitor. Alice wrote and re-wrote her article and practiced it again and again.

The day came. Alice read her composition in a clear, distinct voice, without hesitation or lack of expression. It was condensed and well written. Mary's could not be heard beyond the fifth row of seats, and was long and uninteresting. Alice won the prize. One remembered and the other forgot the truth so trite, but so aptly put by Carlyle: "Genius is an immense capacity for taking trouble." One, by patient, persistent effort obtained what the other relied on her natural talent to win for her.

Whatever you do—whether you sweep a room, or make a cake, or write an essay, or trim a hat, or read a book—do it thoroughly. Have a high standard for everything; not alone because only thus can you win honor and distinction, but because this is the only honest, right, Christian way to use the gifts God has bestowed upon you. To be honest before him we must be thorough.—Observer.

A Christian manufacturer, who puts principle into production and morality into mechanism, is known and advertised far more widely than he thinks, by the goods he makes. A story appeared in print the other day which well illustrates this. It seems that a man went into a hardware store in a neighboring city to buy a shovel. Examining one, he asked the dealer: "Is this a first-class tool?" The shopkeeper replied: "My friend, I think you can know very little of shovels. You will notice this shovel is made by Mr. So-and-So. He is a Christian man and he makes a Christian shovel. Anything you see marked with his name you may know to be first-class." The tribute was a significant one. It is Christian principle which makes the best tools that the world uses. Ever since the days of the faithful Carpenter of Nazareth, its influence has been exerted in the direction of reliability in trade and honesty in all relations of life.—New York Observer.

AN OLD BULLY.

People who live in fear of his attacks.

How to avoid him or beat him off.

If billousness isn't the bully of the body then what is? When once billousness gets the upper hand you don't dare say your stomach is your own. "Don't you dare eat that dish saya billousness, or you'll see what I'll do." You take the dare and you do see or rather feel, the weight of the bnliy's revenge. The head aches, not a regular ache, but an open and shut ache. The eyes ache, not with a dull, tired ache, but with an agressive ache, as if they were being bored by a gimlet. The stomach trembles with nausea. "The whole head is sick and the whole heart is faint." There are scores of hundreds of people who live so under the dominion of this bully billousness that they don't dare eat or drink without his permission. There's no need of such slavery. Dr. J. C. Ayer's Pills effectually cure billousness.

"For fifteen years I have used Dr. J. C. Ayer's Pills, and find them very effective in all kinds of billous complaints. They are mild in operation and easy to take. I prefer them to any other pill, and have yet to see the case where they have failed to cure."—A. SWANGER, Texarkana, Ark.

"I have used Dr. J. C. Ayer's Pills in cases of billousness and general disorders of the stomach and bowels and have found them to be always reliable. They are less liable to gripe than other purgatives, and although mild in action, they are thorough in operation. They are the best family physic that can be had."—PETER J. DUFFY, Rockport, Texas.

"Having used Dr. J. C. Ayer's Pills for years and thoroughly tested them, both as a preventive and cure for billousness, I can truthfully say that I believe them to be the best medicine for the purpose and they do all that is claimed for them."—JNO. E. KOLB, Shark, Ark.

Billousness is in general bnt a symptom of a more stubborn disorder, constipation. Constipation is the root of almost all physical evils, and Dr. J. C. Ayer's Pills cure almost all these physical evils by going to the root. They cure constipation, and the consequent maladies, billousness, heartburn, palpitation, shortness of breath, sleeplessness, nervous irritability, foul breath, coated tongue, and a score of other miserable maladies that have their origin in constipation. Dr. Ayer's Pills are the surest and safest remedy for all diseases of the liver, stomach, and bowels. Send for Dr. Ayer's Curebook and read the story of cures told by the cured. Free. Address the J. C. Ayer Co., Lowell, Mass.

LENDING.

"Mother," said Johnny, "haven't you a pie you would like to lend to the Lord?"

"Why, Johnny, what do you mean?" she asked, for she thought at first it was a joke.

"Don't you remember," he said, "that the Bible says, 'He that giveth to the poor lendeth to the Lord?' I don't believe old Betsy has had a pie for a long time, and I thought perhaps you would like to have me take one over to her; then you would be lending to the Lord, you know."

One of mother's best pies went to Betsy.

She was only sorry she had not thought of sending her one before.

Hygiene.

Here is what Nansen says about the use of stimulants and narcotics. His testimony is supremely valuable because he does not speak from mere theory, but from very real, arduous and prolonged experience, his splendid physical condition being the best possible evidence of the soundness of his conclusions. Dr. Nansen states in a Belgian journal that his experience has led him to take a decided stand against the use of stimulants and narcotics of all kinds, and he took no intoxicants with him on his recent expedition. He says it is obvious that one can get nothing in this life without paying for it in some way or other, and that artificial stimulants, even if they had not the directly injurious effects, which they undoubtedly have, can produce nothing but a temporary excitement, followed by a corresponding reaction. Stimulants, with the exception of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use in one moment must be paid for by a corresponding exhaustion at the next.—Standard.

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The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobaccoline References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.

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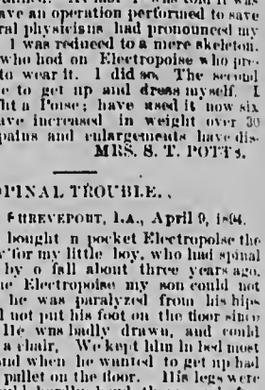

the lining of the stomach, and cause untold trouble. Give your stomach a rest, stop taking medicine, try an Electropoise. It will do the work of medicine, do it better, and leave your stomach in normal condition.

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I have been afflicted with rheumatism and general prostration for 14 months, being bed-ridden the most of the time and not able to dress myself. A lump formed on my liver that showed externally the size of an egg and was treated by several physicians during the time without any relief being obtained. At last I was told it was necessary to have an operation performed to save my life. Several physicians had pronounced my case hopeless. I was reduced to a mere skeleton. I met a friend who had an Electropoise who prevailed on me to wear it. I did so. The second day I was able to get up and dress myself. I sent and bought a Poise; have used it now six weeks and have increased in weight over 30 pounds. All pains and enlargements have disappeared. MRS. S. T. POTTS.

SPINAL TROUBLE.

SHREVEPORT, LA., April 9, 1894.

Dear Sirs: I bought a pocket Electropoise the 1st of February for my little boy, who had spinal trouble caused by a fall about three years ago. When I got the Electropoise my son could not walk; in fact, he was paralyzed from his hips down. He had not put his foot on the floor since last October. He was badly drawn, and could not even sit in a chair. We kept him in bed most of the time, and when he wanted to get up had to make him a pallet on the floor. His legs were so stiff we could hardly bend them, and after bending had to straighten them out again. His little body was in the shape of a half moon, and he could not even turn over in bed. I applied the instrument, and when reaction set in he could stand up by the bed by holding on. This was the first time his feet had touched the floor for seven months. I have not used any medicine or even rubbed my little boy while using the Electropoise. There are many skeptics, and I am one myself, but will have to give way in regard to the Electropoise and proclaim it the grandest invention of the age. Yours gratefully,

R. A. CALHOUN.

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SUNDAY-SCHOOLS AS MISSIONARY SOCIETIES.

DEAR BROTHER: You have doubtless observed that the late General Conference in Baltimore changed Paragraph 247 of the Discipline so as to make it read thus: "Let every Sunday-school be organized into a missionary society, auxiliary to the Board of Missions." The phrase, "so far as practicable," was taken out. This means that it is the will of the church that our Sunday-schools, without exception, shall become missionary societies.

Many of the schools have been so organized for years, and are doing first-class work. What the church now directs is that these shall continue and enlarge their good work, and that all others shall be brought into line. You will find on the inclosed slip the action of the Board of Missions, asking the Sunday-schools for $50,000 this year for missions, and giving full directions for the guidence of all the schools.

By observing the following points every pastor and superintendent will be able to carry out easily the will of the church, and produce results which will be far reaching both at home and abroad:

1. Have every school which is not already such resolve itself into a missionary society to receive and properly use such missionary literature as shall be furnished, and to aid the cause of missions by its contributions.

2. Set apart a definite Sunday in each month to be known as Missionary Day, and on that day give the whole of the contributions to missions. This is better than to give one-fourth of the year's collection for that purpose, because this plan stresses the missionary idea, and leads the school to definite action in its behalf.

3. See that the literature furnished by the Board of Missions is properly distributed and read. A few words from the pastor or superintendent on Missionary Sunday, calling attention to the importance of this work, and giving interesting items of information, will do great good.

4. Do not fail to arrange for a great Missionary Rally Day on the third Sunday in October, or as near thereto as convenient.

The program for the Rally Day service will be furnished free. The program will be ready by Sept. 15. As it is impossible for us to ascertain the numbers in the schools, you must order as many programs as you wish. Remember, they cost you nothing.

5. On the Rally Day take a collection for missions to add to regular monthly collections, and send the whole amount to the treasurer of your Conference Board of Missions before the meeting of the Annual Conference.

Give clearly, to the Conference treasurer, the name of the Sunday-school and the name and address of the superintendent, so that a correct record can be made for publication in the Minutes.

6. Please to co-operate with us in every way possible to rear up a generation of church members who will love the cause of missions, and consecrate themselves to the advancement of our Savior's kingdom in the earth. At proper intervals through the year suitable missionary literature will be sent to the schools free of charge.

Now, my dear brother, in view of the great importance of this work, I beg that you begin this order at the next meeting of your school, and then constantly feed your young people in this movement. They will follow you gladly in any good work. I feel sure that you will not allow them to lack for a wise and enthusiastic leader.

Yours fraternally, JAMES ATKINS,
Sunday-school Editor.

Nashville, Tenn., June 10, 1898.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

CREDIT TO WHOM CREDIT IS DUE!

The Missionary Society has been in the college for about ten years, and has done great good for the cause of missions. This society has one missionary in the field and another at the training-school preparing for her labors in foreign lands.

The above paragraph, clipped from the College Journal commencement number, 1898, of East Mississippi Female College, is calculated to produce the impression upon the public mind that the missionary society of the college deserves the credit of supporting a missionary in the foreign field, and bearing the expenses of another at the training-school.

Now, it is evident that everyone who reads the above statement, especially the workers in our Conference Missionary Society, will understand that the two missionaries referred to are Misses Bettie Hughes and Lelia McNemar, they being the only missionaries connected with the college at any time during its existence, and we, as a Conference society, claim the privilege of stating a few facts concerning these missionaries.

When Miss Hughes felt that she was called to the missionary work, her need for some further preparation towards finishing her education was by some means directed to the attention of Rev. A. D. McVoy, then president of East Mississippi Female College, and he kindly offered to take her into the college, free of tuition, if the Methodists of the Mississippi Conference would provide for her other expenses. This was done for two years, at the end of which time she graduated, before an auxiliary missionary society was organized in the college. Miss Hughes went to the foreign field eleven years ago.

Miss McNemar was a pupil of East Mississippi Female College for three years during the presidency of Rev. T. B. Holloman, the Woman's Foreign Missionary Society paying her entire expenses. At the end of that time, which was two years ago, the Conference society sent her to the Scarritt Bible and Training-school for one year. During the school year just passed she was at Whitworth College, and is still there pursuing her studies, as she was detained from entering until late in the session.

We do not deny the fact that a missionary society has existed in the college auxiliary to the Woman's Foreign Missionary Society of the Mississippi Conference, and "has done great good for the cause of missions" in the years that are past.

At the beginning of the present school session our district secretary of Meridian district was refused the privilege of reorganizing this society in the college. We do not deny the fact that a missionary society has existed in the college during the session just closed, and that "this society has one missionary in the field and another at the training-school preparing for her labors in foreign lands," but, if so, this work is being done by them so quietly and unobtrusively as not to have come to the knowledge of the Woman's Foreign Missionary Society of the Mississippi Conference; nor have we found a preacher of the Mississippi Conference who has any knowledge of the fact.

We feel that the above explanation is due to the workers of the Woman's Foreign Missionary Society and to the Methodists of the Mississippi Conference, who contributed so liberally toward the education of our Bettie Hughes, inasmuch as they, and not the East Mississippi Female College Society, have enabled two such noble young woman as Misses Hughes and McNemar to prepare themselves for the work to which they have been called.

SALLIE SMYLIE,
Cor. Sec. W. F. M. Society, Miss. Conf.

$100 REWARD, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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When the late Earl Cairns was a little boy he heard three words which made a memorable impression upon him, "God claims you." Then came the question, "What am I going to do with the claim?" He answered, "I will own it, and give myself to God." He went home and told his mother, "God claims me." At school and college his motto was, "God claims me." As a member of Parliament, and ultimately as Lord Chancellor, it was still, "God claims me." When he was appointed Lord Chancellor he was a teacher of a large Bible class, and his minister, thinking now he would have no time to devote to that purpose, said to him, "I suppose you will now require to give up your class?" "No," was the reply, "I will not; God claims me."—The Dial of Progress.

For Sale.

A scholarship in Mooney's School, Franklin, Tenn.

REV. W. C. BLACK,
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When courtiers come down into the country the common home-bred people possibly think their habit strange; but they care not for that—it is the fashion at court. What need, then, the godly be so tender-foreheaded as to be out of countenance because the world looks on holiness as a singularity. It is only the fashion in the highest court; yea, of the King of kings himself.—Leighton.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

ROPER—ARBNA LEIGH ROPER, daughter of W. A. and L. R. Roper, was born in Water Valley, Sept. 24, 1880. She was converted and joined the M. E. Conrob, South, at Wood Street, Water Valley, at eight years of age; went to heaven on June 9, 1898.

Arbna was a good child of a sweet disposition, passionately fond of her parents, to whom she yielded a cheerful and affectionate obedience. She was much beloved by her brothers and sisters, and by her playmates and friends. Her last illness extended through many months, which at times was accompanied with intense suffering; but she always found the grace of God sufficient for her. For at least the last month of her illness she knew it must be unto death; yet so firm was her faith in God, so bright her hope of immortality, and so perfect her resignation to God's will, that she often talked of her departure as though she were preparing for an earthly journey.

During her last illness I was with her almost daily. I have never seen one so young so resigned to God's will. Up to the very last she enjoyed hearing God's Word read and having the preachers pray with her. Especially did she enjoy singing the songs of Zion, and oftentimes, when the body was too weak to move and the mind too flighty to talk, the soul would break out in raptures of praise through some familiar hymn. If we trust Jesus and live right, we will see her again.

Her pastor, H. P. GIBBS.

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"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, effecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once similarly afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better. Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

Joseph Barnes, Taylor County, Ga."

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1898.

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—AT—

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The Grounds are opened April 1, and closed Nov. 1, for occupying cottages and reception of visitors. Modern and ample accommodation have been provided for the multitudes that annually visit this refreshing and delightfully cool and bracing place of rest, free from malaria and contagious diseases.

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The exhilarating sea breezes refresh the fatigued, and act as a tonic to the debilitated visitors from our smoke-enveloped and dust-stifling cities and towns. Boats for sailing and fishing always on hand. The drives along the seashore present magnificent views, and are over ten miles in length. Visitors are not expected to arrive or depart on the Sabbath day.

The L. and N. R. R. Company will place on sale the reduced rate of fare during the season, from all points on their lines, and secure a corresponding rate from all connecting lines. Tickets will be placed on sale July 5 to 23, inclusive, and be good to return on until Aug. 31. Two daily mail trains stop at the camp grounds, besides the accommodation and excursion trains, during the entire Summer season. All trains will stop at the camp grounds from July 5 to 24, inclusive.

All itinerant preachers of the Southern Methodist Church will be admitted into the grounds and provided with lodging accommodations in Wesley Hall free of charge.

The services during camp meeting are in charge of the presiding elders of the New Orleans, Seashore and Mobile District Conferences.

The usual entrance fee will be in force this season. No charge will be exacted for entrance on the Sunday of the camp meeting. A cordial invitation is extended to all who desire to attend the camp meeting and spend a while on the camp ground.

Persons wishing to secure accommodations before and during camp meeting, or rent cottages for the season, will please communicate with W. L. Via, superintendent Camp Ground (Bilexi, P. O. 42, Miss.), or any of the following officers:

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View of the Grounds from Long Wharf.

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NEWS OF THE WEEK.

Two hundred and thirty-five wounded men from Cuba reached the hospital at Fort McPhersen, Ga.

Treasury officials announce that the whole of the issue of war loan bonds would go to individuals, and not one to any bank corporation or firm.

Either the Spanish have moved out of Santiago, leaving a few men to cover their retreat, or they have withdrawn into the city and are waiting behind barricades. This means a street-to-street fight or a continuation of the bombardment.

It is thought that General Toral has left Santiago de Cuba. The greater part of his army is believed to have left the doomed city, and are now making their way to the nearest Spanish stronghold. The bombardment of last Sunday was but feebly answered by the enemy.

Admiral Cervera, fifty-four officers and 692 men, captured when his squadron was destroyed, arrived at Portsmouth, N. H., on the "St. Louis." The admiral has said that he had positive orders to leave Santiago and fight, no matter what the consequences.

In dispatches to the Navy Department Commodore Schley gave to Acting Rear Admiral Sampson the credit for the victory over Cervera, while Sampson denied that there was any friction between him and the commodore, and commended him and the other officers of the fleet.

According to the latest advices from Madrid, the long-expected Cabinet crisis has arrived, and the entire Sagasta Cabinet has resigned. Just what led to the crisis is not yet known, but it has been evident for some days that a reconstruction of the ministry would shortly be necessary. Sagasta's Ministry which assumed power early last Fall on the downfall of the short-lived conservative Cabinet which followed the death of Canovas de Castillo, while indirectly responsible for the war and the probable loss to Spain of all her colonies, was really not responsible for any of these things. The final outbreak of war was the culmination of causes which have been working for several years.

Admiral Camara's fleet is hastening back to Spain, and will probably arrive at Cadiz long before Commodore Watson's Eastern squadron has got well started on its trip across the Atlantic. The departure of the Eastern squadron is to be expedited as much as possible, however, and it is now understood that it will be composed of the "Newark" (flagship), the battle-ships "Oregon" and "Massachusetts," and the four large auxiliary cruisers, "Dixie," "Prairie," "Yankee" and "Yosemite." This fleet, supplemented by a number of colliers capable of carrying a large supply of coal, ought to be able to take care of any fleet Spain can now muster, and at the same time be able to make considerable inroads upon Spain's commerce.

Although there has been much talk of peace within the past few days, there appears to be no truth whatever in reports that Spain has asked the British Ambassador at Madrid to request the British government to sound the American government as to the terms of peace likely to be acceptable. Although it certainly looks as if Spain is contemplating some move to end the war, as yet no steps have been taken of an official character in that direction. The very least this country would assent to as terms of peace would be the withdrawal of Spain from Cuba, the cession of Porto Rico to the United States, a coaling station in the Ladrone Islands and a protectorate over the Philippines. It is probable that eventually this country might desire to abandon these distant Oriental possessions, but certainly not until a good government had been established there, and all danger of their absorption by the European powers had passed.

EXPERIENCE TEACHES the value of Hood's Sarsaparilla. It is constantly accomplishing wonderful cures, and people in all sections take it, knowing it will do them good.

HOOD'S PILLS cure all liver ills. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Caseyville, at New Hope	July	23, 24
Brookhaven		24, 25
McComb City	Fri.. Aug.	5
Whitestown, at Muddy Springs		6, 7
Magnolia, at Magnolia		7, 8
Bogue Chitto, at Wellman	Tues..	9
Summit, at Topisaw		13, 14
Gallman, at Mt. Pleasant		20, 21
Crystal Springs		21, 22
Adams, at Bethel	Tues..	23
North Wesson, at Mathew's Chapel		27, 28
Wesson		28, 29
Martinsville, at Pleasant Ridge	Sept.	3, 4
Hazlehurst		4, 5
Pinna Grove, at Tylertown	Wed..	7
Pleasant Grove, at Sartins		10, 11
Mt. Carmel, at Sanice	Thurs..	15
Westville, at Pleasant Hill		17, 18
Providence, at Georgetown		24, 25

Pastors will please be prepared for Questions 17 and 18.

J. M. WEEMS, P. E.

SEASHORE DIST.—THIRD ROUND.

Seashore Camp Meeting	July	18-20
Moss Point station		23, 24
Wavville and Laurel, at E		30, 31
Purvis, at Hopewell	Mon.. Aug.	1
Fuller, at Mt. Tabor	Tues..	2
Lumberton and Poplarville, at L		6, 7
Columbia, at Thompson's	Wed..	10
Hattiesburg		13, 14
Escatawpa, at Big Point	Sat..	20
Amerions, at Ward's	Sun..	21, 22
Leaksville, at Pine Grove	Tues..	23
Galloway, at Rawls Springs		27, 28
Vancleave, at Mt. Zion	Wed..	31
Williamsburg	Sept.	3, 4
Bay St. Louis and Long Beach		10, 11
Gulf Port mission	Mon..	12
Whittington	Tues..	13
Pearlington and Logtown, at P		17, 18
Ocean Springs and Scranton	Mon..	19
Biloxi	Tues..	20

C. A. POWELL, P. E.

VICKSBURG DIST.—THIRD ROUND.
(In Part.)

Port Gibson	July	16, 17
Rolling Fork, at Rolling Fork		23, 24
Mayersville, at Mayersville		30, 31
Vicksburg—Crawford Street	Aug.	7
South Vicksburg		7
Utica, at Bear Creek		13, 14
Hermanville, at Sarepta		20, 21
South Warren, at Red Bone		27, 28

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Lower Coast mission	July	23, 24
Gretna	11 A. M..	31
Algiers	7:30 P. M..	31
White Castle	11 A. M.. Aug.	7
Felicity	11 A. M..	14
Louisiana Avenue	7:30 P. M..	14
Morcau Street	11 A. M..	21
Craps Street	7:30 P. M..	21
Carondelet Street		26
Carrollton Avenue	11 A. M.. Sept.	4
Dryades Street	7:45 P. M..	4
Telisheek Camp Meeting		11
Plequemine		18
Rayne Memorial	11 A. M..	25
Parker Memorial	7:30 P. M..	25

S. S. KEENER, P. E.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—THIRD ROUND.

Kosciusko station	July	2, 3
Eupora (District Conference)		7-10
Poplar Creek, at Stewart		11
Sallis, at Bethel		16, 17
Ethel, at Shady Grove		23, 24
Salem, at Tabernacle		30, 31
Ebenezer circuit	Aug.	5
Lexington and Tchula, at Lexington		6, 7
Pickens, at Richland		13, 14
Eupora and Mabon, at Walthall		19
Walthall, at Long Branch		20, 21
Ackerman, at Weir		26
Chester, at South Union		27, 28
Rural Hill circuit	Sept.	1
Louisville circuit		3, 4
Durant station		10, 11
Belzona, at Hickory Grove		17, 18

J. S. OAKLEY, P. E.

Durant, Miss.

ABERDEEN DIST.—THIRD ROUND.

Tupelo station	July	2, 3
Okolona station		9, 10
Aberdeen circuit		16, 17
Prairie circuit		23, 24
Quincy circuit		29
Amory circuit		30, 31
Montpellar circuit	Aug.	6, 7
Houston mission circuit		12
Houston and Wesley circuit		13, 14
Shannon circuit		20, 21
Buena Vista circuit		27, 28
Nettleton circuit	Sept.	2
Verona and Nettleton		3, 4
Tremont circuit		8
Fulton circuit		10, 11
Okolona circuit		17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus circuit	July	2, 3
Columbus station		3, 4
Crawford		9, 10
Brooksville		16, 17
Macon		17, 18
Starkville circuit		23, 24
Starkville station		24, 25
Lagrange	Wed..	27
Sturgos		30, 31
Tibbee	Aug.	6, 7
West Point		7, 8
Sinqualak		13, 14
Winstonville		20, 21
Hebron		27, 28
Cedar Bluff	Sept.	8, 4

The District Conference will be held at Piney Grove, beginning on July 5, at 2:30 P. M. A full attendance is desired.

R. A. BUSBOUGHA, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	July	2, 3
Batesville and Wesley		9, 10
Eureka		16, 17
Nesbit		23, 24
Courtland		30, 31
Cockrum	Aug.	6, 7
Charleston		13, 14
Pleasant Grove		20, 21
Arkabatla		27, 28
Tyro	Sept.	3, 4

T. C. WIER, P. E.

WINONA DIST.—THIRD ROUND.

Vaiden circuit	July	2, 3
Carrollton station		9, 10
Winona circuit		16, 17
Carrollton circuit		23, 24
McNutt		30, 31
West	Aug.	6, 7
Indianola		13, 14
Sidon		20, 21
Dublin and Brooklyn		27, 28
Black Hawk	Sept.	3, 4

J. B. STONE, P. E.

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Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

BETHEL CAMP MEETING.

The Bethel Camp Meeting will begin Thursday, Aug. 4, at 8 P. M., and continue ten days. The preaching will not be put into the hands of an evangelist, but will be done by brethren in the regular work. All ministers of the gospel are invited to attend. JOHN W. CRISLER, Sec. B. C. M. A.

Woodville, Miss., July —, 1898.

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MARRIAGES.

FAWLKS—QUINN.—At Souls Chapel, April 24, 1898, by Rev. W. A. Bowlin, Mr. R. G. Fawlks to Miss Daisy Quinn, all of Buena Vista, Miss.

HUNTER—MILLER.—At the residence of the bride's father, Mr. J. C. Miller, near Una, Miss., April 27, 1898, by Rev. W. A. Bowlin, Dr. J. F. Hunter to Miss Zalla Miller.

MARION—WILSON.—At the residence of Mrs. S. A. Pelan, near Van Vleet, Miss., July 8, 1898, by Rev. W. A. Bowlin, Mr. R. B. Marion, of Hulkn, Miss., to Miss E. R. Wilson.

NOBLE—COPE.—At the home of the bride's mother, June 22, 1898, by Rev. J. W. Harmon, Mr. Albert W. Noble and Miss Lelia Cope.

KIRK—McGRAW.—At the residence of James P. McGraw, of Louisville, Miss., June 10, 1898, by Rev. D. W. Babb, Mr. Willie R. Kirk, of Vicksburg, Miss., to Miss Martha McGraw.

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A powder to be shaken into the shoes. At this season your feet feel swollen, nervous and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures swollen and sweating feet, blisters and callous spots. Relieves corns and bunions of all pain, and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25c. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

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In the Richardson Memorial Building, on Canal Street. Session begins Thursday, Oct. 13th.
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North Texas Female College.
SHERMAN, TEXAS.

This College has just closed another most prosperous and pleasant session. The class of work done here the past session has been of the very highest order. Mrs. Key has just returned from Nashville and other Eastern points, where she inspected schools and school facilities, and feels more than satisfied with the N. T. F. C., and assures the girls of Louisiana and Texas that it is not necessary for them to go East to get the best educational advantages and enjoy the most refined and æsthetic surroundings. Nowhere is there better work done or better facilities offered—earnest, able, conscientious teachers, new, full chemical and physical outfit; individual work in the laboratory required and performed by each member of the class.

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MATHEMATICS.—The course in Mathematics is very complete, and thoroughly taught—higher than is taught in most female colleges.

LATIN.—The Latin course is unexcelled, and is the same as that in the best male colleges in the land.

CONSERVATORY OF MUSIC.—The Conservatory of Music is pre-eminently the best in the South. During the past session we have had pupils who studied under Sherwood, Carl Faelton, and other leading teachers of the East; also pupils from the New England and other conservatories. All of these pupils were more than satisfied with the advantages offered here. We feel sure that if those desiring the best musical advantages were cognizant of the ability and talent in this conservatory, they certainly would not leave the South. How can anyone expect to get a better piano teacher than Herr Von Mickwitz, who is personally recommended by the great Leschetizky as teacher and pianist?

SCHOOL OF ART.—We are very fortunate in securing the services of Miss Frances Fowler as Art teacher. She was for six years teacher of Art in Wells College, and spent twelve years studying with the masters in Europe. She is a lady of the highest intelligence, and will deliver to the school monthly lectures on the subject of Art. Mrs. Holt personally inspected Miss Fowler's work in New York City last Summer, and she assures us that she has seen nothing like it in the South.

CAMPUS AND DORMITORIES.—The Dormitories are well equipped and thoroughly comfortable. The campus is pronounced beautiful by all who see it, and it is certainly conducive to the æsthetic and refined. Nowhere will you find a lovelier home for your daughters.

SPECIAL REMARKS.—We have maintained the high standard and efficiency of this College, regardless of the existing depression, knowing that the people of Texas and Louisiana will be slow to economize at the expense of the comfort and culture of their daughters. Appreciating the fact that the public are often deceived by misrepresentations of school catalogues and agents, we extend to all who have daughters to educate a hearty invitation to visit and inspect the N. T. F. C. for themselves. For catalogue, address
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And if they are in earnest about getting an education, and desire to become more useful Christian workers, we can do them good. SESSION OPENS SEPT. 8, 1897.
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Write for information and catalogue. R. W. VAN HOOSE, H. J. PEARCE, Associate Presidents.

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MASON & HAMLIN PARLOR ORGAN	Was $100;	Is $90
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KIMBALL " "	" $85;	" $75
CROWN CHAPEL ORGAN	" $60;	" $50
NEEDHAM " "	" $37.50;	" $32.50

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Christian Advocate.

VOL. 45.—NO. 29 NEW ORLEANS, THURSDAY. JULY 21, 1898. WHOLE NO. 2187

W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"THY WILL BE DONE."

If I were told that I should die to-morrow,
That the next sun which sinks
Should bear me past all fear and sorrow—
What should I do?
I do not think that I should shrink or falter,
But just go on
Doing my work, nor change nor seek to alter
Aught that is gone;
But rise, and move, and love, and smile, and pray
For one more day.
And lying down at night for one last sleeping,
Say in that ear
Which hearkens ever: "Lord, within thy keeping,
How should I fear?
And when to-morrow brings thee nearer still,
Do thou thy will."

—Selected.

Correspondence.

EVANGELISTIC WORK FOR THE SOLDIERS.

Twenty-five thousand men, wearing blue uniforms, are now at Camp Alger. The Salvation Army has established a tent there, and the Y. M. C. A. two of them. All during the days they are filled with soldiers writing letters and reading the literature that has been supplied for them. Every night meetings are held and the gospel preached. A glorious work is being accomplished.

For five weeks two girls alone from the Salvation Army have conducted religious services in their tent. One sings, accompanied by her guitar; the other preaches. The latter is not over 25; the younger hardly 20. They have secured board in a neighboring farm-house, and each evening, at the close of their meetings, four soldiers are detailed by the commanding officer of the camp to escort them home. They are treated universally with the greatest reverence. They do personal work among the men in the hospitals, in the tents, and wherever occasion offers, as well as ministering to them from the platform.

Two days since I was standing in the midst of a group of soldiers at Camp Alger with Major Edith Marshall, the young woman evangelist of the Salvation Army. A man in citizen's clothes was engraving some cards. Glancing up coolly to us, he said: "I am an infidel. Do you think you can do anything to help me?" With a rising flush the girl looked straight into the man's eyes and made one of the most magnificent defenses of Christianity that I ever heard. When she finished a soldier exclaimed with intense enthusiasm, "I am glad to find you so loyal!" "How could I be otherwise," she replied, "with such a Master?"

The National W. C. T. U. is missing one of the grandest opportunities that can ever come to it by not establishing tents at Camp Alger, at Chickamauga, and all the other places where our soldiers are stationed preparatory to entering into battle.

Dr. and Mrs. La Fetra, of Washington City, went with me on my visit to Camp Alger. Through the courtesy of the Salvation Army girls I was permitted to speak at their evening service. Before I began there were songs and testimonies. Numbers of those young men spoke of being regenerated since coming to the camp, nearly all joyously testifying that they had been saved from the appetite for strong drink. Numbers of others declared silently their desire to be Christians, and when the services ended the boys came up to me and, with hearty handshakes, said earnestly, "Please come again to-morrow night and speak to us." Another said: "Oh, you have brought back the memory of my home so vividly to me this evening. I do miss it so sadly and my beloved church."

Something must be done by the W. C. T. U. Never again, perhaps, shall we be able to reach such masses of men. Never again can they be found in such a spirit of seriousness and readiness for acceptance of the blessed truths of our organization. Judging from the way things are moving, it is quite probable that everyone of these men will return to their homes in the course of a few months, untouched by a bodily wound. Nearly all are young; they range from 18 to 26. They represent, to a vast extent, the coming citizenship of the United States. Hailing from all parts of the Union, they are national in character. They have little to do. In their idleness ample opportunity for thinking is theirs.

Our soldiers must be saved! They must be won for the temperance cause! If funds are not available in the national treasury, will not our friends subscribe money to be used in securing tents and defraying the daily expenses incident to conducting meetings? The evangelists and lecturers among our women would be willing to give their services freely for a short time each. There is no time to lose. Nothing is so effective as grasping situations as they come. If we can't have a tent of our own, perhaps the Y. M. C. A. or the Salvation Army would allow us to cooperate with them. Surely a flood-tide for righteousness has come to us. Dare we ignore it? May God show us the way in this crucial hour!

BELLE KEARNEY.

Presbyterian Manse, Frankford, Penn., June 25, 1898.

E. M. F. C. COMMENCEMENT.

Notwithstanding the quarantine of last year, E. M. F. C. has just closed the most successful session of its history. With a grand total of 326, over one hundred of whom being boarders, the college advanced beyond the expectation of the most sanguine. The commencement was a most enjoyable affair. Work in the primary and kindergarten showed what could be done with and for the little tots. The entertainment was well gotten up, displaying common sense in the selections, being especially adaptable to the understanding of the children. The musical exercises were delightful beyond description. The execution was fine, indicating the thoroughness of the work. This department of the college is quite up to the best, even in the North; Prof. Conrad, who is contracted with to remain for the next five years, having been a director of a conservatory of music at Cincinnati; so that the pupils will have the advantage of continuousness under the same methods of instruction—an advantage that not only does away with the confusion of conflicting systems, but also insures a greater thoroughness.

The graduating exercises, I do not hesitate to say, were the best I have ever seen in a female school. We had no show of finery, and flourish of rhetoric of doubtful importation, but the girls were modestly attired in Roman costumes made of some cheap material, and the subject discussed was, "Roman History—Its Military, Political, Religious and Social Customs, and Institutions." The young ladies had known for some time that they were to have this as a graduating subject, but did not know what particular division would be assigned to them until a short time before commencement; hence, no doubt, could have written with equal felicity upon any branch of that great subject. True, we had no boats loosing from moorings, standing on thresholds, or young eagles taking their flights, but we did have practical, common-sense discussions of a most interesting subject.

After the diplomas were given President Beeson announced that his corps of teachers for next year would, if anything, be better than this. He is grading the college constantly higher, and in the course of a few years will make the standard equal to that of our boys' schools, the grade for the coming year having been advanced considerably. And so our commencement came to an end.

The prospects for next year are brighter than ever, numbers having already signified intention of coming here, some by making contracts with President Beeson. The trouble will be to find room for the girls. Even with the $4,000 brick extension, there is not room enough.

The religious influence among the girls has been exceptionally fine, but one, so far as can be ascertained, not having been converted who was unsaved when they came.

God has greatly blessed the college. Scarcely a thing has been done that has not seemed to be under his special guidance.

Here in Meridian the most of us are proud of E. M. F., and who touches her touches the apple of our eye.

G. H. GALLOWAY.

July 4, 1898.

REPORT OF BOARD OF EDUCATION TO WINONA DISTRICT CONFERENCE.

We have endeavored to carry out the plan recommended by the General Board of Education. We have assisted one young preacher in prosecuting his studies at Millsaps College. He is now a member of the North Mississippi Conference, and has repaid the loan with interest. This fund—now $150—will be loaned to another young man to enable him to attend Millsaps College and fit himself for the work of the ministry.

We are glad to report that Millsaps College has just closed the best session of its marvelously successful career. We heartily commend this college to all our people.

We are just in receipt of the information that Rev. W. B. Murrah, D. D., upon the unanimous request of the Board of Trustees, has decided to continue as president of Millsaps College; and we hereby express our appreciation of Dr. Murrah's services in the arduous and delicate duties of president of our college, and tender him our hearty sympathy and help, that he may continue to fill the position with the same distinguished ability and splendid success that have heretofore marked his administration. We congratulate Millsaps College and the friends of education in Mississippi that Dr. Murrah is to remain with us.

We are pleased to have with us Dr. J. W. Malone, president of Grenada College, and to learn of the continued and increasing success of this school. We direct special attention to that part of his report which tells of the deep and pervading "religious spirit" of the institution. We are glad to know the president and faculty emphasize religious training. It is gratifying to us to know of the large number of the daughters of our preachers who are able to avail themselves of the excellent advantages offered by our girls' college.

We are glad to note that the Board of Trustees are making provision to spend $500 in improving the buildings and grounds, and in providing appliances for Scientific Department; and have also inaugurated a plan to endow the college, and are already receiving endowment funds. We offer this resolution:

Resolved, That we are in perfect accord with the spirit of improvement expressed by the Board of Trustees of Grenada College in their recent meeting, and promise our hearty co-operation in any plan that may be adopted by the president and agent of the school.

J. R. BINGHAM,
Sec. Dist. Conf.

Selections.

DON'T DALLY WITH YOUR PURPOSE.

Success recently received the following letter:

"Through the columns of your valuable paper, will you not kindly give hints or suggestions about 'How to Concentrate the Mind?'

"It is almost impossible for the writer of this request to concentrate his mind even for a very few minutes; his mind seems to wander continually. No matter what study is taken up, very little progress is made, simply because the mind is not applied firmly during the study hour.

"Remarks about this subject, without doubt, would be of great benefit to more than one student, and I should very much like to see what Success has to say about it in one of its coming issues."

THE REMUNERATIVE QUALITY IS ATTENTION.

"Scatteration" is everywhere and always the greatest enemy to success.

"The one serviceable, safe, certain, remunerative, attainable quality in every study and pursuit is the quality of attention," said Charles Dickens. "My own invention, or imagination, such as it is, I can most truthfully assure you would never have served me as it has, but for the habit of commonplace, humble, patient, daily, toiling, drudging attention." When asked, on another occasion, the secret of his success, he said, "I never put one hand to anything on which I could throw my whole self." "Be a whole man in everything," wrote Joseph Gurney to his son; "a whole man at study, in work, in play."

Hogarth would rivet his attention upon a face, and study it until it was photographed upon his memory, when he could reproduce it at will. He studied and examined each object as eagerly as though he would never have a chance to see it again, and this habit of close observation enabled him to develop his work with marvelous detail. The very modes of thought of the time in which he lived were reflected from his works. He was not a man of great education or culture, except in his own power of observation.

THE VALUE OF CONCENTRATION.

One of the hardest tasks for a boy or a girl is to concentrate the whole attention upon the lesson of the morrow; for the student in college to prepare for the next recitation without running to the ball-field, or allowing his gaze to wander around the room, or doing anything else in order to cheat himself out of what he ought to do. In study, as in business, we must not only strike the iron while it is hot, but strike it until it is made hot.

William A. Mowry tells a story of one of the foremost of American scholars, who found himself spending two hours a day in preparing his Latin lesson. He determined to get that lesson in an hour and fifty minutes, and succeeded. When he afterwards sat down to learn his Latin, he bent every energy to accomplish it in the shortest possible time. He found, by daily trials, that he could learn it in an hour and forty-five minutes, and that the time required was diminishing. Concentrating all his powers upon the task, day by day, he soon found himself studying only an hour and a half upon it; then five, ten, and even thirty minutes less. Encouraged, he redoubled his efforts, and within a few months the lesson could be learned in less than half an hour—a thing absolutely impossible with his habits of study when he entered the school. But he had done something more than to learn a Latin lesson in a shorter time. He had learned something of the value of concentration. The acquisition of such power is of more value than the acquisition of knowledge.

Mr. Mowry gives another good illustration of this power in his "Talks with My Boys." A boy of fifteen once agreed to commit seven long stanzas of poetry in twenty minutes, with his companions allowed to use every possible effort to disturb him, provided they would not touch him. Amid such a pandemonium as only boys can make, the task was accomplished. This boy, George S. Boutwell, was afterwards governor of Massachusetts, United States senator, and secretary of the United States treasury.

THE ONLY VALUABLE KIND OF STUDY.

"The only valuable kind of study," said Sydney Smith, "is to read so heartily that dinner time comes two hours before you expected it; to sit with your Livy before you and hear the geese cackling that saved the capitol, and see with your own eyes the Carthaginian sutlers gathering up the rings of the Roman knights after the battle of Cannæ, and heaping them into bushels, and to be so intimately present at the actions you are reading of that, when anybody knocks at the door, it will take you two or three seconds to determine whether you are in your own study or on the plains of Lombardy, looking at Hannibal's weather-beaten face and admiring the splendor of his single eye."

"The weakest living creature," says Carlyle, "by concentrating his powers on a single object, can accomplish something; whereas, the strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continually falling, bores its passage through the hardest rock. The hasty torrent rushes over it with hideous uproar, and leaves no trace behind."

By exercising this art of concentration in a higher degree than did his brother generals, Grant was able to bring the Civil War to a speedy termination. This trait was strongly marked in the character of Washington. One way of acquiring the power of concentration is by close, accurate observation. This was the main factor in Darwin's wonderful success.

It is the almost invisible point of the needle, the keen, slender edge of a razor or an ax, that opens the way for the huge bulk that follows. Without point or edge, the bulk would be useless. It is the man of one line of work, the sharp-edged man, who cuts his way through obstacles and achieves brilliant success. While we should shun that narrow devotion to one idea which prevents the harmonious development of our powers, we should avoid, on the other hand, the extreme versatility of one of whom W. M. Praed says:

His talk is like a stream which runs
With rapid change from rocks to roses,
It slips from politics to puns,
It glides from Mahomet to Moses;
Beginning with the laws that keep
The planets in their radiant courses,
And ending with some precept deep
For skinning eels or shoeing horses.

"The longer I live," said Fowell Buxton, "the more deeply am I convinced that that which makes the difference between one man and another—between the weak and the powerful, the great and the insignificant—is energy, invincible determination, a purpose once formed, and then death or victory."—Success.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

Rev. P. H. Fontaine writes: "We reorganized our League at Parker Memorial Church last night. It was disbanded last year. I am just returned from New Mexico and appointed to this charge. League outlook very encouraging. Society for mission study organized in League. May God bless you! Pray for me."

In another place in this department will be found items of interest furnished by the Tchoupitoulas Epworth League. Mrs. L. Meekins is the correspondent, and from a private letter accompanying the above-mentioned report she writes as follows: "I have read with so much interest your department in this line. May your efforts so earnestly put forth toward the furtherance of the Master's work with our dear young people be a blessing to you and to them, and I pray this may be a better year's work than ever before with all our Leagues, and that we may all 'covet earnestly the best gifts.' May God most abundantly bless your labors!"

May God abundantly bless the good sister in New Orleans who penned the above lines, which came to cheer and encourage us at a time when it seemed that our efforts were very feeble and availed but little! By God's help we expect to do our very best to help just as many as we can just as long as we can, in all the ways we can, for Jesus' sake.

We appreciate an invitation just received from Presiding Elder Wier to attend the District Epworth League Conference to be held in Sardis, and regret our inability to be present. We trust the meeting will prove an impetus to the work, and that it will prepare all who attend to do more and better work for Jesus.

"Tchoupitoulas Epworth League held their regular monthly meeting on Thursday, June 30, and had their semi-annual election of officers. This was one of the best meetings—in attendance and interest. This League has for president a young lady of lovely character, consecrated and eager to do the Master's work in every way. The working members are earnest and 'zealous of good work.' The Sunday evening prayer meetings are interesting and spiritual."

Rev. J. H. Rogers, Elizey, Miss., writes: "We have just organized a League with a membership of twenty-two. We are away out here in the country thirty miles from the railroad, but I am going to try to get up one of the best Leagues in the Conference. I have plenty of material."

Let us see to it that wherever practicable—that is, wherever there is available material—we organize Leagues in the country for the intellectual, moral and spiritual development of our young men and young women. A large per cent. of the best men and women of America came from the country.

"Evil communications corrupt good manners." Would to God that every young man and woman would realize this. Many with bright prospects have been ruined through the influence of evil associates. Sargent Smith Prentiss might have left a record of which America would have been proud, but he got into bad company, was led into temptation, and went down to an untimely grave without God and without hope. If he could speak to-day, we think he would say to every young man, "My son, if sinners entice thee, consent thou not."

A picture of Dr. J. B. Fearn, "our own" missionary in China, adorns the first page in the Epworth Era of the issue of July 7. A young man with bright prospects for success in his chosen profession in his own State, yet he heard the voice of God calling him to other fields, and he answered, "Here am I; send me."

LESSON III.

SUBJECT—THE CONQUEST OF THE CAPE, OR THE MIRACLE OF PRAYER.

Is the most suggestive title for this section of our text. Several suggestive ideas are presented, such as a study in influence, as seen in the life and work of Mary Lyon, or the influence of the Christian school as evidenced by the great waves of good that have emanated from Holyoke Seminary. These might be taken up as illustrative of the main thought of the chapter—the power of prayer in mission work.

In this connection study the words of our Lord, "Pray ye the Lord of the harvest," and also the passage in Acts xiii, 2. The library will suggest many others. In the direct study of this section take note of—

1. The place—southern coast of Africa, inviting from commercial, educational standpoint, and, most of all, as being a strategic point from which to operate missionary enterprises.

2. The people who engaged in this movement. Study the history of the Huguenots, and justify the comparison instituted between them and the Puritans on page 30.

3. The plans employed were prayerful, intelligent, and full of purpose to do. Note how these plans were backed up by contributions of time and money that frequently meant self-denial of extreme kind.

4. Study, in conclusion, the prosperity of the mission as illustrated by the summary on pages 48 and 49.

Suggestion: Let some one give a few remarks on this theme, "The Effect of Christianity on the Physical Conditions of a Country." The quotation at the conclusion of the chapter is not to be taken altogether figuratively.

EVERY YEAR

BY GEN. ALBERT PIKE.

You are growing old, they tell us
Every year;
You are more alone, they tell us
Every year;
You can win no new affection,
You have only recollection,
Deeper sorrow and dejection.
Every year.

There come new cares and sorrows
Every year;
Darker days and darker sorrows
Every year;
The ghosts of dead loves haunt us,
The ghosts of changed friends taunt us,
And disappointments daunt us,
Every year.

But the truer life draws nigher
Every year.
And its Morning Star climbs higher
Every year!
Earth's hold on us grows slighter,
And the heavy burden lighter,
And the Dawn Immortal brighter
Every year.

Communications.

BRO. RICKEY AND THE COMMITTEES ONCE MORE.

MR. EDITOR: My already high regard for Bro. Rickey, not only as a man, but as a scholar and a thinker, has been greatly augmented since the reading of his article in the current issue of the ADVOCATE. I have always had a kind of boyish admiration for the man who could do and say things I could not understand. For that reason, among others, I respect many men and their works; Dr. Tigert and his Logic, and Bro. Rickey and his present article, being among them.

After reading the article and failing to get any idea of what the brother was trying to say, I called upon an ex-college president with the hope of getting some light on it, but in vain. I sought the opinion of intelligent laymen, but they refused to express an opinion upon a thing which they declared was beyond their comprehension. I have, therefore, concluded that Bro. Rickey has demonstrated his entire fitness for the editorship of a Pentecostal Age, and I sincerely trust that, ere long, he may have the delightful privilege of surveying the fields of human activity from the exalted position for which he is so eminently qualified.

Immediately after the appearance of my recent article, which he so severely condemns, I received a number of letters from various leaders of the Conference congratulating me upon its merits. I was also thanked by letter and in person by different ones of the "turn-downs." It remains, however, for Bro. Rickey to discover that I have maliciously assailed the character of the committees, slandered the country circuit riders, placed a premium upon laziness, declared God to be in league with ignorance, etc. Verily the Conference is to be congratulated upon numbering among its ranks a man of such rare mental acumen.

No one has even hinted that the committee did wrong in allowing the Centenary professor to make his examination at home. His papers were handed to the committee in the presence of the class, with the statement that he had worked on them twelve hours. This I offered in defense of my claim that the committee was too hard on the class. Since Bro. Rickey has challenged my statement, and in a seemingly wrathy mood demands the proof, I submit the class as my witnesses. They will also occupy the stand to substantiate every other statement made concerning that examination. If he will condescend to accept the evidence of such a lazy, trifling set (?), then he will be abundantly convinced; otherwise I am at my row's end. The Conference Minutes are my witnesses concerning the number of additions to the church by the class and committee. They are a record of history. I suppose all parties concerned are willing to abide their testimony.

The good brother rather makes fun of the idea of reading from the "pommel" and by the "pine-knot fire," but his prattle about laziness and late sleepers is, to say the least, amusing. I wonder what he knows about being called up to eat his breakfast by the light of a tallow candle, so that all hands may be ready for the field by daylight. What does he know about losing his way in the woods, lying out of nights, swimming swollen streams, and living on corn bread, fat bacon, and cow peas? What does he know about being without books, and the money to buy them, while visions of approaching Conference and a frowning committee continually haunt him? And at last, when the annual gathering comes, what does he know about going up clad in a patched suit, in the pockets of which the pennies have ceased to rattle because they are not?

As long as the memory of such experiences linger about me, I shall fail not to lift my voice in defense of the men who ride the big circuits. I shall insist upon common fairness in the examinations, and protest against classing every man off as a lazy ignoramus who fails to know his lesson. I shall also insist that a man shall be turned down, if at all, by a majority of the committee; not by one of them, as is now the case with us.

In conclusion, I care nothing for Bro. Rickey's dirty little epithets and personal flings. I am sorry, however, that he finds it necessary to resort to such methods in order to attract public attention. And now, since we have each had our say, for the sake of a suffering public, I suggest that we call off. Acting upon that suggestion, I am,

Yours for the defense of the saddle-bag brigade,

JNO. B. KENT.

DR. KELLEY'S QUERY.

Dr. Kelley seems perturbed because there are none of the utterances of Jesus of Nazareth inscribed on the walls of the Congressional Library building at Washington, along with numerous sayings of many of the world's celebrities thereon inscribed. He says Bishop Galloway confessed inability to answer his query, and you, Mr. Editor, say you are sorry to be unable to answer it. When such men as Bishop Galloway and yourself are silent from confessed inability, it may seem presumption in me to speak; yet there is a profound thought that stirs my soul, which I must humbly state. The thought is, that it may be accounted for on the ground of an innate reverence, and an unconsciously impressed sense of the irrelevancy of placing the incomparable sayings of Jesus on a seeming equality with even the greatest thoughts of the greatest men. Were we to undertake to arrange a collection of the most beautiful images formed by the rays of light from each of the planets, where would be the relevancy of placing those formed from sunlight among them, as though it were but a fellow among them? If comparison to show the sublime superiority of the sun and its difference in nature, and its different results, were the purpose, there might be some reason for the combination; but when simply intended to form a galaxy of notable results of like fellows, direct solar effects would certainly be out of place. So, when there is an attempt to arrange a symposium of the wise sayings of mere men, though the greatest, as we suppose, is the purpose of the quotations on the walls of the Congressional Library, the words of the Son of God can have no place among them.

I must confess to a sad and sorrowful feeling when I see the sublime sayings of Him who is the light of the world placed along with the sayings of noted men as symposiums of great men's thoughts. To me there is in it an irreverence that is dangerous to the faith of men, amounting almost to blasphemy. It seems that we ought to guard the holy words of the Lord from even a seeming irreverent connection. This is not the result of any sort of superstitious awe, but a due honor and reverence. For one, I must say the absence of the sayings of Jesus from a place like that mentioned by Dr. Kelley is no detriment to them and no dishonor to the men who failed to place them there. The not placing them there is an honor to them more eloquent in the absence than if they were written there in the largest letters of burning gold. "Never man spake like this man;" and his words can have no proper place in what is intended as a galaxy of the gems of mere human thought. His sayings are suns of light, theirs but pole stars, shining in mutation and with borrowed light. If we wish to see and enjoy the stars, we must have the sunlight out of the way, that darkness may hold sway. Then only can they dare to show themselves.

While the sayings of Jesus are couched in human words and forms of speech, that the simplest may understand and appreciate, they are diamonds from the laboratory of a divine mind, too awful and sublime for human comparison or association with the best from man. They are self-evident truths; they shine with inherent divine glory, and stand out like mountains, solitary and alone. They are without counterparts; they are miracles. They are worthy to be inscribed in places sacred and holy, only where the unhallowed and comparably sordid human gems of thought dare not attempt to come.

Q. A. OATS.

Prescott, Ariz., July 4, 1898.

CENTENARY COLLEGE.

Centenary College deserves, and has a right to expect, the patronage of the Methodists of Louisiana. The college belongs to the church, and in her name offers Christian education to the boys and young men of our country.

Dr. Inman W. Cooper, A. M., the new president of Centenary, is a conscientious and thoroughly competent man. He will not only sustain the past reputation of this honored institution, but will exert every energy toward the enlargement of its usefulness.

In order, therefore, that the poor boys of our church and country may obtain an education at little cost, the mess-hall has been introduced, by which board can be secured for $7 a month. Those who may prefer to board in private families can do so at a cost of $12 per scholastic month.

The buildings and grounds are being improved. Four or five thousand dollars will be expended for this purpose. New fences and professors' cottages are being built. The dormitories will be put in good repair, including new flooring for the lower galleries.

Dr. Cooper desires to put two hundred boys in Centenary during next session. Who will help in this great work? Bro. Cooper and I will see as many during the Summer as possible. Brethren, will you not send us the names of all the boys within your work who are interested in an education? After attending the District Conference, July 8, at Bienville, my address will be Rayville, La. Any opportunity given me to see the boys on your charges will be appreciated.

(REV.) CHARLES W. CRISLER.

July 7, 1898.

DR. I. W. COOPER AND CENTENARY COLLEGE.

I am pleased to learn that my friend, Dr. Inman W. Cooper, has been elected president of Centenary College. There is one thing about this grand old school that I take great pleasure in mentioning here. It has maintained a moral and spiritual atmosphere unsurpassed by that of any institution of learning of which I have any knowledge. Situated in one of the most cultured, refined and religious communities in the country, with a faculty composed of men as eminent for their Christian character as for their scholastic attainments and teaching ability, the college has done a great work in molding the character and developing the piety of its students. I do not know how it is now, but a few years ago, when my sons were at school there, this was the case, and I presume it is the same now. I noticed that the college was a means of grace then as well as a means of education. The boys leaving a Christian home, and going there for a term of years, did not return home demoralized, or showing a decline in piety, but they came back home strengthened in their faith, and developed in their Christian purpose and zeal. It came as near being an ideal Christian school in those days as one would find anywhere. It was a place where we could safely trust our boys. This should be the case with all our schools, for our boys and for our girls. We have a right to demand it of those institutions of learning that claim our patronage as church schools. We want teachers who are capable and faithful, but we want them to be religious also—not merely members of the church, but thoroughly godly and zealous for Christ. And everybody about the school should be a help, and not a hindrance, to the religious influence thereof. The time is coming, and now is, when those things that pertain to the religious progress of our children at school will be more highly considered. I doubt not that under the presidency of Dr. Cooper, Centenary College will maintain its elevated standard as a spiritual force.

W. B. LEWIS.

TO THE PASTORS OF THE M. E. CHURCH, SOUTH.

After consultation with the presiding elders of the Louisiana Conference, I make the following brief statement:

During the latter part of May it was announced in our daily papers that Mrs. Mary McGee Snell Hall would, on June 5, begin a series of meetings in a tent erected on the court square. About the thirtieth day of May, after consultation with Bro. B. F. White, my presiding elder, and the Board of Stewards of my charge, I addressed Sister Hall a respectful request not to hold said services. On June 5 Sister Hall, her husband, and others, proceeded with the meeting as advertised, and continued for ten days and nights, and on June 5 and 12 held their services during the regular hours for services at our church.

On June 15 I addressed her a respectful note, asking the name of her pastor and place of membership.

On June 20 she wrote me from Arcadia, La., acknowledging the receipt of both my letters, but declining to furnish me with the desired information.

On June 23 I received a letter from Rev. R. W. Seay, Thompson Station, Tenn., stating that, "Bro. Hall and wife sent for their church certificates on June 2, and are not now members of my charge."

Yours fraternally,

E. N. EVANS, P. C.,
M. E. Church, South.

Monroe, La., July 5, 1898.

W. F. M. S. AND H. M. S., WINONA DISTRICT.

The Woman's Foreign Missionary Society of Winona district met in the Methodist Church in Winona, on June 15, at 9 o'clock A. M. The devotional exercises were conducted by Mrs. Bessie Lipscomb. She gave a very interesting and instructive talk on the "Bread of Life," and earnestly exhorted every Christian to partake more bountifully of that Bread, in order that Jesus might become assimilated to each one's being, and thus each could do better work for him. An opportunity was given for the ladies present to testify for their Master as a preparation service for the day's work, and a great many responded.

District Secretary Mrs. Jones then took the chair, and the society elected Mrs. Shivers secretary. The bar was fixed at the third bench, and Mesdames Stone, Evans, Williams, Thayer, and Miss Ella Grider were invited to seats with the Conference. Mrs. Jones made her annual report, which was very encouraging to the workers. The secretary was requested to read a selection from the Missionary Advocate entitled, "A Missionary Dialogue." The roll was called, and each delegate responded with report from her auxiliary. First on the roll was Winona, and it soon became evident that she was first in other things as well, having remitted to Conference treasurer during the year $627.33. Then came Black Hawk, which reported 13 members and $25 20 sent to Conference treasurer. Carrollton gave a good report. She has 18 members in good standing—that is, they pay their dues; 16 subscribers to Woman's Missionary Advocate, and has sent Conference treasurer $42 10. This society is praying earnestly for the many who should be with them in this work, but at present are at ease in Zion. Acona has 17 members, 6 subscribers for the Advocate, and has sent Conference treasurer $43 15 this year. Greenwood's financial report is good, having given $61.25 this year for missions, but she finds it difficult to get her members to work in other ways. She gave the idea of taking two extra copies of the Advocate to lend to those who do not take it, and in that way get them interested in the work, for without knowledge there can not be much zeal. Shell Mound, McNutt, Indianola and Sunny Side have good societies. The Juveniles of Winona gave us a very sweet report. They have raised $37.50, and have 14 subscribers to The Little Worker. The Galloway Gleaners, of Carrollton, have given $47 68, and have The Little Worker in every family represented in the society. The Acona and Black Hawk Juveniles are doing very good work. The "McNutt Workers" and Sunny Side "Buds of Promise" manifest great interest in the work. After the roll call Mrs. Lipscomb gave a talk on the general work. The president then gave the ladies an opportunity of asking any question they might desire. "How to Arouse Interest in the Monthly Meetings" was discussed, and several good suggestions were made. The society decided to retain our Bible woman in Mexico. Mrs. Lay gave an interesting account of her recent visits to Laredo and Tampa, and Mrs. Bledsoe told of her visit to Methvin Institute, at Anadarko, I. T. A Committee on Resolutions was appointed, and the society was dismissed with prayer by Bro. Lipscomb.

The afternoon session was held by the Woman's Home Mission Society. The meeting was opened at 3:30 P. M. The devotional exercises were conducted by Bro. Lipscomb. In the absence of the district secretary, Mrs. Rowan Thayer presided over the meeting. The annual address of the district secretary was read by Mrs. J. B. Stone. There are six working societies in the district, and they have raised during the year for home and connectional work $650. An interesting selection on "Woman's Work" was read by Mrs. Stone, and Mrs. Cunningham read a selection from a speech made by one of our Bishops at the General Conference, on the "Work of the Woman's Home Mission Society."

Mrs. Lipscomb was appointed a committee to introduce the visiting brethren. Bros. Stone and Bachman were presented to the body.

Miss Stamp was appointed a committee to solicit subscriptions to Our Homes from the District Conference.

Indianola was selected as the place for the next meeting, and April as the month, leaving the exact date to the discretion of the district secretaries.

The evening session was held jointly by both societies. Bro. Stone read a Scripture lesson, and the congregation was led in prayer by Bro. Lester. The music rendered by the choir was appropriate and beautiful.

The societies were cordially welcomed by Miss Ella Grider, and Mrs. Shivers responded in behalf of both societies. Pretty recitations were given by little Misses Willie Grider, Ruth Stone, Clara Robertson and Alice Mitchell. An interesting paper on "Acting the Brother" was read by Mrs. Thayer. Mrs. Lipscomb gave an earnest and entertaining talk on "A Missionary Conscience." While the choir sang, two little girls passed through the congregation, and gave each person an opportunity to contribute something to the cause of missions. Thus ended the best meeting the societies of Winona district have ever held. The people of Winona entertained us royally, and we shall long carry with us pleasant recollections of June 15, 1898.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

W. B. OF F. MISSIONS, M. E. CHURCH, SOUTH.

REPORT OF TWENTIETH ANNUAL MEETING.

(Continued.)

As the understanding with Mrs. McIntosh was, that I write the report of the last three days of the meeting, I send my part of report.

The devotional services Monday morning were led by Mrs. Malone, of the Missouri Conference. Mrs. Wightman, president of the Board, made her annual address, which was full of wise and loving advice to the members of the Board. It was a bugle call to active and faithful service.

The report of treasurer, Mrs. McTyeire, shows $3,538.29 collected above the previous year, the year's receipts being $86,418.76.

Report of editor of Woman's Missionary Advocate was good, but we feel that the societies are not doing their duty in regard to this valuable periodical.

Monday afternoon Mr. Odel gave the members of the Board and visitors a splendid drive over the city, visiting many places of interest, passing by the home of our faithful co-laborer, Sister Bumpass, and to the cemetery where she now rests.

A memorial service was held Monday evening in memory of Mrs. Calloway, secretary of the North Georgia Conference, and Mrs. Bumpass, of the Western North Carolina Conference. The rostrum was appropriately decorated, and beautiful white flowers surrounded a portrait of Mrs. Bumpass. Mrs. Wightman opened the services. Mrs. Higginbotham read a sketch of the life of Mrs. Calloway. Mrs. Gray and Mrs. Herbert read beautiful tributes of her work. Mrs. Calloway had for twenty years been a prominent worker, and was one of the organizers of the Woman's Foreign Missionary Society of the Southern Methodist Church. Mrs. Lucy Robertson, of Greensboro, read a sketch of Mrs. Bumpass' life. She was from the foundation one of its honored as well as one of its most punctual members, never having missed an annual meeting. Mrs. Swindell, Mrs. Cunningham, Rev. Jessie Cunningham, and others, paid beautiful tributes to her life and character. Resolutions of the Board were read by Mrs. Trueheart. This was a very sad, but impressive meeting.

Tuesday's session was truly a business one. Reports and discussions of the work was the order of the day. Report of Scarritt Bible and Training-school shows a year of prosperity and progress. Report of editor of Little Worker was cheery. The subscription price was reduced to ten cents, and the paper will be used in juvenile meetings instead of the leaflets that have been furnished heretofore. The Evangel is still the organ of the training-school. Easter Sunday is appointed as a day for offerings for the training-school. The Cycle of Prayer, for daily use, is recommended for our members. As this is China jubilee year, "China Missions," by Harland Buck, is recommended for this year's study. $4,425.05 was raised by the children for the Korean Mission. The Hayes-Wilkins Memorial at Sung-kiang, China, has been completed, and is in charge of Miss Ella Leneritt. Arrangements were made for a school-building at Juiz de Fara, Brazil. There is great need for a suitable school-building in the City of Mexico, but the Board did not have the funds to build there at present. New missionaries: Miss Mary Pescot, of North Carolina Conference, was appointed to Juiz de Fara, Brazil. Miss Fannie Hynes, of Kentucky, to Seoul, Korea. Misses Mary Tarrent, of Texas, and Ida Anderson, of China, whose papers had not been in the hands of the Board the required length of time, were referred to the local Board at Nashville for appointment. Misses Annie Heath, of Georgia, and Elizabeth Davis, of North Carolina, were recommended to the training school for a two years' course.

As the Constitution of the W. B. of F. Missions requires that the officers of the Board be elected quadrennially at the annual meeting succeeding the General Conference, the officers were elected. The same officers who have so ably managed the executive branch of the work were re-elected. There was no change except in the election of a second vice-president, in accordance with a change of Constitution made by the General Conference; Mrs. A. W. Wilson being elected to the office of second vice-president, and also editor of Leaflets.

Austin, Texas, was selected as the place for holding the next annual meeting.

The reception of missionary candidates on Tuesday evening was a very happy occasion. Miss Pescot, in a short talk, told how happy she was that the desire of her life was about to be realized, and that she would soon leave for her life-work. Miss Mary Richardson, who was accepted by the Board last year, and who will soon leave for China, told of the joy she had in going. Miss Helen Richardson, who has spent some years in China, told of her work in that field. Miss Richardson is so bright and cheering in her talks of China that it makes one feel that a very great deal is missed by not being a foreign missionary. Miss Eluding told us of her work in Brazil. Miss Eluding is a very impressive speaker. Her earnestness in speaking of the work makes one think of all the mission fields. Brazil should have the most attention just now.

The Board adjourned Wednesday afternoon, the meeting being one of the most pleasant, I am told, that was ever held.

SALLIE SMYLIE.

Meridian, Miss.

Don't seem to be on the lookout for crows, else you'll set other people watching.—George Eliot.

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FOREST DISTRICT CONFERENCE.

The District Conference for the Forest district, Mississippi Conference, was held at Lawrence, Miss., July 1-3. Our efficient presiding elder, Rev. W. W. Simmons, presided to the delight of all present. Paul D. Hardin was elected secretary and D. Scarborough, assistant secretary. All the pastors except four and a goodly number of local preachers and lay delegates were in attendance.

The opening sermon was preached, Friday, 11 A. M., by D. C. Langford from I. Cor. ii, 12. This was a sermon of great power, and heartily enjoyed by those who heard it.

Committees on Education, Sunday-schools, Epworth Leagues, and Sabbath observance were appointed, and later on made encouraging reports on these very important subjects.

The reports from the pastoral charges were gratifying indeed. These reports indicated that the district is in an unusually prosperous condition. The following facts were brought out: New parsonages have been built this year at Forest, Raleigh and Shiloh; five others have undergone substantial improvement. Twenty-six Sunday-schools and seven Epworth Leagues were reported. Financial reports indicate quite a forward movement in this important line of church work; the spiritual advancement in proportion to that along other lines. The pastors seem full of cheer and faith, expecting glorious revivals during the Summer campaign. May their fondest hopes be realized!

Rev. J. N. Tucker, preacher in charge, with two of the Choctaw brethren, represented the Indian Mission, which is now in this district. Bro. Tucker represented the work in good condition; one organized church with fifty members, several accessions to the church this year. They have also a good Sunday-school. He pleaded very earnestly for an increase of interest on the part of the church in this long-neglected work.

We were glad to have with us Rev. Jno. W. Chambers, president Whitworth Female College; Rev. M. L. Burton, manager Mississippi Methodist Orphans' Home, and Miss Addie V. Marshall, president Woman's Foreign Missionary Board of the Mississippi Conference—each of whom talked very ably and earnestly in behalf of the important interests which they represent. Bro. Burton's earnest plea for the orphans was followed by a free-will offering of $15.75 for the Home.

The license of nineteen local preachers were renewed by the Conference.

The following were recommended to the Annual Conference for admission on trial: Wm. P. Donnell, Jno. E. Williams, J. Madison Corley and Walter L. Blackwell. These young brothren passed very creditable examinations, and give promise of great usefulness in the Master's vineyard.

The following were recommended to the Annual Conference for deacon's orders: W. P. Donnell, J. M. Corley, J. E. Williams, G. W. Huddleston and Amos Kendall.

W. M. Thornton, Irvin Miller, A. A. Breckenridge and G. B. Harper were elected lay delegates to the Annual Conference. D. T. Myers and D. S. Harmon were elected alternates.

Hickory was selected as the place for the next session of the District Conference.

The preaching during the Conference was done by the following brethren: D. C. Langford, W. L. Linfield, D. P. Bradford, W. M. Sullivan, J. H. Foreman, W. W. Simmons, Irvin Miller, W. P. Donnell and P. D. Hardin. The services were largely attended and the Holy Ghost was present in power.

The members of the Conference were enthusiastic in their praises of the hospitality of the good people of Lawrence. The customary resolutions of thanks were adopted, and each one left believing he had had the best home in town, and praying that God would abundantly reward the people for their kindness.

PAUL D. HARDIN, Sec.

Chapman, Miss., July 6, 1898.

THE LOUISIANA STATE NORMAL.

The thirteenth commencement exercises of this institution closed on Friday, July 1, with great eclat. The sermon was preached on Wednesday preceding, at 11 o'clock A. M., by Rev. S. A. Steele, D. D., from Matt. xvi, 3: "Ye can discern the face of the sky; but can ye not discern the signs of the times?" The sermon was extremely optimistic, and consisted of a retrospective view of our country for the past one hundred years. The speaker discoursed eloquently of the rapid strides which our country had made on the line of progress in every way, which he said was characteristic of the Anglo-Saxon people, who would ultimately dominate the world. He thought that great good would result from the present war, and closed by referring to the different religions of the world, and said that the only live religion was the Christian religion, and that the only enterprising and progressive religion, keeping abreast with other lines of progress, is Protestantism. There were forty-eight graduates, about forty of whom were young ladies. They marched in solid column down the aisle to the rostrum, mid strains of the finest of instrumental music, and the clapping of hundreds of hands. After brief impromptu speeches by J. V. Calhoun and our governor, Murphy J. Foster, the large graduating class received their diplomas from the hands of Gov. Foster.

The president of the college is Mr. B. C. Caldwell, and under the present regime the school is growing in popularity and increasing its patronage. The enrollment during the past year reached about 450. The future is bright, yet I had a prejudice against the college which is strong and widespread. I take pleasure in defending the college, and say boldly that this prejudice must be the result of envy or ignorance. The school is not in any sense an ecclesiasticism, yet all the students in the boarding department, who are adults, enjoy the same church and Sunday-school privileges that they would enjoy at their homes. Three Protestant Churches—Methodist, Baptist, and Episcopal—all have Sunday-schools and regular church services.

Sister Lizzie McVoy (nee Carter), who has been teaching in the Normal for years, teaches a Sunday-school class in the Methodist Church each Sunday morning, consisting of two or three dozen Normal students.

As to discipline and instruction, the Louisiana State Normal College has no superior in our sunny Southland. A diploma from this school means something. As to health, there have been fewer deaths and less sickness here to date than any other place that I have ever lived. What interest have I in writing this? Nothing but the public good. I have spent fifteen years in teaching, and am, therefore, interested in the cause of education.

H. ARMSTRONG.

Natchitoches, La., July 6, 1898.

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ACTION OF THE OPELOUSAS DISTRICT CONFERENCE.

Resolved, That it is with feelings of no ordinary pleasure that we welcome the presence of Rev. I. W. Cooper, D. D., president of Centenary College.

Resolved, That Centenary College, from its great usefulness in shaping the character of the ministry and statesmen of Louisiana through two generations, as well as for the large expenditure of labor and money for buildings and fixtures, is entitled to our hearty support.

Resolved, That in securing the services of Rev. I. W. Cooper, D. D., as president of Centenary College, the Board of Trustees is entitled to the thanks of our Methodist people, and we bid him welcome to our charges, and pledge him our hearty support for the college.

(Signed) R. J. HARP,
R. M. BLOCKER.

A true copy.
W. WINANS DRAKE, Sec.

FROM THE WORK.

Steward, Bayon Barbary, La., July 12, 1898: "We have just closed one of the most successful meetings ever held at this place. It lasted seven days, and the Lord was with us from start to finish. The altar was crowded at every service with earnest seekers after that joy and peace that cometh only from above. Men and women who had been members of the church for years never knew what religion was until this meeting. Many received the blessed assurance that Jesus was theirs. Result of the meeting: 19 accessions and fully as many conversions. Young converts lifted their voices in prayer before they were received into the church. Bro. Lutz, of Slaughter, was with us and did most of the preaching. Truly he is a man of God. His earnestness carries conviction to the hearts of his hearers. Our pastor, Rev. W. R. Harvell, is doing a good work among us. He captured the hearts of his people at the start by his earnest Christian ways and friendliness to all. I predict the most successful year that we have had for years."

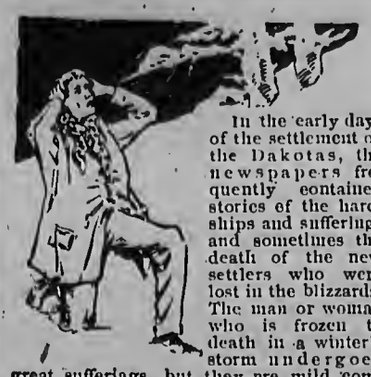
A NEW CHURCH AT EDWARDS.

Notwithstanding the awful scourge that swept over our community last Summer and Fall, and the great loss sustained by our church, our work at Edwards moves forward. Early in the year we paid our foreign mission assessment in full, and before the year was half gone our Conference claimants and domestic mission assessments were paid. About 75 per cent. of all Conference assessments paid to date.

And now, though many of our people were taken away by the yellow fever, and the financial loss to the church was very great, we are about to begin the erection of a new church. Our people have done well, but will not be able to complete this work without help from the outside of this recently scourged community. If any of your readers think this a worthy cause, and want to make glad the hearts of this people, let them send whatever aid they can to me.

The old church has been sold and moved off of our lot. Plans have been adopted and submitted to contractors for bids. The cost of the church, complete and furnished, will be about $2500. We hope soon to see the work begin, and to report a new church at Conference.

JAS. G. GALLOWAY.



In the early days of the settlement of the Dakotas, the newspapers frequently contained stories of the hardships and sufferings and sometimes the death of the new settlers who were lost in the blizzards. The man or woman who is frozen to death in a winter's storm undergoes great sufferings, but they are mild compared with those daily borne by thousands of victims of that dread disease—consumption.

For centuries this relentless disease was considered incurable. It is now known to be distinctly curable. Dr. Pierce's Golden Medical Discovery cures 98 per cent. of all cases of consumption, bronchitis, asthma, laryngitis and diseases of the air-passages. It has stood the test for thirty years. It acts directly on the blood, nourishing it with the life-giving qualities of the food. It tears down old, half-dead tissues and builds up new ones in all parts of the body. Through the blood it acts directly on the lungs, driving out all impurities and disease germs. It soothes the cough, but facilitates expectoration. It deepens the breathing, supplying the system with life-giving oxygen. It stimulates the appetite, facilitates the flow of digestive juices, invigorates the liver and tones and builds up the nerves. It is the great blood-maker and flesh-builder. It does not make flabby flesh like cod liver oil, but firm, muscular, healthy tissues.

"I had been troubled with bronchitis for several years," writes Mrs. Orilla O'Hara, Box 114, Fergus Falls, Ottertail Co., Minn. "In the first place I had sore throat. I doctored with different doctors and took various medicines, but got no relief. I raised from my throat a sticky substance like the white of an egg. Could not sleep, and had made up my mind that I would not live through the winter. I took Dr. Pierce's Golden Medical Discovery and 'Favorite Prescription' alternately, and in a few days began to see that I was better. I took eight bottles. I have not felt as well in years."

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In Elocution Miss I. I. Ice has no superior as an instructor. During the last session her classes overflowed, and pupils had to be turned away. Assistance will be afforded during the next session. We have also arranged to introduce a department of Physical Culture for both young men and ladies.

Mrs. Emma Rhea, the instructor in Art, is giving great satisfaction, and her class the past session was quite large. All branches of Art taught. Special attention given to portrait and china painting.

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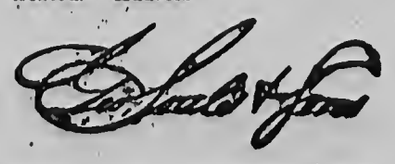

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THURSDAY, JULY 21, 1898.

NEW PROBLEMS.

Times change, and so do all things human. Change is the common lot of all human organizations. No set of men have ever been able to devise a system of government, civil or ecclesiastical, that could defy the vicissitudes of time. Methodism has changed immensely since the days of its infancy. A great, world-embracing ecclesiastical establishment such as we now behold was not in John Wesley's mind when he organized the first Methodist society. The vast changes which Methodism has undergone have been necessitated by the ever changing conditions which it has had to confront.

The English government of the present day is a very different thing from the government of a few centuries ago. And the changes wrought have been inevitable. No force of arms or other resources at its command could possibly have preserved intact the prerogatives of ancient royalty. The American government has also changed. The framers of the Constitution of 1787, although they stand first for far-seeing statesmanship among the world's government-builders, were unable to make provision for all the contingencies of the on-coming ages. Many events which now constitute salient features of our country's history were entirely outside the programme of the Constitution-makers. No sagacity could foresee these events and no statesmanship could provide for them. Yet every exigency has been met as it has arisen. The statesmanship of each age has been adequate to the demands made upon it And we do not doubt that the past is an augury of what the future will be in this respect. Our own age, let us hope, will deal with its problems as successfully as former ages dealt with theirs.

We of this age have some vast and complicated problems confronting us. That we shall be the victors in the present war no one doubts. When the war closes the stars and stripes will be found floating over a vast amount of new territory, embracing a population of several millions.

What shall be done with this conquered territory? is a problem which the statesmanship of this age must solve. This question is one which is destined to overshadow all other questions within the realm of American politics. Those questions of tariff and coinage which have so long furnished the battle-cry for the serried hosts of political partisanism will vanish for a time, or at least occupy a very insignificant place in the public mind. There will be a new alignment of political forces growing out of these new governmental problems. Party discipline will fall into "a state of innocuous desuetude." The American voter will not consent to do his thinking along these new lines under the stimulus of the party lash. The magnates of the political world may as well recognize this fact at once, and thereby save themselves from much vexation and disappointment.

Already there is a division in the ranks of the two great political parties. Republicans and Democrats of high standing are found on both sides of the new question which the Spanish war has created. Arguments, pro and con, in vast abundance and variety are being hurled at the people through the press. Almost every periodical in the land, from the most erudite Review to the most obscure rural weekly, is having its say on the subject. We have opinions concerning this matter, and have no hesitation in expressing them. So far as Cuba is concerned, the United States government has promises on record. We are not warring for the annexation of Cuba, but for its deliverance from the cruel bondage from which it has so long suffered. Cuba is to be liberated and allowed to form a system of government to suit itself, and take its place in the great sisterhood of nations. If, after some years of autonomy, Cuba should seek to be annexed to the great American Republic, that will be a problem for the statesmen of that period to deal with. At present, however, there is no movement anywhere for the annexation of Cuba, or for the assertion of authority over it any longer than necessary to enable it to construct a government that shall ensure peace and order.

As to other regions which will fall into our hands as the result of the war—viz: Porto Rico, the Philippine Islands, the Ladrones and the Carolines—we believe that the stars and stripes will float over them all for many a day to come, and that this is in accordance with the fitness of things and with the principles of righteousness. Justice, as well as international law, will entitle us to the retention of this conquered territory long enough to compel the payment of an adequate war indemnity. The man who thinks that, after expending hundreds of millions—perhaps billions—of dollars in carrying on the war, we will, as soon as victory perches upon our banners, simply pocket the loss and relinquish all this territory to our conquered foe, knows little of the animus of the American people. Any man who advocates such a policy will dig his own grave, politically.

But other and higher questions than those of finance arise before us here, and will not down at our bidding. Suppose Spain should be able, immediately after the close of the war, or a few years later, to pay an adequate indemnity, shall we then turn over the millions of human beings who compose the population of this conquered territory to the tender mercies of Spain—the most despotic, heartless, cruel government that exists to-day upon the surface of the earth, not excepting the barbarous Turk? We have no right to do so. When our flag, the symbol of law, order, freedom and civilization, floats over these vast realms, it will do so providentially, just as surely as it floats providentially over the blood-stained soil of Bunker Hill and other shrines of American patriotism. It is a strange sort of theology which recognizes the hand of providence in a war with England or Mexico, but not in a war with Spain. These realms, won by the favor of an all-wise providence, should never be relinquished to barbarous Spain. At the same time it is evident that the inhabitants of this conquered territory are too low in the scale of intelligence and civilization to be admitted to the honors and responsibilities of Statehood in our great Republic. Not only are these people unfit for Statehood; they are also incapable of self-government. They must, therefore, for a time be ruled by the United States government. This presents a situation not contemplated in the Constitution. Our fathers made no provision for the government of millions of semi-savages scattered over thousands of islands beyond the sea. Great are the responsibilities involved, yet they can not be righteously shirked. It will be our imperative duty to unfurl on these distant shores the same glorious banner which waves over this "land of the free," and govern these people in the interest of peace, order, liberty, and righteousness.

The perils of this policy, which have been so eloquently portrayed by such political magnates as Senator George F. Hoar, of Massachusetts, are, in our judgment, to a large extent imaginary. Progress always finds obstacles in its pathway. With every innovation upon time-honored customs, traditions and usages, a crimson danger-signal is unfurled to the breeze, and fogyism shouts itself hoarse in trying to call a halt. But the car of progress moves gloriously on, the danger-signal is, after a while, taken down, and the shouters find better employment. A few years since Massachusetts floated danger-signals upon every hill-top, and shouted herself hoarse in opposition to the purchase of Louisiana, which, as all well-informed persons know, included a large part of the territory between the Mississippi river and the Pacific Ocean—territory which now includes many of the most prosperous States of the Union. Every prophecy of evil made by Senator Hoar concerning our present trend in the direction of what he is pleased to call "Imperialism" can be more than matched by similar croakings from Boston and other New England centres when the "Louisiana purchase" was a live question in American politics.

But the predicted perils did not come. Westward the star of civilization made its way. The croakers died, and the nation entered upon an era of prosperity such as the wildest imagination had never dreamed of. Massachusetts raised a similar howl over the annexation of Texas and California and the other territory acquired by means of the Mexican war. Channing's works furnish some fine specimens of the lugubrious prophesyings of New England culture at that period. But the second crop of croakers died, and the nation still lives and flourishes. So we believe it will be in this case. Following "the right as God gives us to see the right," we will govern these degraded tribes in such a way as to develop in them those elements of civilization which will fit them for self government. In this work the church of Christ has an important part to perform. We have said that the inhabitants of these isles of the sea are at present incapable of self-government. Not only is this the case, but it is also true that they never will reach this high estate until they are Christianized. It may be said that the Philippinos are already Christians. Of course, such a statement applies only to a fraction of the populace; the tribes in the interior being Mohammedans. And most of those that are called Christians are about as properly so called as a pig would be after being sprinkled with holy water.

The Philippinos have been baptized by a Romish priest; they are required to pay taxes for the support of the church, and to observe certain ecclesiastical festivals. Aside from this, they have little more claim to the name "Christian" than does "the heathen Chinee." In none of the realms of Paganism is the gospel of Christ more needed. Give them Christianity in its purity, and civilization will follow. Upon this subject Hon. John T. Morgan, United States Senator from Alabama, has some wise words in a recent issue of the New York Independent. We quote as follows: "The foundations of all American governments are laid upon the teachings and sanctions of the Christian creed, which are thus bed-rock principles. In Asia and Africa the dominant creeds are anti-Christian, and where Christianity is not, republican institutions at this day are impossible. This Christian creed and free government, based upon the sovereignty of the people, are necessary associates in that highest development which qualifies a people for the full enjoyment of liberty regulated by law. The Asiatic peoples now have no apparent aspirations that can lead them up to this high plane of excellence, and they will not be animated with such desires and purposes until they have accepted the truth revealed in the Bible as the law of moral, social, and governmental control. Until far greater progress is made by the Asiatics in this direction, the introduction of our plan of free government among them will be premature. The Christian missionary, and not the soldier or the legislator, has been, and will be, the harbinger of free republican institutions, and we must wait upon their pioneer work to prepare the foundations of free institutions, and must protect them while they labor. Christianity is militant, but it wages war with the sword of the Spirit, and calls for the aid of governments and armies only when it suffers persecution. If the government of the United States plants its flag in authority, civil or military, at any place in the world, it is bound, by its Constitution, to decree the freedom of religion. Under that decree there can be no doubt that the Christian creed will ultimately become the foundation of the law of the land."

So sure are the American people that our government will put an end to the barbarities of Spanish rule in the Philippines and adjacent groups that the great, leading churches of the land are making preparations for the establishment of missions there. In the North the Methodists, the Baptists, the Presbyterians and the Congregationalists have already taken steps in this direction. Other churches will doubtless follow their example in the near future. So, the Spanish war, like the late China-Japanese war, will prepare the way for the furtherance of the gospel.

THE MONEY WILL BE REFUNDED.

When our issue of last week went to press we had not seen the full text of the report of the Senatorial Investigating Committee, but only a brief summary of it contained in the New Orleans dailies. We have since seen a fuller report, from which we make the following extract: "If these denials of the existence of a contract had not been made to the Senate from a source which was entitled to entire credit, the bill would not have been passed by the Senate, unless it had been so amended as to protect the beneficiaries from what many Senators regarded as a waste and improper use of the fund by the payment of an excessive and unreasonable fee."

This report having been adopted by the Senate, our Bishops stand pledged to "take the proper steps to have the entire amount returned to the government." The question is, therefore, settled. The money will be refunded at the earliest possible moment. We stated in our last issue that this will have to be done by the General Conference. Before the last General Conference met, the Book Committee could have taken such action; but the General Conference, having adopted the Book Committee's report, the General Conference is the only body that has power to take such action. Is it necessary, however, to wait four years? The college of Bishops has authority to

CALL A SESSION OF THE GENERAL CONFERENCE.

Is not the present exigency such as to justify them in the exercise of this prerogative? This question we answer most unhesitatingly in the affirmative. Perhaps, however, the Bishops may think it best that the call should emanate from the Annual Conferences. If so, the call can be issued by the first of January, as nearly all the Conferences will have been held before that time. A majority of the Conferences is sufficient to make the call.

P. S.—Since the above was put in type we have received the following:

At a meeting held in the lecture-room of McKendree Church, Nashville, July 12, 1898, the following action was taken by the delegation of the Tennessee Conference concerning the collection of the Publishing House claim:

We, the undersigned delegates, representing the Tennessee Annual Conference, hereby give our hearty approval to the recommendation contained in the paper signed and sent forth by the Bishops of our church, proposing the return of the money recently paid to our Book Agents by the United States Congress on the conditions mentioned by the Bishops.

We further recommend that Senator Bate be requested to present said proposition to the Senate of the United States in such a way that it may find place on the pages of the "Congressional Record," and that he do it at the earliest possible opportunity.

2. After waiting for full light, and after carefully weighing all the facts, we are bound, in all good conscience, in the name of the church, to protest against the arguments made and conclusions reached as announced by the Book Committee in their official defense of the conduct of the Book Agents as regards the letters and telegrams sent to Senators.

3. Whereas the college of Bishops has given the following assurance, "that if the Senate, by affirmative action, declares that the passage of the bill was due to . . . misleading statements, we will take proper steps to have the entire amount returned to the government;" And, whereas, the Senate Committee has declared that "during the week before the bill passed, rumors became current in the Senate that a contract existed between the Book Agents and Mr. Stahlman, whereby the latter was to receive a large amount and an exorbitant fee for services rendered by him in connection with its passage, and a number of Senators applied to the Book Agents, Barbee & Smith, and Mr. Stahlman to ascertain the facts in the case. Some of these Senators saw Mr. Stahlman in person, and received from him assurances in positive language that left them under the impression that no contract whatever existed between him and the Book Agents relating to fee. . . . They were deceived and misled. . . . The Book Agents authorized —— Senators to deny the report; and, having absolute confidence in the candor and integrity of these gentlemen, the Senators accepted their telegrams as frank and honest, and assurances based on them were made that there was no foundation for the report of an agreement to pay a large proportion of the proposed appropriation to a claim agent or attorney. No candid man who examines this correspondence can reach any other conclusion than that the subject of the inquiry was the existence of such a contract, and not the percentage that an attorney was to receive. The replies of the Book Agents to this letter and telegram make it manifest that the policy of silence with reference to the contract was maintained to the end, even to the extent of withholding the truth and misleading and deceiving those who made an earnest effort to obtain it;" therefore,

Resolved, That we request the college of Bishops to call an extra session of the General Conference at the earliest date practicable, that action may be had on all issues involved.

D. C. KELLEY,
W. J. COLLIER,
T. A. KERLEY,
H. B. REAMS,
D. C. SCALES,
W. T. THOMAS,
BRUCE L. RICE,
F. COCHRANE.

Another delegate, Col. E. W. Cole, prefers "not to insist upon the Bishops calling the General Conference, if they can find any other proper way of carrying out their promise to take proper steps to have the entire amount refunded to the government." The only other delegate, Dr. Baskerville, is absent in Colorado.

AT THE ALABAMA CHAUTAUQUA.

In accordance with an engagement made some time since, we recently visited the Alabama Chautauqua at Talladega. We reached Talladega about noon on Thursday, the seventh. In the afternoon we heard a lecture on "The Fool-Killer," by Rev. Mr. Hall, a professional lecturer. It was highly entertaining, and contained much wholesome counsel interspersed according to the prevailing lecture fashion, with wit, humor and anecdote. At night, in spite of rain and muddy streets, a good audience assembled and listened attentively to what we had to say. The Alabama Chautauqua is the only Chautauqua we know of that is domiciled in a town. The tabernacle, which has a seating capacity of two thousand, or more, is in the very heart of Talladega—a city having a population of about five thousand. The citizens of the place take great interest in the Chautauqua. The secretary, Mr. Wellington Vandiver, has been abundant in labors in behalf of the institution. Talladega is the seat of two important State institutions—the Blind Asylum and the Deaf and Dumb Institute. The grounds of the latter are beautiful in the extreme. We had the pleasure of making this institution our home for two or three days at the time of our former visit to this Chautauqua, three years ago.

We were pleased to meet again, after a lapse of several years, Rev. V. O. Hawkins, who is now stationed at Talladega. We would have been glad to accept his very cordial invitation to stay over and fill his pulpit on Sunday, but duty called us home. We had also the good fortune to meet our old friends, Dr. Newman, presiding elder of the Birmingham district, and his excellent wife.

During our stay in Talladega we enjoyed the cordial hospitalities of Dr. S. M. Hosmer, presiding elder of the Talladega district, and his interesting family.

With five German warships facing Admiral Dewey's fleet at Manilla, and the intentions of the German Kaiser still a matter of some doubt, the leading article presented in The Cosmopolitan for July will be read with interest. The forty-six portraits and poses of the Emperor William which illustrate the article are in themselves an extraordinary exhibit. They might be described as "The Evolution of an Emperor Shown by Forty-six Human Documents." Undoubtedly so large a number of portraits were never before gathered together of any royal or imperial personage.

A NEW BOOK.

LIFE AND WORK OF LUCINDA B. HELM. By Arabel W. Alexander. Barbee & Smith, Nashville, Tenn. 1898. Price, $1.

By courtesy of the publishers the above-named work lies upon our table. It is a well-gotten-up 12 mo. of 178 pages. Lucinda B. Helm was the originator of the Woman's Parsonage and Home Mission Society of our church. To this society she gave years of arduous labor. To her, more than to any other person, the church is indebted for the large results which have been accomplished through its instrumentality. Her life and work are, therefore, a part of the history of the church. Mrs. Alexander has done her work admirably. The work is well arranged, and the literary execution is worthy of high praise. The story of so noble a life can not fail to do great good. We bespeak for it an extensive circulation.

NOTES.

We regret to learn of the illness of Rev. J. F. Wynn.

***

We regret to have missed a call recently from Rev. W. W. Drake, of the Louisiana Conference.

***

Miss Suzie Lyons has been appointed organizer for the Woman's Home Mission Society. See notice of the secretary.

***

In the absence of Dr. Pierce, who was at the Seashore Camp Meeting, his pulpit was ably filled last Sunday by Rev. R. H. Wynn.

***

Dr. J. W. Roberts, of the North Georgia Conference, now stationed in Atlanta, has been elected president of Wesleyan Female College.

***

With this issue the controversy on Conference examinations closes. Other matter on the subject is in hand, but the Supreme Court has ruled against its publication.

***

Dr. Whitsett, president of the Southern Baptist Theological Seminary at Louisville, Ky., has resigned in the interest of peace and harmony and the prosperity of the institution.

***

An esteemed correspondent writes: "Everyone here is charmed with the brilliant editorials of the NEW ORLEANS ADVOCATE. The articles, 'At the Nation's Capital,' and 'Gladstone,' were exceptionally good."

***

In our issue of last week, in speaking of the successor of Rev. H. R. Singleton as pastor of Jackson, La., station, we said Dr. C. Wesley Carter, when we should have said Dr. Charles W. Carter, that being the name by which the distinguished divine is best known in these parts.

***

Bro. Henry Ware died at his home in Pass Christian, Miss., on the ninth, in his eighty-fifth year. He was an ardent Methodist, and a liberal supporter of the church. He was widely known in temperance circles, having been for many years a diligent worker for both State and National Prohibition. He was a man of strong convictions and invincible purpose. No one was ever in doubt as to his attitude on any question of importance. He has "fought a good fight," and now rests in peace.

***

In a recent diocesan address Bishop F. D. Huntingdon thus spoke of the present war: "So far as the motive of the war is humane, it presents a spectacle of national altruism well-nigh unprecedented in history. Nobody but fools can expect it to be ended till the Spanish despotism is broken. Nobody but fiends can wish it to be prolonged. Nobody but atheists can doubt that it will be overruled by Almighty God. Nobody but traitors can refuse to share patriotically its sacrifices."

***

When Sampson sent his famous Fourth-of-July dispatch, in which he claimed all the glory of the capture of Cervera and the destruction of his fleet, without even mentioning the name of Schley as a participant in the contest, he doubtless supposed that he was twining new laurels about his own brow; but he was mistaken. The whole civilized world now knows that it was Schley who did the work, Sampson being too far away to issue a single command, or participate in the engagement in any way whatsoever. Such an act stamps the perpetrator of it as a man of contemptible littleness of soul, no matter what may be his rank.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

MILLSAPS COLLEGE.

To the Preachers of the Mississippi and North Mississippi Conferences—

BRETHREN: I will appreciate the kindness if yon will send me as soon as practicable the names of persons in yonr charges to whom yon think it wonld be well to send catalogues of Millsaps College. Absence from home when many of the District Conferences were held prevented me from nsing these occasions for distributing our catalogues. Yon see, therefore, the importance of this request. If it is not convenient for you to attend to this at once, I respectfnlly suggest that yon get some yonng man who may be interested to send the names. It will only involve the cost of a postal card. It is important for us to have this information as soon as possible, as it will indicate the sections where we can do the most effective work in canvassing for stndents.

W. B. MURRAH,
President Millsaps College.

Jackson, Miss., July 16, 1898.

NOTES.

The Polytechnic College, Fort Worth, Texas, is worthy of the attention of all who are interested in the particnlar kind of edncational work in which it is engaged. The Sonth is far behind other sections of the conntry in regard to technological edncation. This institntion, though recently established, is admirably equipped. Read the ad. and write to Dr. Lloyd for a catalogue.

We invite attention to the ad. of Blue Mountain Female College. This institntion has been for years enjoying great prosperity. Notwithstanding the yellow fever excitement and the consequent quarantine restrictions, it had an enrollment last session of 236 pnpils, 173 of them being boarders. Forty-nine counties in Mississippi were represented, and six other States. The proprietors are Baptists, bnt the school is not denominational.

The North Texas Female College, under the presidency of Mrs. Key, wife of Bishop Joseph S. Key, has grown to be one of the mammoth schools of the Sonth. Its gronnds are beautiful, and the buildings admirably adapted to the purpose which they serve. No expense is spared in securing teaching talent, or in furnishing the needed equipments of any kind. For further information see ad. in another colnmn.

The ad. of Whitworth College will attract the attention of those who are interested in female education. This institution, the property of the Mississippi Conference, has an illustrions history. Its alnmnæ are found in all sections of the South. It has spacious, well-constructed buildings, and is admirably furnished. It has an able facnlty and superior facilities for edncational work. Writo to President Chambers for a catalogne.

East Mississippi Female College spreads an attractive ad. before our readers. The snccess of this school under the present administration has been very remarkable. It had 325 students last session. It has a teaching force of twenty-six, selected with great care with an eye to efficiency in class work. The president invites correspondence with those who have danghters to edncate.

NATCHEZ DISTRICT CONFERENCE

will be held at Centorville, beginning July 26, at 2 P.M. A full attendance of ministers and lay delegates is desired and expected.

W. L. C. HUNNICUTT, P. E.

RAYNE MEMORIAL CHURCH.

MR. EDITOR: I notice in Bro. Thomson's Missionary Report in this week's ADVOCATE, that Rayne Memorial Church is credited with $10.00. The figures should be $210.00. I am pleased to report that the whole assessment of about $385.00 has been subscribed, and, as soon as the remaining subscriptions are paid, the balance of $175.00 will be handed to Bro. Thomsen. It is well to state that the Rayne Memorial assessments are much higher this year than heretofore. Several other of the Conference collections have also been subscribed, and the liberal spirit of the membership indicates that all assessments will be fully met.

JOHN T. SAWYER.

July 11, 1898.

IF YOU HAVE ANY disease dne to impure or impoverished blood, like scrofnla, salt rhenm, dyspepsia, or catarrh, yon shonld take Hood's Sarsaparilla and be promptly cnred.

HOOD'S PILLS are easy to take, easy to operate. Cnre indigestion, biliousness. 25 cents.

BELHAVEN COLLEGE.

SOMETHING OF THIS WELL-KNOWN INSTITUTION OF LEARNING.

Special attention is called to the advertisement of this well-known institntion for the higher edncation of young women. Although yonng in years, it has already forged its way to the very front rank of the best colleges for girls in the Sonth It occupies a nniqne position among the other colleges in this State. It is a private institntion, owned and controlled exclusively by President Fitzhngh, whose work as an edncator in the University of Mississippi and other prominent schools in this State is well known. It is nndenominational and nnsectarian. Its nnmber of boarders is limited to fifty. So that each boarder receives more individnal care and attention. It has a high curricnlnm. Its facnlty is composed of teachers trained in the best universities and conservatories of this conntry and Enrope. Its site is one of the most beantifnl and pictnresqne to be found anywhere in the South. Its buildings are new and furnished with every modern comfort and convenience. Its health record is phenomenal. Its conrse in music and elocntion is so thorongh and the standard so high that its gradnates enter without trouble the senior class of New England Conservatory, and so far have taken the highest rank of any girls from the Sonth. Belhaven College is the pride of the whole State. It is first-class in all its appointments and is worthy of the best patronage.—Clarion Ledger, Jackson, Miss.

GREAT SPECIAL OFFER.

THE EPWORTH ERA FOR 25 CENTS.

The Epworth Era will be sent from now nntil Jannary 1, 1899, in clubs of ten and npward, for 25 cents. Papers must go in one package to one address. This is the opportnnity for every Chapter to secnre a club. Send orders at once.

No ferry transfer at Memphis via the Texas and Pacific. Double daily trains each way, thns preventing delay on your retnrn trip.

SAM JONES CAMP MEETING

will begin July 29, and continne ten days. Rev. W. M. McIntesh is expected to be with us a large part of the time. Reduced rates of fare on the railroad has been provided for, and a large attendance is expected. All ministers will be furnished board and lodging free. Improved accommodations for all visiters.

W. L. C. HUNNICUTT, P. E.

JACKSON DISTRICT CONFERENCE.

Members and delegates coming by dirt road or railroad will go at once to the Methodist Church for assignment to their homes. Committees will meet the day trains Wednesday and Thursday.

T. L. MELLEN, P. C.

July 18, 1898.

JACKSON DISTRICT CONFERENCE.

IMPORTANT.

The preachers in charge will confer a great favor on me by advising me at once of all laymen and local preachers who expect to attend the District Conference at Canton.

T. L. MELLEN.

July 18, 1898.

ANNOUNCEMENT.

The Jackson district meeting of the Woman's Foreign Missionary Society will be held in Capital Street Church, Jackson, Miss., beginning Friday evening, 8:15, Aug 12, continuing two days. Rev. Dr. Wm. B. Murrah will preach the sermon on Sunday. All ministers in the district, cordially invited to attend.

Delegates will please notify Miss Mary Lee Farish, Pearl St., by which train they will arrive.

MRS. R. R. PARKER, Dist. Sec.

WAR ON YELLOW FEVER.

The "Austell" Lithia Springs Hotel, at Austell, Ga., eighteen miles from Atlanta, Ga., in the Blue Ridge range of Mountains, is the place to spend the Summer and escape yellow fever. Rates $7.00 per week, $25 to $30 per month. The famous water served in hotel free to gnests. This hotel is cool, comfortable and homelike. With plenty spring chickens, Chicago meats and other like appetizers. Good amusements. Our rates are low because times are hard and we want to fill up early. Address W. A. Camp, Manager, Austell, Ga.

WANTED—TRUSTWORTHY AND ACTIVE gentlemen or ladies to travel for responsible, established house in Louisiana. Monthly $65 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope. The Dominion Company, Dep't R., Chicago.

OCEAN VIEW HOTEL,
OCEAN VIEW, VA.
BEAUTIFULLY SITUATED ON THE CHESAPEAKE BAY.
EIGHT MILES FROM NORFOLK.
Direct communication from North, South, East and West. Hotel will open June 1 under the management of LEE & ERSKINE.

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Godchaux B'ld'g.

Do You Know?
That when your bowels are disordered, and irregularities caused by change of diet or location exist,
Brodie's Astringent Cordial
Will correct all the troubles, and never fails, but
CURES
DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.
July 28, 1889.
Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.
I. L. LYONS & CO., New Orleans, La.
Sold by All Druggists

ILLINOIS CENTRAL RAILROAD.

OF INTEREST TO STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that, in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum has been paid semi-annually to every holder of stock, and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

TULANE UNIVERSITY OF LOUISIANA.
NEW ORLEANS.
COLLEGE OF ARTS AND SCIENCES.
Classical, Literary, Latin-Scientific and Scientific Courses.
COLLEGE OF TECHNOLOGY
Mechanical, Electrical, Chemical, Sugar, Civil and Architectural Engineering.
UNIVERSITY DEPARTMENT OF PHILOSOPHY AND SCIENCE, with graduate courses.
Fall Term of the above begins October 3d, in the new Buildings, on St. Charles Ave., opposite Audubon Park.
H. SOPHIE NEWCOMB MEMORIAL COLLEGE for Young Women, with Literary and Scientific Courses, including Art and Physical Culture. Boarding Department, Washington Ave. Next term opens Oct. 3d.
MEDICAL DEPARTMENT
In the Richardson Memorial Building, on Canal Street. Session begins Thursday, Oct. 13th.
LAW DEPARTMENT
Corner Tulane Avenue and University Place. Next Session begins Monday, Nov. 14th.
For catalogues address the Secretary of the University.
WM. PRESTON JOHNSTON, President.

The Mutual Life Insurance Com'y
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RICHARD A. McCURDY, PRESIDENT.
THE LARGEST INSURANCE COMPANY IN THE WORLD. Organized in 1843

Assets, Dec. 31, 1897	$253,786,437 00	Income in 1897	$54,162,608 28
Liabilities	218,278,243 07	Increase of Income in 1897	4,459,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,675 88
Paid to Policy-holders since organization	$462,097,250 71	Decrease of Expenses	146,178 31

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Managers for Louisiana and Mississippi.

The Woman's College of Baltimore
offers earnest, well prepared young women facilities for obtaining a college education under the direction of specialists, with abundant laboratory appliances and modern methods. Climate mild, surroundings cheerful. Total yearly expense, three hundred and seventy-five dollars.
Programs mailed on application.
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Medical Department.
TULANE UNIVERSITY OF LOUISIANA.
Its advantages for practical instruction, both in ample laboratories and abundant hospital materials, are unequalled. Free access is given to the great Charity Hospital, with 700 beds and 30,000 patients annually. Special instruction is given daily at the bedside of the sick. The next session begins October 20th, 1898. For catalogue and information, address
PROF. S. E. CHAILLE, M. D., Dean,
P. O. Drawer 201, NEW ORLEANS, LA.

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Most healthful and delightful climate; beautiful location; splendid building and equipment. Shorter College has the advantage of a LARGE ENDOWMENT, and is thus enabled to employ an UNEQUALED FACULTY. The leading Departments are under noted Professors. Music, etc., beyond competition. A delightful Christian home. Special provision for young pupils. Send for pamphlets.
T. J. SIMMONS, A. M., Pres.
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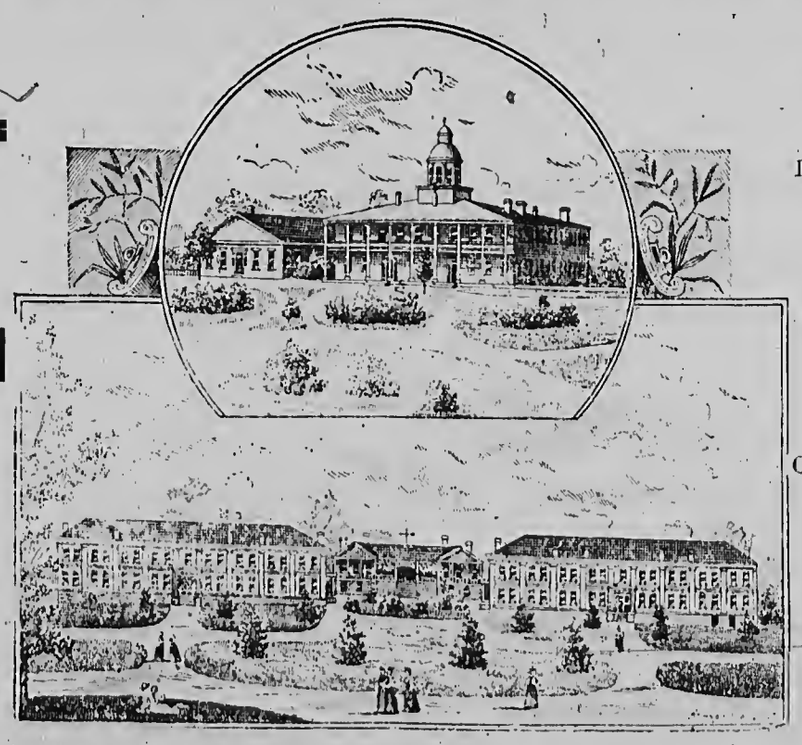

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When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their deep despair.
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend! no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear:
They may not meet you in the coming year—
Now is the time!

—Indianapolis News.

THOUGHTS FOR YOUNG MEN.

In this country, most young men are poor. Time is the rock from which they are to hew out their fortunes; and health, enterprise and integrity the instruments with which to do it. For this, diligence in business, abstinence from pleasures, privation of everything that does not endanger health, are to be joyfully welcomed and borne. When we look around us, and see how much of the wickedness of the world springs from poverty, it seems to sanctify all honest efforts for the acquisition of an independence; but when an independence is acquired, then comes the moral crisis, then comes an Ithuriel test, which shows whether a man is higher than a common man, or lower than a common reptile. In the duty of accumulation—and I call it a duty, in the most strict and literal signification of that word—all below a competence is most valuable, and its acquisition most laudable; but all above a fortune is a misfortune. It is a misfortune to him who amasses it; for it is a voluntary continuance in the harness of a beast of burden, when the soul should enfranchise and lift itself up into a higher region of pursuits and pleasures. It is a persistence in the work of providing goods for the body after the body has already been provided for; and it is a denial of the higher demands of the soul, after the time has arrived and the means are possessed of fulfilling those demands. . . . Because the lower service was once necessary, and has therefore been performed, it is a mighty wrong when, without being longer necessary, it usurps the sacred rights of the higher.—Horace Mann.

The hair

is like a plant. What makes the plant fade and wither? Usually lack of necessary nourishment. The reason why Dr. Ayer's Hair Vigor restores gray or faded hair to its normal color, stops hair from falling, and makes it grow, is because it supplies the nourishment the hair needs.

"When a girl at school, in Reading, Ohio, I had a severe attack of brain fever. On my recovery, I found myself perfectly bald and, for a long time, I feared I should be permanently so. Friends urged me to use Dr. Ayer's Hair Vigor, and, on doing so, my hair immediately began to grow, and I now have as heavy and fine a head of hair as one could wish for, being changed, however, from blonde to dark brown."—Mrs. J. H. HORSNYDER, 152 Pacific Ave., Santa Cruz, Cal.

Ayer's Hair Vigor.

SELF-RELIANCE.

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"'That lesson must be learned,' said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reasons why you haven't it,' he would say.

"'I did study two hours.'

"'That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson.'

"It was tough for a green boy; but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me in the midst of a demonstration, 'No.'

"I hesitated, and then went back to the beginning, and on reaching the same point again, 'No!' uttered in a tone of conviction, barred my progress.

"'The next'—and I sat down in red confusion.

"He, too, was stopped with 'No!' but went right on, finished and, as he sat down, was rewarded with 'Very well.'

"'Why,' whimpered I, 'I recited it just as he did, and you said "No!"'

"'Why didn't you say "Yes," and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes" and prove it.'"—Ram's Horn.

PUSH.

A boy walked into a London merchant's office in search of a situation. After being put through a series of questions by the merchant, he was asked: "Well, my lad, what is your motto?" "Same as yours, sir," he replied. "Same as you have on your door—push." He was engaged.—Sparc Moments.

Hygiene.

LONGEVITY.

In all ages and in all lands people have tried to arrest the decay of the body. The Egyptians used amulets and astronomy; the Greeks believed in athletic exercises, the Romans in athletic exercises, bathing and rubbing the body. Both Greeks and Romans believed that life was prolonged by inhaling the effluvia of youth, and that the old were benefited by sleeping with children. The Alchemists from their alembics and crucibles distilled their life-giving elixir, and the astrologist drew from the stars of heaven some means of avoiding diseases and danger, while for the same purpose priests offered sacrifices to the gods and distributed amulets and charms which were to protect their wearers from all harm. Methuselah lived 969 years, according to ancient chronology, which would be about 242 of our years. Abraham died at 175 years, Isaac at 180, Jacob at 110, Moses at 120, Aaron at 123, and Mary at 150. Among the Greeks, Epimenides reached the ripe old age of 299. This is no doubt fabled—no one believes it now. There were many fables concerning this Greek poet; one was that he once slept 57 years, and when he woke up he was like our Rip Van Winkle, but he differed from Van Winkle in his habits; he then studied and became very learned. It is said he once stayed the plague in Athens as by magic, but this also is doubtful. Hypocrates lived 109, Anacreon, Thucidides and Plato 80, and Democritus 109 years. According to United States census of 1880, one million people had passed the age of 70 years, while 4,000 were over 100 years. The census of 1860 showed only 1,174 who were over 100 years.

In my opinion it is not a wise ambition to desire to live to be very old. Length of life consists not in the number of summers and winters which you can count, so much as in the good work you do, in your achievements. We all feel that we live in certain brief periods of hours or even minutes more than years of the common routine of eating and sleeping. A man who is always examining his pulse, and looking at his tongue, measuring his arms and his chest, and spends his time in considering his symptoms, and whose thoughts are all upon his own physical welfare, and whose highest aspiration is to look out with his sleepy eyes upon the world for nearly a century, may technically be long-lived, but in truth he may have less life than another man who in some grand effort for the good of his fellowmen achieves in a single year more than the other in his century of eating, breathing and sleeping.—Dio Lewis.

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BED RIDDEN.

MANSFIELD, LA.

I have been affected with rheumatism and general prostration for 14 months, being bedridden the most of the time and not able to dress myself. A lump formed on my liver that showed externally the size of an egg and was treated by several physicians during the time without any relief being obtained. At last I was told it was necessary to have an operation performed to save my life. Several physicians had pronounced my case hopeless. I was reduced to a mere skeleton. I met a friend who had an Electropoise who prevailed on me to wear it. I did so. The second day I was able to get up and dress myself. I sent and bought a Polse; have used it now six weeks and have increased in weight over 30 pounds. All pains and enlargements have disappeared. MRS. S. T. PUTTS.

SPINAL TROUBLE.

SHREVEPORT, LA., April 9, 1894.

Dear Sirs: I bought a pocket Electropoise the 1st of February for my little boy, who had spinal trouble caused by a fall about three years ago. When I got the Electropoise my son could not walk; in fact, he was paralyzed from his hips down. He had not put his foot on the floor since last October. He was badly drawn, and could not even sit in a chair. We kept him in bed most of the time, and when he wanted to get up had to make him a pallet on the floor. His legs were so stiff we could hardly bend them, and after bending had to straighten them out again. His little body was in the shape of a half moon, and he could not even turn over in bed. I applied the instrument, and when reaction set in he could stand up by the bed by holding on. This was the first time his feet had touched the floor for seven months. I have not used any medicine or even rubbed my little boy while using the Electropoise. There are many skeptics, and I am one myself, but will have to give way in regard to the Electropoise and proclaim it the grandest invention of the age. Yours gratefully,

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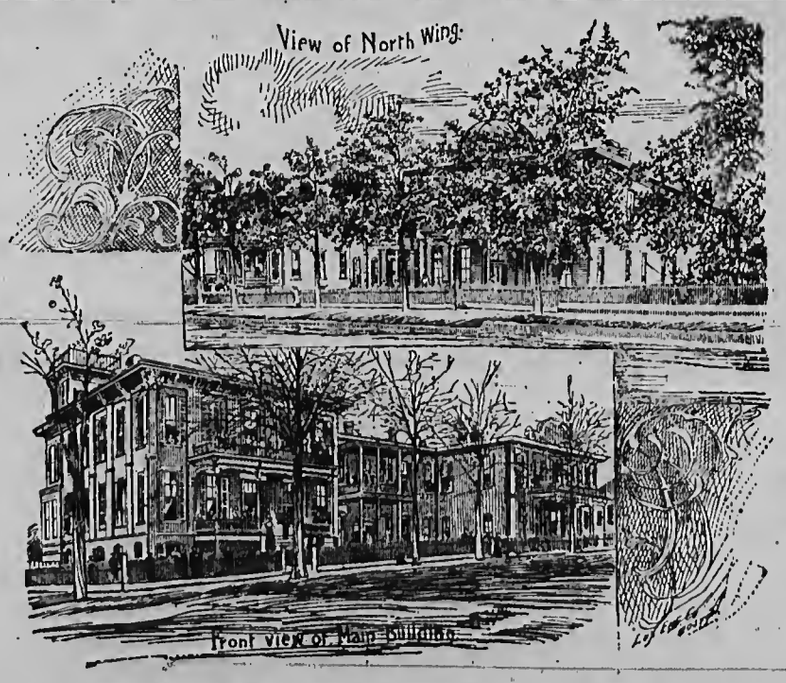

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THE BOOK AGENTS AND THE WAR CLAIM.

As stated in a previous issue, we declined to publish articles about the Book Agents and the War Claim until after the Senatorial Committee had ended its labors and the Book Committee had made its report. In our last week's issue we gave the report of the Book Committee in full. We have since received the following resolutions passed by the Columbus (Miss.) District Conference at its session a few days since:

Whereas, It has been charged by Senators upon the floor of the United States Congress that they were misled by misrepresentations of Barbee & Smith, Book Agents of the M. E. Church, South, and E. B. Stahlman, attorney, in regard to the amount of commissions to be paid E. B. Stahlman for his services in securing the appropriation of $288,000 for use and abuse of our Publishing House by the Federal authorities during the Civil War; therefore, be it

Resolved, By the Columbus district of the North Mississippi Annual Conference, that if our Book Agents, Barbee & Smith, knew that the contract existed to pay E. B. Stahlman 35 per cent. of our claim then pending before Congress when they, in reply to telegrams and letters from Senators Bate and Pasco asking for authority to deny that they were to pay "40 per cent. or any other fee," did authorize the denial, then we condemn and repudiate the action of Barbee & Smith and E. B. Stahlman, attorney; and it is the sense of this District Conference that Barbee & Smith should at once vacate the positions they now hold, and if they do not voluntarily do so, steps should be taken at once to remove them.

Resolved, That if it is true, as charged by Rev. Jno. D. Vinnil, D. D., in the St. Louis Christian Advocate, that the facts were known at the late session of the General Conference at Baltimore, and were "smothered" by designing men, the light should be turned on and the guilty party exposed.

Resolved, That the entire amount of $288,000 be returned to the government, not because we do not believe in the righteousness of our cause, but because of the methods used in securing its payment.

Resolved, That the Nashville Christian Advocate, NEW ORLEANS ADVOCATE, Memphis and New Orleans papers be requested to publish these resolutions.

Our church at Oxford, Miss., passed similar resolutions, and forwarded them before the Senatorial Committee had made its report. We did not publish them then, but give them here, omitting the preamble, which covers about the same ground as the Columbus district preamble:

Resolved, By said M. E. Church, South, at Oxford, Miss., in Church Conference assembled, that, in the opinion of said Conference, the $177,200 remaining of said appropriation, after the payment to said E. B. Stahlman of $100,800, should at once be returned to the United States treasury, to be credited to the fund from which it was taken, or to such other fund as the United States authorities may see proper to place it; and that the said sum of $100,800 paid said Stahlman should likewise be returned by the church as aforesaid as soon as the same can be had from the funds of the church or from the membership thereof throughout the country.

Resolved, That we take this method of informing those in charge of the affairs of the church at large of our unqualified disapproval of the idea of keeping and using for the church this money, which we think was obtained by deceptive methods; even though upon a claim which we believe to be just and proper.

Resolved, That the resignation of any and all church officials responsible for the deception be demanded, and trial be instituted.

Resolved, That a copy of this preamble and these resolutions be forwarded to Bishop Joseph S. Key, at Sherman, Texas, with request that the subject matter to which they pertain be brought to the attention of the college of Bishops at the earliest practicable moment; and that to the NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate, each, a copy be forwarded, with request to publish.

Among the articles sent for publication on this subject some time since was the following from Rev. T. L. Mellan, of the Mississippi Conference. Our columns being crowded, we abridge Bro. Mellen's article by omitting the first part, in which he admits the justice of the claim and the right of the Book Agents to employ Major Stahlman or any other agent to represent the Publishing House. Thus abridged, his article is as follows:

"And, I presume, no one will deny that it was a piece of impertinence for United States Senators to be inquiring into the nature of the contract, or how much was paid the agent, or agreed to be paid the agent. It was simply none of their business. Either the claim was just and legal, or it was unjust and illegal. If unjust and illegal, it ought not to have been paid; if just and legal, the contract with Stahlman had nothing to do with the payment of the debt, so far as the government or the United States Senators were concerned. But when the Senators did inquire about the contract between Barbee & Smith and Major Stahlman, had Barbee & Smith any right in law, nor conscience or morals to deny the existence of the contract, and telegraph a falsehood to Senator Pasco or Senator Bate? That's the question. There lies the scandal. A Jesuit might answer that question in the affirmative; a true Methodist, never. That falsehood taints the whole transaction, and brings shame upon our whole church. I am firmly convinced that, notwithstanding that money was lawfully and equitably due to the M. E. Church, South, yet, because of the falsehood telegraphed by Barbee & Smith, and without which the money might never have been paid, every cent of the $280,000 ought to be returned to the treasury of the United States. The Methodist Church can not afford to obtain payment of just debts by falsehood or misrepresentation. T. L. MELLEN."

Several other communications have been received on the same subject, but, as they simply cover the same ground as Bro. Mellen's article, we do not deem it necessary to publish them. Our Bishops are pledged to procure the refunding of the money if the United States Senate shall declare that the appropriation would not have been made but for the telegrams and letters of our Book Agents.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

DENHAM—JOE BUGGESS DENHAM was born Jan. 12, 1875, and died May 1, 1898. Our young friend joined the church at the Black Water appointment, on the East Baton Rouge circuit, in his seventeenth year. Ever after he was true to his vows, a faithful and regular attendant upon the services of his church. He was an obedient and devoted son, a thoughtful and considerate brother. He was never known to be wild or profane, even before joining the church. Friendly in disposition, though modest and retiring, those who knew him were always struck by his kindly nature. He had been an exceptionally devoted son to his mother, and taught by his short life this lesson of devotion and obedience. In his last illness his mother asked him if he was willing to die, and the response was, he was ready and willing to go. No doubt he had an entrance to that glorious realm where the good rest from their labors in perfect bliss. Though short his life—only twenty-three years—yet, as he was ready, it is far above that life which has passed its threescore, then goes down without hope. So our young friend had the true wisdom, and is now wining the compensations of that choice of the Lord and his service in preference to the pleasures of sin for a season. We expect to meet him on the other shore. May all his loved ones join him in that land of happiness with the Lord forevermore! We pray that the Comforter may give solace to his loved ones, and bind up the heart of his mother. JOE'S FORMER PASTOR.

TAYLOR—With sadness and joy commingled we chronicle the death of Miss SARAH ALABAMA TAYLOR. She was a fond daughter of H. J. and V. W. Taylor, of Winston county, Miss.; born Dec. 18, 1879. She gave her heart to God and membership to the Methodist Church about seven years ago, in which she lived until June 19, when she ascended to her heavenly home. Her meek life and bright mind won for her a host of admirers. Her recitals on Children's Days and other Sunday-school occasions gave her the applause of the people who heard her. Her unwavering kindness to the sick, her unbroken devotion to her parents, brothers and sisters, easily gave her an enviable place in the hearts of those who knew her. She was a great-granddaughter of the late James Box, of precious memory, of Alcorn county, Miss. We hope to meet her again. D. W. BABB.

HOPPER—Resolutions adopted by the Crawford Street M. E. Sunday-school, at Vicksburg, Miss., Sunday, July 3, 1898:

Whereas, It has pleased our heavenly Father, in the fullness of his divine wisdom, to remove from our midst our brother, W. A. HOPPER, for many years an efficient teacher in this school; therefore, be it

Resolved, That while we deeply mourn our loss, and shall greatly miss his ever-faithful and earnest work in our Sunday-school and church, we rejoice with him in his translation from the church militant here upon earth to the church triumphant in our Father's kingdom, convinced that the Lord, who doeth all things well, hath used of him. To his afflicted family we tender our heartfelt sympathy in their bereavement, with the full assurance that in a little time they will meet with him again where the wicked cease from troubling and the weary are at rest. With the community at large we can but join our grief. In his death our city has lost an able and honest official, and a man of sterling worth, the rectitude of whose character and whose manly deposition was an example to all of the vains of a Christian life.

Resolved, That these resolutions be spread upon the Minutes of the Sunday-school, that a copy be furnished by the secretary to the family of our deceased brother, and that a copy be sent the NEW ORLEANS CHRISTIAN ADVOCATE with a request for publication.

PHILIP CHURCHILL, for Com.

The bravest man is the one who always does right regardless of what the world may say.—Southern Churchman.

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NEWS OF THE WEEK.

A cablegram from Admiral Dewey announced the capture of thirteen hundred Spaniards and requested sixty thousand pounds of soap.

Nearly 60,000 of the 75,000 volunteers asked for by the President in his second call for troops have been recruited and most of them have been mustered into service.

The expressed intention of the administration to make the invasion of Porto Rico the next important step in the prosecution of the war with Spain has naturally attracted attention to an island of which, hitherto, little was known.

Watson's fleet will sail for Spain next Saturday. The "Oregon" will be the flagship. He will reach the Canaries Aug. 1. Watson's fleet will include the "Oregon," "Massachusetts," "Newark," "Yankee," "Dixie," "Yosemite" and six colliers and a supply ship.

There is every prospect that every United States sailor, marine and petty officer on the vessels assisting in so completely smashing Spain's naval power will be officially presented with a medal of honor in token of their nation's appreciation of their gallantry.

War Department officials are giving the major portion of their attention to the adoption of strict measures for the protection of our troops from yellow fever and from low tropical fevers. The department has decided to remove the troops at Santiago at the earliest possible moment to the country in the rear of that city.

Captain-General Blanco at Havana will be deprived of all means of communication with his government at Madrid except through a strict censor when the American army formally takes possession of Santiago. There can be no doubt on this question, as Gen. Shafter will direct immediately on taking charge of the city that American operators be placed in telegraph office there. The signal officers will maintain a censorship of writing that is offered for transmission from Havana over the cable leading to Hayti, or to Jamaica, and nothing will be permitted to be sent which is in any way injurious to the interests of this government.

Shortly after nine o'clock on Sunday morning the Spanish colors over the government building of Santiago de Cuba were hauled down and the Stars and Stripes run up to the accompaniment of an American cheer that fairly shook the structure to its foundation. The transfer from Spanish to American rule was accomplished without difficulty. The Spanish soldiers, acting under orders from General Toral, commander-in-chief, left the trenches and laid down their arms at a point agreed upon by the commissioners who arranged the terms of surrender. The conditions of capitulation include all forces and war material in described territory. The United States agrees with as little delay as possible to transport all Spanish troops in the district to the Kingdom of Spain, the troops, as far as possible, to embark near the garrison they now occupy. Officers are to retain their side arms and officers and men retain their personal property. The Spanish commander is authorized to take military archives belonging to the surrendered district. All Spanish forces known as volunteers, mobilizados and guerrillas, who wish to remain in Cuba, may do so under parole during present war, giving up their arms. The transportation of the Spanish prisoners to Spain will cost the United States $500,000.

General Miles, with the first detachment of troops for Porto Rico, sailed from the neighborhood of Santiago on Sunday.

Troops will be sent from Charleston, Tampa and Newport News, transports getting to sea as soon as possible, and not going out in great fleets, as did the first expedition to Santiago. It is believed that provision has been made to obviate delay, and the Porto Rico army of invasion, to be composed of 30,000 men or more, will be assembled in a brief period on West Indian soil. General Miles will go in chief command, with General Brooke next in rank.

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Iuka circuit, at Bethel	July 20, 21
Booneville station	24, 25
Booneville circuit, at Shady Grove	27, 28
Guntown circuit, at Pleasant Valley	30, 31
Saltillo circuit, at Hebron	Aug. 6, 7
Ripley circuit, at ——	10, 11
Jonesboro circuit, at Falkner	13, 14
New Albany circuit, at Ingram's	20, 21
Ripley and New A. sta., at N. A	21, 22
Corinth circuit, at Mt. Carmel	24, 25
Brown's Creek circuit, at Siloam	27, 28
Belmont, at Oak Grove	29, 30
Marietta circuit, at Palestine	Sept. 1, 2

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Holly Springs circuit, at Marvin	20, 21
Wall Hill circuit, at Bethel	27, 28
Cornersville circuit, at Friendship	Sept. 3, 4
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Pontotoc circuit, at Palestine	17, 18
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Bellevue	10
Carnesville	12
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Bolivar	17
Lehrton	20, 21
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MARRIAGES.

SCHWALL LADNER.—At the Methodist parsonage of Bay St. Louis, Miss., on the evening of July 11, 1898, by Rev. J. P. Drake, Mr. Wm. Schwall to Miss Albertine Ladner.

RATLIFF—HELVESTION.—At the residence of the bride's parents, Basin, Miss., July 18, 1898, by Rev. J. L. Jordan, Dr. W. D. Ratliff and Miss Lillie K. Helvestion.

NOTICE.

Miss Suzie Lyons has accepted the office of organizer for the Woman's Home Mission Society; proposed by the Central Committee, and duly endorsed by our Conference officers. Her address is No. 3936 Prytania St., New Orleans.

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NEXT SESSION BEGINS SEPTEMBER 14th, 1898.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Selections.

INFLUENCES OF COLLEGE LIFE.

One of the truly great women of the present day is Mrs. Alice Freeman Palmer, wife of Prof. G. H. Palmer, of Harvard University. She is an A. M. graduate of the University of Michigan. She was for ten years the president of Wellesley College, and it is to her genius that this institution is indebted for the high rank and great prosperity it now enjoys. The degree of Ph.D. has been conferred upon her by Michigan University. She is a member of the Massachusetts State Board of Education, and also a trustee of Wellesley College. Recently a "Success" reporter interviewed her on the subject of colleges and their work. Below we present her words just as they fell from her lips. This interview alone stamps her as a genius. A woman who can talk like that, offhand, has no superior for grasp of intellect and conversational power.

"What is the college doing for girls?"

"Everything. And, perhaps, not the least important of its achievements is that through its influence American girls themselves are becoming aware that they need the stimulus, the discipline, the knowledge, the interests of the college in addition to those of the school, if they are to prepare themselves for the most serviceable lives. It is worth a great deal to find out what one really needs."

"Supposing we take a broader view, what is it doing for the community,—the community which has the college-bred women as a factor?"

"I might make almost the same general reply,—everything. Of the two or three most important movements during the last quarter of the century, movements most important in their influence upon the changes in our social life, perhaps the very first is the changed ideal of education, and especially of the education of our daughters. Our sciences have changed, and our methods of teaching them have changed. Our work in languages is changed. The kindergarten has come across the sea to us, and lives among us, and we, the women of to-day,—you and I, for instance,—shall go down to our graves poorer women, because we were born too soon to train our hands and our eyes as our minds are trained. We went to school, many of us, through lovely country lanes when we were little girls, but no teacher asked us the names of the birds that were singing in the trees overhead, of the rocks or the flowers under our feet. We found the length of the rivers and the heights of the mountains, and called it science."

NOT ALL GIRLS ARE FITTED FOR COLLEGE.

"Should all girls have a college career?"

"No more than all boys,—yet they should go in greater numbers than at present. They have failed to go because they, their parents, and their teachers do not see clearly the personal benefits distinct from the commercial value of a college training. It is undoubtedly true that many girls are totally unfitted for a valuable college course. The college can not be, should not try to be, a substitute for the hospital, reformatory, or kindergarten. To do its best work, it should be organized for the strong, self-controlled, and courageous spirits, not for the dull, the idle, or those who are already forming their characters according to the theory that life is for amusement."

"Yet, in your experience, you doubtless have met such girls within college walls?"

"Yes, a few; and I must say, in justice to these girls, that, in spite of drawbacks of temperament and of earlier influences, they have, in their college life, obtained large benefit and invigoration, new ideals, and unselfish purposes from their four years' companionship with teachers and comrades of a higher physical, mental, and moral stature than their own. I have seen girls change so much in college that I have wondered if their friends at home would know them; the voice, the carriage, the unconscious manner telling a story of new tastes and habits and interests that had wrought out, in truth, a new nature. Yet she does not get all that the other girl, with high purpose and definite aim, receives. For it is the young life, which is open and prepared to receive, which feels the gracious and uplifting influences of college days in their fullness."

"What do you consider the best gift which a college bestows upon an earnest student?"

"Of course, it is understood that a college is pre-eminently a place of education. That is the ground of its being. We go to college to learn, assuming that knowlege is sweet and powerful, and that a good education emancipates the mind and makes us citizens of the world. But there are some collateral advantages.

"Since you have chosen to come to college, you must, perforce, accept college ways. The first of these collateral advantages is happiness. Of course, no idle person can possibly be happy, even for a day; nor she who makes a business of trying to amuse herself. For full happiness, though its springs are within, we want health and friends, and work, and objects of aspiration. 'We live by aspiration, hope, and love,' says Wordsworth. The college abounds in all these. An exhilarating atmosphere pervades the place.

"Yet a girl should not go to college merely to obtain four happy years, but to make a second gain which is often overlooked, and is little understood even when perceived. I mean a gain in health. The old notions that low vitality is a matter of course with women, that to be delicate is a mark of superior refinement, that sickness is a dispensation of Providence, meet no acceptance in the plan of the new education, and find no sympathy at college. With the spreading scientific conviction that health is a matter largely under each person's control, that even inherited tendencies to disease need not be allowed to run their riotous course unchecked, there comes an earnest purpose to be strong and free. The young student, with all she has to do, can not afford quivering nerves, small lungs or an aching head any more than bad taste, rough manners, or a weak will.

GOOD HEALTH A DUTY.

"Why, do you know that statistical investigation in this country and in England shows that the standard of health is higher among the women who hold college degrees than among any other equal number of the same age and class? And it is interesting also to observe to what sort of questions our recent girl graduates have been inclined to devote attention. They have been the neglected problems of little children and their health, of home sanitation, of food and its choice and preparation, of domestic service, and of the cleanliness of schools and public buildings."

"Do you believe in college friendships?"

"Indeed I believe in them. Until a girl goes away from home to school or college, her friends are chiefly chosen for her by circumstances. But the basis of all valuable and enduring friendships is not accident or juxtaposition, but taste, interest, habit, work, or ambition. It is for this reason that to college friendship clings a romance entirely its own. Charming manners, noble character, amiable temper, scholarly power, find their full opportunity and inspire such friendships as are seldom made afterwards. I have forgotten my chemistry, and my classical philology can not bear examination; but all round the world there are men and women at work, my intimates of college days, who have made this wide earth a friendly place for me.

"The fourth gift of college life is ideals of personal character. To some people the shaping ideals of what character should be, often held unconsciously, come from the books they read; but, to the majority, they are given by the persons they most admire before they are twenty years old. The greatest thing any friend or teacher, either in school or college, can do for a student, is to furnish him with a personal ideal."

"And after she has received these gifts, what then?"

"WHAT SHALL I DO WITH MY LIFE?"

"Unless there comes to her, and comes early, the one chief happiness of life—a marriage of comradeship—she must face for herself the question, 'What shall I do with my life?' Yet even if that which is the profession of women above all others be hers, how can she be perennially so interesting a companion to her husband and children as if she had keen personal tastes, long her own, and growing with her growth? And these a college training gives."

"Then if the girl is not to study a profession, has marked out no special career, but is to live her life in a quiet fashion, with every-day duties, every-day interests, you would still advocate a college life?"

"Most emphatically. To make 'drudgery divine,' a woman must have a brain to plan and eyes to see how to 'sweep a room as by God's law.' Imagination and knowledge should be the hourly companions of her who would make a fine art of each detail in kitchen and nursery. The smallest village, the plainest home, give ample space for the resources of the trained college woman. And the reason why such homes and such villages are so often barren of grace and society is just because the fine qualities have not ruled them. The higher graces of civilization halt; finished ways of living give way to common ways. Little children die in endless thousands because of the dull, unimaginative women upon whom they depend. Such women have been satisfied with 'just getting along,' instead of packing everything they do with brains, and studying the best possible way of doing small duties and large, for there always is a best way, whether of setting a table, trimming a hat, or teaching a child to read.

"I note a promising outlook for the future through the influence of the men and women who are being taught in the new way, by the new spirit. The scholar to-day is not a being who dwells apart in a cloister. He has an interest in people; he is a leader of the thoughts and conduct of men. So the new subjects which stand beside the classics and mathematics of mediæval culture are history, economics, ethics, and sociology. Although these subjects are as yet merely in the working, thousands of students are flocking to their investigation, and are going out to try their tentative knowledge in college settlements and city missions and children's art societies.

WORDS OF ENCOURAGEMENT.

"But do not think I am one of those who believe there is no good outside of college life and its influences. We all know those who have had no college training; who are as cultivated, resourceful, rational, and happy as any people on our list of acquaintances; who excel in every one of these particulars the college graduates about them. And we see also young men and women going through college deaf and blind to their great chances there, and afterwards curiously careless and wasteful of the best things in life. While this is true, it is true, too, that, to the open-minded and ambitious boy or girl of moderate health, ability, self-control, and studiousness, a college course offers the most attractive, easy, and probable way of securing happiness and health, good friends and high ideals, permanent interests of a noble kind, and large capacity for usefulness in the world."

Correspondence.

A DAY AT MONTEAGLE.

It is Saturday, which means at Monteagle no classes, and excursions on foot and by carriage-ways to the various points of scenic attraction on the mountain. Chief in interest is the Bridal Veil Falls, which was a thing of beauty after the recent heavy rains, the sparkling water dashing down the rocky palisades in sheets of jeweled spray into the natural amphitheatre below. Then Alpine view—the king of views—with its noble outlook, over beyond Missionary Ridge, veiled in a mist of purple shadows, and into seven States. Yet, for variety and picturesqueness, many prefer Cooley's Rift, and Winston's Cascade, and a goodly number, I see, have decided to drive over to Suwanee to-day. A gay company in sun-bonnets and parasols sally forth from the Alabama Home across the way. The Home is as bright as its inmates, and patriotic this Summer in trimmings of red and blue on a fresh dress of white paint. Prof. Hinds has kindly agreed to take the School of Expression with his own class on a botanical walk, and after that delightful experience one comes back inspired with a more intimate love of the mountains, the result of a closer acquaintance with the graceful features, the minute details of the landscape. Who would imagine there are thirty-two varieties of fern, and an endlessly prolific and diversified family of peas, in all gradations, from the beautiful butterfly pea to the fragrant, sensitive "shronkia," or "mimosa"—all within a radius of a half mile, or less.

Still another walking expedition, setting out from our cottage with a lofty purpose to study the wild beauty of the scenery, returns in a state of aggressive enthusiasm. They have had the honor of walking with no lesser personages than Miss Florence Hobson, the sweet-faced, gentle-voiced sister of our gallant Lieutenant Hobson, and who is our next-door neighbor, and the Rev. Thomas Dixon, Jr. After that relaxation of informal intercourse with our young people, kodaking and being snapped, the inimitable speaker, whom Sam Jones described as "six feet high and six inches thick," delivered directly a most eloquent and thrilling address on "Cuba." This was pronounced by some the most matchless piece of oratory heard at Monteagle for years. The lecture surpassed the effort of the evening before, and while colored strongly, perhaps, by the speaker's wonderfully vivid imagination, painted in primary colors, so to speak, it gave the desired effect, like other works of impressionism. The ladies were ready to go en masse to the front in defense of the unhappy Pearl of the Antilles, or even to exterminate the remnant of haughty Dons and hidalgos of cruel Spain.

The concert in the afternoon by Fischer's Centennial Orchestra—the Rev. Dixon taking leave at the same hour—soothed the agitated atmosphere to its normal mild adjustment, and Monteagleans were ready to hear a favorite lecturer this evening—Dr. W. S. Currell, of Washington and Lee University. He is a facile and charming speaker, and instructs as happily as he entertains. To-morrow the Rev. Dr. Whaling, also of Lexington, is to preach in the auditorium.

Monteagle is rejoicing in a plenitude of good things to an unusual degree. We have enjoyed hearing such speakers as Dr. Hawthorne, of Nashville; Gen. O. O. Howard, of Army and Navy Christian Commission; Dr. Withrow, of Toronto, Canada; Dr. Crafts, and Rev. Sam Jones, besides the lecturers and readers of the faculty: Dr. Currell, Prof. Naff, Drs. Hanchett and Griggs in their magic recitals, and Dr. and Mrs. S. S. Curry, of the Boston School of Expression. This school is holding its Summer term again at Monteagle for the benefit of Southern students. I wish I had time and space to say something of the nature of the work done in this school, that might give our teachers, not only of elocution, but teachers generally, some idea of what it is doing for us; also the necessity of raising the art of presenting truth by the spoken word to the plane it ought to occupy, from the artificiality of the old-school elocution to the truthful simplicity of natural expression. Suffice it to say, the students go away, seeing, as with clearer vision, the beauty of nature about them, feeling a deeper insight into human nature, a broader sympathy with their fellows, a conception of the meaning of expression in its relation to sincerity and earnest thought, and the science and philosophy of voice-training and vocal interpretation of literature. The large number of earnest students attest the thoroughness of the work. The Christian Endeavor Convention in Nashville probably prevented the usual crowd for about two weeks, but now the clans are gathering, and every day adds its quota to the already well-filled grounds. It would be difficult to find a more interesting and cultured body, attracted here by the superior advantages Monteagle offers in the excellent faculty, and the healthfulness and comfort of the location.

Mrs. Stonewall Jackson was expected to-day, the guest of her relative, Chancellor Summey, of Clarksville.

Dr. H. M. DuBose, editor of the Epworth Era, and League Secretary, was another distinguished arrival at noon.

Major Millsaps, Dr. Hoss, Capt. Pilcher, Mrs. Cobb, Mrs. E. S. Drake, Mr. Newsome, and many other well-known Summer residents, have arrived with their families.

New Orleans is well represented among the guests. Among them we note Mrs. Christian Keener, Miss Pasteur, Mrs. Gen. Ogden, Miss Bartlett, Mrs. Werlein and family, Mrs. Barrows, Mrs. Parham, Mr. E. P. Mackie, wife and mother; Mrs. Riley and Miss Clara Baer, who is director of the gymnasium this Summer.

The next two weeks promise an equally entertaining and more varied program. Notwithstanding the editor's decision to the contrary, we hope within that time to have the pleasure of listening to our friend, Dr. Black, preach at Monteagle.

W. L. PARK.

July 10, 1898.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The Booneville Epworth League has a nice way of remembering the sick. Some member of the Flower Committee carries a bouquet, together with a card bearing the colors and name of the League. On one side is written an appropriate Scripture verse.

The above-named committee make it their business to see that a handsome collection of flowers adorns the pulpit every Sunday. The house of God ought to be one of the cheeriest places in all the land. The Leaguers will help to make it such.

President McKinley is an ardent friend of the Epworth League. From the many things he has said commending the movement we quote the following: "It provides moral and mental equipment. It unites right-soonness and reason, piety and patriotism, and gives strength and purity to the church and the institutions of the country. It enlists the youth and strength, the spirit and courage of one of the great religious denominations of the world, and turns them into a well-disciplined army of battle for the noblest cause in which mankind ever engaged—the cause of the Master and of man."

The outline of our study in missions, which appears each week in this "department," is prepared by Prof. Thomas Carter, of Tulane University. These outlines of the different topics will appear each week, and, we trust, the Leaguers will be profited thereby.

On Tuesday eve, July 12, the Union Epworth League of New Orleans held its semi-annual election of officers, with the following results: President, Rev. Geo. D. Parker; first vice-president, M. B. DePass; second vice-president, Miss Fannie B. Patterson; third vice-president, Jos. A. Daniels; secretary, Willard S. Cushman; treasurer, Miss Hattie O'Pry; editor, Rev. P. H. Fontaine.

A letter received from Rev. Geo. D. Parker announces the League work in New Orleans to be flourishing. Nearly every chapter has a class in the study of missions. A number have ordered missionary libraries. There are now ten Leagues in the Union. We thank Bro. Parker for words of commendation and encouragement anent the League Department in NEW ORLEANS CHRISTIAN ADVOCATE.

Miss Estelle Boothe, district secretary of the Sardis district, North Mississippi Conference, writes in glowing terms of the District League Conference recently held at Sardis. Elsewhere in this column will be found "Notes from the Sardis District," furnished by this fair correspondent.

The new course of reading for 1898-99 has been announced, and will shortly be ready. The following comprise the course: I. "Dawn on the Hills of Tang," by Beach; II. "Investment of Influence," by Hillis; III. "Quillian Lectures," by Bishop Galloway; IV. "Life of Francis Asbury," by G. G. Smith. Also "Authorized Readings" in the form of twelve papers, to be published from time to time in Epworth Era, and to begin Oct. 6.

NOTES FROM THE SARDIS DISTRICT.

The first League Conference of the Sardis district marks a new era in this great work, and we think it will prove an "Epworth Era." It was a grand success, and surpassed our dearest expectations. The glorious dawn of a resurrection morn has scattered all the darkness of our night. The voice of the angel is heard crying, "There shall be no more death." God's Spirit was with us in our attempt to further the League cause in our district.

Miss Vic Thompson, the State corresponding secretary and treasurer, and Bro. E. B. Ramsay, of Memphis, came down to help us. Verily, the power of God's Spirit was with them, and the League cause prospered in their hands. Wish Mississippi were full of just such people.

We don't like to be personal in our remarks, but we "know" we have the best presiding elder in the whole State. And we wouldn't swap preachers with anybody in the North Mississippi Conference. Blessed is the Sardis district, and hurrah for the Epworth League!

LESSON IV.

SUBJECT—THE CALL OF CLOUGH; OR, THE MIRACLE OF PROVIDENCE.

Number III. of our sections fairly bristles with special providences. Call to mind two or three passages of Scripture illustrating this blessed fact of all Christian experience. Such passages are: "I will guide thee with my eye;" "They shall bear thee upon their heads, lest thou dash thy foot against a stone," and a hundred others.

1. Study here the providential hand of God in the preparation of Clough as a civil engineer. Illustrate from Old Testament examples of men who worked upon the temple. Christ has power to sanctify all realms of knowledge and all the skill of the arts and sciences to his service.

2. This thought of Providence is seen also in the plague described on page 51. Compare with England's noble behavior on this occasion the instances in the early church where Christians sent up offerings to the poor Jews. The gospel and material blessing not to be divorced. Men have bodies to be fed and clothed as well as souls to be saved.

3. Study in the third place the providential solution to the perplexing problem that confronted Mr. Clough and his wife in regard to the caste system on page 55. Was this Chance or Christ that spoke?

4. Providential indications drawn from the unprecedented progress of this mission. Study appreciatively the interesting statistics on pages 59 and 60.

Suggestion: Christ came to the world as a carpenter. He did a vast deal for labor. Dignified it by his own example. No man need be ashamed to work. He said, "My Father worketh hitherto, and I work." Let some one prepare a few thoughts on, "What the Crafts Have Done for Christ."

Illustrate: 1. Medical missions—China was opened at the point of a lancet. 2. Engineering skill—Ships and railroads requisite to missions.

IF WE KNEW.

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless
Down the busy, crowded street.
If we knew, our pace would slacken,
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell,
That some word which we have spoken
Pained or wounded where it fell,
We would speak in accents tender
To each friend we chance to meet;
We would give to each one freely
Smiles of sympathy so sweet.

—Selected.

Correspondence.

PORT GIBSON FEMALE COLLEGE.

The annual commencement exercises of the Port Gibson Female College were this year very much shorter than usual, for the reason that Mrs. M. H. Meek, one of the principals, and also musical directress, was for several weeks just previous to the time so extremely ill that her doctor required the most perfect quiet on the premises, and so the almost entire discontinuance of the Music Department. This condition promised disaster to the usual concert, and such would have been the result had it not been for the energy and skill of Miss Hartwell, the assistant in this department, and the use of some neighboring instruments and rooms.

The commencement sermon was preached by Rev. Fitzgerald Sale Parker, of Lake Providence, La. His text was Matt. xvi, 13 and 15: "Whom do men say that I, the Son of man, am?" "But whom say ye that I am?" He showed, as the text intimates, that Jesus is more than the Son of man, and that no hypothesis except that he is divine will account for the remarkable phenomena of his life; and then urged that the settlement of this question, not as to its historical, but as to its personal significance, is the first duty of every intelligence that has been called to its consideration, and that upon its right appreciation rests the proper placement and decision of every other question concerning the disposition of life. The large audience was delighted with the discourse, and, I think, were much impressed.

The sermon at night was by the same preacher, and the text used was II. Cor. vi, 17: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." It was a very interesting and beneficial sermon on the duty and necessity of the Christian's separateness from the world, and was considered by many even to surpass the sermon of the morning.

As sickness prevented my attending all the exercises, I clip the following from the Port Gibson Reveille, which is a part of the report of the commencement that appeared in that paper, expressing the universal commendation, and is, as another paragraph in the same issue tells us, "written by a citizen who is in no wise connected with the institution:"

"Both sermons were able pulpit efforts, profound in thought and deep in spiritual power. Mr. Parker has a commanding presence, and his pleasant and forcible delivery made a deep and pleasing effect upon his audiences. The music of the choir at both services was beautiful.

"On Monday the Art Gallery of the college was thrown open for the reception of visitors. It is needless to say that under the supervision and constructive genius of Miss McGill the work of the students was displayed to the best advantage, and proved an attraction which few citizens of the town and friends of the students failed to visit and enjoy. A consensus of opinion pronounced the exhibit among the best the college ever made, and one which would have honored a college of much greater attendance.

"The exercises of Tuesday evening consisted of a programme of most entertaining character, with its delightful variations of music, recitations, drills and exercises in physical culture, closing with the award of medals, accompanied by a timely and appropriate address by the Rev. Mr. Mounger, the presiding elder, who acted as distributor of the prizes, the same being as follows: First Scholarship Certificate, conferring Free Tuition for one year—Miss Gertrude Pottit. Second Scholarship, gold medal—Miss Emmie Jones. Certificate of Proficiency in Music, to Miss Laura Drake, having completed the Seventh Grade, in a most thorough and satisfactory manner. Medal for Expression—Miss Marguerite Reading. Medal for excellence in Art—Miss Clara Moore. Medal for Neatness—Miss Louise Hughes. Prize for best Competitive Crayon Sketch—Miss Atwood Reading. Gold Badges for Excellence in Deportment—Miss Mary Wharton and May Redus."

The report concludes: "Port Gibson may well be excused for a pardonable pride in this long-established nursery of culture and refinement, which, under its present excellent management, is regaining a prestige partially lost by the adverse circumstances of former years."

The trustees held their annual meeting Monday night, as the customary hour interfered with the court duties of some of the members who are also members of the bar. This meeting resulted in the re-election of Mrs. M. H. Meek and Miss W. L. Park co-principals for another session, and leaves the college under the same excellent management as for the past three years.

Next session the Bible will take its proper place in this Christian institution as one of the regular text-books, and in future its student body will be familiarized not only with Bible history, but with the Book itself. It is difficult for me to understand that Christian education claimed to be imparted without this, and the college is to be congratulated upon the new era thus inaugurated, and the larger expectation of divine favor and assistance.

Notwithstanding the disappointments and expenses incident to the quarantine everywhere in operation immediately after the opening of the session, the report of the principals was encouraging and full of promise. Under the present management the college is surely recovering from its retrograde of several years ago; and none but those who have undertaken the task can appreciate the magnitude and difficulty of undertaking to build up an educational institution that has, through some mismanagement, fallen into disfavor. If the progress of the past few years is the index to its future—and I believe it is—it will be but a little while before its comfortable apartments are full of happy girls, and its influence for Christ is felt over a large territory.

Because this institution is not making all the fuss, spilling all the printer's ink, and engaging in all the braggadocio of other schools, is no reason why anyone should for a moment suppose that it is not possessed of all the necessary facilities that the others claim, or that it falls short in any degree of the work the others are doing. The difference all lies in the one fact that the others that are doing the displaying are run by men, while Port Gibson Female College is in the hands of ladies, timid and shrinking, but capable, diligent and faithful. If pupils really imbibe the spirit of the teacher—the argument for Christian preceptors—and those pupils are to be the ladies of the future, the question is quickly settled as to where to send the girls. Port Gibson Female College is the school, and she is ready to welcome them.

H. M. Ellis.

WHERE PRENTISS RESTS.

On a sunny afternoon, when the bright tropical plants and towering trees stood a fit subject for the poet's pen or the artist's brush, we left the historic old city of Natchez to drive out to the stately old mansion, 'Gloucester," two miles distant, where lies in calm repose all that is mortal of Sargeant S. Prentiss, the matchless orator who made himself famous when he uttered in the Congress of the United States, while contesting his right to a seat in that body, the following beautiful words: "Should you decide against her, you tear from her brow the richest jewel which sparkles there, and forever bow her head in shame and dishonor. But if your determination is taken; if the blow must fall; if the Constitution must bleed, I have but one request on her behalf to make. When you decide that she can not choose her own representatives, at the same moment blot from the star-spangled banner of this Union the bright star that glitters to the name of Mississippi, but leave the stripe behind a fit emblem of her degradation." Had a bolt of iron fell from the sky upon his head the moment he uttered those beautiful words, he would have been famous; but this is only a sample of the boantiful gems that were wont to fall from his lips. What Mississippian does not feel a glow of pride as he thinks of Prentiss, the greatest orator America has ever produced.

We passed a stately old mansion on the road "called" "Dunlieth," which stands as a true monument of what Southern life was like in the ante-bellum days.

After a pleasant drive we arrived at "Gloucester," which looked lordly enough, but somehow a vapor of desolation pervaded the whole place. This mansion was once the property of Winthrop Sargeant, the first governor of the Territory of Mississippi, who was appointed in 1798 by President John Adams. A single old negro woman now occupies the home, being the only servant who has survived the family. She looks to be about eighty years of age.

Opposite the house is a plot of ground enclosed by an iron fence, being full of vines and creeping bushes. The gate could not be opened, but we stepped over. Before us stood a marble shaft, on which was inscribed the name of Winthrop Sargeant, and near it stood a plain white marble slab, on which was engraved the following:

S. S. Prentiss,
Born at Portland, Maine,
Sept. 30, 1808;
Departed this life at Natchez, Miss.,
July 1, 1850

"I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live."

That is all the tomb contains. It made me sad to see so small a mark above the grave of such a genius.

Sargeant S. Prentiss never lived at "Gloucester," but the owners were relatives of his wife, whom he was visiting from his home in New Orleans at the time of his demise. Only a small slab is erected to his memory; but the immortal words he has uttered stand as a magnificent monument to his memory, and will cause his name to be kept bright upon the golden record of fame as long as the sun gives light.

Geo. M. Moreland.

Nettleton, Miss.

REV. ENOS B. FOUST.

REPORT OF THE COMMITTEE ON MEMOIRS, OPELOUSAS DISTRICT CONFERENCE, LAFAYETTE, LA., JULY 7, 1898.

Enos B. Foust was born in Lafayette county, Miss., July 19, 1844, and died at his home in Rayne, La., April 26, 1898, aged 53 years 9 months and 7 days. He was the son of William and Eveline Foust; was trained under religious influences. He joined the M. E. Church, South, in his thirteenth year as a seeker of religion, and the following year was happily converted. His call to the ministry was strong and conclusive. He was licensed to preach, and joined the North Mississippi Conference in 1871. His first appointment was Holly Springs circuit as junior preacher. At the close of that year he transferred to the Louisiana Conference, and was appointed to the Big Cane circuit for 1873, to Lake Charles for 1874 and '75, to Simsport for 1876, to Abbeville for 1877, '78, '79 and '80; to Mooringsport for 1881; to South Bossier, 1882 and '83; to North Bossier, 1885, '86, '87 and '88; to Fort Jessup, 1889, and to Oak Ridge, 1890. At the close of this year he was granted a superannuated relation on account of his great affliction, which relation he sustained until his death.

Bro. Foust was a soldier in the Confederate Army; he was wounded and taken prisoner; his leg had to be amputated; his suffering was great while in prison. In 1890 his other leg became diseased, and after much excruciating suffering it had to be amputated. This left him almost helpless, and, both legs off above the knees, his only mode of locomotion was in a wheel-chair. Being a man of great energy and fine practical sense, he put forth all his powers in supplementing a living for his family, as the amount received from the Conference was not sufficient to meet the demands of a growing family. In this he succeeded beyond anything that could have been expected. Most men would have surrendered, but Bro. Foust, with his noble Christian wife, blessed with energy and economy, succeeded in making a good living.

Bro. Foust was twice married—first to Miss Edith Bihm, April 1, 1875. She only lived a year and a half. In 1880 (Nov. 3) he was married, a second time, to Miss Adelia M. Harkins. There were seven children by the last marriage; none by the first.

Bro. Foust was an earnest, faithful preacher; a consecrated Christian man.

Resolved, That in the death of Bro. Foust the church has lost one of her most efficient ministers, the family a tender, loving husband and father; the community in which he lived a valuable citizen, and a kind, obliging neighbor.

Resolved, That we tender to the bereaved family our sincere sympathy and condolence.

Resolved, That a copy of this memoir be furnished the family, and be spread on the Minutes of this District Conference.

Jno. A. Miller,
W. Winans Drake,
I. T. Reames,
Committee.

COLUMBUS DISTRICT CONFERENCE.

The Columbus District Conference met at Piney Grove, in Lowndes county, Miss., July 5, 1898. Rev. R. A. Burroughs, our efficient and beloved presiding elder, presided with his usual ability. He holds the lines with a strong hand, but is always affable and kind. The attendance was smaller than for several years. Three of the leading charges were not represented at all. The pastors of these were detained on account of severe affliction. The reports from most of the charges showed a good degree of prosperity in the various departments of church work. The Sunday-school work showed marked advance over former years. The Epworth League movement is producing fine results where it is properly looked after, and vindicates the wisdom of the church in incorporating it in our church polity. The spiritual state of the church is constantly improving. Our people attend upon the various services of the church, and there is much less complaint of forgetfulness of vows and infraction of church rules.

The Conference was religious from the opening to the close. The preaching was in the "demonstration of the Spirit and with power," and the singing was inspiring.

Rev. G. W. Bachman, our faithful and efficient colporteur, was on hand selling books and taking subscriptions to our church papers.

Revs. E. G. Kilgore, of Greenville, Texas, former pastor of Columbus circuit; A. P. Leech, of Grenada district, and R. A. Clark, of Millsaps College, were present, and contributed much to the interest of the Conference.

Bro. Lagrone took a collection for Mississippi Orphans' Home at Water Valley, and received $210 in cash and subscriptions, and Bro. Clark received $16.10 for furnishing Y. M. C. A. Hall at Millsaps College.

Walter McNeil Campbell and Edward Bernard Sharp were licensed to preach. S. C. Frazier, W. V. Connell, Walter Price and S. B. Critz were elected delegates to the Annual Conference.

Pheba, a pretty little town on the Southern railroad, was chosen as the seat of the next District Conference.

The hospitality of the people of Piney Grove was hearty, cheering, and abundant. They attended the sessions of the Conference in full force. Pastor Johnson was a most delightful host, and gave everybody the "best home." Piney Grove is a beautiful country church, Gothic in architecture, thoroughly finished, furnished, and carpeted, situated in a grove of oaks and towering pines. The good ladies spread a bountiful dinner every day on a table erected in the grove. One and all testify that it was a Conference long to be remembered for social enjoyment and spiritual profit. We missed you, Doctor.

T. Y. Ramsey, Sec.

Starkville, Miss., July 11, 1898.

Communications.

ALL HANDS TO THE OARS.

The following plan for missionary work in all our Sunday-schools was adopted unanimously by the Board of Missions at its annual session:

1. That the Board of Missions ask the Sunday-schools to raise within the next year fifty thousand dollars for the cause of missions.

2. That in all the Sunday-schools one Sabbath in each month be set apart as Missionary Day, and that the collections on that day be devoted to missions.

3. That a careful account be kept with all Sunday-schools, and a report of this work be made a part of the report of the Conference Board of Missions to the Annual Conferences, so that due publication may be made of the contributions of the various schools.

4. That on the third Sunday in October, or as near thereto as practicable, there shall be held in all our schools a Missionary Rally Day, for which a suitable programme shall be prepared by the secretary of this Board and the Sunday-school Editor, and furnished free of charge by the Board of Missions to all schools on condition that they will take a collection and forward the amount to the treasurer of the Annual Conference Board of Missions, to whom all collections for missions shall be transmitted.

5. That as often through the year as may be deemed expedient by the secretaries of this Board, special missionary intelligence shall be furnished gratis to the Sunday-schools.

6. That when special obligations have not already been assumed by the Sunday-school, special work should be discouraged in order to harmonious operation of this plan.

7. That the amount raised in the Sunday-school, or schools, may be credited to the assessment on the charges, provided, however, that in all cases a separate account shall be kept, so as to make a full exhibit of the work done by the schools.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The W. F. M. S. of the North Mississippi Conference convened at Greenville, Miss., Saturday, June 25. A preparatory service was conducted by Mrs. M. L. Hargrove. The Lord's Supper was administered by the pastor, Rev. J. E. Thomas, assisted by Rev. Mr. Gibbs. Conference sermon, Sunday morning, by Rev. Mr. Gibbs. Sunday night the welcome address delivered by Miss Susie P. Trigg, of Greenville, was well rendered. Original, and especially dear to our hearts, wore the names of our honored dead—Miss Helen Finley and Mrs. Myra S. Smith. Response by Miss Ella Grider, of Winona, in a clear, pleasing manner. The welcome from the young ladies by Miss Mabelle Steger was beautifully rendered; response by Miss Sykes, of Columbus, and our little Ida Pace delighted the congregation in a sweet, child-like manner. Then the fraternal greetings. Mrs. Phelps' welcome from the Episcopal Missionary Society was beautiful.

Monday morning the business session opened. Treasurer reported $632 increase over last year. Winona was banner auxiliary; Tupelo banner juvenile society. The president commended the auditor, saying how faithfully she had pored over those hard, dry figures. The reply came, "Figures are never hard or dry when they represent missionary money." I would like to tell of each district secretary's report, but space forbids. Mrs. Sholl, the indefatigable worker of Aberdeen district, gave many important items. Her talks were impressive and instructive. Miss Viola Blackburn, of Holly Springs, our missionary from Mexico, was introduced to the Conference. Her remarks were sweet and cheerful; her very diffidence was impressive. All can not talk; the silent clock keeps just as good time as the cathedral gong. Her work in Mexico shows what she is doing in the woman's work. We will never forget our sweet-spirited little missionary. Though like a modest violet hidden away under the grass, the perfume of her visit lingers with us. The church was beautifully decorated. "The World for Christ" in large letters over the chancel, "Go or Send" on one side, and on the other, "Woman's Work for Woman," the five flags representing the five fields of the Woman's Board. The presence of all those good women and their noble work arouses us to do more than we ever have before. The Nominating Committee reported: Mrs. G. H. Lipscomb, president; Mrs. Thames, vice-president; Mrs. McIntosh, Conference corresponding secretary; Miss Ella Grider, recording secretary. There were seventy delegates present, besides many visitors and some ministers. Mrs. M. L. Hargrove gave an address on the Scarritt Bible and Training-school. One young lady from Greenville offered herself as a candidate for the school. She was accepted, and will attend when the school opens. Another applicant from Pope Station, who will also go. One other young girl offers her life and talents to work in foreign fields, but could not be accepted, as she was too young.

We are glad the Conference met here, and believe it will prove a benefit to us, spiritually.

Mrs. John N. Dunn, Cor. Sec.

Greenville, Miss.

Selections.

HOLDING UP CHRIST.

Here is a lovely little story which I had from one of "our own" men. A gentleman was visiting a friend who was an ardent admirer and lover of dear Mr. Spurgeon, and was continually extolling him as a preacher. "I have never heard him," said the visitor, "but next Sunday I will go and see whether he deserves the praise you so liberally bestow upon him." So he went to the Tabernacle, and on his return from the morning service, his host met him with the eager question, "Well, what did you think of him?" "Nothing," was the reply. Then, seeing the look of astonishment and sorrow on his friend's face, he said again, "No, nothing," but his eyes filled with tears of joy as he added, "All I can think of is the dear preacher's Savior!" My correspondent writes: "Oh, Mrs. Spurgeon, no finer eulogy than this could be passed upon any man's preaching; and even you can scarcely know how we—his men—long and yearn to imitate him who is still telling out 'the old, old story,' not only upon earth, but in the wide domain of heaven."—Sword and Travel.

FRUITS OR ROOTS.

The implanting of the seeds of life must precede the unfolding of the flowers of grace. No root, no fruit. The effort to put right principles, thoughts, and resolutions into the hearts of the children of our charge is more important than the search for the results of a seed-sowing, which time has not yet brought to its ultimate flowering. "They think it," says Newman, referring to certain teachers, "a light thing to be sowers of that heavenly seed, which he shall make spring up in the hearer's heart to life eternal. They are willing to throw it aside, as something barren and worthless, as the sand of the seashore, and they desire to plant simply the flowers of grace in one another's hearts, as though under their assidnous culture they could take root therein." Seed-time is before blossom-time, and the brightest blooms must languish with no supporting root.

"Scatter diligently in susceptible minds
The germs of the good and the beautiful;
They will develop there to trees, bud, bloom,
And bear the golden fruits of Paradise."

—New York Observer.

Holiness does not mean sanctimoniousness, or sacramental religion. The word itself is the equivalent of the Saxon word "wholth," and signifies health of heart and life. A holy man is a healthy man, who has been cured of the deadly disease of reigning sin by true conversion. One of the best evidences of his spiritual health is a clean conscience—a conscience enlightened by God's Word, kept sweet and wholesome by prayer, and ministering a constant comfort to its possessor. What a diseased member is to the body that is a bad conscience to a Christian; it breeds continual mischief and misery. The reason why so many church members are spiritual dyspeptics—without any joy in their countenances, any ring in their voices, any power in their prayers, or any usefulness in their lives—is a diseased conscience. If Jesus Christ lives anywhere in a good man, it is in his conscience, and then the man acts right instinctively. Old St. Augustine did not exaggerate this core-quality of holiness when he said that "a good conscience is the palace of Christ—the temple of the Holy Spirit, the paradise of delight, and the standing Sabbath of a saint."—Dr. Theodore L. Cuyler.

It is the natural course of sin to destroy, and unless something intervenes and something interrupts, it will destroy the soul. If sin is in our heart, it will work our ruin independent of God's judgment.—Rev. George W. Morris.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

OPELOUSAS DISTRICT CONFERENCE.

In the quaint old town, once known as Vermilionville, now called Lafayette, made classic by the facile pen of Geo. W. Cable, convened the thirtieth annual session of the Opelousas District Conference. In this Catholic and Creole community dwell some of the most faithful Methodists anywhere to be found. They, with their energetic pastor, are to be highly commended for their efforts and success in erecting a neat church-building and a comfortable parsonage within less than three years.

The community and the Conference were disappointed by the announcement that Bishop Morrison was detained by important business, and was unable to be present at the Conference as previously announced.

The Conference was organized on the morning of July 5; Rev. H. O. White, P. E., in the chair. The afternoon and evening of the first day was devoted to discussions of various questions of interest to Sunday-school workers.

The second day the Conference began the regular business of reports from the work. The plan of proceeding by a set of questions covering the entire field of District Conference work was adopted, and was found to facilitate the transaction of business. The reports indicated a fairly healthy condition of the work in each of the departments reviewed. During the past few years, within the observation of this reporter, this South Louisiana country has passed through an era of church building. The presiding elder reported nine churches and three parsonages built within his three years and a half of service on the district. Several successful revivals were noted. Suitable resolutions were adopted with reference to the presiding elder's service on the district, in view of the fact that his fourth year is drawing to a close. Bro. White's term of service on the Opelousas district has been one of faithfulness, usefulness and harmony.

Our colleges were both represented in the persons of Mrs. Sligh, of Mansfield, and President Cooper, of Centenary, who addressed the Conference. There seemed to be enthusiastic sympathy with both institutions.

Jno. G. Sloane, of Crowley, an earnest and promising young man, was licensed to preach and recommended for admission to the Annual Conference. J. N. Parr, A. M. Mayo, Jno. G. Sloane and E. E. Duplantis were elected by delegates to the Annual Conference, with W. T. Blackshear and Dr. M. R. Cushman as alternates.

The Conference had the sad duty of commemorating the death of Rev. E. B. Foust in a memoir, which was ordered to be published in the ADVOCATE.

The session was a harmonious and pleasant one, all the charges but two being represented. Forty-two preachers and delegates were present, besides about a dozen visitors.

The preaching was done by Rev. W. W. Drake, W. B. Van Valkenburgh, Robt. J. Harp, Percy R. Knickerbocker, Wm. G. Evans, I. W. Cooper, and J. M. Henry, in the order named. Specially noticeable among the sermons preached was that by Rev. R. J. Harp on the Providential Indications of the Age. It was replete with interesting information and vigorous thought, and animated by a refreshing spirit of optimism. The Conference requested its publication.

The last session closed with a "love-feast" in fact, which brought tears to many eyes and hallelujahs to some lips.

The next session is to be held at the growing young city on the Calcasieu—Lake Charles.

W. WINANS DRAKE, Sec.

DURANT DISTRICT CONFERENCE.

SPIRITUAL INTEREST OF CHURCH.

We, your committee, beg leave to submit the following:

From the statistical reports we present you the following summary: Members of the church, 6,117; members received this year, 128; professions of faith, 49; adults baptized, 23; infants baptized, 11; family altars, 159; church papers taken, 290.

We furthermore gather from the reports that the attendance upon the services of the church is very good, the temperance sentiment strong, the spiritual interest increasing, and the progress of the church manifest.

We would call the attention of the body to the fact that our Methodism is a large factor in this district in the establishment, conservation and maintenance of that Christian character, that practical piety, and that strong and sturdy public sentiment which are the foundation-stones of our physical, intellectual and moral freedom.

We would call our people to a systematic and habitual reading of God's Word, for it is the Magna Charta of religious liberty and the chart of a righteous life; to the practice of secret prayer, for it is the fountain of spiritual strength and satisfaction; to the establishment and maintenance of family worship and a strong home religion, for it is the conservator of our national and social safety.

We would urge upon our adherents a loyal allegiance to Christ and our church. In the beginning of the revival season we would direct you to the supreme purpose of our existence—the salvation of souls. Methodism was born under the inspiration of a revival, developed under the fire of a holy fervor, perpetuated by the power of an abiding Pentecost, and shall live by its continuance in the "old paths."

We conclude the report with expression of gratitude to God for the evidences furnished us of the fidelity and aggressive application of the pastors to the great mission of our church.

J. C. PARK, for Committee.

Ackerman, Miss., July 13, 1898.

FROM THE WORK.

Rev. R. C. Grace, Plaquemine Brulee circuit, July 13, 1898: "This is our first year on this work. On our arrival, last January, we were received very nicely by all; and since then we have lacked for nothing, for the people have been very kind to us. Our people here differ a little on the subject of sanctification—not that they do not believe in sanctification, but on the number or time that you get it. There are some that believe that we get the great blessing from our heavenly Father in the first blessing; some believe in the second blessing, and even there are some who believe in the third blessing; and as I have no objection to the first, second or third blessing that gets sanctification, but am inclined to lean a little towards the third number, if I should favor any number; therefore, I think, taking all things in consideration, we are getting on very well, spiritually. We have prayer meetings, class meetings, and Sunday-schools, and some of them are doing good work. We also have a splendid Epworth League, and we are praying and expecting a sweeping revival all over the circuit. If the Lord will, our series of meetings shall commence next Saturday at Plaquemine Brulee. We want to take up a full report to Annual Conference next December. Pray for us."

Rev. A. C. Flowers, Jacoby, La., July 16, 1898: "We have a Sunday-school at this place in very good working order. Bro. Cain, a Presbyterian, is our superintendent. Sunday-school has missed only one Sunday on account of rain. We expect to celebrate Children's Day the second Sunday in August. Such a thing was never known on Bayou Desglase. This is my banner appointment, and has paid $5 quarterage. Please announce through the ADVOCATE that my address is Jacoby, La. We are doing what we can on our mission work. Pray for us."

Rev. I. T. Reames, Lafayette, July 19, 1898: "We had a pleasant and, I trust, a profitable session of our District Conference. The visitors, and those visited, so far as I can learn, enjoyed the session very much. As a church, we are moving along quietly; constantly, as I believe, advancing, if not fully 'abounding in the work of the Lord.' No revival has yet been held, but at the close of the Conference session the indications for a genuine revival were exceedingly good. A little later—when the heat becomes less intense—we propose holding a series of services, which we hope will result in the conversion of sinners and the edification of the children of God. Last, but not least, we have finished the parsonage—including the painting of both outside and inside—and have painted the interior of the church. The balance now due upon the whole property does not exceed $30 or $35. Thanks to you, Mr. Editor, for a contribution to the amount of $31, the proceeds (in money) of your lecture delivered last March. Brethren, pray for us."

SOULE CHAPEL PROTRACTED MEETING.

We have just closed our protracted meeting, which began Sunday, July 10, and lasted until Sunday, 11 A. M. (17). Our faithful, devoted pastor, Bro. Leech, was assisted by a consecrated young brother, J. B. Mitchell, now a student at Millsaps. Bro. Mitchell preached with great power and earnestness. He has a fine delivery, fluency of language, and a beautiful voice, and it is most interesting to see a young man devoting all his talents to the service of his Master. His opening sermon was from Romans xii, 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc., and was most appropriate for the beginning of a meeting. He spoke of the duty and privilege of using every faculty in the service of God, yielding our members to him—our hands, our feet, voice, lips—and all we possess to his service. From the beginning there was a spirit of deep earnestness, and we felt the presence of the Lord with us. The sermons were very fine, the singing was beautiful, and was heartily joined in by the whole congregation, whose attendance was large throughout the meeting.

On Thursday, at 4 P. M., there was a sermon to young men and boys, which was largely attended, and produced a deep impression. I can not do more than take a cursory glance at the details of the meeting, but note specially the united efforts of all denominations who attended as punctually as if it had been their own.

I must also notice the kindness of the residents near Soule Chapel, who, with unbounded hospitality, threw open their homes and hearts to all attending the meeting. We love the people of Soule Chapel for their Christian love and affectionate kindness to all, and thank God for association with them and their sweet Christian fellowship. The last sermon, on Sunday (17), was the finest, if we may compare, when all were so good, on the subject of the brazen serpent, and lovingly Bro. Mitchell pointed all to Him who is lifted up to take from the world the sting of the serpent, sin. I am sure all who heard were blessed and profited by his teaching. All the church and congregation took his hand in greeting and promise to lead a higher life. Several united with the church at the close of the services. Eight in all joined as a result of meeting. Praise God for his blessing in this meeting, and association with Christian brethren and people. All the church were profited, Sunday-school interests revived, and Christian enterprises organized and encouraged, and all feel like thanking God and taking courage. M. D. C.

Brooksville, July 19, 1898.

Thousands of men in lonely homes call up the pictures of the loved and lost ones, who might still be happy husbands with healthy babies prattling at their knees, if they had only been a little more observant and thoughtful. When a woman's complexion gets pale and sallow and her eyes look heavy; when she is evidently nervous and despondent, and complains of pains and aches and dragging down and burning sensations; a wise man should know that she is suffering from weakness or disease in a womanly way. The thoughtful man who realizes this will at once advise his wife to consult some eminent and skillful specialist. He will know that the average physician will insist upon the obnoxious examinations and local treatment so embarrassing to modest, sensitive women. He should know that these ordeals are unnecessary. Dr. R. V. Pierce is an eminent and skillful specialist, who has been for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. During that time, with the assistance of a staff of able physicians, he has prescribed for many thousands of women. He is the inventor of a wonderful medicine for the special weaknesses of women, that cures in the privacy of the home. It is known as Dr. Pierce's Favorite Prescription. It makes the delicate and important organs that bear the burdens of maternity strong, healthy and vigorous. It corrects all irregularities and stops all debilitating drains. Medicine dealers sell it and have nothing "just as good."

W. R. Malcolm, Esq., of Knobel, Clay Co., Ark., writes: "My wife for perhaps four months previous to the birth of our child took the 'Favorite Prescription.' This strengthened her entire system, and child-birth, to her, was very easy, being attended with little pain. Our baby Ruth is 13 months old and she has never been sick a day."

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Will open its eighth session Wednesday, September 7, 1898. It is an institution of high grade, employing a faculty of eighteen professors, instructors and assistants. The curriculum taught is fully equal to that of any college or university, doing only college and preparatory work, in the Southwest.

Full courses leading to the degrees of A. B. and B. S. are offered in Mathematics, English, Natural and Physical Science, Latin, Greek and Modern Languages, History and Economics, and Philosophy.

A course in the Bible is required for graduation.

Young preachers receive special instructions in Church Discipline and Government.

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THURSDAY, JULY 28, 1898.

A PATRIOT'S PRAYER.

BY JOHN G. WHITTIER.

Oh, make thou us, through centuries long
In peace secure, in justice strong;
Around our gifts of freedom draw
The safeguards of thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!

Oh, what a tangled web we weave
When first we practice to deceive!
—Scott.

Yon needn't pack up any worries. Yon can get them anywhere as yon go along—A. D. T. Whitney.

When you leave the world, will the world be better, or worse, for yonr having lived in it?—Exchange.

If we are to always "do as Rome does" when we are in Rome, let us be certain that the city is pnre before we enter in at the gates.—Selected.

Yonr pastor is not perfect; neither are yon. He tries to bear with yonr imperfections; why not yon try to bear with his?—Baptist Standard.

The fatherhood of God and the brotherhood of men are twin stars that gnide men to the noblest realization of their character, condnct and destiny.—Rev. C. H. Hnbbell.

"Sometimes I think I've been pnrified, and sometimes I think I've been petrified," said the sorrowful brother who had been bronght np to judge his piety by his feelings.—Selected.

When the devil can get a sinner to criticising and abnsing the preacher and the chnrch, he is singing to him the same song which the dirt danber sings to the spider as he walls him np in his living tomb.—Exchange.

Simon Peter was worth ten Andrews, so far as we can gather from sacred history, and yet Andrew was instrnmental in bringing him to Jesns. Yon may be deficient in talent and yet be the means of drawing to Christ one who will become eminent in grace and service.—Spnrgeon.

An intrepid courage is at best bnt a holiday kind of virtne, to be seldom exercised, and never bnt in cases of necessity. Affability, mildness, tenderness, and a word which I would fain bring back to its originalsignificance of virtue, I mean good nature, are of daily nse; they are the bread of mankind, and staff of life.—Dryden.

The miller wants the corn which is bronght to him to be gronnd np into meal to be shncked and shelled before it is bronght to his mill. So it is with people when ideas are presented to them from the pnlpit, press or platform. Leaving out the shncks, cobs and cornsilks, does not detract from the value of the corn.—Exchange.

Let the love of your brethren be as a living fire within yon, consnming that selfishness that is so contrary to it and is so natural to men; let it set yonr thoughts on work to stndy how to do others good; let yonr love be an active love, intense within yon, and extending itself in doing good to the sonls and bodies of yonr brethren.—Leighton.

LEGALIZED INIQUITY.

Among the many reforms of this reforming age the temperance reform has long occnpied a prominent place. In its ranks are large nnmbers of men and women of lordly intellect, high social position, and vast influence. The great, leading chnrches of the land have enlisted in the canse with nnanimity and enthnsiasm. The influence of the press has been wielded to a large extent in its behalf. Throngh the instrnmentality of the W. C. T. U. the school-rooms of the nation have become a part of its enginery. In every State, with three exceptions, scientific temperance is tanght in the pnblic schools. And the same is true of the great government schools—the Military Academy at West Point and the Naval Academy at Annapolis. A few States have adopted a straight-ont prohibitory regime, while in most of them the principle of local option has been utilized for the overthrow of the liqnor through vast areas of territory.

In view of these facts, the temperance ontlook has, nntil qnite recently, been deemed encouraging. Bnt since the commencement of the Spanish war we are confronted with a sitnation that is absolntely appalling. From day to day newspapers in the regions contignous to onr military encampments have described scenes of drnnkenness and disorder and lawlessness on the part of onr soldiers snch as one might expect in a tribe of Comanche Indians. The people of Mississippi and Lonisiana have had no opportnnity of knowing mnch abont these things, as comparatively little has been said on the snbject by the papers in this section. Bnt those who have seen papers pnblished in places contignous to the military encampments know whereof we speak.

What is the canse of all this? Has onr citizen-soldiery been drawn entirely from the ranks of the intemperate? Are onr habitnal drunkards the only men who have snfficient patriotism to rally aronnd the stars and stripes? Such a snpposition is entirely at variance with the facts. Though there may be local exceptions, we believe it to be true that onr soldier boys will compare favorably with their neighbors in the towns where they live. Why, then, all this debauchery? The question is easily answered. The United States government licenses men to make drnnkards of its soldiers. If the licenses were given only to the dealers in the towns contignous to the encampments, the evil would not be so great, since, nnder military regnlations, the soldiers could only go to town a few at a time. Bnt the government licenses men to deal ont liqnid death to the soldiers in their own camps. A saloon, known by the enphemistic name of a canteen, is operated in every regiment, provided the regimental commander gives his consent. The two Mississippi regiments have no saloons, for the reason that they are commanded by men who have the manhood to say No! to the would-be saloon keeper. All honor to Colonels Govan and Montgomery for the noble stand they have taken! Bnt while there are a few commanders of this stamp, the rnle is that each regiment has its saloon. The New York Voice, a short time since, made an investigation as to the drink-evil among onr soldiers at Camp Thomas, near Chattanooga. At that time there were about fifty thonsand troops encamped there. The sales of liqnor at the canteens aggregated about $5,000 per day. Twenty eight cars loaded with liqnor were on the side track at one time. Is it any wonder that drunkenness abonnds, with its consequent disorder and lawlessness? Soldiers, many of whom are almost boys, away from the restraints of home and bnsiness and society, and with much of their time hanging heavily on their hands, fall easy victims to the snares of the whisky devil.

Camp Thomas is a fair sample of onr military rendezvons. Camp Alger is an exception to the rnle, no "canteens" being allowed there. Snch a state of things onght not to be tolerated. If the periodical press of the land wonld nnite in making war npon this iniqnity, it wonld soon come to an end. Even the United States government is not proof against pnblic opinion.

Since the above was pnt into the hands of the printer, we have received the following, with a request for its pnblication:

RALLY TO DEFEND OUR DEFENDERS.

All pastors of chnrches, officers or members of the Woman's Christian Temperance Union, Christian Endeavorers, Yonng Men's Christian Associations, Good Templars, Sons of Temperance, and all other Christian and temperance workers, are earnestly nrged to copy ont the following petition at the head of a large sheet of paper, secure as many signatures as possible, and send in at once to President McKinley, that the great evils of the canteen system may be abolished before the war has proceeded fnrther. The President has been appealed to on the snbject, and it is known that he is disposed to consider favorably all protests and petitions regarding it.

A PETITION.

To the President of the United States:

Whereas, The so-called army canteen system, professedly designed to keep onr soldiers from the temptations of saloons ontside of camp, has in fact resnlted in bringing the saloon temptation directly within the camp, exposing thereto many thonsands of yonng men carefnlly nnrtnred in temperance principles in Christian homes and chnrches;

Whereas, The amonnt of liquor consnmed (the sales often averaging from $100 to $200 a day to a canteen) threatens seriously to injnre the military efficiency of onr troops and to cause widespread demoralization on the retnrn of those troops to peaceful life; and,

Whereas, Leading army snrgeons declare the nse of alcoholic liqnors of any kind to be extremely dangerous to the health and stamina of onr soldiers campaigning in a tropical climate like that of Cnba;

We, The nndersigned, do hereby respectfnlly petition that yon will, to the extent of yonr authority as commander in-chief of the army, forbid the sale of intoxicating liqnors at all post and camp exchanges, or elsewhere within the lines of the armies of the United States.

We can not nnderstand why President McKinley shonld wait for petitions. Without waiting to hear what anybody thinks abont it, he onght at once to pnt an end to the whole iniqnitous system.

Still, as it seems that His Excellency is waiting for the people to ask him to do the right thing, we favor flooding the White House with petitions with signatures galore. The signatnres can be had for the asking. Let some one in every commnnity constitnte himself (or herself) a committee of one to attend to this matter without delay. Copies of this petition are in circnlation in every State in the Union.

THE CHIMNEY CORNER GENERAL.

The Chimney Corner General is a very uniqne individnal. Let no one snppose from his title that he is a fighting character. It isn't his business to fight, bnt to criticise those who do. The smell of bnrnt gunpowder is the one odor which his olfactories can not endure, and so his headquarters are always very remote from the battle-field. He is the one personage in the annals of this mnndane sphere who is wiser than Solomon was, and, nnlike David's great son, he does not have to delve for knowledge. Whether it was born with him or whether it comes to him by an indescribable intuitional process, no one has ever been able to ascertain. Without studying military tactics a single day, he knows how to manipnlate an army on the day of battle far better than all the commanders in the field. And as to the condnct of a campaign, all the knowledge of all earth's great military chieftains from the beginning nntil now is not a circnmstance to the stores of wisdom in his craninm.

Strange to say, though he is constitntionally and unalterably averse to war as a personal experience, he is an ardent advocate of it for other people. He raved and stormed and tore his hair during the few days when President McKinley was exhausting the resonrces of diplomacy in an effort to bring Spain to her senses, and thns avert the horrors of war. When war had been declared he began at once to paw the earth on account of the tardiness of the government. The idea of waiting nntil troops could be organized and drilled was simply preposterous. Savages fight without all this red tape; why shonldn't we? And the idea of an army having to wait for weeks to be supplied with gnns and ammnnition and provisions and clothing and medicines and vehicles for the transportation of these military stores; who ever heard of snch nonsense? This sort of racket he has kept np from the beginning nntil now. He fnssed and fnmed for weeks because onr troops did not leave for Cnba; and when they had landed on the enemy's soil he raved and ranted because Shafter did not take Santiago at once. What was he waiting for? What if there were heavy rains and bad roads and great difficnlties in the way of a proper marshalling of onr troops abont the city? What if the enemy were strongly fortified, so that an assanlt npon their lines wonld resnlt in a loss of several thonsand of onr soldiers? It is trne that if Shafter had heeded this advice and rnshed into battle nnprepared and snffered an inglorious defeat, no one wonld have been more severe in condemnation of his conrse than this same Chimney Corner General; bnt, all the same, he onght to have gone. It is true that Shafter, by pnrsning a different conrse, captured Santiago, together with Toral and his army; but why could he not have done this the moment he landed?

And now, day after day, he is braying louder than ever because Watson did not leave for Spain within ten minntes after Cervera surrendered. It is trne that, in comparison with other wars of both ancient and modern times, onr military movements dnring the present campaign have been characterized by remarkable celerity; bnt what of that? Cnba and Porto Rico and the Philippines onght to have been captured two months ago; and by this time we onght to have had the stars and stripes floating over Madrid, and had tax-gatherers in every city, village and hamlet in the Spanish dominions. Perhaps it is well (for himself not his country) that his highness, the Chimney Corner General, can not see himself as others see him; otherwise he might imitate the example of Jndas by committing snicide.

THE QUESTION SETTLED.

For certain reasons we deem it proper to repeat the statement made in onr last issne—that the question of retnrning the $288,000 to the United States Government is settled. In connection with the Book Committee's report the college of Bishops made the following statement: "If the Senate, by affirmative action, declares that the passage of the bill was due to snch misleading statements, we will take the proper steps to have the entire amonnt returned to the government."

Almost immediately after the pnblication of this declaration the Senatorial Investigating Committee made its report, which was adopted and pnt npon the records. The report contained the following: "If these denials of the existence of a contract had not been made to the Senate from a sonrce which was entitled to entire credit, the bill wonld not have been passed by the Senate, nnless it had been so amended," etc.

The question of refunding is, therefore, settled. The only question now is, When will the money be paid? Shall we wait until the next General Conference, four years hence? or shall we call a General Conference? In onr last issne we went to record as favoring a called session of the General Conference. We did this believing that prompt action wonld allay excitement, and thns prove beneficial to the chnrch. And yet, it may be, that a called session of the General Conference wonld not be best. The entire matter may be wisely left with onr Bishops. They understand the sitnation thoronghly, and the honor of the church is safe in their hands. As they have pledged themselves to see to it that the money is refnnded, there is no longer any need of resolntions in favor of refunding by ecclesiastical assemblies, or of filling our church papers with communications on the subject.

A BRUTE WITH EPAULETTES ON.

Soldiers need to be drilled regularly day by day. Moreover, it is eminently proper that they should be required to do a snfficient amount of marching to give them the physical stamina that is requisite on the field of battle. Bnt when a military commander, for the pnrpose of testing the powers of endnrance of his men, requires them to take a forced march under snch conditions as to cause hnndreds of them to be prostrated, he has gone entirely outside the limits of legitimate military operations. A case in point occnrred a few days since near Charleston, S. C. Brigadier-General Ernst ordered his command ont on a forced march of ten miles nnder a blazing sun over a macadamized road, with the thermometer at ninety degrees in the shade. Every man was required to carry the maximnm bnrden of forty ponnds, and no breakfast was allowed except two army crackers and a cnp of weak coffee. The march was in qnick time—almost a rnn. By the time the men had marched two miles they began to show nnmistakable signs of over-fatigne. Col. Hnling rode to the front and snggested to Gen. Ernst that he onght not to continne the march the fnll ten miles; bnt the snggestion was disregarded. Presently the men began to fall at a rapid rate. Col. Hnling again rode to the front and asked that the rate of speed be diminished. Thereply was, "I know my bnsiness." And thns the march continned according to the programme. Nearly five hnndred men fell, overcome by the heat and fatigne. In some companies the prostrations amonnted to thirty-three and a third per cent. Every ambnlance in the command was kept bnsy for many honrs in carrying the men to the city for treatment.

In this "land of the free" snch brntality onght not to be tolerated. Snch a general wonld be a disgrace to the Spanish army. Weyler's brutality was not manifested towards his own soldiers. Gen. Ernst onght to be redneed to the ranks, and kept there ninety-nine years.

THE WAR LOAN.

When the United States Government recently took steps to negotiate a loan of many millions of dollars, and announced its pnrpose to secnre the money, not from banks and syndicates, bnt from the masses in small sums, capital broke ont into a lond gnffaw over the snpposed absnrdity of snch a proposition. Bnt in almost no time not only the amonnt asked for, bnt more than four times as mnch, was tendered, and that, too, at the low rate of three per cent. This shows that the country is in a much better condition, financially, than has generally been supposed. The calamity-howlers have received a set-back. It shows also that the people have faith in the government. Demagoguery has made mnch noise, bnt it has not nndermined the faith of the people in the perpetuity of our institntions. The issuance of these bonds to the toiling masses instead of to capitalists was a wise stroke of policy. It tends to the increase of good citizenship when you get a large nnmber of the lower and middle classes financially interested in the government. The placing of government bonds in the hands exclusively of opulent moneysharks was a huge mistake of the Cleveland administration.

AT ADAMS CAMP GROUND.

By invitation of the pastor, Rev. W. W. Morse, we spent last Sabbath at Adams Camp Ground. In spite of rain and mnddy roads there was a large congregation, the spacious tabernacle being well filled. There were two services, viz.: at eleven and at three, at both of which we committed an attempt at preaching. We also occnpied the pnlpit on Monday morning. Rev. Robert Selby, of Hazlehnrst station, arrived Monday to remain dnring the week. We regretted that we could not prolong onr stay, but dnty called ns home Monday afternoon. Bro. Morse is in favor with his flock, and is doing good work. Adams is a flourishing church of about three hundred members. It has one of the largest congregations we know of in a rnral neighborhood. It has two good weekly prayer meetings. It is to the credit of the people of the commnnity that they have provided for the comfort of their pastor by bnilding a neat, well-constructed parsonage, with several acres of gronnd, so that there is ample room for yard and garden, and a small farm besides.

To Bro. Morse and his excellent family we are indebted for most cordial entertainment during our stay.

ELECTION FRAUDS.

At one of the courts in this city, one day last week, a case was tried which is of more than ordinary interest and importance. The election commissioners for the First Ward were charged with doctoring the returns in the election for delegates to the Constitutional Convention. The fact that a fraud had been perpetrated was established beyond the possibility of a doubt, but the jury brought in a verdict of acquittal on the ground that the guilt could not be fixed upon any particular person. We are not prepared to say that the verdict was wrong, but it requires no prophet's eye to foresee what the result is likely to be. Commissioners who desire to falsify election returns can very easily cover up their tracks so that it will be impossible to fix the responsibility upon any particular individual.

A NEW BOOK.

THE MAKING OF METHODISM: STUDIES IN THE GENESIS OF INSTITUTIONS. By John J. Tigert, D. D., LL.D., editor of the Methodist Review. 175 pages. Illustrated. Price, $1. Barbee & Smith, Nashville, Tenn.

This is a constitutional history of the beginnings of Methodism, particularly of Methodism in America, and covers a field quite distinct from that worked by most of our church historians. The facts and principles of the rise and development of the denomination are viewed in the light of philosophy, the cause and occasion of certain important results in our ecclesiastical government being pointed out and made luminous. The task undertaken was no easy one, requiring, as it did, much research, careful sifting of evidence, and philosophic treatment. The author, however, has given us a highly trustworthy, edifying and valuable account of the "Genesis of our Institutions," and has thereby done the Methodist world a great service. Few have the leisure for such investigation; fewer still, the inclination and ability. Hence a production of this kind is all the more to be prized.

Some attention is devoted to forecasting the future of certain parts of our system, and several perils that threaten us are pointed out. The question of maintaining the unity and efficiency of the episcopacy along with a vastly extended and extending church is introduced and discussed at some length. The advantages of the Methodist itinerancy are brought into plain and pleasing prominence. The author asserts positively, and not without show of facts, that the Christmas Conference of 1784 was really not a General Conference, but an organizing convention.

The leading topics considered are: "The Episcopacy," "The Presiding Eldership," "The Itinerancy," "The Genesis of the General and Annual Conferences," and "The Baltimore Conference System of Government in American Methodism." There is an Appendix on "Orders: Roman and Anglican," that will be found suggestive and instructive. The Methodist who follows the author as he traces the governmental beginnings of the church which now occupies the foremost place in the Protestant world will be dull indeed if he does not feel the glowings of pardonable pride in the strength and perfection of our system. This strong, succinct, and scholarly history ought to be read by every Methodist preacher and wide-awake layman.

NOTES.

We invite attention to the communication of Bro. H. P. Lewis on the fifth page. Sister Lewis is already in Jackson in charge of Williams Hall, getting ready for business in September. Bro. Lewis himself will remain at Carthage nntil the close of the Conference year. Parents who wish to give their boys while at college the advantages of a Christian home would do well to correspond with Bro. Lewis.

Mr. H. K. Kearney, a son of Col. W. G. Kearney, of Flora, Miss., and a brother of Miss Belle Kearney, was killed near his home at Las Cruces, New Mexico, a few days since by some outlaws whom he and others were trying to arrest. He was a talented young man about thirty years of age, just starting in the profession of law with brilliant prospects. He was one of those genial, companionable souls that make friends everywhere, and hold them as with hooks of steel. This is the second heavy stroke that has fallen upon Bro. Kearney and his family within a brief period. Less than two years ago another son was called in the prime of young manhood. We deeply sympathize with our esteemed brother and his family in their sore bereavement. Great is their sorrow, but they know where to look for comfort. Their faith, we are sure, will sustain them in this time of sorrow.

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A CORRECTION.

MR. EDITOR: I wish to correct a mistake Bro. Galloway unintentionally made in his article about the E. M. F. College in last week's ADVOCATE. He says Prof. Conrad was a director of a conservatory in Cincinnati. He did not have a conservatory in Cincinnati, but a private studio, took private pupils, and did a high grade of work there. Among his students in Ohio was one who is now a professor of piano in the College of Music in Cincinnati. He studied several years under Prof. Conrad.

I will say that we have had students at Meridian who have studied for quite a while in Cincinnati and Boston Conservatories, and they unhesitatingly and emphatically say they get as fine talent and better attention, and, therefore, accomplish more and do better work at Meridian than at Boston or at Cincinnati, and they studied under some of the finest teachers in those places. One goes so far as to say she learned more in three weeks here than in three months under one of the leading professors in Cincinnati.

J. W. BEESON,

Pres. E. M. F. College and Conservatory of Music, Meridian, Miss.

Meridian, Miss., July 21, 1898.

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THAT GENERAL CONFERENCE.

I would be recreant to my sense of duty if I did not enter my vote against calling a session of the General Conference. It would cost thousands of dollars; would be exceeding difficult to bring all the members together, and, if assembled, would be irreconcilably divided on the issues which they try to settle.

W. T. J. SULLIVAN.

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder for the feet. It cures painful, swollen, smarting, nervous feet and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

FREE SCHOLARSHIPS.

President Beeson, of East Mississippi Female College, says he still has a few scholarships of free tuition to award to worthy young ladies who can pay board, but who really need help on tuition. They must be properly recommended. He does this according as the Lord prospers the college. Write to

J. W. BEESON, Pres.,
Meridian, Miss.

NOTICE.

We will meet the prices of any female college that affords as good advantages till buildings are full. Before deciding on a college write to

J. W. BEESON,
President East Mississippi Female College, Meridian, Miss.

FREE SCHOLARSHIPS.

There will be a few Free Scholarships given at Luray College, Virginia, this year to worthy young ladies who are endeavoring to get an education and who have to provide for themselves. Preference is given to orphans, other things being equal. For other information address

REV. H. M. WHARTON, D. D.,
Baltimore, Md.

DR. HOSS ON OUR RANDOLPH-MACON WOMAN'S COLLEGE.

"The next morning I inspected the Randolph-Macon Woman's College. It is a noble building, quite the completest thing of the kind in the Church. Its situation commands a view incomparably grand. Favorable as my preconceptions of the college had previously been, I confess that everything about it went beyond my expectations. In equipment, faculty, and course of study, it is a real college. Some day the endowment—now $100,000—will be enlarged to $500,000. That day ought not to be far in the distance."—Dr. Hoss, in the Nashville Advocate, July 17.

CAMP MEETINGS.

The Topisaw Annual Camp Meeting will begin Thursday, Aug. 11, and continue eight days. Opening sermon by Rev. J. M. Weems, presiding elder, at 7.45 P. M. Revs. E. Selby, T. W. Adams, C. W. Crisler and H. D. Howell have promised to assist in the preaching. All ministers of the gospel, and especially the pastors in the Brookhaven district, are cordially invited and will be furnished free transportation from railroad and return, and entertainment.

Bro. J. D. Adcock, of McComb City, so well known to the traveling public, will meet all persons coming by rail at the depot, and convey them directly to the camp ground.

At the last annual meeting of the association it was decided to adopt the gate-fee system, the grounds will be enclosed with a substantial wire fence. Ten feet has been added to three sides of the tabernacle. A new, comfortable, and commodious hotel will be finished by camp meeting, and will be in charge of Bro. J. W. Ball, of Tylertown, who needs no introduction to the public as a hotel keeper. The public is cordially invited to attend.

Season ticket, 25 cents. Children under 10 years of age, free.

V. V. BOOSE, P. C.

The twenty-seventh annual meeting, under the auspices of the Hemingbon Camp Meeting Association, will begin on Tuesday, Aug. 23, and continue for ten days. Rev. Geo. R. Stuart, of Cleveland, Tenn., whose labors on this campground in former years have been so signally blessed, will conduct the services during the meeting.

The recent improvements on the grounds and buildings, and the well appointed restaurant warrants us in the statement that all who come will find comfortable accommodation at very moderate charges.

The usual reduction of fare on the I. C. R. R. will be given during the meeting.

Ministers of the gospel are earnestly invited, and will be provided for free of expense.

To defray the expenses of the meeting and to avoid the necessity of a public collection, an entrance fee of fifty cents is required. Tickets good during the meeting, but are not transferable.

We extend a cordial welcome to all to enjoy with us the feast of tabernacles at this famous camp ground.

J. F. SEXTON,
Chairman Ex. Com.

Crystal Springs, Miss.

Rapides Camp Meeting will open on Saturday, the thirtieth instant, and continue for ten days. The location of this encampment is seven miles south of Boyce and T. and P. R. R., in the pine hills, where an abundance of cool, freestone water meets all requirements for man and beast. Hotel accommodations ample for all comers. Conveyance at Boyce for passengers by all day trains. A corps of the selected "camp-meeting preachers" of Louisiana have promised to attend the meeting. Rev. R. S. Isbell is expected to have charge of the singing.

J. A. PARKER, P. C.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding-houses at Millsaps College (Williams Hall). We can accommodate twenty-five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

WAR ON YELLOW FEVER.

The "Austell" Lithia Springs Hotel, at Austell, Ga., eighteen miles from Atlanta, Ga., in the Blue Ridge range of Mountains, is the place to spend the Summer and escape yellow fever. Rates $7.00 per week, $25 to $30 per month. The famous water served in hotel free to guests. This hotel is cool, comfortable and homelike. With plenty spring chickens, Chicago meats and other like appetizers. Good amusements. Our rates are low because times are hard and we want to fill up early. Address W. A. Camp, Manager, Austell, Ga.

WANTED IN EPWORTH COLLEGE

A first-class Dressmaker, who can enter one or more daughters or wards in school. A good situation. Address and send reference to

E. T. KEETON,
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WANTED—TRUSTWORTHY AND ACTive gentlemen or ladies to travel for responsible, established house in Louisiana. Monthly $65 and expenses. Position steady. Reference. Enclose self-addressed stamped envelope. The Dominion Company, Dep't R., Chicago.

OCEAN VIEW HOTEL,

OCEAN VIEW, VA.

BEAUTIFULLY SITUATED ON THE CHESAPEAKE BAY.

EIGHT MILES FROM NORFOLK.

Direct communication from North, South, East and West. Hotel will open June 1 under the management of LEE & ERSKINE.

Dentist

Dr. D. Wm. Dillehay

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Godchaux B'ld'g.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

ILLINOIS CENTRAL RAILROAD.

OF INTEREST TO STOCKHOLDERS.

FREE TRANSPORTATION TO ATTEND THE ANNUAL MEETING AT CHICAGO. SOME INTERESTING FACTS.

In order that stockholders of the Illinois Central Railroad Company may more readily attend in person the annual meetings, there has been posted in each station of the Company a notice to the effect that, in accordance with a resolve of the Board of Directors, there may be issued to each holder of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket enabling him or her to travel free over the Company's lines from the station of the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the next Annual Stockholders' Meeting of the Company, which will be held at its General Office in Chicago on Wednesday, September 28, 1898, at noon. Details as to the necessary procedure to obtain such ticket, the date of its issue and its limit, are fully set forth on the posted notices referred to. In this connection, it will be interesting to note that since, in 1862, the capital stock of the Company became full paid, a cash dividend, ranging from 4 per cent. to 10 per cent. per annum has been paid semi-annually to every holder of stock, and that it is now twenty years since the Company, in any year, paid less than 5 per cent., the present rate of distribution.

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Classical, Literary, Latin-Scientific and Scientific Courses.

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Mechanical, Electrical, Chemical, Sugar, Civil and Architectural Engineering.

UNIVERSITY DEPARTMENT OF PHILOSOPHY AND SCIENCE, with graduate courses.

Fall Term of the above begins October 3d, in the new Buildings, on St. Charles Ave., opposite Audubon Park.

H. SOPHIE NEWCOMB MEMORIAL COLLEGE for Young Women, with Literary and Scientific Courses, including Art and Physical Culture. Boarding Department, Washington Ave. Next term opens Oct. 3d.

MEDICAL DEPARTMENT

In the Richardson Memorial Building, on Canal Street. Session begins Thursday, Oct. 13th.

LAW DEPARTMENT

Corner Tulane Avenue and University Place. Next Session begins Monday, Nov. 14th.

For catalogues address the Secretary of the University.

WM. PRESTON JOHNSTON,
President.

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Assets, Dec. 31, 1897	$253,786,437 00	Income in 1897	$54,162,606 28
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Surplus	$35,508,194 50	Increase of Surplus	5,774,679 80
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 31

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offers earnest, well prepared young women facilities for obtaining a college education under the direction of specialists, with abundant laboratory appliances and modern methods. Climate mild, surroundings cheerful. Total yearly expense, three hundred and seventy-five dollars.

Programs mailed on application.

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P. O. Drawer 261, NEW ORLEANS, LA.

SHORTER COLLEGE for Young Ladies, ROME, GEORGIA.

Most healthful and delightful climate; beautiful location; splendid building and equipment. Shorter College has the advantage of a LARGE ENDOWMENT, and is thus enabled to employ an UNEQUALED FACULTY. The leading Departments are under noted Professors. Music, etc., beyond competition. A delightful Christian home. Special provision for young pupils. Send for pamphlets.

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(Mention N. O. Christian Advocate.)

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We have, during the last ten years, supplied thousands of our Baths to physicians, hospitals, sanitariums, etc., and we are now, for the first time, advertising them direct to the general public.

IN BUYING A VAPOR BATH Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.

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Get one that you can return and have your money back if not satisfactory in every way.

Send for sample of material and interesting booklet that will tell you all about Vapor Baths.

Vapor Baths are an acknowledged household necessity. Turkish, Hot Air, Vapor, Sulphur or Medicated Baths at Home; 3c. Purifies system, produces cleanliness, health, strength. Prevents disease, obesity. Cures Colds, Rheumatism, Neuralgia, La Grippe, Malaria, Eczema, Catarrh, Female Ills, Blood, Skin, Nerve and Kidney Troubles. Beautifies Complexion.

Price of Niagara Baths, $5.

JONES & CO., Manufacturers,
Niagara Falls, N. Y.
Department Z. V.

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Where admirers find most beautiful woman and handsome men; invalids health; the youthful pleasure; old maids lovers; bachelors mothers-in-law; all a cool spot in the clouds far removed from Spanish warships. Other attractions furnished in pamphlet form upon application.

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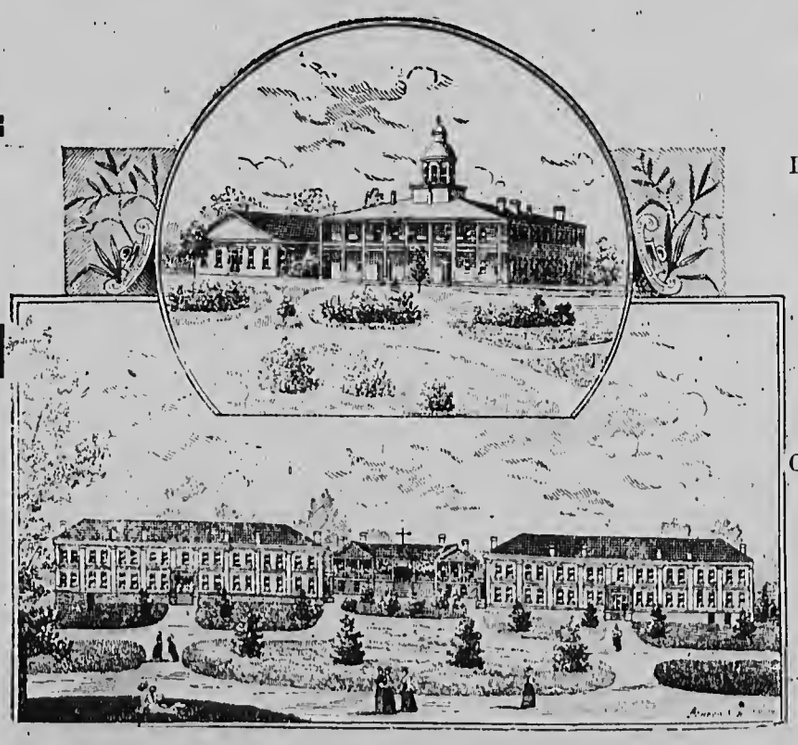

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Our graduates hold leading positions in our *Southern Colleges*. Of our recent graduates in Music, *one* is Director of Music in a Kentucky College; another occupies a similar position in an Alabama College; another has an honorable position in a Mississippi College. Some who did not complete our course occupy equally honorable and lucrative positions. What WHITWORTH has done for others, it can do *for you*.

LOOK AT OUR RATES.

Board, washing and tuition (10 months)	$125 00
One girl from each County or Parish will be given the above and any *one extra* for	150 00
Any poor girl, vouched for by her pastor, can get *board*, *washing* and *tuition* for	100 00

Accommodations for 150 boarders. 117 enrolled the last session. Write at once. All letters cheerfully and promptly answered.

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—TO—
Rheumatic Afflicted.

An unequivocal and absolute cure for all conditions of Rheumatism. No matter whether the ailment is of years' standing or in the beginning stages—Polynice Oil will cure you. Don't misunderstand this—it will not merely relieve you, but it will effect a PERMANENT CURE.

Such hospitals as the Bellevue of New York City, Howard of Philadelphia, Maryland and Johns Hopkins of Baltimore, have used this famous over-two-continents remedy—Polynice Oil—with unvarying success in Rheumatism, Neuralgia, Lumbago and Inflammatory Disease.

WHAT A PHYSICIAN SAYS:

Johns Hopkins University, Baltimore, April 5, 1897.

The experiments made here at the hospital with the Polynice Oil, witnessed by me, having been very successful. I hereby recommend it in all cases of rheumatism.

(Signed) DR. F. L. ROGERS.

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Imported from Paris. — 50 cents per bottle. Sent on receipt of price.

Dr. Alexandre, Specialist,
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Hughes' Tonic
SPLENDID GENERAL TONIC.

NOTE: The new formula is very palatable and more effective than Quinine.

If "run down"—"played out"—just what you need.

Promotes Healthy Appetite—Strengthens.

You will "feel better" after second dose. TRY IT.

BETTER THAN QUININE, because it.
REGULATES LIVER and BOWELS, Invigorates the Whole System.

It will do the work—no after depression, no buzzing ears, or deafness.

CERTAIN CURE for CHILLS and MALARIAL FEVERS guaranteed.

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Don't accept any substitute.
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Most thorough, best equipped, strongest Faculty, and best buildings of any Normal College in the South.
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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp disease & hair falling. 50c, and $1.00 at Druggists

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Possesses in the highest degree the entire active properties of Peruvian Bark. Endorsed by the medical faculty as the best remedy for FEVER AND AGUE, MALARIA, POORNESS OF THE BLOOD, GENERAL DEBILITY and WASTING DISEASES; INCREASES THE APPETITE, STRENGTHENS THE NERVES and builds up the entire system.
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WARNER'S HELMET NERVE TABLETS
PROMPTLY CURE ALL
NERVOUS DISORDERS, HEADACHE and SLEEPLESSNESS
Price, 25c., 50c. or $1 per Box.
SATISFACTION GUARANTEED OR MONEY REFUNDED.
Samples Free for four cents in stamps to pay postage.
HELMET MEDICINE CO., 220 Broadway, New York.

Home Circle.

ROCK-A-BYE, BABY.

"Rock-a-bye, baby, in the tree-top,
When the wind blows the cradle will rock;
When the bough breaks the cradle will fall,
Down tumbles baby and cradle and all."

Rock-a-bye, baby; the meadows in bloom
Laugh at the sunbeams that dance in the room,
Echo the birds with your baby tune,
Coo at the sunshine and flowers of June.

Rock-a-bye, baby; as softly it swings
Over the cradle the mother-love sings,
Brooding or cooing at even or dawn—
What will it do when the mother is gone?

Rock-a-bye, baby, so cloudless the skies,
Blue as the depths of your own laughing eyes;
Sweet is the lullaby over your rest,
That tenderly sings little baby to rest

Rock-a-bye, baby; the blue eyes will dream
Sweetest when mamma's eyes over them beam;
Never again will the world seem so fair,
Sleep, little baby, there are clouds in the air.

Rock-a-bye, baby; the blue eyes will burn
And ache with that your manhood will learn;
Swiftly the years come with sorrow and care,
With burdens the wee dimpled shoulders must bear.

Rock-a-bye, baby; there's coming a day
Whose sorrows a mother's lips can't kiss away—
Days when its song shall be changed to a moan—
Crosses that baby must bear all alone.

Rock-a-bye, baby; the meadows in bloom,
May never the frost pall the beauty in bloom,
Be thy world ever bright as to-day it is seen—
Rock-a-bye, baby, "thy cradle is green."

—London Reader.

HONESTY AS CAPITAL.

In a word, trust that man in nothing who has not a conscience in everything.—Laurence Sterne

"Put that back!" exclaimed President John Quiney Adams, when his son took a sheet of paper from a pigeon-hole to write a letter. "That belongs to the Government. Here is my own stationery, at the other end of the desk. I always use that for letters on private business."

Mr. Adams was as particular in other ways, and is celebrated for his accuracy, truthfulness, and punctuality. When a member of the House of Representatives, his entrance was a sure indication that the time to call to order had arrived. He always kept his appointments, and would no more think of taking others' time by tardiness than their money by theft. His life exemplified the Golden Rule.

THE DEALING WHICH EXALTS HUMANITY.

Mark Twain tells us that an impoverished descendant of Audubon, in straits, was willing to sell a copy of his great volume on "Birds" for a hundred dollars. It was worth in the market a thousand dollars; the scholar chuckled over his mean bargain. "How different was Hammond Trumbull," he says. "A lady in the South, in straitened circumstances, wrote him that she had an 'Eliot's Indian Bible,' which she would gladly dispose of for a hundred dollars. He wrote to her that, if a perfect copy, it had its market value, one thousand dollars; and he would sell it to the British Museum for that sum. It proved such a copy, and she got her thousand dollars in gold. That is the honorable dealing which exalts humanity."

A. T. Stewart determined that the truth should always be told over his counters, whatever the consequences. No clerk was allowed to misrepresent, or cover up a defect. He once asked the opinion of an employee in regard to a large purchase of goods of novel patterns, and was told that the designs were inferior, and some of them in very bad taste. The young man was just pointing out the defects of a particular pattern, of which he held a sample in his hands, when a customer from an interior city came up and asked, "Have you anything new and first-class to show me to-day?" The young salesman replied promptly, "Yes, sir; we've just brought in something that will suit you to a dot." Throwing across his arm the very piece he had criticised a moment before, he expatiated upon its beauty so earnestly that a large sale was the result. Mr. Stewart, who had listened in wondering silence, here interrupted, warning the customer to give the goods further and more careful examination, and telling the young man to call upon the cashier for any wages due him, as his final account would be made up at once.

SUCCESS IS NOT GAINED BY CUNNING.

What a rebuke is George Peabody's life to thousands who believe that success is gained by smartness, cunning, taking advantage of a man's necessities, grinding the most possible out of employees, who think it is right to inveigle innocent people into wild speculation, to palm off useless articles, to get money from poor working-people for opiates and worthless drugs, which injure the health of innocent children and unwary adults, and to put shoddy into everything worn. The government statisticians in London, in 1874, declared that ninety-three per cent. of all the property of that city was in the hands of moral men, whose business and inheritance had been legitimate.

"The twenty years which I spent at the shovel works was the pleasantest part of my life," said Governor Ames. "Everywhere I went on business I was known, and our name was the synonym of honesty.

"There was a time when the price of the Ames shovel did not vary a cent for twenty years. So, in the days of wild-cat money in the West, the Ames shovels were used as currency. A man could always pay his debts with our shovels.

"Though our goods went to all countries, we never had an agency anywhere. We made them so attractive that all the world wanted them. Instead of our going out and trying to sell goods, the world came and begged for them."

THE WORLD WANTS HONEST MEN.

What the world wants to-day is young men who will not offer "English woolens" manufactured in American mills; who will not sell "Irish linen" made in New York. The world wants physicians who will not pretend to know the nature of a disease when they do not, or experiment upon patients with questionable doses of drugs; statesmen who will not pack caucuses or pull wires; lawyers who will not urge their clients to press their suits into court to get their fees, when they know there is no chance of winning; clergymen who can hear a louder call than that of a large salary or popular applause. It wants business men who will give thirty-six inches for a yard, and thirty-two quarts for a bushel; journalists who will not write scurrilous, scandalous articles, merely because the chief editor wants them; men who will not say they do a thing because "everybody does"—young men who will not think anything profitable that is dishonest, or tell a lie to gain a point.—Success.

THE SCOLDING HABIT.

Scolding is mostly a habit. It is often the result of nervousness and an irritable condition of both mind and body. A person is tried or annoyed at some trivial cause, and forthwith commences finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. If there is nothing else, they begin scolding at the mere absence of anything to scold at. It is an extremly disagreeable habit. It is contagious. Once introduced into a family it is pretty certain in a short time to affect all the members. Women contract the habit more frequently than men. This may be because they live in a confined and heated atmosphere very trying.—The Methodist Protestant.

Hygiene.

EFFECTS OF STRONG TEA AND COFFEE.

Dr. Bock writes as follows respecting the influence of these drugs: The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of tea and coffee drinkers are in a state of chronic derangement, which reacts on the brain, producing fretful and lachrymose moods. Ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant temper of the Chinese can be ascribed to their immoderate fondness for tea.

MORPHINE, Opium, Cocaine and Whisky

Habits Cured at Home. The G. Wilson Chemical Co., of Dublin, Texas, incorporated under the laws of Texas, capital $5,000, guarantees to cure anyone of the above habits. No suffering, sure and harmless. Builds up the entire nervous system and restores youthful vigor. Can be taken at home or elsewhere without the knowledge of anyone. No loss from business or work. No cure, no pay. Price $5. Letters strictly confidential. Book of particulars, testimonials, reference, etc., free. We also manufacture

TOBACCOLINE,

The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobacceline. References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.

The G. Wilson Chemical Co., Dublin, Texas.

Blue Mountain College

A boarding-school for girls and young women, among the HEALTHFUL HILLS and FREESTONE SPRINGS of North Mississippi.

Founded 25 years ago by Gen. M. P. Lowrey; now managed by his descendants.

Noted for SOLID WORK and GOOD HOME INFLUENCES.

Successful specialists in charge of all departments. For Catalogue address
LOWREY & BERRY,
Blue Mountain, Tippah County, Miss.

Write for Free Scholarship

Railroad fare paid. Positions guaranteed. Actual Business Taught. Open all year to both sexes. GA.-ALA. BUSINESS COLLEGE, MACON, GA.

POSITIONS GUARANTEED Under Reasonable Conditions. Accept notes for tuition, or can deposit money in bank till position is secured. One Scholarship Free in almost every County. Car Fare Paid.
DRAUGHON'S PRACTICAL Business Colleges
NASHVILLE, TENN., Galveston and Texarkana, Texas.
Indorsed by Gov. Taylor, Bankers, Merchants, and others. Bookkeeping, Penmanship, Shorthand, Typewriting, Etc. Four weeks in Bookkeeping with us equals 12 elsewhere. Enter any time. No vacation. Board $10. Catalog free.
Home Study. Prepared for home study (ext books on bookkeeping, shorthand, and penmanship. Send for price list.

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Silver Coated, and "Blaud" stamped on each Pill.
E. FOUGERA & CO., N. Y. All druggists.

NEW PATRIOTIC MUSIC.

Postpaid—price net.

Maine, Gallant Maine.....26c.
We Are Ready.....26c.
Remember the Maine.....26c.
Dewey March.....26c.
Uncle Sam (two-step).....31c.

Five Patriotic Songs, in pamphlet, free for 2-cent stamp, for mailing, etc.

Philip Werlein,
LIMITED,
614-616 Canal, New Orleans, La.

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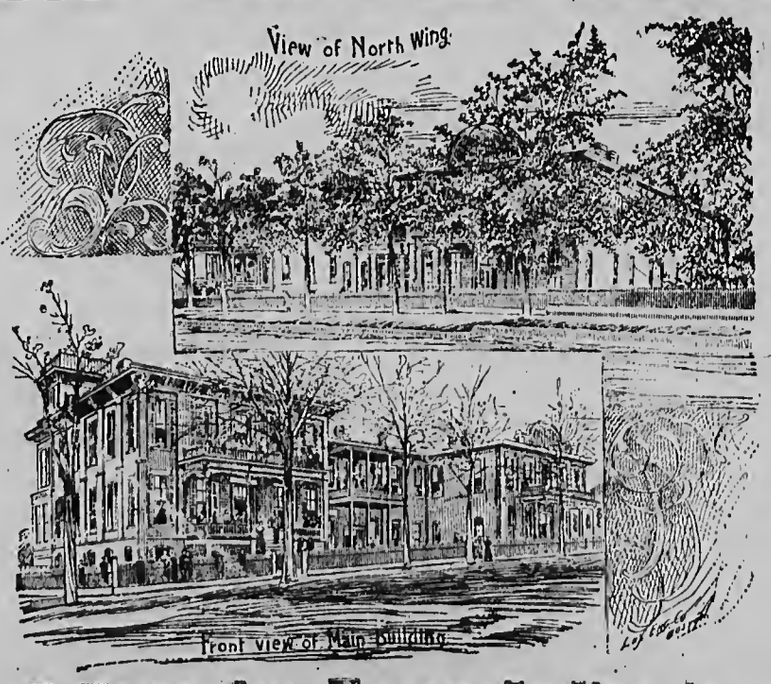

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There are twenty-five free scholarships in the Biblical Department of Vanderbilt University which are available for college graduates. They cover the cost of board in Wesley Hall, tuition and room rent being free. These scholarships have been held during the past year by graduates of Randolph-Macon, Emory and Henry, Trinity, Wofford, Emory, Southern University, Centenary, Center, Kentucky Wesleyan, Central, Hendrix, Southwestern University, and other institutions. A loan fund is available for those who fail to receive scholarships. Many young ministers, by the aid of these helps, work their way through the whole three-year course in biblical and theological study with no other aid than their own labor during vacation. Every young minister of the church should try, if possible, to spend at least one year in the Biblical Department of Vanderbilt. Post-graduate courses in the Academic Department are open to theological students. Let those interested write to Dr. W. F. Tillett, dear, Nashville, Tenn.

GOD IN EVERY-DAY THINGS.

If we had eyes to see the glory of the Lord in the every-day of divine providence, we should find light and comfort a thousand times where now we walk in darkness with sorrow uncomforted. The glory of the Lord is everywhere. It shines in the lowliest flower, in the common-est grass-blade, in every drop of dew, in every snowflake. It lives in every sunbeam, in every passing cloud. It flows around us in the goodness of each bright day, in the shelter and protection of every dark night.

Yet how few of us see this glory! We walk amid the divine splendors, and see oftimes nothing of the brightness. We cry out for visions of God when, if our eyes were opened, we should see God's face mirrored in all about us. There is a legend of one who traveled many years, and over many lands, seeking God, but seeking in vain. Then, returning home and taking up her daily duties, God appeared to her in these, showing her he was ever close beside her. So there is glory everywhere in life, if only we have eyes to see it. The humblest lot affords room for the noblest living. There is opportunity in the most commonplace life for splendid heroisms, for higher than angelic ministries, for fullest and clearest revealings of God.—The Congregationalist.

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If I ever felt like envying anyone, it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own, and whose will is the divine will.—Whittier.

I hope you do not pass any day without spending some time in private exercises. What do you read at those seasons? Do you read, as it were, by chance, or have you a method in reading?—John Wesley.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

LEDBETTER—LEWIS LEON LEDBETTER, son of John M. and Maggie Ledbetter, was born near Crawford, Miss., Aug. 6, 1875. Under the ministry of Rev. T. B. Malone he was converted and joined the M. E. Church, South, at Crawford, in July, 1889. In January last he moved his membership to Starkville, where he had engaged in business. Early in May he was stricken with typhoid fever. On his sick-bed, at the residence of his uncle, Bro. N. W. Pullen, on the evening of May 15, I married him to Miss Ora Iranetta Lawrance. After a month's illness, on June 3 he died peacefully. He possessed all the qualities that make up a sterling and righteous manhood. He was diligent in business, frugal in his habits, careful of his expenditures, and liberal to the church and the needy. Genial without undue familiarity, jovial without frivolity, he gained many friends, and won the esteem and confidence of business men. He had never been contaminated by the ordinary vices; hence he brought into the church a character without stain or reproach, and a young manhood without scars. His employers appreciated his worth, and were sorely bereaved when he died. He loved his wife in their childhood, and for many years they were pledged to each other. Realizing that he was very ill, he desired her to be near him. She readily consented to marry him. Faithfully did she discharge the trust, sheering with his father and mother the care of nursing until the end came. He was a dutiful, loving son. A devoted mother and father weep over the loss of their first-born. A young wife is broken-hearted because her only beloved has been taken from her. He said that he was ready and not afraid to die. May God comfort the bereaved!

Starkville, Miss.

FOSTER—The committee appointed by your superintendent beg leave to submit the following:

The sad messenger, Death, has visited our Sunday-school and taken from us our much-loved and honored ex-superintendent, Capt. C. J. FOSTER, who, for sixteen years, has been an active worker in our Sunday-school, and by his uprightness and strict adherence to his Christian principles and duty made all who came in contact with him feel his influence for good. Those of us who knew him best loved him for his real worth; will ever cherish his memory and endeavor to emulate his virtues; And, whereas, It has pleased our heavenly Father to take back the spirit he gave and allow him to sleep with those who have preceded him; therefore, be it

Resolved, By the First Methodist Sunday-school, that, while we mourn for him and lament his departure, we bow in humble submission to the will of our heavenly Father, and that our prayer shall be that his mantle, like that of Elijah on Elisha, may fall on us.

Resolved, That we extend to the bereaved family our sincere sympathy in this, their great bereavement, and commend them to Him who has promised to be with us in all our trials and sorrows.

S. B. MCCUTCHEN, Chair'n.

On motion the report of the committee was adopted by a rising vote, and the secretary was instructed to record the same in the Minutes of the Sunday-school, and that a copy be furnished the family of the deceased and the Nashville and NEW ORLEANS Christian Advocates.

CORA DENHAM,
Sec. M. E. Sunday-school.

Shreveport, La.

MOORE—THOMAS G. MOORE was born in Greensborough, Ga., Aug. 3, 1832; died in Magnolia, Miss., May 31, 1898. While a lad his parents moved to Mississippi and located in Houston. While young he made a public profession of Christ, and lived thenceforward a consistent, joyous Christian life.

May 20 1861, he and Miss Mary E. Garner were married near Summit, Miss. She, one daughter and two grandsons survive.

He was scrupulously honest and truthful, generous to a fault, and a most liberal contributor to every call of the church. Many of the Lord's poor bless his name for constant, tender, generous, and timely kindness. He was his pastor's true, abiding and reliable friend—regular, always on time, and a deeply interested participant in every service in his church. If his attendance was possible. He was a diligent student of the Bible. During the delirium of his last illness, when he failed to recognize the voice of dearest earthly friends, or child, or wife, he would respond to a quotation from the Bible, or the hymns he had so long loved. A short time before his departure, when it seemed impossible to quiet him, his pastor began to sing, "Jesus, lover of my soul." He joined in the singing. At the conclusion of the singing he exclaimed: "That is glorious. We will sing that hymn together in heaven, and we will make the welkin ring." He lived and died respected, honored and loved by all who knew him.

J. A. B. J.

BLACKWELL—Bro. B. M. BLACKWELL was born June 27, 1835, in Morgan county, Ala.; professed religion and joined the Southern Methodist Church in his youth at Oak Grove Church. On Jan. 2, 1867, he married Miss H. S. Longmire in Marshall county, Miss., where he lived the balance of his life.

Bro. Blackwell was a brave soldier during the late war between the States, courageously, yet quietly, performing any duty that might be assigned him. He was a man for real ties, and not for show.

Bro. Blackwell was the same unpretentious, firm soldier of the cross. He was a man of few words and deep piety, marching on steadily and firmly through whatever toils, trials or afflictions might come. The stormy winds of life only served to drive him nearer home.

He leaves a wife, several children, many relatives and friends, who will miss him here. May they all meet him in that home above, where parting will be no more!

J. H. SMITH.

BLAKEWOOD—ANNA ELIZABETH BLAKEWOOD was born Aug. 12, 1870, on Bayou Desglase, near Big Bend; was married Feb. 6, 1895, to Mr. B. W. Blakewood, at her father's home (Mr. John George). She was a patient sufferer for nearly a year, and died April 3, 1898.

Sister Blakewood was a member of the Baptist Church. She leaves one child, a husband, father and mother, and many friends to mourn her departure. May God bless the bereaved ones!

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NEWS OF THE WEEK.

General Shafter issued an order praising and thanking his army for extraordinary bravery at Santiago.

Shafter's army is to have a rest until Fall, when it will form part of a force of 150,000 to move against Havana.

Rear Admiral Dewey believes the Philippine rebels more capable of self-government than the Cubans.

Spain is reported to be awaiting an opportunity to open peace negotiations on the basis of independence of Cuba under the guarantee of the United States.

It is now becoming quite clear to everybody that the United States can count on no practical help from either the Cuban or the Philippine insurgents; but, on the contrary, must look for opposition and obstruction from such quarters.

Four Russian warships are reported to have left Port Arthur, bound, presumably for the Philippines, and four Japanese men-of-war have been hastily dispatched to Saischo, with orders to co-operate with the British and American admirals.

Cubans in Santiago will make a strong protest to the President because General Shafter did not ask General Garcia to participate in the ceremonies attending the surrender of Santiago. They have prepared a petition asking that the city be given them to govern.

The third month of the war has closed with an unbroken record of victories. Two Spanish fleets have been wiped out of existence. One of Spain's Cuban strongholds has been captured. A fine harbor is ours on the northern coast. Numerous gunboats of the enemy have been destroyed.

The action of the Cuban insurrectionary leader, Garcia, in withdrawing his Cuban forces from further co-operation with the American army is an evidence of the character of support that can be looked for from the Cubans, and from the very outset it has been evident that only obstruction was to be expected from the insurgents about Manila.

Major-General Miles, commanding the Porto Rico expedition, is believed to have arrived at the point of debarkation decided upon on the coast of Porto Rico. Although General Miles has less than 5000 effective fighting men with him, the officials of the War Department are confident that he will be able to accomplish all that he expected to do before the arrival of re-enforcements. He will establish his landing base under the protection of the guns of the naval convoy accompanying him.

According to advices from Washington, the President has announced that he did not propose to issue a further call for volunteers. This would seem to mean that, in the opinion of the administration, a sufficient force has been gathered together to meet all demands likely to be made by the exigencies of the present war with Spain. Two calls for volunteers have been issued, the first providing for 125,000 men and the second for 75,000 men. Of this number, 183,000 men have been enlisted and mustered into the service, showing that the volunteers are only about 17,000 short of their total authorized strength. To these must be added the ten regiments of immunes, the three regiments of engineers and the three special regiments of cavalry. In round numbers, therefore, the enlisted strength of the volunteers is 200,000 men.

On Thursday, July 21, the United Confederate Veterans of the Civil War, being assembled at Atlanta in annual convention, to the number of more than 20,000 men, and representing every Southern State that was engaged in that war, adopted, by a rising and most enthusiastic vote, resolutions setting forth the following:

Whereas, the United States of America are at present engaged in a war with Spain in the interest of human liberty, and

Whereas, our comrades and our sons are members of that glorious army and navy, the achievements of which are now the wonder of mankind;

Resolved, That we, the members of the United Confederate Veterans, pledge to our government the hearty support of the organization in this crisis of affairs, standing ready at all times, with men and with money, irrespective of political affiliation, to support the President of the United States, as commander-in-chief of our army and navy, until an honorable peace is conquered from the enemy.

It is your duty, as well as privilege, to look young as long as you can. One way to do so is by dressing your hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—THIRD ROUND.

Minter City	July 30, 31
Paris, at Liberty	Aug. 6, 7
Chapel Hill, at Gore's Spring	13, 14
Slate Springs, at Bethlehem	20, 21
Pittsboro, at Tabernacle	Tues.. 23
Banner, at Pleasant Hill	Thurs.. 25
Ellzey, at Young's Chapel	27, 28

Secretaries of Church Conferences will please have church registers and records of Church Conferences presented to third Quarterly Conferences for examination, as the law directs.

H. C. MORSHEAD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Lake Providence, at Pecan Grove	July 30, 31
Waterproof, at Wesley Chapel	Aug. 6, 7
Vidalia, at Holly Grove	13, 14
Harrisonburg, at Pine Hill	20, 21
Winnsboro, at Bluff Prairie	27, 28
Benita, at Bartholomew	Sept. 10, 11
Desiard, at Desiard	17, 18

B. F. WHITE, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Live Oak, at Palmetto	July 30, 31
Pine Grove, at Pine Grove	Aug. 13, 14
Port Vincent, at Bayou Barbary	20, 21
Franklinton, at Mt. Hermon	27, 28
Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
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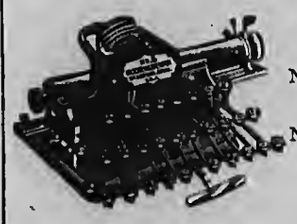

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McNEILL—HENDERSON.—At the home of the bride, in Boyce, La., July 21, 1898, by Rev. J. A. Parker, D. D., Mr. C. B. McNeill and Miss Fannie B. Henderson.

The happy couple left for their home at Algiers next morning.

WILLIAMS—BUSH.—At the Methodist Church in Terry, Miss., July 20, 1898, at high noon, by Rev. J. Wilson Brown, Mr. Charles S. Williams, of Caldwell, Texas, and Miss Ada Bush, of Terry, Miss.

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Christian Advocate.

VOL. 45.—NO. 31. NEW ORLEANS, THURSDAY, AUGUST 4, 1898. WHOLE NO. 2189

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

PROVIDENCE.

God never would send you the darkness
If he felt you could bear the light,
But you would not cling to his guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true he has many an angoish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So he sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's,
And sing to his praise as you go;
Your song will cheer some one beside you
Whose courage is sinking low,
And, well, if your lips do quiver—
God will love you the better so.

—Anon.

Correspondence.

LETTER FROM "GILDEROY."

We have been in the torried zone, or not far from it, here in Mississippi for the past twelve or fifteen days. It has been too hot for anything—too hot to work, read, write, think, eat or sleep. But I have had to do something. I have not yet learned the art of sitting and holding my hands. The hardest of all hard work is to do nothing. "Always employed, and never trifilingly employed," is a good rule, and one that brings the sweetest content.

Just at the beginning of this hot spell Bishop C. B. Galloway sent me his last book, "Christianity and the Nation," the first of the Quillian Lectures at Emory College, Oxford, Ga. These lectures were delivered in March of this year. They are fresh and brand-new. Bishop Galloway is never less than interesting and instructive, and often eloquent and powerful. In the matter of style, he is a wonderfully gifted man. He excels in choice phrase with both tongue and pen. These lectures are at the top-notch of his best style. In this particular they ought to be a study and an inspiration to young men. Things worth saying are worthy of being well said. Apt and felicitous speech is captivating to the human mind. It is worth while to covet this gift, and to cultivate it from childhood to old age. For this reason young men ought to devote time and attention to style; ought to write much and improve their own writing. A sentence that goes in everywhere, and comes out nowhere and says nothing, is trying and very provoking.

There are five of these lectures—four on the theme set for discussion, and one on a subject nearly related to it. The propositions stated are ably discussed, and they are abundantly supported by cumulative evidence that amounts to demonstration.

Religion lies right at the foundation of national integrity and prosperity, and no religion is so strong as our holy Christianity. This is manifest from the position, standing and commanding influence of the Christian nations of the world.

When preachers and lay workers bring individuals to Christ they do most and best for the nation where they labor. The man who toils for the salvation and elevation of the masses is the friend of God, the friend of the race, and the best friend of the country where his field of labor lies. If we can purify the people, the ballot-box will take care of itself. These lectures will tend to make preachers and Christian workers, generally, think more of their calling.

While reading this book I was wondering how a busy Bishop, who spends largely more than half his time from home in the pulpit or on the cars, could find time for the extensive reading and research that these lectures indicate. Younger men of leisure can find suggestions of topics and sources of information for a fuller and more exhaustive study of this subject. Bishop Galloway suggests more than he says—a great gift in any writer or speaker. A thought-provoking book, sermon or speech is like leaven in a barrel of meal.

Few of us, comparatively, read history enough, and when we do read it, we go along too hurriedly, too thoughtlessly. The author of these lectures has read history with both eyes open and mind alert. The proof of this is seen on every page. In the nature of the case and of their work, preachers are likely to be too narrow in the range of their reading. This tends to make them narrow men, men of narrow views. History, philosophy, poetry, science—all learning—will be useful to the man of God. It is a part of that thorough furnishing necessary for his great work. The pulpit is not the place for the display of great learning, and certainly not the place to display consummate and criminal ignorance. God is not honored by any man's ignorance in any matter where he might know if he would.

We call this government, and some others, a Christian civilization, and in a high sense it is that. Relative to the past, it is the best government, most Christian civilization, the world has ever known; but relatively to what it ought to be, to what some day will be, it is far from perfect. The world is striving after national perfection. At last the nation and the church must stand on the same rock, and that rock is Christ; indeed, he is the rock on which the universe of God is built.

It is suggestive, as indicated by the Bishop, that the closing decades of the last several centuries of the Christian era have witnessed wonderful and far-reaching changes, upheavals, and revolutions. We are to-day in the midst of stirring times. What God designs to bring out of this no mortal man can tell, but his hand is shaping great ends, rough hew them as the nations will. When, and as long as, a nation is true to God and his holy will, he stands pledged to prosper and build it up, and to extend its power and influence among men. When a nation is not true to God, and has no regard for his will, decay, dry rot, confusion, and national and political disintegration set in, and soon all is gone. If this wild olive branch in the wilderness of America does not forget the stock on which it is grafted and from which it grows, it will live for a thousand generations. If God spared not the Jews because of unbelief, neither will he spare the United States if they reject, or even stumble at, Christ. It is Christian civilization, a Christian nation, or anarchy and utter ruin. Oh, that statesmen and leaders would recognize the relation of the State to Christ, and of Christ to the State. This book has done me good, stirred me up, made me think and pray, filled me with joy that I am a minister of the Master, and it has enlarged my range of vision.

GILDEROY.

Minter City, Miss., July 25, 1898.

Selections.

IS THE LOBBYIST A NECESSITY?

The scandal concerning the appropriation by Congress to the Methodist Book Concern of the South for losses that institution suffered at the hands of the Northern forces during the War of the Rebellion is worthy of serious consideration as an example of modern legislative methods. Congress having made the appropriation of $288,000, is now debarred, as well as are those voting for it, from saying that the amount appropriated is not justly due the Concern, and has not been due it ever since the wrong was inflicted—more than thirty-five years ago. During all these many years this money (and perhaps more) was due this institution to the full knowledge of Congress, and yet no appropriation was made to repair the wrong. Congress failed in its duty, although often urged to perform it. And now that a large part of the sum appropriated has fallen into the hands of lobbyists ("sharks," as they are often called), and the whole affair has become a public scandal, Congress is angry, and would very much like to punish some one if it could.

The methods pursued in urging this claim on the attention of Congress are those pursued by almost every claimant before that body, and which must be pursued if success be attained there, or even before the ordinary State Legislature. A man can not hope for success unless he employ some one to present his case before the committee to which it is referred, and urge favorable action by its membership and by the members of that House to which it is favorably reported. Constant pressure must be brought to secure the allowance of the claim, until it is laid before the Executive for his approval. This requires the expenditure of money, and if the employment be contingent upon success in securing its allowance, the fee must necessarily be a very large part of the appropriation.

In view of these conditions, can it be said that the calling of the lobbyist is altogether disreputable? Nay, may we not say that he has become an essential agent in securing modern legislation?

Let me give a few examples of congressional injustice that were righted only by the aid of the lobbyist. When Gen. George Rogers Clark arrived at Kaskaskia in the Winter of 1778 he found himself out of means to prosecute his march to Vincennes. A French priest came forward and offered all his wealth for that purpose, if it would be refunded to him. Clark accepted the offer, and pledged the faith of the government for the reimbursement of the patriotic Frenchman. Vincennes was captured, and this capture formed the sole basis of our demand upon the British for the surrender, at the Peace Conference, of the territory now forming the splendid domains of the States of Ohio, Indiana, Michigan, Illinois and Wisconsin. And yet Congress never recognized the justness of the good priest's claim until nearly a hundred years had elapsed, and only then after the most persistent lobbying. The priest died in poverty, and his heirs, far removed, only enjoyed a moiety of that due them.

A few years ago, as the last vote was taken in the lower House of Congress, allowing a claim of nearly one hundred thousand dollars, because of the destruction of a large vessel by the Federal authorities during the Revolutionary War, the ears of those present were greeted by the salutations of youthful hands in the gallery, their owners rejoicing that justice at last had made itself manifest through the agency of a congressional vote. And yet those thus applauding were only the great-grandchildren of him to whom justice was due; and they were only enabled to applaud through the work of the lobbyist.

There are many more instances such as these.

What is said of the allowance of claims can be said of much of our legislation. There is little hope of serious legislation arising spontaneously from the floors of a legislative hall, unless the measure has been made by a party platform, or has become since a political measure. The greater part, and decidedly the better part, of our legislation has its origin outside our Legislatures, at the hands of persons who have the welfare of the government at heart. The passage of these proposals is nearly always secured by the most persistent lobbying, not by paid individuals usually, but by men, and sometimes women, who devote their time, their strength, their patience, often their means, and sacrifice their ease for the benefit of the commonwealth and its people. Unless backed by an organization whose members are sufficient to count for something in an election, those urging the enactment of proposed laws often not only meet with a cool reception, but with disagreeable and cynical rebuffs. They are regarded with suspicion or dubbed as "cranks." They are, in fact, lobbyists, and they are actuated by the highest motives. They are as essential to the securing of modern legislation as the officers of a legislative body—perhaps more so.

A few years ago the Commercial Club and several good citizens of this city set about to secure a law which was practically a charter for this city. They employed an attorney who was especially qualified for the task to prepare the proposed law, and paid him for it, however, a mere nominal sum, considering the great amount of labor required. A bill was drafted and introduced in the Legislature. But it was found necessary to appoint committee after committee to lobby (this is the word for it) to secure the passage of the bills, and many citizens went to members of the Legislature and urged its passage. By the most persistent labor the desired result was secured. To-day, through the efforts of the lobbyists, Indianapolis has, perhaps, the most perfect municipal legislation in America. This is only one instance of thousands that could be cited. Without the special efforts put forth, we to-day would have had the old and imperfect law of the past.

The fact is that the lobbyist is essential in order to secure modern legislation, and the conduct and criminal neglect of our legislators have made him a necessity. There is no doubt he has done great harm and brought about much corruption; but on the sum total, at the present day, the balance is on the right side of the ledger of good and evil.—W. W. Thornton, in The Independent.

THE RESULTS OF ROME RULE.

Church conditions among the people of the Philippine Islands are not ideal. By the law of the islands everybody is Roman Catholic. No other church services of any kind are allowed. There are church-buildings in every town, and the churches are the finest buildings, as a rule, in the town. The Roman Catholic cathedral is the finest edifice in the city of Manila. It is under the care of the Jesuits, as are many of the churches on the islands. It was twelve years in building, and cost $1,000,000. The very finest and hardest woods in the Philippines were used for the finishing, and the structure is of a bluish-tint marble. There are exquisite carvings, some of which have recently been made. The education of the young on the islands is in the care of the church authorities. There are no endowed schools and no hospitals. The children go to school only one hour per day for two days each week, and study almost nothing save church history and a few proverbs. Writing is not taught, and reading is taught only to the upper classes.

All news published is censored by the Archbishop of Luzon. The only newspaper in the Philippines is printed in Spanish, and everything in it has been approved by the archbishop.

All marriages have to be celebrated by the priests. Some time ago a marriage was performed between British subjects in the British legation, and so much trouble came from it that a battle well-nigh ensued. Cargoes in the harbors may not be unloaded on feast days except by permission from the priests, which permission has to be paid for. As feast days are rather more numerous than those that are not feast days, the fees are given as a regular thing, and the church greatly enriched. No music is permitted in the houses of the people after ten o'clock at night unless by special permission from the priest, and this permission has also to be paid for.

The great institution of Manila is the lottery. This is drawn monthly, the prizes ranging from $5 to $80,000. It is managed by the public officials and by the archbishop, and $200,000 each month is collected for the State and the Church. It is from this lottery that Spain and the Roman Catholic Church in the Philippines derive much of their enormous revenues.

Wages of farm male laborers are about five cents per day, and each man is required to pay an annual tax of from $1.50 to $25. Much of this tax goes to the church. The archbishop forbids the sale of farm products, but requires them to be simply exchanged. There is a tax for the benefit of the church on cocoanut trees, on animals when killed for food, on shops, mills, and oil presses, and a particularly high tax on cock fights, which are the national pastime of the people.—Exchange.

The pious Quaker's motto, "Do all the good you can, to all the people you can, and in all ways you can," might profitably be adopted by every church member. It accords with what was said of a certain Hebrew in Esther's day, "Seeking the good of his people and speaking good to all his seed." God has sent us into the world to benefit others. Ours ought to be no selfish life. In all earth's relations we can be helpful. We can and should soothe the weary, console the afflicted, aid the necessitous, instruct the ignorant, arouse the desponding, pour oil upon the troubled waters, and minister to the dying. In a word, "Do good to all men as we have opportunity."—Presbyterian.

Do not esteem too lightly the small things of life, for the whole universe of God is made up of insignificant atoms.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The "protracted-meeting" season is upon us, and special efforts are being made to save sinners. Let us not forget that, having been saved ourselves, we are under obligation to help save others.

Many of the young men and young women of our country are drifting with the tide of worldliness, and, under the influence of so-called society, they have gone far away from God.

The Epworth League represents a life-boat sent out by God to "rescue the perishing," to "throw out the life-line" to save some tempest-tossed sailor who is about to go down beneath the last wave of doubt and dissipation.

In order that we may accomplish the work wherennto we have been called, we need to have much faith, "continuing instant in prayer," studying daily the Word of God, that we may know what things are written concerning us.

Epworth League correspondents will do well to take notice that all communications should be addressed to Booneville, Miss. This will avoid delay in publication. Dr. Black desires the editor of this department to peruse and arrange all matter for these columns; hence we have recently received matter from New Orleans that should have been directed to Booneville, Miss.

Of course, the above notice does not include Prof. Thos. Carter, who so ably prepares the "Study in Missions" each week, and who will continue to send his contribution to the New Orleans office.

From the "Memphis Conference News and Notes," in Nashville Christian Advocate, we clip the following: "The Epworth League of Central Church, also that of the First Church, will conduct the Wednesday evening prayer meetings during the remaining Summer season. This arrangement will, for the time being, supersede the Sunday 7 P. M. devotional service of the Epworth League."

We are glad to note the increased circulation of the Epworth Era. It is reported that Georgia, Tennessee and Virginia have recently added to the list seven hundred new subscribers.

From now until Jan. 1, 1899, the Era will be sent in clubs of ten to one address for twenty-five cents. Let every chapter appoint some one to canvass, and send in the names and amounts at once to the Publishing House at Nashville Tenn.

It is with a feeling of sadness that we chronicle the death of Bro. Hart, formerly one of the livest Leaguers in Arkansas. He occupied a place on the programme of the second International Conference of Epworth Leagues, which convened in Chattanooga three years ago.

The Sardis district has produced an Epworth League poet. We have a lengthy communication before us, which we promise to publish so soon as we shall learn the name and address of the contributor.

We desire to call attention to the following lines, written by Anna B. Baldwin, and published in the Ladies' Home Journal:

"O Lord, thou knowest well how dark the way:
Guide thou my footsteps, lest they stray;
Give me fresh faith for every hour,
Lest I should ever doubt thy power,
And make complaint

"Give me a heart, O Lord, strong to endure;
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content."

We would be glad to have short reports from the district secretaries, stating as to how the work flourishes in their respective districts. Who will be the first to respond?

LESSON V.

SUBJECT—SIAM SAVED; OR, THE MIRACLE OF THE PRESS.

1. The place and people, pages 61 and 62. Their size, customs, and conditions of life, presenting formidable barriers to the progress of the gospel.

2. Origin of the work. Begun by a woman's translating the gospel of Matthew. Note how the press has been of greatest importance to Christianity.

3. Note the development of the work due to this modest beginning. Study successively the labors of devoted missionaries to formulate the work (pages 65 and 66).

4. The crisis (page 68). "Man's extremity is God's opportunity." Illustrate this providential occurrence from the accession of Constantine the Great to throne of Roman Empire.

5. Study the concessions made to Christianity in the famous document of Chaun-Klow on page 71. Compare the utterances of a greater man, Li Hung Chang, in his recent tour of the Western world. Do not these confessions indicate that the rulers of the earth are beginning to acknowledge the sway of Christ?

6. Make a careful study of spiritual pedigree from page 72. Note other instances of like spiritual descent in the history of the church.

7. Re-read the section and gather up the data that shows that Siam is an illustration of the passage that sometimes, at least, "the kingdom of God cometh not by observation."

Suggestion: A pleasant ten minutes might be spent in discussing the relative values of the pulpit and the press as agents for the dissemination of the gospel.

WE WOULD SEE JESUS

BY MRS. G. D. ELDERKIN.

If when walking in some highway
Our dear Savior we should meet,
How we'd rip to do him honor,
Fall in homage at his feet!

If we saw him sad and weary,
We would comfort—all we could;
If we saw him cold and hungry,
We would bring him clothes and food.

If our blessed Lord were thirsty,
How we'd hasten to the spring,
And with eager, trembling gladness,
A refreshing draught would bring.

Sister, brother, let your vision
Be more clear the Lord to see;
He is ever walking with us,
And entreating you and me.

Every trembling hand extended,
Every cry of want or pain,
Is a plea from our dear Savior.
Shall he plead with us in vain?

For the smallest service rendered
To the least of Jesus' own,
Will most surely be remembered
By our Lord upon his throne!

—Northwestern Advocate.

Communications.

WHAT CAN BE DONE?

A Christian layman, after a thorough inspection of the Scarritt Bible and Training school, a few years ago, remarked to its principal: "It is a noble institution, Madam, and in twenty-five years the church will fully appreciate its value; you are twenty-five years ahead of the times." It is a source of real gratification to the friends and teachers of this school that the prophecy of the aforesaid brother is being proven false, and that at the close of six years the W. F. M. S. and the church at large, in a measure, are beginning to show true appreciation of the aim and work of this, their training-school for Christian workers. The hearty and unqualified endorsement of its graduates, coming up from every one of our mission fields, can but open the eyes of our church to the quality of the work done in its halls. As a proof of his appreciation, and from an earnest desire to advance the cause of missions, Dr. Y. J. Allen, of China, will himself meet the expenses of a missionary candidate the ensuing session. But the purpose of this institution embraces the home, as well as the foreign field; the young women of our Christian homes, of our churches, Leagues and Missionary Societies, stand greatly in need of its course of Bible study, Church History, Methods, etc., and its practical training in all lines of Christian service.

It gives us real pleasure to see that many of our young women are awaking to their deficiencies and needs, and are desirous of taking advantage of the privileges afforded them in the Scarritt Bible and Training-school, thus obeying the injunction of Holy Writ, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly divideth the word of truth." (II. Tim. ii, 15.) But other inspired words of the great apostle are as true to-day as when they were penned: "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called." (1. Cor. i, 26.)

It is exceptional to receive an application for entrance into the training-school from a young woman who is able to meet her own expenses. It is a sad truth that when liberally supplied with this world's goods, few, very few, of our young women dedicate their lives to active service for the Master. To-day the principal of the training-school has on file 10 applications for entrance for the coming session from young women who desire to fit themselves for efficient Christian service; 4 of them for the foreign field, but each one asks for a scholarship, not being able to defray her own expenses. The church needs the service of these 10 young women; the training-school needs these 10 Bible students, and it is a real sorrow to the principal to be compelled to reply to their earnest, eloquent appeals: "The scholarships are all filled, and also the five positions in the school in which young women can defray their own expenses by extra service." Shall these young women, with hearts full of love for Christ and human souls, and eager to learn his Holy Word that they may teach others, be refused entrance and preparation? Our Students' Loan Fund is too small to be of material service. What can be done? Are there not men and women in our churches whom God has blessed with means, who would be willing and glad to meet wholly, or in part, the expenses of one of these 10 young women? One hundred and sixty dollars will pay all charges for one session; board, laundry and books. What a privilege to be able to provide a substitute in heathen lands, or a Christian worker, well-equipped for service, to take the place of some loved child called early to our Father's house, or to carry on the work of God after we are called to our reward!

May the Holy Spirit inspire some steward of the Lord's bounty who reads these lines to come to the assistance of these chosen servants of his! "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. x, 40.)

MARY L. HARGROVE,
Bible Teacher, S. B. and T. School.

A GRATEFUL ACKNOWLEDGMENT.

MR. EDITOR: I rise to thank Bro. W. H. Huntley for gallantly coming to the rescue of two of our Conference colleges—Port Gibson Female College, and Edward McGehee College at Woodville. On reading Dr. Mellen's article, expressed tersely and with conviction as usual, my first impulse was to write a reply, immediate and protestant. On second thought, however, I found myself hesitating for a reason. My own personal regard for an institution that had been nursed through tedious months with exceeding care into something of its pristine vigor and usefulness, was that sufficient grounds for denying the assertion that two schools were enough for one Conference—that the larger and more flourishing institutions were the ones to be fostered to receive the support of the brethren of the Conference. I once had a very beautiful, but thoroughly old-fashioned, notion that when a mother had one child, an older daughter, perhaps, that was in years that are gone her mainstay and comfort, now weaker, less vigorous than her younger, hardier sisters—I once fondly believed the mother regarded that feebler one more tenderly than the rest, giving to it more of helpful care and attention. But this is no day of sentimentalism. In the intensely practical, fin de siecle realism the motto is the tontine theory, or the survival of the fittest, meaning, as we see demonstrated daily, the strongest, or with ability to hold out longest. Notwithstanding the fact that the great universities are recognizing the more thorough preparation, the greater breadth of individual development and original thought comes from the student in the small colleges. Notwithstanding the fact that our literary and elective courses are a bulwark of strength, and the independent womanhood grown therein a tower of defense, none of these, nor all of these, can compensate for being something slighter and less conveniently located than the rest. The fiat has gone forth, and there shall be, not four nor six Conference schools, but two. And in all earnestness and disinterestedness I agree that it is better so. Unless the Conference can sustain or lease the colleges that are church property, see that they are kept up as they should be; currioula, as well as buildings, kept in repair, and a high standard maintained throughout, it would be infinitely more to the purpose to sell off the property and invest the proceeds in endowment for the colleges that are best adapted by location; healthfulness and convenience being the considerations, not buildings nor previous endowment. We are not preachers, nor even practical logicians; neither are we wholly unselfish in the regard. But I unhesitatingly aver that not one preacher or layman president has the interest of the Christian education of our girls nearer to heart than the women who have the honor to be at the heads of Port Gibson and Edward McGehee Colleges, respectively. I believe that we will concur most heartily in any plan for correlation or other measure that will best further the influence and efficiency of our Conference schools.

In conclusion—for I have spoken too long already—let me say briefly, our college in Port Gibson is in better condition, financially, than for a number of years; neither in arrears for rent nor teachers' salaries. The health of the school and town is unsurpassed, the character of the student-body most select, the community cultured and refined, the faculty thoroughly equipped and competent, and the high moral bearing of the school beyond censure. Port Gibson, moreover, is the prettiest town in the State, conveniently located on the Memphis and New Orleans division of the I. C., and connecting closely with the Jackson and Natchez railroad. We cordially invite Bros. Huntley and Mellen to make us a visit. Then they may express themselves through the columns of the ADVOCATE again, with your permission. Yours faithfully,

W. L. PARK,
Principal Literary Department, P. G. F. College.

ONE'S VALUE TO THE CHURCH.

The correct estimate of one's value to the church is a problem that is not likely to be quickly solved by the human mind—not "till the mists have rolled away," and "we know as we are known." With all the aid of supposed phenomena on this subject, man is at best but a guesser, for it is not only the quantity and quality of the influence exerted during an individual's life, but also the perpetuity of that influence down through the future, that is indispensable to a just estimate of his worth. Yet ever and anon we see unwise comparisons of the statistical results of men's labors and inferential conclusions, in bold statement or lurking innuendo, of the relative values of these lives to the church and the cause it represents. Such a comparison formed part of the argument in a recent article in the ADVOCATE.

It requires but little thought to see that numerals constitute but a meagre part of a history. The conditions under which those numbers were wrought into the life's record are worth a thousandfold more as factors of true valuation than the numbers themselves. There are fields not a few—and in Christian lands—where an addition of five to the fold of God will lay a heavier tribute of thought, effort and consecration on the pastor than would be required in other fields for the ingathering of half as many hundred. Nor must we forget the quality of the additions, for all ingatherings are not additions to the church. Sometimes the outgoings, that have cost the faithful pastor heartaches and tears—and, perhaps, slander and persecution—are the real additions to the working power of the church that count more for its future than any that swell a year's statistics or bloat a register. As long as the church has its present variety of preachers, that one is of inestimable value who does not fear or blush to report a decimated membership that is the result of his fidelity to his sacred trust. The man who is shouting over his rapid additions to church registers may be simply making work and sowing sorrow for the thoughtful, conscientious and efficient minister of God. There was the day of Christ's popularity, and there was the day of outcast and crucifixion; but it is this day of rejection that is of richest value and sweetest memory to the church. This shows us that the church can not estimate the worth of its sons and daughters as well by what they are willing to do as by what they are willing to suffer for its success, for "there are first that shall be last, and there are last that shall be first."

The knowledge of three things is indispensable to a correct estimate of one's value to the church: 1. The degree of his consecration. 2. His natural gifts. 3. The cultivation these gifts have received. Other things being equal, that man is unquestionably of greatest value to the cause of soul-winning who has most fully developed his powers. So true is this that our church considers as extremely doubtful the consecration of that minister who does not manifest a tender conscience on the subject of the cultivation of his every faculty that will add to the efficiency of his work. Nothing less than this can be the logic of the mental furnishing upon which she conditions ordination; and she charitably concludes that the preacher who will study for the less motive of success in his examinations and promotion in orders will undoubtedly cherish a conscience ever responsive to that sublime incentive: the highest development of self for the best service of the Master.

H. M. ELLIS.

Correspondence.

LETTER FROM "GILDEROY."

And now my friend, Rev. I. W. Cooper, A. M., is at the head of old Centenary College. He is a choice man and a perfect gentleman. If I am not mistaken in my estimate of him, he will make a first class college president. The people of Louisiana will be proud of him when they come to know him well. He is a level-headed, cultivated, genial Christian gentleman—a good man for boys to look up to and to measure by. This last named is a great item in the make-up of a college president. He should be both a pattern for and a moulder of young men. Bro. Cooper is both. Centenary has a noble record. She has given to the world and the church a long line of noble men. They have been leaders in many places and prominent in all the professions. I believe it is right to judge colleges by the men and women they turn out. This is the purpose had in view when they were erected. When they fail in this they fail in everything.

I do hope the good people of Louisiana—especially the Methodists—will stand by Centenary and give Bro. Cooper all the support and encouragement he needs. I know he will do his best. It is in him to do that way. He is no half way nor half hearted man in anything. Whatever his hand finds to do he does with his might. This institution ought to be liberally endowed. This is the only way to insure permanency and the largest usefulness to colleges and universities. It takes money to make men and to qualify them for the largest usefulness.

Dr. Cooper wants your sons—boys and young men—to educate them and to make men out of them. Give him a chance at them, and give them a chance with him. The Doctor will soon make full proof of his mission and ministry to and for them.

Years ago I was helping Bro. Cooper in a meeting. I discoursed on Martha and Mary. I said something about how Martha was "cumbered with much serving," and made some observations on the Marthas living now who worried their lives out of them fixing a fine dinner when the pastor—the Lord's minister—came to dine or sup. "Give me," I said, "a cold crust and a glass of milk." That day Dr. Cooper sent me for dinner a glass of sour buttermilk and a hoe-cake of corn-bread. That was the first time I ever had to eat my own preaching, and so soon after it fell from my lips. The bread was sweet, but the milk extremely sour. I heartily wished some good Martha were about the place, and there was, for Sister Cooper had a fine dinner in the dining-room.

GILDEROY.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

(Notes gleaned by a visitor at the Annual Meeting of Woman's Foreign Missionary Society, which convened at Greenville, Miss., June 25, 1898.)

Saturday evening the sacrament of the Lord's Supper was administered, followed by consecration service. Mrs. Hargrove's sublime talk on the "Glory of God" was a feast for the soul, and verily we could see his glory shining in her face as she told of his wonderful revelation to those who feed on his words.

Sunday, at 11 A. M., a magnificent sermon from Bro. Gibbs was greatly enjoyed. 4 P. M.—Children's service, conducted by Mrs. Mary Hargrove; subject, "Grow in Grace." 9 P. M.—Annual report of Conference corresponding secretary, and a fine address by our most worthy president, Mrs. Lipscomb, which was interesting, sweet and touching, captivating all present.

Winona district again leads off in the largest amount of money raised—something over $1,000. Mrs. Lay, of Winona, contributed more than half the amount. Aberdeen district is more than $200 in advance of last year—holds the banner for work accomplished; and Prairie Juveniles, or "Fannie Hanghton Memorial," for "specials."

Sisters, we can justly feel proud of our district, especially of our district secretary. True, we do not yet possess a Mrs. Lay; neither have they a Mrs. Shell.

Monday morning Miss Sallie Hinton, of Holly Springs, discussed the "Auxiliary Meeting." First the auxiliary, where our excellent Advocate's program is carried out in a listless way, without interest or spirituality; next, reversing the picture, she presented us with a live president—good discipline, heart all aglow with devotion to God and his work; always arousing great interest, and giving to each member present spiritual food to digest through the coming month, enabling them to gather enough spiritual strength to lead them to their next meeting. Not only do we need number one presidents, but live, enthusiastic members, to make monthly meetings a success.

Monday evening Mrs. Clifford discoursed on "Our Finances," which contained two striking points—consecrated purses and model treasurers. At 8 P. M., Mrs. McIntosh gave her report of "Woman's Board." Our Conference reported to have gained ground this year. South Georgia Conference has the privilege of naming the "Korean School," having raised the largest amount of money for that field. South Carolina follows next, and names the chapel in this school.

Thursday morning finishes up the reports from auxiliary and juvenile societies. 3 P. M.—Reports from the different committees were read, which will soon be published in our Minutes. 8 P. M.—Sister Shell read an article on "Specials" to a large and appreciative audience. Would that all members of the nine districts could have been present, for we were indeed proud of specials and representatives of Aberdeen district. Her secretary was elected as reserve delegate to Woman's Board. Our former (most excellent) president, Mrs. Hargrove, certainly did justice to her subject, "The Scarritt Bible and Training-school." Miss Viola Blackburn gave interesting facts concerning the "Women of Mexico," making touching appeals in their behalf. Same officers were elected, with the exception of three new district secretaries and Conference editor.

Sisters, we have a noble band of officers selected from our strongest, best women—those consecrated to our Master's work. Remember, they can not stand alone; our co-operation is needed to sustain them. Let's not sit idly by rejoicing over victories already won, but resolve to make this and each succeeding year the best of our lives.

Muldon, Miss., July 2, 1898.

Dear Sisters of the North Mississippi Conference:

As the subject was agitated at Greenville that none but the higher Conference officers could serve as reserve delegate to Woman's Board of Foreign Missions, it was thought best to have the clause under the title, "Conference Societies," By-laws, Section 1, interpreted for us at Woman's Board headquarters, Nashville, Tenn. The clause referred to is, "A reserve shall be elected to attend the meetings of the Woman's Board of Foreign Missions in the absence of the corresponding secretary." Now, the answer received:

"MY DEAR SISTER: You ask me what the By-laws, Section 1, of Conference Societies, means. It means just exactly what it says: 'A reserve shall be elected to attend the meeting of the Woman's Board of Foreign Missions in the absence of the corresponding secretary.' The Conference Society can elect whoever it pleases, whether she is an officer at all, or not."

So, my sisters, you can see that no preference or precedent is given, and all officers and delegates have an equal showing. Let every woman of the North Mississippi Conference study our Constitution and By-laws, and when discussions are brought forward, we will then know our duty, and all will be well.

MRS. J. L. LENOIR.

Selections.

NOT APPRECIATED.

Fain would I now speak a passing word of comfort to another class of workers—those that are not appreciated. I am not going to say much, because I have not much sympathy with them. Yet I know that the smallest slight chafes those who are over-sensitive. They murmur: "I do my best and nobody thanks me." You think yourself a martyr, and complain that you are misrepresented. Be it so, dear friend; that was your Master's lot, and it is the lot of all his servants. This is a cross we must all carry, or we shall never wear the crown. Do you fancy that this is a new experience? Look at Joseph. His brethren could not bear him, and yet it was he that saved the family and fed them in time of famine. Look at David. His brothers asked why he had left the charge of the sheep to come down to the battle, suspecting that the pride of his heart had brought him among the soldiers and the standards. Yet nobody could bring back Goliath's head but that young David. Take a lesson from the ruddy hero; take no notice of what your brethren say about you. Go and bring back the giant's head. A good adventure is the best answer to evil accusations. If you are serving the Master, let their scandal stir you up to more self-consecration. If they cry out against you as too forward, serve the Lord with more vigor, and you will antidote the venom of their tongues. Did you enter into Christ's work in order to be honored among men? Then retire from it, for you came with a bad motive. But if you enlisted purely to bring honor to him, and to win his smile, what more do you want? What more do you want? Be not, therefore, disheartened because you are not applauded. Be certain of this, that to be kept in the rear rank is often necessary to future eminence. If you take a man and put him in front, and pat him on the back, and say, "What a great man he is!" he will make a false step before long, and there will be the end of your hero; but when a man is brought forward by God, he is often one whom everybody criticises, finds fault with, and declaims as an impostor, but the banter he is exposed to serves as ballast for his mind. When he comes off with success he will not be spoiled with conceit, for the grace of God will make him bow with gratitude. The sword that is meant for a princely hand, to split through skull and backbone in the day of battle, must be annealed in the furnace again and again; it can not be fit for such desperate work until it has passed through the fire full many a time. Do not ask to be appreciated. Never be so mean as that. Appreciate yourself in the serenity of conscience, and leave your honor with your God.—Spurgeon.

"Blessed are the dead who die in the Lord; for they rest from their labors, and their works do follow them." They rest from their labors. All their struggles, disappointments, failures, backslidings, which made them unhappy here, because they could not perfectly do the will of God, are past and over forever. But their works follow them. The good which they did on earth—that is not past and over. It can not die. It lives and grows forever, following on in their path long after they are dead, and bearing fruit unto everlasting life, not only in them, but in men whom they never saw, and in generations yet unborn.—Charles Kingsley.

It is a fatal delusion to imagine that the arts of life, which only enlarge its resources, have any necessary tendency to improve its spirit; or that the completest acquaintance with science affords any guarantee of higher goodness. No laboratory can neutralize the poison of the passion, or find a crucible to make the hard nucleus of the heart flow down; no observatory can show us a new constellation of the virtues, correct the aberration of life's true light, or deepen any heavens but those of space.—Dr. James Martineau.

Are you looking for some opportunity of doing good? If you are, take to heart these words of William Burleigh's: "There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be again." These are true words. You can prove them if you will. It is often true that those who talk most about "wanting to do good if they could" have no perception of the opportunities given them every day of their lives. If you are in earnest, you will never be idle for lack of opportunity.—The Standard.

Carry religious principles into common life, and common life will lose its transitoriness. The world passes away. The things seen are temporal. Soon business, with all its cares and anxieties, the whole "unprofitable stir and fever of the world," will be to us a thing of the past. But religion does something better than sigh and moan over the perishableness of earthly things. It finds in them the seeds of immortality.—John Caird.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to every one who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

MOTIVES FOR MISSIONARY EFFORT IN CHINA.

BY REV. A. P. PARKER, D. D.

The value of all moral and religious work is estimated in terms of the motive that prompts it. This is the law of the kingdom of God. Many wonderful works may be done in the Master's name; yet if they proceed not from loving obedience to him, they amount to nothing in the final account.

Motives are based on ideas, and ideas rule the world. Every great movement, social, political, religious, is the expression of some idea that has taken hold of the minds of men. This idea furnishes both the motive for the movement and the means by which the objects of the movement are to be accomplished.

The great missionary enterprise is the expression of a dominant thought that has taken hold of a vast number of Christian people all over the world. What is this dominant thought, this ruling motive, that sends forth from Christendom every year such an army of men and women to go to the ends of the earth to engage in such an enterprise?

The world does not understand our motives any more than it understood the motives of our Lord Jesus, nor of his apostles, nor of any of the faithful preachers of the Word in all ages of the world. If there were a Klondike in China, there would be no difficulty in understanding why men would want to go there. To go there even at great discomfort, to engage in the tea and silk trade, and in order to get rich quickly, is perfectly rational and easily understood. Even to join the army or the navy and go to the far East to kill and be killed is thought to be entirely reasonable. But to go to a heathen land to teach the people about the true God and help them to a better life, to convert them from the errors of their ways and turn them from darkness to light, this, when there is no money in it, no fame or personal gain, is quite absurd, and the wise men of the world shake their heads and refuse to believe that it is prompted by disinterested motives. They cast about, therefore, to find some, to them, more rational explanation of the phenomenon. Hence all sorts of motives but the right one are imputed to the missionaries, both by their own fellow-countrymen and the natives to whom they go. But our judgment is with the Lord and our work with our God, and we need not fear what man can do unto us.

Motives determine action and the use of means to an end. It is well, therefore, for missionaries and candidates for the mission field to examine their motives very carefully so as to have a clear perception of what they are attempting to do and what means they propose to use in doing it.

A brief statement of a few points may be helpful to some.

1. The missionary does not go to China, or any other heathen land, for the money there is in it.

(1) After long experience and observation the various Mission Boards have fixed the salaries paid to the missionaries on the basis of enough to support them and no more.

(2) It is a fact, universally known among the missionaries, that the amount received is, as a rule, with but few exceptions, barely enough, and there is no chance to lay up anything for sickness, old age, etc.

(3) I know of more than one missionary who had a little money when he first went to China, but on account of sickness or other causes had to spend it all to supplement his salary in the support of his family.

(4) There are missionaries, not a few, who could get a larger salary by engaging in some other employment. Some few have yielded to the temptation to better their temporal affairs. But such cases are, happily, very rare.

(5) There are not many of the missionaries in China who, if actuated simply by a desire to find an agreeable place to live, would not gladly exchange places with the home pastors even with the small salaries that the home pastors usually get.

These are facts.

2. We do not go to China simply to educate and civilize the people. Education and civilization are good in their places, and we want the Chinese to get all the good, both material and intellectual, that our highest Christian civilization can confer upon them. But these things can not and do not save men from their sins. They are perfectly consistent with the most abandoned moral character. They have no tendency Godward. They have no power to convict men of sin and make them morally better. Anyone, therefore, who believes that the Chinese must first be civilized and educated before they can be converted to Christianity would better stay at home. There is no place for him on the mission field.

It is a sad fact that a few missionaries have apparently lost faith in their message and have turned aside to the production of books on History, Science Civilization, etc., or to the promotion of schemes for the material improvement of the country. But such men have become shorn of spiritual power and have taken a subordinate position in the great missionary army.

With but few exceptions, the 3000 missionaries in China believe that the gospel is the power of God unto salvation, and that the simple proclamation of it is the most effective method of saving the people from sin and idolatry and every false way.

What, then, is the true motive for missionary effort in China, or indeed, in any mission field? The answer is, the one-sufficient and all-comprehensive motive for missionary effort is the plain command of our Lord Jesus Christ: "Go disciple all nations. Go into all the world and preach the gospel to every creature." No other motive is needed. No other motive is so plain or so easily understood. And all who love the Lord Jesus in sincerity will do their best to carry out this last command of their risen and ascended Lord, by either going themselves or helping to send others.

With this command before us we need not speculate as to what will become of the heathen who have never heard of the historical Christ. We do not know what will become of them. We simply leave them in the hands of the Judge of all the earth, who will do right, and who will undoubtedly judge every man according to the light he has. Our business is not to speculate, but to obey.

With this command upon us we have no time for side issues and secondary matters. Our one work is to preach the gospel in the most effective manner possible and build up a witnessing church in heathen lands.

With this command upon us we can have unbounded faith in our message and be perfectly confident of success. And even if the results do not come at once, we can still go forward to our appointed task, like obedient soldiers obeying their general, though they can not see any immediate results from their effort and can not understand why they are commanded to do this or that.

With this command upon us our duty is not primarily to save the people from their sins. Our duty is to obey our Master, and he does the saving. He depends on us to obey him in the proclamation of his truth to the people, and then he manifests his power in their salvation, and he has taught us that he can not do this until we have done our part.

Obedience, OBEDIENCE, OBEDIENCE! This is the first and last word in the Missionary Propaganda. When the spirit of implicit, loving obedience fills the missionary he becomes a channel of divine power that nothing can resist.

No other motive, professional or otherwise, will sustain a missionary amid the harrassing difficulties and disappointments that constantly confront him. No other motive will keep his spiritual life in the glow and warmth of a devoted zeal without which all duties become mere perfunctory routine and all work becomes lifeless and powerless for good.

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Do you show your love by your works? While you have time, as you have opportunity, do you in fact "do good to all men," neighbors or strangers, friends or enemies, good or bad? Do you do them all the good you can, endeavoring to supply all their wants, assisting them both in body and soul, to the uttermost of your power? If thou art thus minded—may every Christian say yea!—if thou art but sincerely desirous of it, and following on till thou attain, then "thy heart is right, as my heart is with thy heart."

"If it be, give me thy hand." I do not mean, "Be of my opinion." You need not; I do not expect or desire it. Neither do I mean, "I will be of your opinion." I can not; it does not depend on my choice; I can no more think than I can see or hear as I will. Keep you your opinion, I mine; and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: only "give me thine hand." I do not mean, "Embrace my modes of worship: nor, I will embrace yours." This, also, is a thing which does not depend on your choice, or mine. We must both act as each is full persuaded in his own mind. —John Wesley.

The great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults in one's self, to sweeten the atmosphere at home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. Trite and true as is this statement, it is a difficult one to apprehend. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand, and can always be relied upon to sustain the home church in its regular constituted work.—Zion's Herald.

When He takes your work away and bids you no longer to do good and obedient things, but only to be good and obedient, surely that is not the death of faith. That may be faith's transfiguration.—Phillips Brooks.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—S. Rutherford.

FROM THE WORK.

Rev. L. J. Jones, Walnut Grove, Miss., July 21, 1898: "Will you allow me to correct one mistake that occurred in the proceedings of our District Conference (Brandon district)? Our secretary states there was a new parsonage built at Raleigh during the present year. If this statement is not set right with some, they might wonder what I did with the money that was sent to me from a distance, and the large amount collected on the work. I wish to state that we had the parsonage covered, one chimney up, lime and brick for the other one. Other work was done. I mention this not to hurt the feelings of anyone, nor to let the world know what I have done, but to satisfy the minds of good people who assisted in time of need."

The trouble with most men is not that they do not know how to work, but that they do not know how to rest. If a man knows how to rest and how to take care of his health, there is hardly a limit to the amount of work that he may accomplish without doing himself injury. The trouble is that men not only overwork, but that they neglect to rest at the proper hours and neglect their health. A man passes a restless, sleepless night, gets up dull and headachey in the morning, goes to the breakfast table without an appetite, bolts what little he does eat and rushes away to business. He is drowsy and nervous by turns all day and forces himself to work against his will. He takes five minutes for lunch and not a minute to rest afterward. He goes home at night utterly fagged out and with no appetite for supper. The idea of taking medicine or even taking a little rest never enters his head. Some night his wife finds him in the rocking-chair before the fire-place—dead. The doctor will call it nervous prostration or heart trouble or something of that kind. Dr. Pierce's Golden Medical Discovery is the best medicine for hard working men. It restores a keen edge to the appetite. It facilitates the flow of the digestive juices and makes the digestion and assimilation perfect. It invigorates the liver and purifies and enriches the blood. It is the great blood-maker, flesh-builder and nerve-tonic. Medicine dealers sell it.

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THURSDAY, AUGUST 4, 1898.

The heights by great men gained and kept,
Were not attained by a sudden flight;
But they while their companions slept,
Were toiling upwards in the night.
—Longfellow.

We should know no fear except the fear of doing wrong.—Exchange.

Many a man whose intentions are good lacks the will to carry them out.—Selected.

If our faults were written in our face, many people would hang their heads.—Exchange.

Education is only like good culture; it changes the size, but not the sort. —Henry Ward Beecher.

One's vocation is never some far-off possibility. It is always the simple round of duties which the passing hour brings.—Exchange.

Humility is characteristic of great minds. Christ is the essence of humility which must prevail largely in all his followers.—Rev. T. H. Hall.

When you die the community, the church, and the world will manage to get along without you. After all, are you so important as you have imagined?—Standard.

The most troublesome member in any church is that man who positively knows that the church is all wrong when his opinion does not prevail.—Baptist Standard.

Hope makes for every man a golden to morrow that brightens the dark to-day. It shines through the tears of the present to span the future with its bow of promise.—Rev. Ernest Evans.

What is the world? To the scientist, it is a great machine to be examined and explained; to the pleasure seeker it is a banquet to be enjoyed; to the Christian it is a multitude to be saved.—Presbyterian Banner.

Let us remember that the blood of over fifty thousand heathen, dying daily without the knowledge of God, will rest upon this generation if we neglect to rise with a mighty purpose to the work he has given us the privilege and responsibility of doing. —Joseph Booth.

It is almost impossible to calculate the mischief that may be wrought by a wrong headed and impulsive man. Always ready to misconstrue the motives of his brethren and heedless of his speech, he scatters fire brands and stirs up needless strife.—Selected.

There are two good rules which ought to be written on every heart: never to believe anything bad about anybody unless you positively know it to be true; never to tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it.—Henry Van Dyke, D. D.

A man in England put on the weather vane of his barn the inscription: "God is love." Spurgeon remarked to him, "Do you mean to say that God's love is as changeable as the wind?" "Oh, no!" said the man; "I mean that God is love which ever way the wind blows."—Exchange.

A WORD TO PARENTS AND TEACHERS.

During the past year my duties as secretary of the Evangelical Alliance have brought me into contact with the pastors of nearly two-score cities. In almost every city they have spoken to me of the deplorable prevalence of vice among children and young people. Facts have been brought to light which are shocking in the last degree. I am not speaking of children of the slums whose heredity and environment have both been vicious, but of children who belong to good homes, often Christian homes, whose parents refuse to believe evil of them until confession forces conviction.

Statements have come to me from California, Minnesota, Michigan, Ohio, Pennsylvania, New Jersey and Connecticut which indicate that this corruption is widespread and exceptional at the present time.

The exceptional cause of it would seem to be the wide circulation of vicious literature. Salacious French fiction whose sale has long been a crime in England, and is now outlawed even in Paris, may legally corrupt American youth. But doubtless the worst source of contamination is the obscene literature, often illustrated with photographs, which, though forbidden by law, finds easy access to the mails, and is surreptitiously distributed by hand often on the platforms of railway stations, sometimes on the play-grounds of children.

One who has never seen this obscene literature can form no notion of it. A Christian imagination simply can not conceive of it. It might have come from the cesspool of perdition. This poison has repeatedly been found in public schools, academies and colleges. In some cases every boy and every girl in the school has confessed to having read it; and the vice which pastors are deploring is the perfectly natural result.

Two things, it seems to me, can be done and ought to be. First, let parents and teachers break the conspiracy of silence, into which they seem to have entered. Rare are the parents who do not leave their children to learn from vicious companions the most sacred facts of their physical life. I do not believe one father in twenty does his duty by his boy, in this particular. If he does not know how to speak on so delicate and difficult a subject, let him put into his boy's hand a judicious book like "What a Young Boy Ought to Know," one of a series of dollar books by Sylvanus Stall, D. D., of Philadelphia, admirably adapted to meet the needs of parents and teachers, and which has received eminent endorsement everywhere.

Secondly, the curfew ordinance which has been adopted in many Western cities with admirable results would throw a shield around the children during the hours of greatest temptation.

Pastors who have seen the working of this ordinance tell me that it has wrought a great reformation where it has been adopted, and city officials are loud in its praise.

If we give our children less liberty and more light, there will be less vice. JOSIAH STRONG.

New York.

Few ministers in the United States are more widely known or more highly honored than Dr. Josiah Strong, author of "Our Country." No writer of the day has a stronger hold upon the Christian public. The article above was sent to us by Dr. Strong, accompanied by a private letter of considerable length setting forth the facts which caused him to write this appeal. The facts referred to, gathered from almost all sections of our great country, reveal a condition of things among the youth of our land that is absolutely appalling. Our young people are being contaminated through the instrumentality of the press. Books and pamphlets as vile as hell itself are being industriously and systematically circulated among the youth in our schools; and this literature is being read while the parents are in blissful ignorance of the fact. And not only is this pernicious literature being circulated and read on a scale of prodigious magnitude; it is being incorporated into the life and character of the rising generation. Our young people of both sexes are being led into the most degrading and disgusting vices. The extent to which young manhood and womanhood has already been debauched in some sections of our country is appalling in the extreme. Having come into possession of these facts from a source so unquestionable, we would be recreant to our duty as a journalist if we did not sound an alarm-bell in the ears of parents, teachers and others who are custodians of the morals of the young. Parents should exercise a most rigid censorship over the literature that comes into their homes. They should not take it for granted that their children are too pure to take vile literature into their hands. They should remember also that such literature, when it comes into the home, is absolutely sure to be carefully concealed. Boys and girls know by an unerring instinct the opposition of parents to this sort of literature; hence paterfamilias or materfamilias will find it only by searching "as with a lighted candle." And not only should there be a literary censorship in every home; there should also be the utmost vigilance as to associations. It is as true now as it was eighteen hundred years ago, that "evil communications corrupt good manners." Let the heart of a youth be corrupted by contact with this diabolical literature, and then let there be no restrictions as to associations, and no prophetic ken is needed to foretell the result. It is our deliberate judgment, formed as the result of years of careful observation, that there is no one matter concerning which the average American parent exercises so little common sense as in the matter of the associations of his children. Men notorious for lechery and general profligacy can go into almost anybody's parlor and arm almost anybody's daughter to any place where she chooses to go. And as to the boys, they choose their own associates of both sexes ad libitum, and spend as much time away from home as they choose, their parents being ignorant of their whereabouts. Of course, this state of things is not universal. If it were, Ichabod would already be written upon our walls. We rejoice to know that there are still many parents in the world who strive carefully and prayerfully to preserve the integrity of the young minds placed under their care from all contaminating influences, even at the expense of being called old-fashioned by society magnates.

Read Dr. Strong's article; read, reflect, and act. As to the curfew law, we believe in that; but wise parents will not wait for a town council to lay a restraining hand upon their children. There should be a curfew law in every home.

A FORWARD MOVEMENT.

In New York City, a few days since, there was held what we regard as one of the most significant religious convocations of the century, viz.: a conference of representatives of the foreign missionary societies of the leading Protestant Churches of America. The movement in favor of such a conference was initiated by the Board of Missions of the Presbyterian Church (North). The purpose of the conference was to agree upon a definite co-operative policy in carrying on mission work in Cuba, Porto Rico, the Caroline Islands, and the Philippines. It was assumed that the United States will come out victor in the present war, and that, whatever international complications may arise as to the final disposition of this territory, the whole of it will, at the close of the war, be accessible to missionaries of every faith and order. The sceptre of Rome will be broken. She will no longer have power to persecute other communions, or to place insuperable barriers in their way.

Another conference is to be held soon, to which each Mission Board interested in these new fields is invited to send representatives. No church makes any compromise of its principles by participating in these conventions. There will simply be mutual agreement as to the stations to be occupied by each church. There are three churches ready to enter the Philippines, viz.: the Presbyterian (North), the M. E. Church, and the Baptist (North). The American Board wishes to occupy the Caroline Islands. Cuba will probably be occupied by the Southern Baptists, the Southern Methodists, the Southern Presbyterians, the United Brethren, and the Friends. The Southern Methodists, the Southern Baptists, and the M. E. Church have an eye upon Porto Rico.

An inter-ecclesiastical conference, with a view to co-operation in mission work, is something new under the sun. Heretofore each church, as a rule, has carried on its missionary operations with very little regard for the work of other churches. How sickening the spectacle of ecclesiastical rivalry in mission fields in countries where is abundant room for all without setting up altar against altar anywhere! This conference aims to prevent all such unseemly rivalry in the new fields soon to be thrown open. We hail this movement as the harbinger of a brighter and better day for the Christian world. If churches can co-operate in this way in one mission field, why not in all? That they will do so we regard as one of the certainties of the near future. We should be profoundly grateful that we live in an age when God is working so wondrously in various ways for the evangelization of all the nations of the earth.

DR. WHITSITT.

Speaking of Dr. Whitsitt's resignation, the New York Independent says:

It should be remembered that there was no charge of unsoundness in the faith. This is not a case in which the higher criticism is in any way involved. Dr. Whitsitt no more questions the inspiration, authority and truth of the Scriptures than his opponents. He does not reject any of the leading doctrines of Evangelical Christianity, nor is he disloyal to any distinctive Baptist principle. He does not question that immersion is the scriptural and proper form of baptism, nor that the only proper subjects for the ordinance are those who profess faith in Christ. He has no quarrel with Baptist order or Baptist polity. The one point on which he has offended is in holding that the truth of history shows that baptism by immersion was not practiced by the Baptists in England prior to 1641, nor by the Baptists of America until a later date, and that probably Roger Williams was baptized not by immersion, but by sprinkling.

Now, this is a historical question, pure and simple. He may be right; he may be wrong. In any event it is difficult to see how his honest opinion can be regarded as disloyal to his denomination. Baptist faith, order and polity are not established upon the practice of the English Baptists prior to 1641, but on far different foundations. Baptists believe they are in accordance with the inspired Word of God. But the Baptist history of the seventeenth century has never been regarded as inspired, and, therefore, it must be open to question the same as Baptist history in any other century. If Dr. Whitsitt was wrong in his views of that period, it was perfectly competent for Baptist scholars to show that he was in error. It only required the marshaling of facts against him to rule his entire case out of court.

The act, therefore, of overzealous leaders in the denomination in forcing him to resign seems to be an act of persecution, pure and simple. For the sake of the denomination we very greatly regret it, and we believe the time will soon come when it will be disavowed, and when Baptists of the South with Baptists of the North will stand strongly and unitedly for the broad liberty that has ever distinguished those of the denominational name.

AT THE SAM JONES CAMP MEETING.

By invitation of the presiding elder, Dr. W. L. C. Hunnicutt, and Bro. J. F. Cassels, chairman of the Association, we spent last Sabbath at the Sam Jones Camp Meeting. Leaving home after four o'clock Saturday afternoon, we reached the camp ground, 146 miles distant, in time to hear the concluding half of an interesting and effective sermon that night by Rev. G. W. Huff, of the Mississippi Conference. The meeting began on Friday night, the opening sermon being preached by Rev. J. A. B. Jones. The preaching on Saturday was done by Revs. M. H. Moore and W. W. Moore. On Sunday it is estimated that there were about fifteen hundred people on the grounds. The 8 o'clock sermon was preached by Rev. M. M. Black. At 11 o'clock and at night the pulpit was filled by the editor of the NEW ORLEANS ADVOCATE. At 3 o'clock a clear-cut, interesting and vigorous sermon was preached by Dr. Hunnicutt. Monday, at noon, we were again in the editorial tread-mill at 512 Camp street, New Orleans.

Up to the time of our departure little had been accomplished in the way of statistical results. Good order prevails, and close attention is given to the preaching of the Word. Rev. R. A. Breland arrived Monday morning. Rev. W. M. McIntosh and Dr. J. W. Price, of the North Mississippi Conference, were expected on Tuesday. Hopes are entertained that the meeting will be more than ordinarily successful.

We made headquarters during our stay with our old friends, Col. and Mrs. Enoch G. DeLap, of Natchez. For courtesies extended we are also indebted to Sisters Hines, Raiford, and Love.

PEACE PROBABLE.

As will be seen in our news columns, peace negotiations are now in progress between Spain and the United States. Whether Spain will accept President McKinley's ultimatum is not yet known, but the impression prevails in government circles that she will. If so, then hostilities will have ceased by the time our next issue goes to press. It would be a mistake, however, to suppose that our troops will at once be brought home and the volunteers disbanded. Our volunteers now in the field can only be kept in service during a state of war, or while there is immediate danger of war; but as there will in all probability be a necessity for garrisons in various places in the newly acquired territory, and as our standing army is entirely too small to meet this demand, President McKinley will probably call a special session of Congress at an early date to make provision for the emergency.

THE DISCUSSION CLOSED.

As shown in former issues, the question of returning the $288,000 to the United States Government is already settled, the United States Senate having complied with the condition named by our Bishops. Articles on that subject, pro and con, are, therefore, now out of place. Still, as we have given the other side a hearing, we publish in this issue an article from Dr. Sullivan opposing the return of the money. No one need to sharpen his pencil for a reply to Dr. Sullivan. We have a number of communications of that sort on hand now.

The question having been settled, we do not deem it wise to continue the discussion. We publish this article of Dr. Sullivan's for the reason that otherwise we might be charged with being unfair to that side.

NEW BOOKS.

FAITHFULNESS AND UNFAITHFULNESS IN LITTLE THINGS. By Isaac L. Peebles, of the Mississippi Conference. Barbee & Smith, Nashville, Tenn. 1898.

The above is the title of a pamphlet of about thirty pages which lies upon our table by courtesy of the author. The aim of the work is to show the importance, from a religious standpoint, of giving attention to little things. Small duties, as the world esteems them, are vastly potential in the development of Christian character, and so-called little sins are often prolific of evil results. This thought the author elaborates in a way that is calculated to interest and edify both young and old. We heartily commend the work as one whose circulation will do good.

W. E. GLADSTONE: ENGLAND'S GREAT COMMONER. By Walter Jerold, author of Faraday, Man of Science, etc. New Edition Revised and Brought up to Date. Fleming H. Revel Co., New York, Chicago, Toronto. Price, 75 cents.

By courtesy of the publishers this work came to our table a few days since. It is a 12 mo. of 168 pages. The mechanical make-up of the book is good. It is well printed on good paper and neatly bound. It is also quite handsomely illustrated. The author's name is a sufficient guarantee of literary merit. The story of the "Great Commoner's" life is told in a way that is attractive to both young and old. It is a most excellent book to put into the hands of the young. How inspiring is such a life! We wish it could be put into every home in the land. But in commending it specially to the young we do not mean to convey the idea that it is a book for juveniles only. Men and women in every walk of life will find it instructive and inspiring. Biography is a very important department of literature, and the annals of the world afford few lives more worthy of study than that of England's greatest statesman.

THE SECRET OF SUCCESS; OR, FINGER POSTS ON THE HIGHWAY OF LIFE. By John T. Dale. Fleming H. Revel Co., New York, Chicago. $1.50.

The above-named work is a well-gotten up octavo of 400 pages. Its dedication is as follows: "To all those aspiring souls who are struggling to attain true development of mind and heart, success in life, and happiness here and beyond, this book is respectfully dedicated." In these dedicatory words the spirit and purpose of the work are manifested. It contains more than sixty chapters, and treats of almost every theme that is anywise related to success in the highest and noblest sense of the term. Its ideals are pure and lofty. We have read many works intended to be wise counselors for all classes, but especially for the young, in relation to "the conduct of life," but of them all there is scarcely one which is more replete with true wisdom. Such a book placed in the hands of an aspiring youth of either sex would be a boon of priceless value. It is not a book to be read and laid aside, but one to be read and re-read time and again. He who makes it a "vade mecum" to be perused whenever he has a moment's leisure, and seeks to mould his character in accordance with its counsels, will inevitably grow in all the elements of a noble manhood.

NOTES.

Rev. H. R. Singleton and family were given a royal reception by the Methodists of Moss Point.

Miss Pearce, president of Millwood Institute, is in attendance upon the Sam Jones Camp Meeting.

Dr. J. A. Parker wishes to go on record as opposed to a called session of the General Conference.

With its issue of Aug. 1, the German Gazette (Deutsche Zeitung), of this city, completed the fiftieth year of its publication and celebrated its golden anniversary.

Miss Swanson, president of Edward McGehee College, and Prof. A. M. Mackenfuss, of Millsaps College, attended the Natchez District Conference in the interest of their respective institutions, and also took in the Sam Jones Camp Meeting.

Mrs. Mary R. Goodale, of Baton Rouge, accompanied by her daughter and her mother, Mrs. Reed, is at the Sam Jones Camp Meeting. They were on the grounds a week or more before the meeting began. They are the only Louisianians tented there.

The Rayne Memorial pastor, Dr. Jno. T. Sawyer, went up to Slaughter, La., Monday, to preach all the week for Rev. A. S. Lutz, who already has a good meeting started. Bro. Sawyer expects to return Saturday, and fill his pulpit as usual on next Sunday.

Dr. H. M. DuBose spent something like twelve hours of Wednesday, July 20, in St. Louis, attending the Missouri State League Conference. He secured 520 subscribers for the Epworth Era. It looks as if he was determined to make the Era succeed. We bid him God speed!—Nashville Advocate.

The Natchez District Conference held, last week, at Centerville, is said to have been a most delightful occasion. Reports from the pastoral charges indicate gratifying progress in many directions. Dr. Hunnicutt stands deservedly high in the estimation of his brethren as a faithful, efficient, and progressive presiding elder.

Bro. H. H. Hines died at his home in Jackson, Miss., a few days since, having been in feeble health for a long while. Bro. Hines was a life-long Methodist and a thoroughly consistent Christian. No one could be more regular in his attendance upon all the services of the church, prayer meeting and Sunday-school, as well as preaching services. He filled various church offices with great zeal and acceptability. None who knew him well can doubt that he has gone to

"That sun-bright clime,
Undimmed by sorrow, unhurt by time."

FROM MISS HANNAH RAYNHAM TO HER FORMER PUPILS.

DEAR YOUNG FRIENDS: I am starting a benevolent work in a settlement of the drouth district, and this is to request my old pupils to contribute each a dime to help my work. We are trying to enlarge our reading circle, and this money is to be used in the purchase of books to found a library. In West Feliciana, East Feliciana, East Baton Rouge, St. Helena, and other parishes, there are hundreds of young men and women who were once my pupils. To these I appeal.

Will you not help me in benevolent work in behalf of the youth of this destitute region? Also show this appeal to your friends, and interest them. Address me at Atlanta, Winn parish, La.

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Husband or Lover in the Army or Navy? Mail him to-day a 25c. package of Allen's Foot-Ease, a powder for the feet. All who march, walk or stand need it. It cures aching, tired, sore, swollen, sweating feet, and makes hot, tight or new shoes easy. Feet can't blister, get Sore or Callous where Allen's Foot-Ease is used. 10,000 testimonials. All druggists and shoe stores sell it, 25c. Sample sent FREE. Address Allen S. Olmsted, Le Roy, N. Y.

The outlook for the next session of the Mississippi State University is most promising. The fifty high schools affiliated with the University will each furnish from one to five new students. It is a well-known fact that students now enter the university with much better preparation than ever before.

We invite attention to the advertisement of Edward McGehee Female College. This institution has a long and honorable history. Its influence upon the womanhood of Mississippi and Louisiana has been stimulating, elevating, and every way salutary. Its president, Miss Swanson, is a refined, cultivated woman of admirable tact and fine administrative ability. Her faculty has been selected with care. Write her for a catalogue.

THE WAR CLAIM.

I am opposed to returning the money to the government, except on one ground, to-wit: that the vote cast in the United States Senate on the church's claim was legally invalid and void, because cast, not to pay a debt, but to bestow a benefit. This is a question which, to my mind, has not been settled in the affirmative. To offer to return money that came legitimately into the Agents' hands in payment of a debt that was discreditably held back by Congress for twenty-five years, is something I am not prepared to do, especially so when the proposal is in response to aspersions and accusations made against the Book Committee and Agents, whether singly or corporately. They have been vindicated, and stand before the world acquitted by the Committee at General Conference, and by the new Book Committee at Nashville, whose report was approved by the Bishops. Surely there will be no vindication of honor or purity in returning money which, by every possible right, belongs to us, when the act would imply our acceptance of charges and insinuations against the honesty and fidelity of these tried men.

W. T. J. SULLIVAN.

Corinth, Miss.

PRACTICAL EDUCATION THE CRYING NEED OF THE SOUTHERN STATES.

Georgia's equipped School of Technology in Atlanta offers courses in civil, electrical, and mechanical engineering. Board, $6.50 to $10 per month. Fees nominal. The shops for manual training in wood, machine, smith and foundry work have no superiors. The catalogue lists all graduates and their occupations, and the record is unsurpassed.

All students living in the dormitories are under wholesome regulations, which protect morally and physically, save them from all pernicious influences, and promote their interest in studies. For industrial catalogue, with full particulars, address Lyman Hall, president, Atlanta, Ga. Fully equipped textile department opens February next.

PORT GIBSON FEMALE COLLEGE.

Port Gibson Female College is worthy of the attention of all who have daughters to educate. It is located in a refined and intelligent community. Its grounds are ample and its buildings spacious. It has an excellent faculty, and is doing admirable work. The accomplished principals, Mrs. Meek and Miss Park, give careful attention to their pupils, not only as to intellectual development, but as to health, manners, and morals. See their ad., and write for a catalogue.

Tulane University, an advertisement of which appears in this issue, offers excellent facilities for higher education. Having a munificent endowment, it is not dependent upon tuition fees for its income. It has a large and able faculty, and ample equipments of every description. A number of free scholarships are given every year to young men of the State. See advertisement.

FROM REV. J. T. MURRAH.

MR. EDITOR: Please allow me the privilege of expressing my appreciation and affection for the many brothren and friends who have given to me such tender and sympathetic assurances of their interest and love in the severe and desolating grief which has so recently visited my home. This is indeed to me the darkest providence I have ever been called upon to face. The gospel of Jesus Christ, which I have tried to present to others under like afflictions, has been my only comfort and hope in this dark hour.

Fraternally, J. T. MURRAH.

Clarkdale, Miss., July 28, 1898.

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WE make 200 bottles of our GRAYBEARD every week. No more—no less. If 200 bottles don't fill all orders, same customer must wait until the next week. We mention this as some do not understand the delay. We have earned a reputation for making a clean, fresh, sure remedy for Cancer—Eczema, Catarrh, Dyspepsia, Rheumatism, and we cannot make GRAYBEARD faster, and make it good.

"A few years ago Cancer appeared on my face in form of a scab—not a sore, but a scab that dropped off, and soon reappeared, some worse. Finally it annoyed me to shave. Darting pains set in, affecting my sight. People said I had Cancer—I was miserable. About that time a planter name Jordan, down the State, once shiftery afflicted, sent me a bottle of GRAYBEARD advising me to take it. I did so and to my great joy got better. Skin cleared, appetite improved, I got stouter and Cancer left me. And it has not returned. GRAYBEARD saved my life.

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SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding-houses at Millsaps College (Williams Hall). We can accommodate twenty-five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

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TESTIMONIAL.

July 28, 1889.

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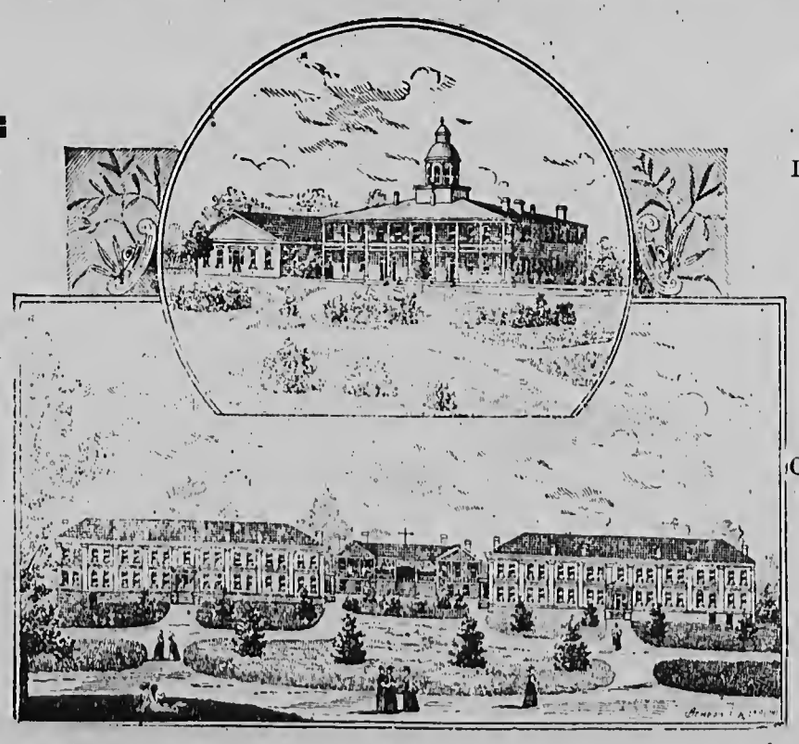

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MANNERS AT HOME.

If the spirit of courtship and its manners continued after marriage, there would be comparatively little domestic trouble in the world. Some say that it is absurd to expect artificial politeness in the family, and argue for the right of unrestrained action and speech to the verge of roughness and bluntness, on the principle that it is necessary to have freedom somewhere, and as one can not have it in society he should be allowed it at home. While subjection to the rule of a martinet, "be he he or be she she," is incompatible with domestic peace, it is much better to err on the side of conventional politeness than to go to the other extreme.

Mrs. Margaret E. Sangster is, it is to be feared, true to average domestic life, when she says:

"If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

"For though in the quiet evening
You might give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease,
How many go forth in the morning
That never come back at night;
And hearts have been broken
For harsh words spoken
That sorrow can ne'er set right.

"We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for 'our own'
The bitter tone,
Though we love 'our own,' the best.
Ah, lips with the curve impatient,
Ah, brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn!"

—New York Advocate.

EDUCATION AT HOME.

How many people there are in this country who were deprived of school advantages during their younger days, and who have deplored the loss all their lives! Yet, if they only knew how, they could get, right where they are, nearly all the advantages which they so deeply desire. It is a great thing to form a habit of improving the mind at every opportunity, no matter how short the time or how meager the opportunity may be.

It is wonderful what a habit of systematic reading or studying will do for a person if carried on through a term of years.

COULD SCARCELY RAISE HIS HAND.

Yet took care of seventy head of stock.

The farmer who found a friend.

Serious results often follow a strain, especially when it affects the back, and few people are so liable to strain as those who are lifting heavy loads of various kinds, from day to day. The teamster rarely ever overtaxes his strength. Familiarity with the class of wares he handles, enables him to entirely gage the load he lifts so as not to put an excessive burden on himself. But with the farmer it is different. He is lifting loads of such varying weights and under such varying conditions that he is very liable to lift a little too much some day, with injurious results. Many serious affections of the great organs of the body originate in a strain. It was so in the case of H. R. W. Bentley, of Towner, North Dakota. A strain resulted in serious trouble with the liver. How he recovered and was enabled to feed seventy head of stock during the winter, let him tell himself:

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The habit of concentrating the mind upon one thing regularly each day, even if only for a few minutes, or a half hour or an hour, will accomplish wonders. Let one who doubts this, try the experiment and be convinced.

It is said that more than two-thirds of the graduates of the Chautauqua course last Summer were beyond the age of school or college. Many of them were past middle life, and many of them were mothers and housekeepers. What a blessing it would be for those whose opportunities have been narrow and limited, if they could see the widening of the horizon of their monotonous, humdrum lives, by the adoption of new aims and new ideals and interests!

If one finds it dreary or unsatisfactory to study by herself, a pleasant remedy would be to invite several of her neighbors to study or read along the same lines, and to meet with her on certain afternoons or evenings of each week to discuss the matter read, and to refresh one another's memories. She will thus relieve the sameness, and give new impetus in other lines than her own. The lack of early education or college training is not the serious thing it once was. The Cosmopolitan University, the Chautauqua Literary and Scientific Circle, the Home Study Club, public, circulating, and traveling libraries do much toward putting home education within the reach of all.

Let one earnestly resolve that no day shall go by without a certain amount of time being spent in study or the reading of instructive literature, and let her allow nothing to prevent the carrying out of this design, and she will soon recognize with joy the fact that her life has been enormously enriched and blessed.—Success.

Christian courtesy demands and requires cultivation like other Christian graces. It seems to be born in some, and bred in others; but many must acquire the habit of thoughtfulness in trifles by persistent effort. That one does not come naturally by an easy manner and unconscious grace, is no reason why he should despair of becoming a truly courteous person. No code of rules will help him, except as they will show roughly what is usually regarded as unselfish and kindly behavior. Some of the customs which seem to lack significance may not always be lightly disregarded, for one is not usually in a position to explain why he fails to conform to the prevailing mode, and is likely to be misunderstood. But the thirteenth chapter of first Corinthians is a manual of etiquette that never grows obsolete. Read in the light of those glowing sentences, conduct is seen to be more than half of life, manners are dignified, love shines through little things and lifts them to its own high level, as "the greatest thing in the world."—The Standard.

It is well known that at certain central agencies a record is kept of the name, position, and standing of nearly every business man in the country. Careful men are employed to collect this information; and it not only includes the amount of property which the parties are worth, but also their standing as regards punctuality, promptness, integrity, temperance, morals, etc. A number of years ago, it is stated, a firm of four men in Boston were rated as "A 1." They were rich, prosperous, young, and prompt. One of them had the curiosity to see how they were rated, and found these facts on the book and was satisfied; but at the end it was written, "but they all drink." He thought it was a good joke at the time; but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their rating.—Christian.

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A familiar case to general readers is derived from medical works, where an entire English family became ill, and all remedies seemed to fail of their usual results, when accidentally a window glass of the family room was broken in cold weather. It was not repaired, and forthwith there was a marked improvement in the health of the inmates. The physician at once traced the connection, discontinued his medicines, and ordered that the window pane should not be replaced.

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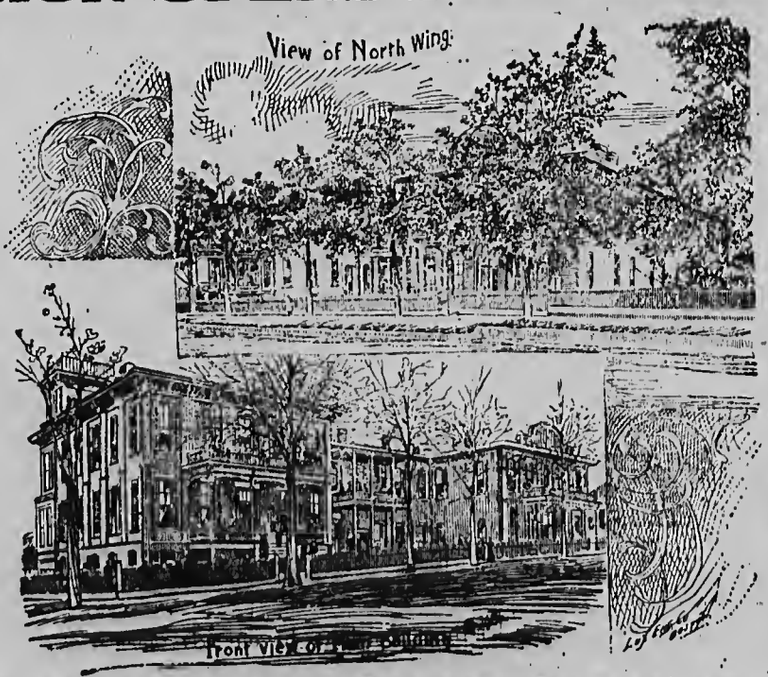

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POWER.

With the increase of the knowledge of natural forces there seems to be a loss of knowledge, or failure to use those of the spiritual kingdom. Everywhere men, under the guiding hand of scientific research, are learning more and more of the secrets of nature, while everywhere, under the potent influence of unbelief and indifference, men are learning to forget those of grace.

Science, the handmaid of religion, has caught her devotees literally to "take the wings of the wind, and fly to the uttermost parts of the earth," to call down fire from the clouds, to bring it up from the depths of the earth, to draw it from the air around us, and nothing seems impossible to them. Thus the son of the handmaid not only inherits with, but seeks to supplant the son of the free; and the wisdom of the children of this world exceeds that of the children of light.

With this decadence there has come a similar decadence of language (which is but the expression of thought), and where we once had "powerful preachers," we now have "forcible speakers;" where once were men "mighty in prayer and the Scriptures, full of the Holy Ghost and wisdom," we have "gracious orators, popular pastors, pleasant talkers," or "witty evangelists;" and the change has crept on us so insidiously that few have been aware of it, much less marked its progress. Paul's very enemies and detractors said his letters were "weighty and powerful." To how many modern writers could their best friends give such a meed of praise? Yet the same Lord is rich toward all, and his kingdom ruleth over all.

Can it be that in seeking the friendship of the world the church has declined from the love of God?—that with the praise of the world has come the disapproval of him who searches the heart and tries the reins? If so, let us return and take with us words—the confession of our sin and the eternal promise of his forgiveness—and let us bring forth fruits meet for repentance, and being no more conformed to this world, be transformed by the renewing of our minds, and, under the presence and guidance of the Holy Ghost, we can claim our inheritance of power. Then we will take the wings of the wind, and, with God's message of eternal life and everlasting love, will fly to the uttermost parts of the earth. Restored to the joys of his salvation, upheld by his free spirit, we will teach transgressers his ways, and sinners shall be converted unto him. By faith and prayer we will bring down the baptism of the Holy Ghost, while from beneath, in our own hearts, we will bring the holy living and holy thinking incident to the power of an endless life. Then shall our light rise in obscurity. We will lift our faces unto God; decree a thing, and it shall be established unto us, because he has said, "Behold, I give unto you power."

FANNIE MINOR MONTGOMERY.

IN MEMORY OF COL. N. L. McGINNIS.

The subject of this sketch, Col. Noble L. McGinnis, departed this life surrounded by the sorrowing members of his family, at his home, Eden Plantation, on Bayou Rapides, June 14, 1898. He was in his sixty-ninth year, a native of Tennessee, a one-time resident of Texas, and for many years an honored, trusted, and beloved citizen of Rapides parish, La.

He was born in Madisonville, Tenn., on Aug. 3, 1829. His parents moved to Savannah, Tenn., during his early life, and to Mississippi in 1840. In 1851 he went to Bastrop, Texas, where he engaged in farming until the outbreak of the Civil War. When Texas passed the ordinance of secession he raised a company, which became Company H, Second Texas Infantry, C. S. A. His command was ordered east of the Mississippi in time to take a distinguished part in the battle of Shiloh, and afterwards to take part in many engagements, including those at Corinth, Iuka, Yazoo City, and the siege of Vicksburg. In due course of promotion he became colonel of the regiment to which he belonged.

He moved to Rapides parish, La., in 1869, where he was for many years a stock dealer, mail contractor, livery-stable man, and merchant.

During the period of reconstruction he was one of the firmest leaders of a gallant people. When it was dangerous to be a leader of the Democracy he never faltered, and the same fearless bravery that carried him manfully through many a bloody battle sustained him in the dark days that accompanied the redemption of his adopted State from Republican misrule.

He was a friend of education, and for many years of disinterested and distinguished services on the School Board the children of Rapides will rise up and call him blessed.

He was for years mayor of Alexandria, and during his administration were laid the foundations of the plans which afterwards resulted in the splendid public improvements which have so distinguished that city, and have proved to be such a source of pride and comfort to her citizens.

His last remaining years were quietly spent at his plantation home on Bayou Rapides. Twice married, he leaves to mourn his loss a loving wife and a devoted family of sons and daughters.

About ten years before his death he became deeply impressed with a duty of becoming a practical Christian. He joined the Methodist Church shortly afterwards, and was in it a pillar of strength until his death. His hand was liberal to the poor, and out of a not too abundant purse he ministered unceasingly to the comfort of the servants of the church of his choice.

His family life was kind; his administration of discipline among his children was gentle, yet firm; his love to his wife strong and devoted.

He met the obligations of citizenship bravely and fully. He bore arms for his country, and faced death in a thousand forms during war, and in peace was foremost in all good works for the upbuilding of the interest of the community in which he lived.

He was a man, and fallible; his mistakes were many, but his characteristics were those of energy, persistency, and bravery.

His loss is real and felt in the parish of Rapides, and in his death almost every individual feels that a personal friend has departed. He suffered much, but patiently and with fortitude, during his last illness, but his end was one of great peace.

Husband, father, soldier, citizen and friend, he filled every station faithfully, and he died trusting in the atoning blood of the Son of God, which washeth away the sins of the world.

"Calm on the bosom of thy God,
Brave spirit, rest thee now.
Even while with us, thy footsteps trod,
His seal was on thy brow.
Dust to its narrow house hasteth,
Soul to its place on high,
They that have seen thy look in death,
No more may fear to die."

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OBITUARIES.

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JONES—Died at the home of her daughter, Mrs Belle Gannier, near Thibodeaux, La., Mrs. T. J. JONES, June 23, 1898, aged seventy-eight years. She was buried at Franklin, La., June 24, 1898.

The writer became acquainted with Sister Jones in 1881, and was her pastor for four years at Franklin. She was of that type of women which shapes this world for good. Having a high sense of right, dominated by a child-like faith in God, her life was a living epistle to be seen and read of all men.

She was the mother of twelve children, three of whom survive her. Left a widow in February, 1865, with three small children, she met the dual relation of father and mother with firmness and integrity, and though the times were such as tried the souls of strong men, she never lost courage, but, with faith in her God, applied herself to the duties that devolved upon her.

Her life was beset by many and peculiar trials, such as would have crushed most women, but out of them all she "came forth more than conqueror." When the right was involved she made no compromise, shirked no duty, used all the means at hand with firmness and judgment, leaving results to God.

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The Randolph-Macon Academies at Bedford City and Front Royal, Va., are revelations in the way of equipment. The cost of their plants is much greater than that of many colleges, and yet they are only academies, but academies worthy to be compared with the best in the North. We wish Dr. Smith great success in the work he has set on foot, and commend these institutions to those of our readers who, for any reason, propose to send their children out of the State for higher education.

WASHINGTON AND LEE UNIVERSITY.

We call attention to the advertisement of Washington and Lee University, Lexington, Va., of which ex-Postmaster-General Wilson is now president. One professor and four regular lecturers increase the faculty for next session.

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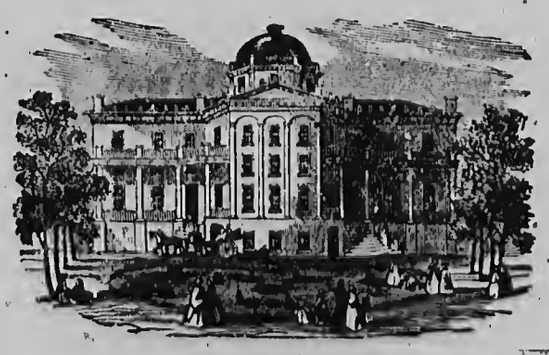

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NEWS OF THE WEEK.

Prince Bismarck died last Saturday. The great German died without a struggle after much suffering. He was eighty-three years old.

Natives of the Philippine Islands resident in Europe have sent a protest to President McKinley against the restoration of Spanish supremacy in the islands.

President McKinley's reply to Spain's appeal for peace demands independence of Cuba, cession of Porto Rico, Guam, and a coaling station or port in the Philippines.

The London Spectator implores President McKinley to annex Cuba and the Philippines, and to break his pledge to Congress rather than grant independence to the islands.

Investigation of the prisoners of Santiago has revealed many cases of inhumanity, prisoners being held either without trial or long after the expiration of their sentences.

Naval Constructor Hobson will preside at an entertainment in the Metropolitan Opera House, Thursday night, for the benefit of the Soldiers' and Sailors' Families' Protective Association.

With the surrender of Ponce, General Miles has secured an excellent harbor for the debarkation of re-enforcements and supplies. Ponce is on the direct road to San Juan, which is barely fifty miles distant. As soon as a sufficient force has arrived, the advance against the capital of Porto Rico will commence.

According to official reports received from General Miles, in charge of military operations in Porto Rico, and Captain Higginson, in charge of the naval contingent, the port of Ponce, on the south coast of Porto Rico, has surrendered to the American forces without firing a shot. The Spanish garrison evacuated the place, and it was occupied without resistance.

The surrender of Ponce is in keeping with the report that the Spanish government has ordered the garrisons withdrawn from outlying towns and concentrated in San Juan; but the more probable explanation of the absence of resistance is the realization by the Spaniards that negotiations for peace have practically commenced, and that further stubborn resistance would only increase Spain's difficulties.

Lieut. Gordon L. Sneed, of Company A, First Louisiana Volunteers, died at Miami, Fla., on Sunday, July 24, where his regiment was encamped. "Bertie" Sneed, as he was called, was a native of Mississippi, and, after his remains were kept in state in the City Hall, New Orleans, on Thursday, they were taken to Koscinsko, his old home, for interment. He was a member of the Mississippi Press Association, and had been a reporter on the Times-Democrat previous to his enlistment in the army, when he was mustered in with a company made up of employees of that journal.

It is proposed to hold at St. Louis, in 1903, a celebration of the one hundredth year of the annexation of the Province of Louisiana to the United States. The area embraced in the original province now appears in the States of Louisiana, Arkansas, Missouri, Iowa, Kansas, Nebraska, the two Dakotas, Montana, Wyoming, Idaho, Oregon and Washington, and large parts of Minnesota and Colorado, and the whole of Indian Territory and Oklahoma, a region one-third larger than that of the original thirteen States. The celebration is to be held in St. Louis, because, as the Globe-Democrat says, St. Louis is the largest city in the province and is the geographical center of the country.

President McKinley's reply to Spain's appeal for peace was placed in the hands of Ambassador Cambon on Saturday. It is emphatic and definite as to the terms upon which the United States will consent to a cessation of hostilities, but will leave open the question of the future government of the Phillppines. Absolute cession of Porto Rico to the United States. Independence of Cuba. Cession of Guam Island to the United States as a coaling station. Cession of at least a coaling station in the Philippines, and of a port, if desired, the future government of the Phillippines to be a matter for future negotiations, after Spain has consented to accept the general terms outlined above. Immediate acceptance of the general terms by Spain will mean immediate peace. Refusal or a desire on the part of Spain to dicker for better terms will mean a prolongation of the war, with more rigid demands.

MARRIAGES.

JOHNSON—McCAINE.—At the residence of the bride, July 24, 1898, by Rev. W. L. C. Hunnicutt, D. D., Mr. T. A. Johnson and Mrs. S. J. McCaine, both of Wilkinson county, Miss.

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NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Mt. Pleasant cir., at Bailey Camp G..Aug.	6, 7
Watorford circuit, at Pine Mountain.	13, 14
Holly Springs circuit, at Marvin.....	20, 21
Wall Hill circuit, at Bothel.....	27, 28
Cornersville circuit, at Friendship....Sept.	3, 4
East Holly Springs cir., at Bothel....	10, 11
Pontotoc circuit, at Palestine.....	17, 18
Abbeville circuit.....	24, 25

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Friar's Point.....Aug.	6, 7
Bellevue.....	10
Carneaville.....	12
Greenville.....	13, 14
Bolivar.....	17
Lehrton.....	20, 21
Hillhouse.....	24
Gunnison.....	27, 28
Rosedale.....	31

J. W. DORMAN, P. E.

CORINTH DIST.—THIRD ROUND.

Saltillo circuit, at Hebron.....Aug.	6, 7
Ripley circuit, at —.....	10, 11
Jonesboro circuit, at Falkner.....	13, 14
New Albany circuit, at Ingram's.....	20, 21
Ripley and New A. sta., at N. A.....	21, 22
Corinth circuit, at Mt. Carmel.....	24, 25
Brown's Creek circuit, at Siloam.....	27, 28
Belmont, at Oak Grove.....	29, 30
Marietta circuit, at Palestine.....Sept.	1, 2

J. W. HONNOLL, P. E.

DURANT DIST.—THIRD ROUND.

Ebenezer circuit.....Aug.	5
Lexington and Tchula, at Lexington.	6, 7
Pickens, at Richland.....	13, 14
Eupora and Maben, at Walthall.....	10
Walthall, at Long Branch.....	20, 21
Ackerman, at Weir.....	26
Chester, at South Union.....	27, 28
Rural Hill circuit.....Sept.	1
Louisville circuit.....	3, 4
Durant station.....	10, 11
Belzoni, at Hickory Grove.....	17, 18

J. S. OAKLEY, P. E.

Durant, Miss.

ABERDEEN DIST.—THIRD ROUND.

Montpeller circuit.....Aug.	6, 7
Houston mission circuit.....	12
Honston and Wesley circuit.....	13, 14
Shannon circuit.....	20, 21
Buena Vista circuit.....	27, 28
Nettleton circuit.....Sept.	2
Verona and Nettleton.....	3, 4
Tremont circuit.....	8
Fulton circuit.....	10, 11
Okolona circuit.....	17, 18

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Tibbee.....Aug.	6, 7
West Point.....	7, 8
Sbuqualak.....	13, 14
Winstonville.....	20, 21
Hebron.....	27, 28
Cedar Bluff.....Sept.	3, 4

R. A. BUSHOUGHS, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum.....Aug.	6, 7
Charleston.....	13, 14
Pleasant Grove.....	20, 21
Arkabutla.....	27, 28
Tyro.....Sept.	3, 4

T. C. WIER, P. E.

WINONA DIST.—THIRD ROUND.

West.....Aug.	6, 7
Indianola.....	13, 14
Sidon.....	20, 21
Dublin and Brooklyn.....	27, 28
Black Hawk.....Sept.	3, 4

J. B. STONE, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Logansport, at Bell Bower.....Aug.	6, 7
Grand Cane, at Friendship.....	6, 7
Many, at Horubeck.....	13, 14
Coushatta.....	13, 14
Wesley, at Davis Springs.....	20, 21
Red River, at Ash Point.....	26, 27
Shreveport—First Church.....	28
Mooringsport, at Mount Zion.....Sept.	3, 4
Fort Jessup, at Bayou Sole.....	10, 11
Mansfield, at Mansfield.....	17, 18

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Morgan City, at Berwick.....Aug.	6, 7
Patterson.....	7, 8
Franklin.....	13, 14
French Mission, at Erath.....	16
Abbeville, at Perry's Bridge.....	17
West Lake, at Sulphur Mine.....	20, 21
District camp meeting at Opelousas..	24
Opelousas.....Sept.	8, 4
Lake Charles—First Church.....	7
Lake Arthur.....	10, 11
Prudhomme.....	14
Grand Chenlere.....	17, 18

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

White Castle.....11 A. M..Aug.	7
Felicity.....11 A. M..	14
Louisiana Avenue.....7:30 P. M..	14
Moreau Street.....11 A. M..	21
Craps Street.....7:30 P. M..	21
Carondelet Street.....	26
Carrollton Avenue.....11 A. M..Sept.	4
Dryades Street.....7:45 P. M..	4
Talisheek Camp Meeting.....	11
Plaquemine.....	18
Rayne Memorial.....11 A. M..	25
Parker Memorial.....7:30 P. M..	25

S. S. KEENER, P. E.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Center.....Aug.	6, 7
Bienville, at Baier Creek.....	13, 14
Haineaville.....	20, 21
Simsboro, at New Hope.....	27, 2
Valley.....Sept.	3
Minden.....	4,
Gansville.....	10, 1
Ouachita.....	10, 1

B. T. CREWS, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

McComb City.....Fri..Aug.	5
Whitestown, at Muddy Springs.....	6, 7
Magnolia, at Magnolia.....	7, 8
Hogue Chitto, at Wellman.....Tues..	9
Summit, at Tedsaw.....	13, 14
Gallman, at Mt. Pleasant.....	20, 21
Crystal Springs.....	21, 22
Adams, at Bethel.....Tues..	26
North Wesson, at Mathew's Chapel..	27, 28
Wesson.....	28, 29
Martinsville, at Pleasant Ridge.....Sept.	3, 4
Hazlehurst.....	4, 5
China Grove, at Tylertown....Wed..	7
Pleasant Grove, at Sartins.....	10, 11
Mt. Carmel, at Santee.....Thurs..	15
Westville, at Pleasant Hill.....	17, 18
Providence, at Georgetown.....	24, 25

Pastors will please be prepared for Questions 17 and 18.

J. M. WEEMS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Bethel.....Aug.	4, 5
Oak Grove.....	6, 7
Ebenezer.....	13, 14
Locust Grove.....	20, 21
Lebanon.....	27, 28
Knoxville.....Sept.	3, 4
Martin.....	10, 11

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—THIRD ROUND.

Decatur, at Good Hope.....Aug.	6, 7
Raleigh, at Bay Springs.....	13, 14
Montrose, at Garlandsville.....	20, 21
Shiloh, at Clear Creek.....	27, 28
Chunkey, at Concord.....Sept.	9
Rose Hill, at Hopewell.....	10, 11
Heidelberg, at Sandersville.....	15
Vossburg, at Central.....	17, 18
Walnut Grove, at Beech Springs.....	23
Neshoba, at Philadelphia.....	24, 25
Indian Mission.....(8 P. M.)..	25
Carthage, at Singleton's.....	27
Hillsboro, at Good Hope.....	28

W. W. SIMMONS, P. E.

MERIDIAN DIST.—THIRD ROUND.

N. Komper, at Pleasant Grove.....Aug.	6, 7
Wayne, at Graham's Mill..Fri., Sat..	12, 18
Waynesboro, at Waynesboro..Sun., Mon.....	14, 15
East End.....Sat., Sun..	20, 21
South Side, at Poplar Springs..Sun., Mon.....	21, 22
Pachuta, at Orange.....	27, 28
Winchester, at New Hope.....Sept.	3, 4
Matherasville, at Liberty.....	10, 11
Energy, at New Home.....	17, 18
Enterprise, at Enterprise.....	24, 25
Daleville, at Linwood.....Oct.	1, 2
Shuhuta, at Shuhuta.....	9, 10

C. G. ANDREWS, P. E.

JACKSON DIST.—THIRD ROUND.

Silver Creek and B.L., at Sharbrough's.Aug.	6, 7
Benton, at Midway.....	13, 14
Yazoo City.....	20, 21
Sharon, at F. Grove.....	27, 28
Madison, at Pocahontas.....Sept.	3, 4
Terry, at F. Hill.....	10, 11
Capitol Street.....	17, 18
First Church.....	24, 25
Camden, at Thomastown.....Oct.	1, 2
Fannin, at Union.....	8, 9
Lake City and Lodi.....	15, 16
Brandon.....	22, 23
Steen's Creek.....	29, 30

R. D. NORSWORTHY P. E.

SEASHORE DIST.—THIRD ROUND.

Lumberton and Poplarville, at L.....Aug.	6, 7
Columbia, at Thompson's.....Wed..	10
Hattiesburg.....	13, 14
Escatawpa, at Big Point.....Sat..	20
Americus, at Ward's.....Sun..	21, 22
Leakaville, at Pine Grove.....Tues..	23
Galloway, at Rawls Springs.....	27, 28
Vancleave, at Mt. Zion.....Wed..	31
Williamsburg.....Sept.	3, 4
Bay St. Louis and Long Beach.....	10, 11
Gulf Port mission.....Mon..	12
Whittington.....Tues..	13
Pearlington and Logtown, at P.....	17, 18
Ocean Springs and Soranton...Mon..	19
Biloxi.....Tues..	20

C. A. POWELL, P. E.

VICKSBURG DIST.—THIRD ROUND.

Vicksburg—Crawford Street.....Aug.	7
South Vicksburg.....	7
Utica, at Bear Creek.....	13, 14
Hermanville, at Sarepta.....	20, 21
South Warren, at Red Bone.....	27, 28
Satartia, at Dover.....Sept.	3, 4
Warren, at Oak Ridge.....	10, 11
Bolton, at Clinton.....	17, 18
Flora, at Brownsville.....	24, 25
Anguilla, at Bethel.....Oct.	1, 2
Edwards, at Rives Chapel.....	8, 9
Rocky Springs, at Hickory Ridge....	15, 16

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We hope that each auxiliary will take an active part, and make the next meeting the most successful we have ever held.

Let the treasurers of auxiliaries collect the Conference contingent fee, 25 cents to $1, and 50 cents to secure the printing of the Minutes, and send to Mrs. Holloman as soon as possible.

Let each auxiliary be certain to elect, and then send a delegate, and make your annual report as full and complete as possible.

CLARA H. COPE,
Conf. Cor. Sec.

Paulding, Miss., July 28, 1898.

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C. COLEGROVE, M. D.,
Holland, N. Y.

Lawyers

The latter part of last February I was so much affected with rheumatism that I left home prepared to go to Hot Springs, Ark., for treatment. Being detained in Memphis two days, I concluded to try the Electropoise, and was so much benefited that I bought one and went back to my home in Oxford, Miss. I now feel very little effects of the rheumatism and believe that any one using the Electropoise according to directions and for a sufficient length of time will be entirely cured. I most heartily recommend it to all suffering humanity. Respectfully,

I. G. HOLLOWAY,
Oxford, Miss.

Ministers

I find the Electropoise almost a necessity. It is, indeed, of great importance to my comfort. I experienced relief from neuralgia, which at one time threatened to keep me a constant sufferer. I take pleasure in speaking for the Electropoise, and hope these few words will induce those who read them to make trial of this "cure-all."

MRS. A. W. WILSON
(Wife of Bishop Wilson of M. E. Church South)
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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE LAND BEYOND THE SEA.

The land beyond the sea!
Oh, how the lapsing years,
Mid our not unsubmissive tears,
Have borne, now slugly, now in fleets, the biers
Of those we love to thee,
Calm land beyond the sea.

The land beyond the sea!
When will our toil be done?
Slow footed years! more swiftly run
Into the gold of that unsetting sun!
How sick we are for thee,
Calm land beyond the sea.

Communications.

THE LARGEST BREWERY IN THE WORLD.

The Anheuser-Busch Brewery, of St. Louis, affords one of the most colossal temperance object-lessons of the times. It claims to be the largest brewery in the world, and having inspected its various departments, and being duly impressed with its magnitude, I hoped, indeed, that the claim was based on truth.

The other day I saw a building whose sign read, "The St. Louis Wrecking Co.," and I wondered if this were a branch of the brewery honestly advertising its business. For its beer this stupendous enterprise owns block after block of handsome brick and stone buildings, the interior of many being veritable marble halls of costly tiled floors and beautiful walls, the roofs ornamented with turrets and towers reaching skyward. In a conspicuous niche stands a life-size marble statue of Mr. Busch, made at a fabulous cost in Switzerland, and erected by—himself. So many visitors daily throng the place that fifteen or twenty guides are employed to show them through. From the valuable escort of our party we received the following information: The brewery employs two thousand four hundred men. Two hundred and eighty horses are kept for the purpose of delivering beer to the local patronage. Forty millions of bottles were then stacked up, ready to be filled. The brewery manufactures five hundred tons of ice daily for its cold storage department. An average of ten thousand barrels are sold per day. Each one of the twenty-four hundred employees is allowed twenty free drinks a day, these drinks being delivered to them twice an hour at their various posts of work. Unparalleled liberality! The brewer builds wisely in instituting this free drinking-school, for those who do not possess the love of his wares when first initiated into their positions may have full opportunity to cultivate it; and if the statement of the guide be true when he said, "The only fault to be found with the beer is, that one glass tastes like more," the matter of cultivation is not a difficult one. When we had been shown through the various departments we were invited to be seated at polished oak tables, where was served foaming glasses of the amber liquid. Some emptied two, three, and four glasses, and still the urbane attendants pressed them to more. I am told upon authority that the lavish use of free drinks is, among liquor dealers, one of the recognized methods of increasing trade—bread thrown upon the waters, as it were.

So great an enterprise is not without great results. In St. Louis the staff of life is beer, not bread. Bread may be sent by express to neighboring towns, and the baskets returned to the baker for a small charge. Beer is sent and the bottles returned free, conclusively proving that beer is a necessity, and bread a luxury. No object meets the eye oftener on the streets of St. Louis than the world-wide familiar label of the Anheuser-Busch Brewery.

A thousand public gardens blossom in and near the city, where beautiful flowers border walk and square; thousands of vari-colored lights reflect their brightness in splashing fountains, and while a band concert, or a vaudeville performance, and sometimes an opera or a play, is given, men, women and children quaff their favorite beverage. When we see mothers and fathers pressing their children of three and four years to drink, we can but conclude that they do so in the benighted belief that it is not only harmless, but good for them. This is not confined to the German element, which forms so strong a part of the population of St. Louis, but includes representatives from every class.

It is claimed that beer is the least harmful of all alcoholic drinks; that it does not make drunk. From scientific authority we learn that while it does not make drunk as stronger potions do, it inflames the brain and perverts the moral sense.

Some of the St. Louis papers issue four daily editions, their pages always glaring with announcements of crime and deeds of violence, of suicide and sorrow, until the heart is sickened with the harrowing details. Better that the unfortunate perpetrators of such deeds were made helpless on stronger drink than left with nerve and strength to do the will of their baser natures, unchecked by reason or sense of right. Truly, a spectacle for moralists to muse upon. A subject for press, pulpit and platform to unite upon, and "fight strong 'till deliverance come."

L. W. T.

Correspondence.

THE NATCHEZ DISTRICT CONFERENCE.

The Natchez District Conference convened at Centerville, Miss., Tuesday afternoon, July 26, and continued in session until Thursday evening. In the absence of a Bishop, Presiding Elder Hunnicutt called the Conference to order, and filled the office of chairman. Rev. M. M. Black was elected secretary, with Rev. G. M. Hull as assistant. All of the pastors except two were present, though several of them were rather late in arriving. Twenty lay delegates and three local preachers were in attendance. Though no special programme had been prepared, the time of the Conference was fully and profitably occupied in hearing and discussing reports upon the questions laid down in the Discipline, so that it was in the true sense a Conference. On the whole, the reports from the various charges were of an encouraging nature, both as to spirituality and as to finances. Successful revivals have been held at several points in the district. Especially gratifying were the reports from the two churches in Natchez, and also from the Fayette, Woodville, and Centerville charges. The fact was brought out in the discussions that in the majority of the charges no definite financial system is followed as concerns ministerial support; hence it is no wonder that so frequently there is a deficit at the end of the year. Most of the pastors reported a goodly per cent. of the Conference assessments as having already been raised. Bro. B. S. Rayner stated that the contract has been let for a new parsonage at Fayette, to cost $1,200. Arrangements are being made by the indefatigable Bro. Breland for the purchase of a much-needed parsonage at Roxie.

A number of the brethren expressed themselves as in favor of a stricter enforcement of the Discipline. The laymen in attendance were more than usually communicative and interested.

Impressive and highly edifying sermons were preached by Revs. J. W. Chambers, M. L. Burton, and T. B. Holloman. This scribe had the pleasure of preaching to a very attentive congregation on Thursday morning. We were sorry to have missed a sermon by Rev. Waldo Moore the evening after adjournment.

The attendance upon the Conference by the people of Centerville was not as large as it would have been on account of the continued rains. Not a few, however, came to listen and learn. At night the church was filled almost to overflowing.

Rev. J. W. Chambers, the genial and hustling president of Whitworth College, was on hand, and made an earnest, forceful speech in behalf of education in general, and also in behalf of the institution under his care. Miss Swanson, the accomplished president of Edward McGehee College at Woodville, was introduced to the Conference, and made a few impressive remarks. Rev. J. W. Crisler, the pastor at Woodville, then spoke more at length in behalf of this school, and showed that under Miss Swanson's management it is doing finely. Those who know Miss Swanson well speak in the highest terms of her as an educator and as a Christian.

The claims of our Orphans' Home were strongly and eloquently presented by Manager M. L. Burton, who lacks neither warmth of heart nor assertive power. Nearly all the pastors in the district who have not already done something for the Home pledged themselves to give their respective flocks an opportunity to contribute to this noble benevolence.

We were glad to have among us such a worthy and talented representative from Millsaps College in the person of Dr. A. M. Muckenfuss, our friend and former co-laborer.

The licenses of the following local preachers were renewed: Revs. J. M. Griffin, of the Meadville circuit; John Early Gray, of the Roxie circuit; H. W. Day, C. A. Hastings, and R. M. Cassels, of the Wilkinson circuit. Six Epworth Leagues were reported within the bounds of the district, three of which are doing fine work.

Our presiding elder is a man of prudence, experience, and ability, and is fulfilling the duties of his office greatly to the benefit of the church.

The following brethren were elected delegates to the Annual Conference: H. B. McGehee, T. M. Carter, Dr. J. R. Whittington, D. F. Ashford. Reserves: J. D. Ireland and R. Whitaker.

Woodville was selected as the place for holding the next Conference.

Some resolutions introduced by Dr. Hunnicutt, exculpating from censure the Book Committee and the Agents of the Publishing House, were passed, and the NEW ORLEANS ADVOCATE was requested to publish same. They will be found elsewhere.

The following resolutions relative to the NEW ORLEANS ADVOCATE were unanimously adopted, and their publication was requested:

"We, the preachers and laymen of the Natchez District Conference, commend the present administration and wise management of the NEW ORLEANS CHRISTIAN ADVOCATE. We deplore the fact that our Conference organ does not have a wider circulation among our people, and note with regret that some of the official members of the church do not take and read the ADVOCATE. Feeling confident that a wider circulation of the ADVOCATE would be beneficial to the church; therefore, be it

"Resolved, That the preachers of the district make an earnest effort to put the ADVOCATE in every Methodist home."

The brethren were all unstinted in their praise of the kindness and generous hospitality of the Centerville people. Their pastor thinks he has the most pleasant appointment in the district. We were delightfully entertained while at the Conference in the home of Bro. Brisco, the depot agent, to whom and to whose good wife we are indebted for many courtesies.

M. M. BLACK, Sec.

SHREVEPORT DISTRICT CONFERENCE.

This body met in its thirty-second session in Jordan Street (now Texas avenue) Church, Shreveport, La., July 28, 1898. Bishop Morrison was present, and presided. He won our hearts at the start, and our admiration deepened as the work progressed under his presidency. There was a large attendance of preachers, but not of laymen. A number of visitors from the Delhi and Arcadia districts were in attendance, and also Bro. Timmons, the pastor at Marshall. All the interests of the church were passed in review, and the reports showed improvement, especially in a material way. We have never before known such an era of church-building.

Work among our young people is "on the move." Epworth Leagues and Sunday-schools are multiplying and improving. One deplorable fact was brought out prominently, and that is, that papers not of our publication are supplanting our own Conference organs. This ought not so to be. The Bishop, from time to time, suggested questions for informal discussion, and this not only relieved the monotony, but added greatly to the interest and profit of the occasion.

S. B. McCutchen, W. G. Wadly, A. F. Jackson and John L. Sutton were elected delegates to the Annual Conference, and J. F. Henderson and C. D. Hicks, alternates.

Coushatta was chosen as the place for the next District Conference.

Resolutions were passed urging local preachers to attend the sessions of the District Conference; also expressing our love for, and appreciation of, the work of our presiding elder, Rev. J. L. P. Sheppard, now serving the district the fourth year; expressing appreciation and gratitude for the presence and service of Bishop Morrison, and thanks to the good people of Shreveport for kind and abundant hospitality. Our work was finished under a baptism of the Holy Ghost, and we were all glad that we were there.

Sunday was "the great day of the feast." The handsome new church in which the Conference was held was dedicated. The building cost, besides the lot, about $2,800, the members of First Church helping liberally in its construction. The Bishop, after preaching one of his masterly sermons on a subject appropriate, announced the necessity of raising $650 before the house could be given to God. "He will not make it," thought some, but in about twenty minutes the cash and subscriptions amounted to $730. Then the house was formally and solemnly dedicated to the worship of Almighty God, according to the Discipline. Then we saw the "happy priest and happy people."

J. M. BROWN, Sec.

NORTH MISSISSIPPI CONFERENCE NOTES.

The protracted-meeting season is being well utilized by the pastors, who are generally holding their own meetings and helping each other. The professional evangelist is not much in demand. This is as it should be. Pastors can not relegate their work to others without spiritual detriment to their own souls. An eminent layman was heard, not long ago, to say to his pastor, "If you do not hold a meeting yourself soon, I am afraid you will backslide." That was a wholesome suggestion. Let us be fellow-helpers to each other, but let no pastor permit another to take his crown.

Rev. J. W. McGee, P. C., Lehrton circuit, reports 46 accessions to our church and 18 to the Baptist as the fruits of a tent meeting recently held at Ruleville by Bro. McIntosh. It was my privilege to spend one week in said meeting, preaching four days until Bro. McIntosh arrived, and aiding in the work generally. The meeting was evidently a great blessing to that community.

Bro. Lester has just closed a successful meeting at Black Hawk with 20 additions to the church on profession of faith. He was assisted by Bro. Geo. H. Lipscomb, who, by his earnest preaching and faithful work, did effective service and endeared himself very much to the people.

It was my good pleasure to spend last week with Bro. Sanders and his people at Coila, Carrollton circuit. While there were not the visible results in the meeting that were desired, we hope much good was done.

I am enjoying a week of service and fellowship with the good people of Black Hawk as the special guest of Bro. J. B. Streater and family, in whose delightful home the weary itinerant always finds a welcome and rest. May they live long to bless the church and the world with their presence and good works!

I will be with Bro. Lester a few days next week at Acona; thence I go home for a few days.

"The Young People's Hymnal" gains favor wherever used. It is "the song book" for our revival meetings. The music edition, round or shape note, only $3 per dozen; word edition, $1 per dozen, by express, not prepaid. "In His Steps; or, What Would Jesus Do?" is one of the most inspiring books of the day. Only 25 cents, postpaid. Quillian Lectures, "Christianity and the Nation," by Bishop Galloway, ought to be read by every citizen, old and young, of this country. Price, 75 cents, postpaid. Send me orders for any of these right away.

G. W. BACHMAN.

Kosciusko, Miss., Aug. 5, 1898.

Selections.

HER WEALTH A BLESSING.

MISS HELEN GOULD'S ROYAL AND LOYAL MUNIFICENCE.

Miss Helen Gould has won a place for herself in the hearts of Americans such as few people of great wealth ever gain. She is, indeed, one of the best known and most popular young women of New York, if not in the world. Her strong character, common sense, and high ideals, have made her respected by all, while her munificence and kindness have won for her the love of many.

Her personality is charming. Upon my arrival at her Tarrytown home, I was made to feel that I was welcome, and everyone who enters her presence feels the same.

Miss Gould takes a very great interest in her famous greenhouses, the gardens, the flowers, and the chickens, for she is a home-loving woman. It is a common thing to see her in the grounds, digging and raking and planting, for all the world like some farmer's girl. That is one reason why her neighbors all like her; she seems so unconscious of her wealth and station.

When I entered Lyndhurst, she came forward to meet me in the pleasantest way imaginable. Her face is not exactly beautiful, but has a great deal of character written upon it, and is very attractive, indeed. She held out her hand for me to shake in the good old-fashioned way, and then we sat down in the wide hall to talk.

Her good works are numerous and many-sided. For a number of years she has supported two beds in the Babies' Shelter, connected with the Church of the Holy Communion, New York, and the Wayside Day Nursery, near Bellevue Hospital, has always found in her a good friend. Once a year she makes a tour through the day nurseries of New York, noting the special needs of each, and often sending checks and materials for meeting those needs.

A MOST CHARMING CHARITY.

One of her most charming charities is "Woody Crest," two miles from Lyndhurst, a haven of delight where some twoscore waifs are received at a time for a two weeks' visit. She has a personal oversight of the place, and, by her frequent visits, makes friends with the wee visitors, who look upon her as a combination of angel and fairy godmother. Every day a wagonette drawn by two horses takes the children, in relays, for long drives into the country. Amusements are provided, and some of those who remain for an entire season at Woody Crest are instructed in different branches. Twice a month some of the older boys set the type for a little magazine which is devoted to Woody Crest matters. There are several portable cottages erected there—one for the sick, one for servants' sleeping-rooms, and a third for a laundry.

Miss Gould's patriotism is very real and intense, and is not confined to times of war. Two years ago she caused fifty thousand copies of the national hymn, "America," to be printed and distributed among the pupils of the public schools of New York.

"I believe everyone should know that hymn and sing it," she declared, "if he sings no other. I would like the children to sing it into their very souls, till it becomes a part of them."

A PATRIOTIC SOUL.

She strongly favors patriotic services in the churches on the Sunday preceding the Fourth of July, when she would like to hear such airs as "America," "Hail, Columbia," and "The Star-Spangled Banner," and see the sacred edifices draped in red, white, and blue.

UNHERALDED BENEFACTIONS.

Miss Gould has a strong prejudice against letting her many gifts and charities be known, and even her dearest friends never know "what Helen's doing now." Of course, her great public charities, as when she gives a hundred thousand dollars at a time, are heralded. Her recent gift of that sum to the government for national defense has made her name beloved throughout the land; but, had she been able, she would have kept that secret also.

I tried to ascertain her views regarding the education of young women of to-day. This is one of her particular hobbies, and many are the young girls she has helped to attain to a better and more satisfactory life.

HER MEANS OF EDUCATION.

"In the first place," she said, "I believe most earnestly in education for women; not necessarily the higher education about which we hear so much, but a good, common-school education. As the years pass, girls are obliged to make their own way in the world more and more, and to do so they must have good schooling."

THE EVIL OF IDLENESS.

"I don't think it matters much what a girl does, so long as she is active, and doesn't allow herself to stagnate. There's nothing, to my mind, so pathetic as a girl who thinks she can't do anything, and is of no use to the world. Why, it's no wonder there are so many suicides every day!"

She is consulted by her agents in regard to all her affairs. "I have no time for society," she said, "and, indeed, I do not care for it at all. It is very well for those who like it," she added, for she is a tolerant critic.

Her life at Tarrytown is an ideal one. She runs down to the city at frequent intervals, to attend to business affairs, for she manages all her own property; but she lives at Lyndhurst. She entertains but few visitors, and in turn visits but seldom.

People wonder why she doesn't marry, and even her friends can not give a reason. But perhaps a good, true man may sue, some day, and win her, and at last an American heiress will marry an American man for his character, and not for his money or social position. For Helen Gould is American from head to foot, in mind and in heart, and when she marries, it will not be a foreign duke or earl. Thus much her dearest friends prophesy.—Success.

HALLOWED HOURS.

BY MARGARET E. SANGSTER.

There are hours our hearts remember
When we knelt in peace alone,
And the blessing of the Lord our God
Came to us from the throne.
Oh! sweet it was to feel it.
The peace our Lord bestows
As the dew upon the waiting fields
The fragrance in the rose.

There are hours when life was bitter
With the anguish of defeat,
When strange it seemed that anything
Had ever tasted sweet.
And we scarce knew how to bear it,
But One came o'er the wave,
And the peace he gave us with a word
Then made us strong and brave.

There are hours when work is pressing.
Just little homely work,
That must be done, that we must do,
That it were shame to shirk.
And in those hours full often
To crown the petty cares,
Has fallen upon the house a gleam
Of God's heaven unawares.

So, for our hallowed hours
We find them, where our Lord
Has called us unto service meet
For blessing and reward.
They are sometimes in the closet,
They are often in the mart,
And the Lord can make them anywhere.
His "desert place apart."

—Interior.

Communications.

WEAK POINTS IN SUNDAY-SCHOOL WORK,

AND HOW TO STRENGTHEN THEM.

(Paper of A. M. Mayo, read before the Opelousas District Conference, and requested by the Conference for publication.—W. W. Drake, Sec.)

(Geo. W. Williams, of Knightstown, Ind.)

I do not presume to come before the Conference to tell you any new thing, or to bring to you any new plans, but to stir up your pure minds by way of remembrance on the old plans. It is not for lack of knowledge we fail, but for lack of intelligently putting into effect the things we already know. So I ask you, my fellow-workers, to pray that we may, in our work for the Master, have the faith of St. Paul and the works of St. James so combined that we may "show our faith by our works."

The topic assigned me combines the whole range of subjects presented for discussion in a Sunday-school convention program, viz.: "The Weak Points in Sunday-school Work, and How to Strengthen Them."

To present this theme in the limited time allotted to me, I shall touch but three points: 1. The weakness of Sunday-school work as developed in the home; 2. In the Sunday-school, and, 3. In the world.

God, in his infinite goodness and wisdom, gave us the home. He designed that it should be a type of heaven. He threw around it and in it such sweet and hallowed associations that should tend to develop the higher ideals of the human heart, and fit us for that home "not made with hands, eternal in the heavens."

This is the ideal. While I am not a pessimist, I am forced by my own observation to say that in these latter days a great change has come over the home, so far as it exerts a Christian influence in its own circle. If I were to express my convictions clearly, I should say we are becoming more respectable and less spiritual. Or, perhaps, more definitely, we are setting up our own standard of moral excellence, and leaving God's standard out of account. We are trying to place the organization above the individual, and just in proportion as organized effort is developed, individual responsibility decays.

In the matter of public education, for instance, we have turned the whole matter over to the teacher; pay the bills, and bother ourselves but little about it. In religious matters we contribute our money freely, and hold the minister responsible for the results. We expect temperance reforms to come to pass by passing laws, and give no heed to their enforcement. We expect to save the world by passing resolutions. We are great moral cowards. We meet in organized bodies, and pose as reformers, but when we get an individual hand-to-hand conflict, we make the best compromise we can with the devil, and go on with our business. We have put into our whole social fabric the modern "slot-machine" idea. We drop in our coin and expect to get for our children education, business success, happiness, and heaven. We see, alas! too late, that our plans have failed, our money could not meet the crying need for individual, parental effort, and instead of success, we have wrecked hopes and broken hearts.

Can you find in the Scripture where it says, "Have your child trained up in the way he should go, and when he is old he will not depart from it?" No. The responsibility is on you, not on your Sunday-school superintendent, or your teacher in the public school. We find that in almost every instance that back of God's great heroes, both ancient and modern, there was a godly mother. And to-day the men and women who are serving God and their fellow-men most successfully are those who received their inspiration and laid the foundation of a Christian life around the hearth-stone in a Christian home.

No organization for training children for Christ can supplement the home, and the extreme looseness of home government is one of the problems confronting the Sunday-school workers. At the risk of receiving your criticism, I say that our modern home life (with large exception, of course) lacks the elements that produce the sturdy Christian characters which has ever been the pride of American civilization. In many cases our home is only recognized as a place to eat and sleep. The associations, the recreations, the pleasures and entertainments are elsewhere.

Would to God we could have a revival of the old-fashioned home, and the old-fashioned father and mother who took, not sent, the boys and girls to Sunday-school, and made themselves responsible for their good behavior.

One of the most serious weaknesses of Sunday-school work is parental indifference and the absence of any religious instructions in the home. To strengthen this weak point is to make the home life stronger, and herein lies the great need of the "Home Class Department."

Dr. J. C. M. Floyd, of Ohio, who, for four years, has personal supervision of a large and successful Home Class Department, and for two and a half years was State Home Department secretary for Ohio, says: "In my annual report at Toledo, last June, I said the weakest place in our Sunday-school plan is the 'home,' and a large share of the energy and enthusiasm of our officers and teachers is used up in overcoming the example and indifference in the home. The Home Class Department comes to us at this time fully equipped and abundantly able to make these weak places strong."

What a grand day it will be when in all Christian homes the Bible is made the text-book of the family, and the Sunday-school lesson is studied at home, and the teacher's business is not to teach a lesson, but hear a recitation. The way to strengthen this weak point is to put our individual efforts in such a way as to strengthen the breach in our own wall any way. I am here to-day to urge you to commence at once to make the Sunday-school a subject of prayer, and the lesson the subject of earnest study and investigation.

(To be continued.)

Correspondence.

CENTENARY COLLEGE AGAIN.

Some time since I wrote an article for the ADVOCATE in behalf of the Centenary College Reading-room, asking our preachers and laymen for assistance, to place in the hands of our students some of the leading periodicals. I also sent out about fifty personal letters for the same cause. So far I have not received so much as five cents. Can it be possible that our Methodists of Louisiana are so little interested in the welfare of Centenary College as not to help to build it up? Brothers, this must not be. If all of our preachers were to ask their congregations for a small contribution, even if no more than one dollar, and add a small amount from themselves, we would soon have a reading-room that any of our Conference colleges would be proud of.

Centenary is on the upward move. The main building and dormitories are being put in first-class order; new cottages are being built for the professors; we will soon have a beautiful college park; we have a wide-awake president, and now we want a reading-room. Let us rally round our new president, not only with the cry, "Long live old Centenary," but let us bring our pocket-books, and fix up that reading-room.

Now, who will be the first to have their names enrolled as a contributor to this cause? Several hundred of Louisiana's young men have volunteered to give all they had in the service of their country—their lives. Some of them are old Centenary boys.

Now, let us show our patriotism to boys like them by giving them something good to read. We want $200. Let us raise it before the Fall term begins. Send your subscriptions either to Dr. I. W. Cooper, Jackson, La., or to me. D. F. TURNER.

Jackson, La., July 28, 1898.

W. F. M. S.

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N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

To the Woman's Foreign Missionary Society—

DEAR SISTERS: I have returned from the meeting of the Woman's Board of Missions, and as our own annual meeting convenes in the Fall, I should like to tell you of this meeting.

We were in session eight days. Our Constitution requires that we elect officers quadrennially at the meeting succeeding the General Conference; so officers were elected. There were no changes made except that a new office of second vice-president was created, and Mrs. Bishop Wilson was elected to this as well as re-elected to her old office of editor of Leaflets. We had with us Dr. Young J. Allen, who has spent forty years in China; Miss Helen Richardson, from China; Rev. C. N. Tucker and Miss Elerding, of Brazil; Dr. Palmore, of St. Louis, and our own Bishop Galloway, the last two of whom have visited all our mission fields. The addresses and words of cheer from each of them made deep impressions for good, and were soul-inspiring. The meeting was a feast of good things throughout.

Much was said in regard to our literature, especially our Missionary Advocate, and I do urge you to do your best to secure more subscribers, and to support our organ. The price of The Little Worker has been reduced to ten cents, and it will be used instead of the juvenile leaflets. At ten cents it should be in every home. The Evangel is still the organ of the training-school, and 600 subscribers secures a scholarship for one year. Easter Sunday is appointed as a day for offerings for the training-school. Programs will be furnished. The cycle of prayer for daily use is recommended for our members. As this is China jubilee year, "China Missions," by Harland Beach, is recommended for this year's study. A library should be in every society.

Dues are to be paid quarterly, so your treasurers may send their reports quarterly. Our Conference pledge this year is $250. This does not include dues, Bible women scholarships, or day-schools. Four thousand four hundred and twenty-five dollars was raised by the children for the Korean Mission. North Carolina Conference raised the largest amount; South Georgia the next. Korea still remains the children's work. Mrs. Campbell said the Korean work has grown so that she needs another teacher; so Miss Hynes, of Kentucky, was appointed to that work.

Miss Mary Prescot, of North Carolina, was appointed to Juiz de Fora, Brazil, while Misses Mary Tarrant, of Texas, and Ida Anderson, of China, were referred to the Local Board for appointment, as their papers had not been received the proper length of time. Misses Annie Heath, of Georgia, and Elizabeth Davis, of North Carolina, were sent to the training-school for a two years' course of study.

The Hayes-Wilkins Memorial at Sung-Kiang is now completed, and Miss Ella Leveritt is in charge. There is great need for a building at Juiz de Fora, Brazil. Rev. Mr. Tucker, Bishop Galloway, and Miss Elerding, who have been in the field, recommended that we build there at once; so Rev. Mr. Tucker was instructed to secure a lot, and a building will be put up at once, the whole property to cost $15,000, $5,000 of which is to be paid annually until all is paid. There is also great need for a suitable school-building in Mexico City, but for lack of funds we could not build.

We hope to reach the $100,000 mark this year. The treasurer's report shows an increase of $3,538.29 this year over last year.

The appropriations for the work this year are $98,866. I hope that each member will do her share—indeed, all in her power—to raise the money this year. Let us make our Conference pledge $300 instead of $250. Let us work and pray as never before.

I am always glad to hear from you. Please send reports to district secretaries by the first of October, so that I may have my report in full at our Conference in Brookhaven.

May grace and truth crown you! Out of grace cometh love, and out of truth wisdom. They who have love and wisdom have also power.

Sincerely your friend,

SALLIE SMYLIE,
Cor. Sec. Miss. Conf.

We thank our secretary for the above. Let us use every means in obeying the marching orders of our Board, "Go forward," and the greater command, "Go teach all nations," from our blessed Lord and Master. Let us examine our Minutes of last session, and find how nearly we have complied with the requirements. Let us at once prepare for our next session what remains to be done, not forgetting to elect delegates and alternates, if not already done, and furnishing each with the required credentials. Are district secretaries being nominated at district meetings? How many auxiliaries have secured life members?

MRS. E. D. JONES.

(To be continued.)

Dear Sisters of the North Mississippi Conference:

The news of the undeserved compliment your noble band recently bestowed upon such an unworthy member as myself almost paralyzed my thoughts, causing me to be some what dilatory in returning thanks; nevertheless, words are inadequate to express my appreciation. At first frail nature and many excuses urged me to decline taking up such a cross, but by prayer I hope to be able to cope with the great duties, remembering, greater the cross, brighter the crown. My heart echoes, "I will work, I will pray; I will work in the vineyard of the Lord."

Requesting an interest in your prayers at all times, and a hearty co-operation in this work, and promising to try to do every duty (D. V.), thanking our most worthy president, Conference and district secretaries, and many others, for their kind letters of warm welcome and congratulations, I remain, ever,

Your humble co worker in Christ,
MRS. JAMES L. LENOIR.

Muldon, Miss., Aug. —, 1898.

Selections.

FAITHFUL TO COUNTRY AND COMRADE.

"Private Benjamin Owen, —— Regiment, Vermont Volunteers, was found asleep at his post while on picket duty last night. The court-martial has sentenced him to be shot in twenty-four hours, as the offense occurred at a critical time." "I thought, when I gave Bennie to his country," said Farmer Owen, as he read the above telegram with dimming eyes, "that no other father in all this broad land made so precious a gift. He only slept a minute—just one little minute—at his post. I know that was all, for Bennie never dozed over a duty. How prompt and trustworthy he was! He was as tall as I, and only eighteen!—and now they shoot him because he was found asleep when doing sentinel duty!" Just then Bennie's little sister, Blossom, answered a tap at the door, and returned with a letter. "It is from him," was all she said.

"DEAR FATHER: For sleeping on sentinel duty, I am to be shot. At first it seems awful to me, but I have thought about it so much now that it has no terror. They say that they will not bind me, nor blind me, but that I may meet my death like a man. I thought, father, that it might have been on the battlefield, for my country, and that, when I fell, it would be fighting gloriously; but to be shot down like a dog for nearly betraying it—to die for neglect of duty! Oh, father, I wonder the very thought does not kill me! But I shall not disgrace you. I am going to write you all about it, and when I am gone, you may tell my comrades; I can not now.

"You know I promised Jemmie Carr's mother I would look after her boy, and, when he fell sick, I did all I could for him. He was not strong when he was ordered back into the ranks, and the day before that night I carried all his baggage, besides my own, on our march. Toward night we went in on double-quick, and the baggage began to feel very heavy. Everybody was tired, and as for Jemmie, if I had not lent him an arm now and then, he would have dropped by the way. I was all tired out when we came into camp, and then it was Jemmie's turn to be sentry, and I could take his place; but I was too tired, father. I could not have kept awake if a gun had been pointed at my head; but I did not know it until—well, until it was too late.

"They tell me to-day that I have a short reprieve—given to me by circumstances—'time to write to you,' our good colonel says. Forgive him, father; he only does his duty; he would gladly save me, if he could; and do not lay my death up against Jemmie. The poor boy is broken-hearted, and does nothing but beg and entreat them to let him die in my stead. I can't bear to think of mother and Blossom. Comfort them, father! Tell them I die as a brave boy should, and that, when the war is over, they will not be ashamed of me, as they must be now. God help me; it is very hard to bear! Good-by, father. To-night, in the early twilight, I shall see the cows all coming home from pasture, and precious little Blossom standing on the back stoop, waiting for me—but I shall never, never come! God bless you all!"

"God be thanked!" said Mr. Owen, reverently; "I knew Bennie was not the boy to sleep carelessly."

Late that night a little figure glided out of the house and down the path. Two hours later the conductor of the southward mail lifted her into a car at Mill Depot. Next morning she was in New York, and the next she was admitted to the White House at Washington. "Well, my child," said the President, in pleasant, cheerful tones, "what do you want so bright and early this morning?" "Bennie's life, please, sir," faltered Blossom. "Bennie? Who is Bennie?" asked Mr. Lincoln. "My brother, sir. They are going to shoot him for sleeping at his post," said the little girl. "I remember," said the President; "it was a fatal sleep. You see, child, it was a time of special danger. Thousands of lives might have been lost through his culpable negligence." "So my father said; but poor Bennie was so tired, sir, and Jemmie so weak. He did the work of two, sir, and it was Jemmie's night, not his; but Jemmie was too tired, and Bennie never thought about himself—that he was tired, too." "What is that you say, child? Come here; I do not understand." He read Bennie's letter to his father, which Blossom held out, wrote a few lines, rang his bell, and said to the messenger who appeared, "Send this dispatch at once." Then, turning to Blossom, he continued: "Go home, my child, and tell that father of yours, who could approve his country's sentence, even when it took the life of a child like that, that Abraham Lincoln thinks the life far too precious to be lost. Go back, or—wait until to-morrow; Bennie will need a change after he has so bravely faced death—he shall go with you." "God bless you, sir," said Blossom. Not all the queens are crowned.

Two days later, when the young soldier came with his sister to thank the President, Mr. Lincoln fastened the strap of a lieutenant upon his shoulder, saying, "The soldier that could carry a sick comrade's baggage, and die for the act without complaining, deserves well of his country."—Success.

THE FAULTLESS ONE.

One of the excellent results springing from the frankness of the biblical writers concerning the sins and faults of the people they portray, is that the sinlessness of Jesus stands out with wonderful distinctness. We can not say, "Oh, well, it is their way to say only good of the dead; if we knew all the facts, a very different impression would be made." This retort is prevented by the freeness with which they relate their own discreditable squabbles and darker doings. They compel us to trust them by their evident honesty and simplicity. They are truth-telling men, we are forced to exclaim; they hide nothing, they show up the imperfections of the great men of Hebrew and Christian history against a background of purest light. Therefore, when they draw this one perfect picture we can not do otherwise than fall down and worship. We cry: "Yes, he walked the earth completely upright. Peter might lie, and John flee, and Moses get angry, and Elijah wish to die, but One there was against whom none of these charges can be brought. Him we will hear, him we will follow, him we will adore and love. All glory to his blessed name! We will bring forth the royal diadem and crown him Lord of all, our Savior, our King, and our God!"—Zion's Herald.

FORGIVENESS.

Little words have great force sometimes. In the prayer, "Forgive us our debts as we forgive our debtors," who has not stumbled over that word "as," and found it more than a mouthful? Who has not offered the petition with a mental reservation? For it means vastly more than forgiveness of our enemies. That might be easy; in fact, many of us are not conscious that we have any enemies. But our friends who hurt us, who touch us in the sorest places, who are unjust to us; our friends who pass by on the other side when we are overcome in life's conflicts—they are the ones we find it hardest to forgive.

In the words of the prophetic psalm: "It was not an enemy that reproached me; then I could have borne it. . . . But it was thou, a man mine equal, my guide, and mine acquaintance."

Our Savior, entering into all the depths of human needs by his own experience, knew well what power this one petition would have to bring the hearts of men into harmony with his own loving spirit.

Only as we are filled with his love; only when like him we are meek and lowly in heart, unselfish, seeking not our own, only then we dare to pray, "Forgive us, as we forgive."—Helen A. Hawley, in New York Observer.

A VITAL QUALIFICATION FOR ALL CHURCH OFFICERS.

Sometimes we think the Holy Ghost is only needed to furnish men to do spiritual work, but we are reminded that in the choosing of the first deacons to attend to the temporal and material interests of the church, called the "serving of tables," the disciples were directed to choose "men of good report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Perhaps the reason why most church quarrels and disagreements grow out of questions and matters effecting the formalities, is because we are not careful to seek the presence and power of the Holy Ghost here, as well as in what we are pleased to call the spiritual interests and concerns of the church. Is not everything that appertains to the church of God a spiritual interest; and ought not everything be done in the power of the Spirit, from the building of the meeting-house to the preaching of the sermon in it?—Words and Weapons.

To fill a little space because God wills it; to go on cheerfully with a petty round of little duties, little avocations; to accept unmurmuringly a low position; to be misunderstood, misrepresented, maligned, without complaint; to smile for the joys of others when the heart is aching; to banish all ambition, all pride, and all restlessness in a single regard to our Savior's work; he who does this for one hour is a greater hero than he who for one hour storms a breach, or for one day rushes forward undaunted in the flaming front of shot and shell.—Exchange.

Be sure of this: that the one longing which will never be disappointed, nor when answered will prove to have given us but ashes instead of bread, is the longing to be like God and like Christ.—Alexander Maclaren.

Many have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—D. L. Moody.

My heart has always assured and reassured me that the gospel of Jesus Christ must be divine reality. The Sermon on the Mount can not be merely human production.—Daniel Webster.

The true Christian is like the sun, which pursues the noiseless track and everywhere leaves the effect of his beams in blessing upon the world around him.—Martin Luther.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and am now a well man. The pains and lostlag I had in my limbs are gone and am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

IN MEMORIAM.

Very few men such as Bro. Henry Ware live within our century. His probation covered most of the nineteenth century of the Christian era. Born of Thomas Ware and his wife (who had been a Miss Jemison), in Greene county, Ga., July 29, 1813, he tabernacled among men till July 9, 1898. This brought his age up to nearly fourscore and five. God, who is good beyond his promises, gave him extraordinary strength to enjoy life till past fourscore. Giving his heart to God in very early manhood, he joined the Methodist Church at the age of eighteen. His life was ever afterward morally correct and increasingly religious. While still young he married Miss M. A. Everitt. She died in 1879, leaving him seven children and many grandchildren. During the year 1880 Miss Lou Ford, of Alabama, united her destiny with his. She had the privilege of aiding and comforting him in health and in sickness for the eighteen remaining years of his pilgrimage. Among his last words uttered to his pastor were touching tributes to the kindness and efficiency of her care whom he was so soon to have in widowhood. Talking of this and of God's goodness to him brought tears to those eyes not given to weeping.

Bro. Ware saw many changes in many ways while journeying to the better Land. During the year 1846 he removed with his young, and growing family from Central Georgia to Texas—first to Colorado county, and then to Harrison. This trip had to be accomplished by the old emigrant style of covered wagons with horsemen to blaze the way. The usual scenes of camping out at night, killing deer and other game by day, crossing swollen streams without bridges or ferries, gave relish to his taste for progress and enterprise. It took weeks to cover the breadth of three and a half States, and a portion of the fourth.

He was among the pioneers of the new great Empire State of the South. And he was worthy of the post—just the caliber for a mighty commonwealth's best basis. Integrity, industry, progressive ideas, with moral fiber of the first class, marked him as a man among men. With these qualities to build on, he began with a small force his planting operations. Soon he added manufacturing interests. The latter became very helpful to his fellow-citizens of the Confederacy during the war between the States. Having, by wise and aggressive energy, amassed a considerable fortune, despite the havoc of war in emancipation of slaves and confiscation of cotton, he removed to New Orleans and entered the commission business. After three years of measurable success he engaged in sugar planting. Here again he failed not to increase his property, while many around him were losing. A watchful eye, good judgment and economy brought success where others failed. Though never a patentee, he invented and used some notably helpful improvements on planting utensils. The benefits of these devices he wished all his neighbors to share. This was on his mind during his last illness—even while racked with acute pain.

In 1879 he came to Harrison county, Miss., on the Gulf coast, for comparative rest, and to enjoy its salubrious breezes. First, he settled at Scott's Station, now named Long Beach, and grew to quite a village. His enterprise in building there a Methodist Church helped much to bring the place to the notice of Protestant home-seekers. Here, and along the adjacent coast he did much good as a "lay preacher," filling out lack of service by the regular ministry. While intensely Protestant, he was truly catholic in his love for all souls and earnest efforts for their salvation.

Some years ago he purchased a lovely home on the beach at Pass Christian, where his useful life drew to a peaceful close.

Prominent as he was in the church for many years, his most distinguishing qualities of head and heart came out in the temperance cause. An ardent Prohibitionist, he thoroughly believed that little permanent good can result till we enthrone the principle of Prohibition in the fundamental law of the land, and back it up at the polls. Nothing short of this could satisfy his ideal. For this he labored untiringly and aggressively. His worst enemies gave him credit for superb courage in the consistent and persistent fight he made for his convictions. Neither name nor fame ever kept him from opposing measures he did not believe to be best. Nothing but the best could satisfy him temporarily. It was hard for him to admit that "a half-loaf is better than no bread." He was afraid of the after-claps of all compromise measures. From the heavenly world he may yet look down on that civic righteousness, which 'twas the height of his earthly ambition to behold—admiring our commonwealth, our nation, and our world. God grant it speedily.

Like ripening fruit he sweetened and mellowed with age. A wonderful constitution long held in check the dread disease from which few even in youth recover. For months he faced the fell destroyer at close quarters without a qualm of fear. Meanwhile his request had been urgent on pastor and friends not to pray for his recovery, but only that he might have grace to endure uncomplainingly and gain a speedy release. He was heard, but the refining fire burned long and brightly.

In March last, believing the end very near, he executed with his own hand his last will and testament. After exact and just division of his considerable property among his heirs, he wrote: "A few more days and my sufferings will be over. I wish I could take you all with me. I can not do that. But all you can and must meet me over there. I shall watch every arrival." Let none of us disappoint this now-glorified saint.

J. P. DRAKE.

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Further particulars will be cheerfully furnished applicants by the Principal,

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SUNDAY-SCHOOLS AS MISSIONARY SOCIETIES.

MR. EDITOR: As chairman of the Sunday-school Board of the North Mississippi Conference, I desire to direct the attention of the presiding elders, pastors, and Sunday-school superintendents to the change made by the General Conference in paragraphs two hundred and forty-seven of the Discipline. As the law now is, the words, "so far as practicable," have been stricken out, and the organization of each Sunday-school into a Missionary Society is made mandatory. It will hardly be possible for the Sunday-schools to undertake all of the work of Missionary Societies proper, but they can at least set aside the collections of one Sunday in each month (and the first Sunday is suggested for that purpose) to be devoted to missionary work. This fund should go to the Missionary Treasurer direct, but where so requested, it will be credited to the missionary assessment of the charge in which the Sunday-school is located. This monthly contribution, accentuated by proper comment on the part of the pastor and superintendent, will give an impetus to the cause, and make some impression on the minds of our young people, which latter is more to be desired than the fund itself.

The General Board has set aside the third Sunday in October as Missionary Rally Day, when a large contribution is to be expected. For this day appropriate exercises are expected to be prepared. Such a day, like Children's Day, will cost trouble and effort; but it will break the monotony, dissipate lethargy, and set the wheels to turning faster. It should not be ignored. The Sunday-school that does so will sear its aggregate conscience.

Our Board, through the generous help of the presiding elder, has compiled a complete directory of our more than four hundred Sunday-school superintendents. With them we have had much pleasant and, we hope, profitable correspondence this Conference year already. Our presiding elders will soon be furnished new books in which to revise the lists of superintendents on their fourth round. The statistical blanks called for by our last Conference will also be furnished the pastors in due time, and it is greatly to be desired that each preacher in charge in the Conference will carefully fill out and return them.

Yours truly, GEO. J. LEFTWICH.

Aberdeen, Miss., July 26, 1898.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum; it beats no gong; and yet, far over the water, its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—Spurgeon.

FROM THE WORK.

Rev. G. A. Klein, P. C., Nesbit, Miss., Aug. 3, 1898: "We have just closed a most wonderful meeting at Endora. One of our beloved superannuated preachers, Bro. C. N. Terry, was with us, and did all the preaching. He came to the meeting accompanied by the Holy Spirit, and preached with the old-time power. There were moments during the service when the tension was truly painful and awe-inspiring. Those of our members who came, willing to receive a blessing, went away with more than they could contain. Sinners were made to feel the power and presence of a living God. I voice the testimony of many when I say, 'I never felt the presence of God more distinctly, nor saw his workings and power more plainly demonstrated.' Bro. Terry is truly a preacher sent of God. The mellowness of his spirit in dwelling upon the love and goodness of God to undeserving man was deeply touching, and passed with electric rapidity from heart to heart. His boldness when denouncing sin, and his graphic style when picturing the terrors of hell and the felicity of heaven, were soul-inspiring, and left the congregation overwhelmed with awe. We rejoice to-day for what 'our eyes have seen and our ears have heard.' Brethren, if you need help in a meeting, you would do well to look up one of these 'fathers in Israel.' They may be weak physically, but they are strong spiritually. Bro. Terry has not authorized me to say so, but I take it upon myself to say that, if you desire him to aid you in a meeting, he will come. He is enjoying good health, and will build up your church. His address is Nesbit, Miss."

Rev. Ruffin T. Davis, Lonoke, Ark., Aug. 2, 1898: "Joy and sorrow have been our portion in the last few weeks, while absent attending our District Conference. Our son, Purvis, a bright, lovely boy near his fourteenth year, was drowned while in bathing. He was a manly little fellow, and we were proud of him as parents who had bright hopes for his future; but God, who is too good to do wrong, saw best to transplant him from earth to his heavenly inheritance. We bow in submission to his divine will, and kiss the hand that smites us. Our eldest daughter, Minnie, who was born on Louisiana soil, was, on yesterday, united in marriage to the man of her choice, Mr. Charles B. Shannon, of Arkansas county, this writer performing the ceremony, assisted by Rev. Franklin Moore, her pastor. Our new son-in-law does not fill the place of our dear, departed boy; but we give our daughter to his care and keeping, believing that in him she will find a good, kind husband, and one who will provide for her wants. The protracted-meeting season is on us up this way, and pastors and local preachers are busy about the Master's work. May the great Head of the church bless us abundantly! I just felt like writing this note for the paper. I may write again some time."

In the evening twilight of winter time, when the fire sparkles and glows and dances upon the hearth, there are dreams and air castles of the future in the flames for the young woman who sits and gazes into them. Whether these air castles will ever become realities, is largely a matter of health.

No woman can hope to be a contented wife, the mistress of a happy home and the mother of healthy children who suffers from weakness and disease of the delicate organs that are distinctly feminine. All the air castles that she builds will crumble into dust, unless she takes measures to correct the disorders from which she suffers. Dr. Pierce's Favorite Prescription is a positive cure for all disorders of these most sensitive organs. It makes them strong, healthy and vigorous. It prepares a woman for happy wifehood and healthy motherhood. It robs maternity of its peril and of nearly all pain. It insures children with strong, healthy constitutions. Thousands of women have testified to its marvelous merits. For nursing mothers it is the best supportive tonic.

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"About six years ago my wife became afflicted with displacement, causing inflammation and much pain," writes Rev. I. J. Coppedge, of Elmo, Kaufman Co., Texas. "She could not stand on her feet or get in any position but what she suffered great bearing down pain. I got her a bottle of Dr. Pierce's Favorite Prescription which she soon found was helping her; so she kept on until she had taken six bottles. Since taking the last she has not suffered a moment from the old trouble."

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THURSDAY, AUGUST 11, 1898.

To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The skies are blue and the fields are green,
Tho' the wintry storm prevaileth.
—Selected.

Doubt indulged soon becomes donbt realized.—F. R. Havergal.

An effort made for the happiness of others lifts us above ourselves.—L. M. Child.

The end of man is an action, and not a thought, though it were the noblest.—Thomas Carlyle.

There is no such thing as a church without the Holy Ghost; they are only so-called churches.—Rev. F. M. Hussey.

Let us read with method and propose to ourselves an end to which our studies may point.—Edward Gibbon.

"So may heaven's grace clear away the foam from thy conscience, that the river of thy thoughts may roll limpid forever."—Dante.

There is a lesson to be learned in the school of adversity that can be learned nowhere else. The lesson of patience and resignation.—Midland Advocate.

"A religion without thanksgiving, praise, and joy is like a flower without tint, perfume, or honey. There may be such a flower, but surely no one would care to pluck it."

Many examples may be put of the force of custom, both upon mind and body; therefore, since custom is the principal magistrate of man's life, let men by all means endeavor to obtain good customs.—Bacon.

Be pure in thought, language and life—pure in mind and in body. Be unselfish. Care for the feelings and comforts of others. Be generous, noble and manly. This will include a genuine reverence for the aged and for things sacred.—Churchman.

When God hides from us so much that we would fain know, let us believe that the same love conceals, as at other times reveals, and that shadow and sun are accomplishing our growth in grace and in the knowledge and love of God.—F. B. Meyer.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—Henry Drummond.

Make a rule, and pray God to help you to keep it; never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—Charles Kingsley.

We can close out the sunshine from our homes by blocking up the windows. The sun shines all the same. So we can also refuse to admit the sweet, life-giving sunshine of Christ's presence and sympathy into our lives, but he shines forth, the light and joy of souls, all the same.—Rev. Henry W. Little.

GOOD SAMARITANISM AMID THE HORRORS OF WAR.

Never was the Good Samaritanism of the gospel of Christ so conspicuously displayed on a large scale as during the present war. We are not now speaking of the noble work in behalf of our own soldiers, such as the organization of War-Relief Associations by the women of all sections of our land to raise funds to minister to the comfort of our soldiers in camp and the volunteering of large numbers of non-immunes to yellow fever from all ranks of society for service as nurses in a pestilence-stricken region. This is worthy of high praise, but what we now speak of is the magnanimity displayed by our troops in dealing with the foe. This magnanimity began with the beginning of actual warfare. In that first battle soon after Shafter had landed on Cuban soil, our troops, after suffering heavy losses from a terrific ambuscade fire, charged the enemy with such impetuosity that they were forced to fly, leaving their dead and wounded upon the field. The dead were buried as carefully and the wounded nursed as tenderly as if they had been fighting under "the stars and stripes."

A few days later on the blood-stained field of El Caney a number of prisoners fell into our hands. The Spanish officials, with their usual mendacity, had made their soldiers believe that it was the custom of the Americans to kill all prisoners of war. Hence, these poor fellows, expecting nothing but death in the end, begged to be killed at once. They were almost beside themselves with joy when they learned that they would be as well fed and cared for as our own soldiers until such time as they could be exchanged. When the news of this humane treatment reached Santiago, hundreds of Spanish troops deserted and took refuge within our lines. These, and also thousands of non-combatants who threw themselves upon our hospitality, were fed just as our own soldiers were. Indeed, for a time our boys in blue were on short rations, in order to relieve the wants of this famishing multitude. The Spanish sick, both soldiers and citizens, were nursed as carefully as if they had been fighting under the star-spangled banner. When Santiago surrendered our government, with unparalleled magnanimity, agreed to carry the entire Spanish army home at its own expense.

But the sublimest spectacle of all was witnessed on that ever-memorable day when Cervera's fleet was destroyed. On some of the ships the Spaniards, half crazed with liquor, kept on firing even after the ships were burning or sinking. Our sailors, though still under fire, ceased firing, jumped into boats, and worked with might and main to save the lives of their foes. Nor does this complete the picture. Their lives were in peril not only from the enemy's guns, but from the burning ships. As the conflagration progressed, bombs were bursting continually, and there was no telling at what minute the flames might reach the magazine where tons of powder were stored, in which case death was inevitable. There was danger also from the sea, for the billows were tossing high against the doomed ships. In spite of all this, our sailors, both officers and men, put forth almost superhuman efforts to save the lives of those with whom a few moments before they had been engaged in fiercest combat. Fifteen hundred Spaniards were snatched from the very jaws of death. Our men could not have worked more vigorously or valorously if they had been rescuing their own comrades. The Spaniards were utterly amazed. They had never seen warfare after this fashion. Many of them were moved to tears.

Such a scene is unparalleled in the annals of the world. It belongs to the latter part of the nineteenth century. Never before in the history of the world was any nation so permeated by the Good Samaritanism of the gospel. Of course, these sailors are not all Christians in the highest sense of the term, but such deeds of heroic magnanimity show that they have all through their lives breathed the atmosphere of Christian civilization. The benignant spirit of the Christian religion has entered into the very warp and woof of their being.

Our country has won imperishable renown during the present war. The skill and courage and dash of our commanders, both on land and sea, and the perfect discipline of our soldiery, their cool, unerring aim amid the exciting din of battle, their courage mounting to the loftiest heights of heroism—all these challenge the admiration of the civilized world. But all the laurels won with the blood-stained missiles of death pale into insignificance in comparison with the unparalleled magnanimity which treats a fallen foe as a brother beloved. Hail! ye soldiers and sailors of "the best government the world ever saw!" ye bulwarks of American liberty! ye champions of human rights! to you it has been given by the King of kings to plant the blood-besprinkled banner of war on moral heights where it never floated before. While sweet charity has a devotee, or God a worshiper, the sun of your matchless example will shine in our national sky with undimmed lustre.

NO SECOND DECLARATION NECESSARY.

"The Senate has not taken the affirmative action indicated by the Bishops, but there can be no doubt that it will take it this Fall."—Midland Methodist, of Aug. 3.

We hold that the above statement is radically erroneous. The United States Senate has taken the affirmative action indicated by the Bishops. Here is what the Bishops said: "If the Senate, by affirmative action, declares that the PASSAGE OF THE BILL WAS DUE TO SUCH MISLEADING STATEMENTS, we will take the proper steps to have the entire amount returned to the government." The report of the Senatorial Investigating Committee contained the following words: "If these denials of the existence of a contract had not been made to the Senate from a source which was entitled to entire credit, THE BILL WOULD NOT HAVE BEEN PASSED BY THE SENATE, unless," etc. This report went to record as a part of the proceedings of the United States Senate. The positive affirmation contained in the report is, therefore, now the affirmation of the Senate itself.

Let us illustrate by reference to our General Conference. When a committee makes its report to the General Conference, the report is subject to the disposal of the General Conference. It can be recommitted or referred to a new committee, or to some other committee already existing; it can be postponed either indefinitely or to a given time; it can be tabled; it can be amended, or substituted; it can be voted down, or it can be adopted. Unless the report is adopted, the General Conference is not responsible for it. But when the report is adopted, then the action of the committee becomes the action of the General Conference. Of course, the same rule applies to the United States Senate. When the Senatorial Investigating Committee made its report, that report was before the Senate for its action. When the Senate adopted the report, then the report became the action of the Senate itself. The Senate having once declared most positively that, but for the misleading statements of the representatives of the M. E. Church, South, it would not have passed the bill, to demand of it that it shall take the same action a second time would be a piece of unconscionable effrontery.

Without claiming the gift of prophecy in even the smallest degree, we venture the prediction that if the church waits for any further "affirmative" action on the part of the United States Senate, it will wait forever.

A SOLDIER OF THE CROSS.

Captain John W. Philip, of the battle-ship "Texas," finds no incompatibility between the service of God and the service of his country. He is a man whose piety stands the test on all occasions. Denominationally, he is a Congregationalist. His membership was at Plymouth Church, San Francisco, during the time he was on duty there. When he removed to Boston he brought his membership with him, and at once connected himself with Winthrop Church. During the three years, or more, of his stay in Boston he was regular in his attendance, not only upon the Sunday preaching services, but also upon the weekly prayer meeting and upon the business meetings—Church Conferences we would call them. When appointed Oct. 19, 1897, to take command of the "Texas," he said to the chaplain, Rev. H. W. Jones: "I am a firm believer in prayer, and I think it is a duty we owe to God to have prayers on board ship every evening." His suggestion was acted upon at once, and prayer became a part of the daily programme. In a letter to his wife, written during the blockade of Santiago, he said: "I am just as safe here as I would be walking up Broadway with you, because God is with us, and he is listening to our prayers."

Soon after Cervera's fleet had been located in Santiago harbor, Admiral Sampson summoned the chief officers of the fleet to a council of war on board the flag-ship, and proposed to begin a bombardment the next day, which happened to be Sunday. Captain Philip promptly replied: "Admiral, this is Sunday. I do not think we should fight to-day. We may be sorry if we do." The Admiral thanked Captain Philip for his reminder of its being Sunday, and the bombardment was postponed until Monday.

At the close of that world-famous battle, July 3, which resulted in the utter destruction of Cervera's fleet, Captain Philip summoned his men on deck and said to them: "I want to make public acknowledgement here that I believe in God the Father Almighty. I want all you officers and men to lift your hats, and from your hearts offer silent thanks to the Almighty." Every hat was lifted, and a silence like that of death prevailed for a few moments. When the prayer was ended the voices of all that throng rang out as the voice of one man in three lusty cheers for their noble commander. Such a man is a tower of strength to our nation. May his tribe increase!

THE MARCH OF HISTORY.

In a recent baccalaureate address Dr. F. L. Patton, president of Princeton College, spoke as follows:

"There is such a thing as the logic of events, the march of history, the inevitable, and we sometimes feel helpless when confronted by this unmistakable march of events. We do what we can to protest, but are overborne. We say we will not let ourselves be submerged in the torrent, but the formation of the public sentiment goes on just the same. The imperious 'ought' is forced to capitulate to the stubborn 'is.' History knows not what it is to retreat. Every step we take shuts a door behind us. The boom of Admiral Dewey's cannon across the Pacific made us forget the Farewell Address and thrust the Monroe Doctrine for the time being into the background. It is impossible, as some one says, for a nation to secede from the family of nations, and if it stays in the family, it is going to have family complications, which sometimes take the form of war.

"What I would have you understand is that we must always judge events from a high moral and religious point of view. Do not emphasize too much national convenience. What objects Providence may have in throwing open new avenues of industry, and strengthening the bond between us and our blood relations across the seas, we do not know. But we do know that these things must be regarded from the light of moral principles. So I would tell you to do your work always as in the great Task-master's eye.

"The idea of God is supreme, and there is nothing behind it. You will make the mistake of your life if you do not make it supreme. You owe service to the State as a religious duty. Yet you do not exist simply for the State. Remember that while you honor the men who have responded to their country's call in the present instance, still there are honors to be gained and laurels to be bestowed in still other fields. I commend to you the example of Mr. Gladstone, the typical university man, and the typical man of our age."

EMPHASIZE YOURSELF.

The following is an extract from a recent baccalaureate address by Chancellor J. R. Day, of Syracuse University:

"If you aim at yourself, you will make the highest success. Furnish a man that the world wants is the surest way to secure the coveted place the world has to give. Seek place only, and you may realize your ambition for a time, but you probably will not be the man it demands. You will be conspicuous, but not famous.

"The size of yourself and the thoroughness and genuineness of yourself will determine your orbit. A puff ball can not sail through the orbit of *Jupiter*. All the diameters between the two are determined by the density, the quality of each star. Men talk about fortune and friends and many adventitious aids to success. There often is a mistake in what is success. But men of power and quality who are and have what the world wants can not be suppressed. Launch a star, and it will find the orbit of a star. There are infinite and unalterable laws upon which it may depend to find its orbit. But it must be a star. And it will make its own orbit by what it is. That will determine its relation to all other stars and the field of its own eternal movements.

"It is from what you are that we may predict your future. You may think that there are too many exceptions to this rule. Never trust yourselves to exceptions.

"Emphasize yourself. In the name of all that is high above us, lay aside all things besides, long enough to see the greatness of manhood, womanhood, in their own merits and possibilities, and the claims of heaven and earth upon you, yourselves, to be true men and women. That, as an ambition, is worthy of all your powers. That ambition realized will be the greatest service you can render to the world. That ambition is the surest road to true success."

A NEW BOOK.

THE DUTIES OF CHURCH MEMBERS TO THE PASTOR, AND THE PASTOR TO THE PEOPLE. By Rev. W. D. Bass.

The above is the title of a pamphlet of seventy-five pages just issued from the press of the Corinth (Miss.) Herald. It contains a good wood cut likeness of the author. We have not yet had time to read it as a whole. Having sketched it, however, in a journalistic way, we judge that its circulation will do good. Its tendency will be to bring about harmony and concord between pastors and their flocks. For terms see ad. in this issue.

TO PREACHERS.

We invite the attention of preachers to our fifty-cent offer. Please make it known to your people publicly and privately.

OUR NAVAL VESSELS.

Europe is rubbing its eyes as it reads in the daily papers the remarkable achievements of the American Navy. The patronizing tone which has heretofore characterized the English press whenever it has had occasion to speak of our Navy, has given way to an expression of alarm. The terribly effective fire which our ships poured into Cervera's fleet has convinced the world that our marksmanship is superb. It has also occasioned a good deal of anxiety in England, France and Germany. These nations have not given half as much attention to target practice as we have, and they are awake to the fact that it is the accurate fire that is effective. When Mr. Roosevelt asked Congress for more money for ammunition in the middle of the year, he was asked what had become of the year's allowance, and he replied that he had "fired it away." It is reported on good authority that we have been spending more money for target practice of late years than England, France and Germany. These countries are now convinced that economy in ammunition in time of peace is poor policy, and there will certainly be more target practice among those nations hereafter. The manner in which our ships have been handled excites the open admiration of all the world. Theoretically, it is not possible to manœuvre so many ships for so many weeks without serious accident; theoretically, too, it is not possible for two engagements to be fought, where eighteen of the enemy's ships are sunk, with hundreds of men killed on them, and only one man killed on our side. But our Navy which has grown up within the last fifteen years has put a great many theories to flight, and our naval officers are showing to-day that before the ships were built the Naval Academy at Annapolis had educated officers thoroughly competent to successfully handle and magnificently fight the battleships which are to-day the admiration of the world.—Zion's Herald.

The following from the pen of John Wesley is worthy of a place in the scrap-book of everyone who calls himself a Christian. What a tremendous uplift this old world would receive if these sentiments were universally adopted and acted upon!

"I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor and walk as your Master walked, and I desire no more. I am sick of opinions, and I am weary to hear them. Give me solid and substantial religion; give me an humble, gentle love of God and man, a man full of mercy, and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister."

A pretty story is told at Hawarden regarding Mr. Gladstone's interest in young men. Some time ago an aged charwoman at Hawarden Castle had a refractory son, who had long given her great trouble. In her desperation she begged to be permitted to see Mr. Gladstone. She poured her tale of sorrow into the ears of the venerable statesman, who, after sympathizing with her, sent a special messenger in pursuit of the youth, and he was brought to Hawarden Castle and placed in the library. There Mr. Gladstone had a long, quiet talk with him, pointing out the path of rectitude and melting him to tears. The youth rose to go, whereupon Mr. Gladstone, placing his hand on his shoulder, said: "We must have a word of prayer." The venerable gentleman and the rebellious youth knelt together in prayer, with the result that the mother's heart was rejoiced in the complete reclamation of her son.—Self-Culture.

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—Thomas Scott.

NOTES.

Rev. P. R. Knickerbocker was in the city recently, and shed the light of his countenance upon our sanctum.

***

For want of space a part of the matter sent in for the League Department is left over until next issue.

***

Rev. W. H. Benton, of the Louisiana Conference, let the light of his countenance shine into our sanctum a few days since.

***

Bishop Henry Clay Morrison spent some hours in the city last week on his way home from the Shreveport District Conference.

***

Rev. J. E. Denson, of Dryades Street Church, is resting and recreating and rusticating for a short time in Central Louisiana.

***

Our old friend, Bro. R. Babington, made a call at the ADVOCATE office, last week, en route to Monteagle, where he will remain for some weeks.

***

Miss Belle Kearney is magnifying her office as National Organizer of the W. C. T. U. She is conducting a vigorous campaign in New York and other Eastern States, and, as usual, is drawing large audiences and attracting much attention.

***

A good Methodist sister, living in a State almost as remote as possible from Louisiana, writes us that her husband, who is a candidate for governor, draws material from "Christian Womanhood" in the preparation of his campaign speeches. We will guarantee that that candidate is conducting his campaign on a high ethical plane.

***

Rev. H. B. Carre and Prof. Thomas Carter sailed for the Old World from New York, July 9, at 10 A. M. They reached Rotterdam, July 21, in the afternoon. Prof. Carter is still on the wing trying to do as much sight-seeing as possible before the opening of Tulane University. Bro. Carre, when last heard from, was talking German to an old maid in Hanover. Our next issue will contain some very interesting notes of travel from Bro. Carre. We regret not having received them in time for this issue.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss.
EDITOR.

In another place in this column will be found a communication from Bro. Geo. D. Parker anent the work of Bro. C. D. Atkinson, the missionary campaigner from Vanderbilt University.

Will all the pastors in Mississippi please read and call attention of same to their Leagnes; and if yon desire the presence of Bro. Atkinson, send in your address and date to this (Booneville) office at once, and we will appoint some live Leagner in Mississippi to arrange (for Bro. Atkinson) the trip.

These missionary campaigners are sent out by authority of the Board of Missions. We are informed that the M. E. Church has one hundred of these missionary workers in the field this Summer.

A flonrishing Epworth Leagne was organized at Girard, La., on July 15. Already they have gone to work in earnest. Among other things, they have sent copy of a resolution passed by them to President McKinley, condemning the military "canteen," and asking him to use his power against this great evil. This promising young League hopes soon to send in some very interesting items. May God bless and prosper them!

The Executive Committee of the Union Epworth Leagne of New Orleans is soon to meet for the purpose of discussing plans for the establishment of a Mission Sunday-school, which shall be controlled, manned and supported by this loyal band of Leaguers.

IMPORTANT TO LEAGUERS.

STUDENT MISSIONARY CAMPAIGN.

During the session just closed at Vanderbilt University twelve picked, consecrated young men from the Theological Department attended a course of lectures given by Dr. W. R. Lambuth, Mr. F. S. Brockman, Prof. O. E. Brown, and others, for the purpose of fitting themselves for work among the Epworth Leagnes in our Conferences. Each of these young men promised to devote at least one month of his vacation, without salary or remuneration guaranteed, to this work, he choosing his own field. The watch-words of this movement, "Pray," "Study," "Give," explain in a word the object and work of the campaign.

PRAY.

The campaigner, in the first place, tries to get the individual Leagner to pray daily, fervently, intelligently, "Thy kingdom come." Prayer is the dynamic that will move the world from Satan's power back to God's love.

STUDY.

In order to pray intelligently, we must know the world's great need, and this is learned from the excellent and interesting course of reading and study mapped out by the committee. "My people are destroyed for lack of knowledge," and, "if we but knew" how much heathendom needs the gospel, we would not hesitate to go or give. It is desired that each Leagne organize a class in the study of missions, and also secure a library of missionary books.

GIVE.

And what must necessarily follow, we give of our prayers, sympathy and means to world-wide evangelization. Not only of our means will we give, but from the ranks of loyal Leaguers of Louisiana and Mississippi will there not be those who will volunteer to go to the uttermost parts of the earth, bearing the blood-bought banner, "All for Christ; Christ for all!"

Mr. C. D. Atkinson, a former student of Centenary, and at present a theologue at Vanderbilt, chose Louisiana as a field for work. He was the first campaigner to get to his field, coming direct to New Orleans. Here he made a thorough canvass of the Leagnes, visiting and addressing each one, and at the end of his campaign in this part of the State he held two public mass meetings, in which all the Leagues joined. The rally aroused the latent energy and enthusiasm, and the Institute, held the next evening, conserved and directed this enthusiasm into channels of usefulness. The Leagnes took up work along all lines indicated by the movement. We have mission-study classes in nearly every League, missionary libraries, and have undertaken systematic giving to foreign missions.

Mr. Atkinson has made a tour of the State, touching the most prominent centers of Leagne work. He rendered valuable service to the Arcadia District Rally, and has been eminently successful in his campaign—so much so that instead of giving us a month of his vacation, he has been urged to make engagements which have kept him in the State for nearly three months. Seeing the great need of this work, and being so much interested in it, Mr. Atkinson has decided to devote his entire vacation to the work.

In view of the fact that Mississippi has not had the benefit of a campaigner's visit, he has consented to give his time from about August 15 to the Mississippi Leagnes, if they desire his services.

The Leagnes visited pay his traveling expenses, which may be very light, if his route is planned by some one who knows "how the land lies," so that he can get from one Leagne to the next without much expense.

I heartily commend Mr. Atkinson to all Leagnes that need new life and energy instilled into them. He will come to you in the power of the Spirit of Christ, and will leave you thankful to God for sending him to muster your forces so that they will be able to present an unbroken front in your aggressive warfare to win "all" for Christ.

GEO. D PARKER.

New Orleans, La.

LESSON VI.

SUBJECT—AT HOME AND ABROAD; OR, THE MIRACLE OF PREACHING.

1. Refer to the life of John G. Paton in the Missionary Library, and gather all the facts relative to his early life and training.

2. Make a tabulated summary of his work as a city missionary; his faithfulness and zeal in the Wynds of Glasgow—the key-note to all his after career. "He that is faithful in that which is least," etc. Make a special point of the means employed to secure the ends in view (pages 81 and 82).

3. Study the forces of opposition which allied themselves against the brave worker and his band (page 84). Compare in this particular the opposition met by the early apostles in the Book of Acts, notably chapter v.

4. Note the illustrations of the power of the gospel in the ease of men deluded by infidelity and demonized by drink (pages 87 and 88). Were any miracles greater than these wrought by the apostles themselves?

Suggestions: Let some member of the class bring forward points showing that the cause of temperance is one of the greatest auxiliaries to the spread of the gospel. Be careful to emphasize the need of mission work in our large cities. Formulate some practical principles from this study of Paton's method.

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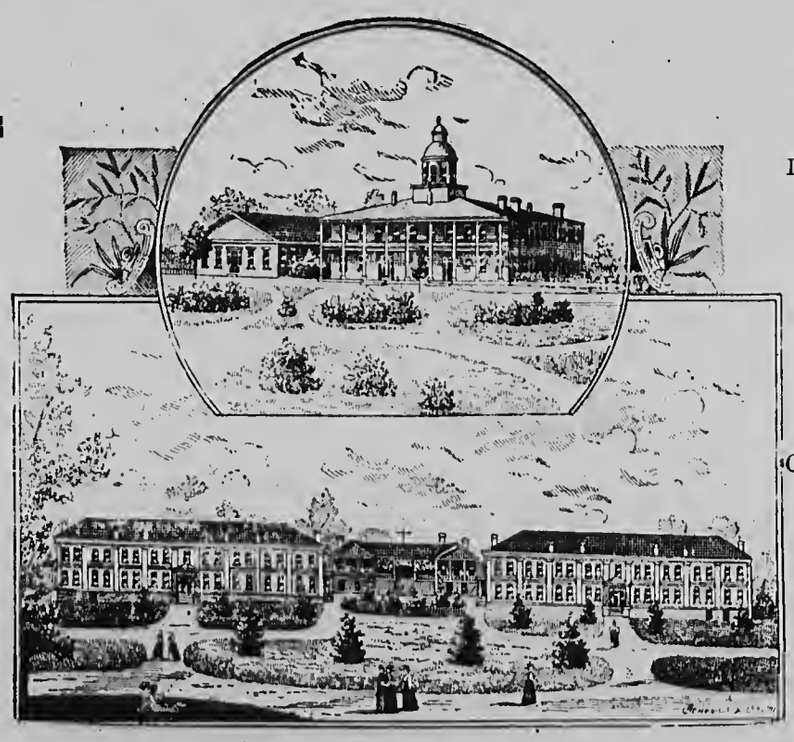

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AT HOME.

"Home, where never a sorrow
Shall dim their eyes with tears,
Where the smile of God is on them,
Through all the summer years.
I know! But my arms are empty
That fondly folded seven,
And the mother's heart within me
Is almost starved for heaven.

"And still as the summer sunset
Fadeth away in the West,
And the wee ones, tired of playing,
Go trooping home to rest,
My husband calls from his corner,
'Say, love, have the children come?'
And I answer, with eyes uplifted,
'Yes, dear, they are all at Home.'"

—Anon.

HER FORTUNE IN HER FINGERS.

BY EMILY L. McLAWS.

In Westfield, Massachusetts, there has just been completed a house with a history. It is distinctly a "woman's house," for it is the product of the energy of Mrs. Clara Louise Kellogg, and the money to build and furnish it was earned by her needle.

When, at the age of fourteen, she was thrown on her own resources, by the death of her father, there was but one thing she could do—embroider. It seemed such a doubtful way to attempt to earn a living, that many of her friends advised her to try something else. But there was nothing else, and the girl began to cast about for the best method to apply her talent, her one accomplishment. As there was no market in the small town for her work, she decided to give lessons. So, at the age of fourteen, she became a teacher, with classes in Holyoke, New Britain, Northampton, and Hartford. Before her fifteenth birthday, she was earning thirty dollars a day with these classes. Too practical to be carried away by her success, the little teacher—for she was a very small girl—realized that her popularity could not last unless she continued to teach stitches and designs unknown to other instructors, as well as to her scholars. To get these new stitches and patterns, she took lessons of the best teachers in Boston and New York. Then, as the Kensington stitch and style of embroidery became popular, she decided to go to Kensington and learn all that could be taught of that beautiful art. So advantageous was her first trip abroad, that she decided to go every Summer, visiting the monasteries, castles, palaces, and other places where old tapestries or bits of embroidery could be seen. In this way she traveled all over Europe.

To the writer, Mrs. Kellogg explained: "While I get many orders through large furnishing and upholstering establishments, my commissions frequently come direct from the owners themselves. When a house is completed, I study its architectural style and finish, and I then design hangings, cushions, etc., to harmonize. I keep two hundred girls employed following my directions. I select the materials, sign and stamp the patterns, and they do the work. When the whole article is finished, I examine it. Every article must be perfect.

"Very few of my workers live in Mansfield. They are scattered all over the United States, and the majority I have never seen. They hear of me, and write for work. As a trial, I send them two pieces, all materials, exactly alike. If their work is satisfactory, I try to keep them busy. Some of my workers are clever artists in shading leaves, flowers, etc., while others excel in borders or filling in. An article is seldom finished wholly by the same woman, but each part is done by the worker whose specialty it is. My orders come from different parts of this country and Europe. I designed and made the portieres and hangings for the new home of General Porter in New York City. I have just shipped a large order to Mrs. Hay, the wife of our ambassador to England, and am working on one to go to Paris. During President Cleveland's last term I had some orders from the White House. My work includes cushions, table-covers, portieres, and all kinds of embroidered articles. Before the holidays the demand is very much greater than at other seasons.

"In my new home all the work is of my own designing. Even in the painting, I did the mixing, to secure the right shade, and the work upon the walls, and the cushions on the chairs and floors are also my handiwork. I have now been working twenty years, and this house, and some other property, most of which is invested in stocks and bonds, are the results of my labor. I have probably worked harder than most women of my age. By five o'clock in the morning I am up, and never think of retiring before twelve. The building cost, without furnishings, something under $15,000."—Success.

THE MILLIONAIRE AND HIS CLERK.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly-arrived ship. One young man replied quietly:

"Mr. Girard, I can't work on Sundays."

"You know our rules?"

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk, and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

"Yes, because he would not work on Sundays. A man who would lose his place for conscience's sake would make a trustworthy cashier." And he was appointed.—The Pearl of Days.

AT HOME.

It is an old admonition, but it can not be too frequently repeated: Be your best at home in dress, manners, and spirit. Life is too short to waste its holy hours in criticism, fault finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriages, removals, or deaths; and, if our retrospect of the time spent together is to be precious memory, let its hour be filled with all that is loving and generous and noble.—Evening Messenger.

If the instinct of daughter, sister, wife or mother dies out of a college-bred woman, even in the course of a most brilliant career, the world will forget to love her: it will scorn her, and justly. If she does not make her surroundings home-like wherever she is, whether she be teacher, artist, musician, writer, daughter at home, or a mother in the household, and if she herself is not cheery and loving, dainty in dress, gentle in manner, and beautiful in soul, as every true woman ought to be, the world will feel that the one thing needful is lacking: vivid, tender womanliness, for which no knowledge, however profound, can ever compensate. It is better for a woman to fill a simple human part lovingly, better to be sympathetic in trouble, and to whisper a comforting message into but one grieving ear, than that she should make a path to Egypt and lecture to thousands on ancient Thebes.—Edw. W. Bok, in Ladies' Home Journal.

Hygiene.

THEY HURT THE NERVES.

Boys, do you desire to have always good, strong nerves? Then don't use cigarettes. You think they are harmless? They certainly look very innocent—only a roll of white paper with a bit of doctored tobacco inside. But they do weaken the nerves; and in fact they have kept many a man from securing a good position on a certain railroad in the West. Read what Mr. George Baumhoff, superintendent of the Lindell railway, of St. Louis, says about their use. He says:

"Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front end of a motor as a man who drinks; in fact, he is more dangerous. His nerves are bound to give way at a critical moment. A motorman needs all his nerve all the time, and a cigarette smoker can't stand the strain. It is a pretty tough job for men in good condition, and even they sometimes get flurried. If I find a car beginning to run badly and getting irregular for any time, I immediately begin to investigate the man to find out if he smokes cigarettes. Nine times out of ten he does, and then he goes for good."—Evangelist.

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Corner Tulane Avenue and University Place. Next Session begins Monday, Nov. 14th.

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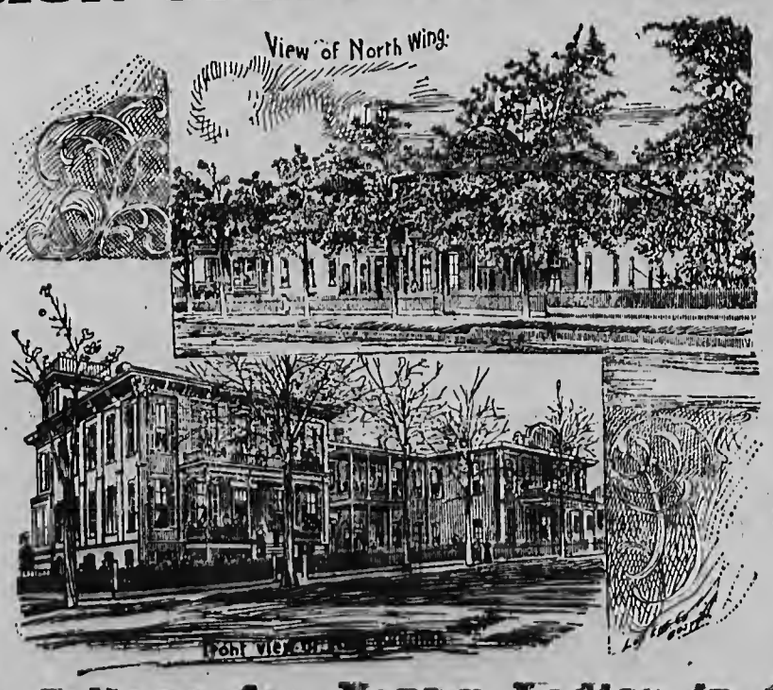

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Dr. Pierce is nothing of the actor, which goes so far with all great orators; the repertory of elocution which means so much in its highest sense; the voice, with its multifarious fascinations; the gestures, with their apt and innumerable meanings accordant with utterance; the play of feature, with its unutterable expressiveness. Nor has he those great gifts of the natural orator; that innate, indefinable eloquence that has its spells without elocutionary training, which is a law to itself (the genius of eloquence, in contradistinction to the art of oratory); that is resistless, though as uneducated to manner as lightning, and needs no education for much of its efficacy; those flashes and outbreaks of irrepressible fire, soul-sallies that storm and conquer the heart; or, to take a line from Virgil and to change the figure, "Pontem indignatus Araxes."

The merits of his oratory owe little to manner or delivery. They are embalmed in their subject-matter. There is no spell of delivery either in actions or tones. He is a rhetorician rather than an orator; but it is not the charlatanry of the declaimer; the mere, hollow artificial voice-play and gesticulation; no deliberate sallies to storm your admiration and lead captive your delight; no studied strokes of "ad captandum." His utterances are the careful creations of consecrated taste and intellectuality. They are often great, beautiful and touching, sometimes eloquent; but there are no enthralling bursts of feeling that possess him and bear you away on their enrapturing and resistless currents. His sermons are spoken lucubrations, delivered audibly, forcibly, with little modulation or inflection of tone, in a voice just now somewhat husky and ravelled, and with rather scant gesticulation. But his utterances will long outlast the organ that conveyed them. It is difficult to describe some of their best merits, the lofty fire of his sentiments—an eloquence of beauty that captivates the cultured taste, that elevates and invigorates the sensibility, that refines the thought, enlarges the heart. Grace, refinement, elegance, elevation—what do you not find in him that is high and beautiful? His is the eloquence of sentiment and of beauty of style. He generally describes his grounds of treatment prefatorially, or by way of exordium. Mark the force and straightforwardness of his evolution. His analysis of theme is deep, just, full, original, and piquant. He extracts the last scintilla of meaning out of a text, without prolixity, strained construction, or fantasticality, surely finding the thoughts, whether mere verbal analysis suggests the exposition, or the theme is covert in the meaning, rather than in distinct words of the text. He sometimes has some very nice, wire-drawn, hair-splitting distinctions; abstruse, yet most important and weighty. And I think it not too much to say that he sounds great depths of exegesis, perfectly true, but most profound and novel. Certainly his expositions smack most strikingly of richness, raciness, and vividness—the very antipodes of tameness, dryness, flatness, jejuneness.

As I contemplate Dr. Pierce, it seems to me almost impossible to draw a full-length portrait of him. His dimensions are too large for my canvas. I shall have to touch a feature here and there, without any attempt at symmetry or method. He is precise and nice, but not florid; elegant, but not cold and stiff. His words have such a reach and grasp and incisiveness of delineation that they do not so much express or clothe the ideas, as seem to intertwine, coalesce, and be blended with the idea itself. They are to thought what expression of the eye and face are to feeling; the fascination of delicate exactitude, when words cleave to the matter, have exquisite accuracy, inexplicable appropriateness, inseparability from their matter—"the dexterities of the manipulating intellect." And he has alternations of style that are natural, and not a "high pressure of uniformly sustained elevation." Few men have so much judgment and taste in connection with such a vigorous and trained imagination; hence he is free from aberrations which often mar some of the noblest excursions of that grand faculty, when not subject to the rein of the judgment. His imagery is profuse, his illustrations various, apt and beautiful, with a purple robe of dress. The richness and animation his figurativeness impart to his style give it a charm it were vain to attempt to depict. To one who knows his judgment, culture and taste, it is superfluous to enlarge upon his suitableness or adjustment of style to topic. It is never grovelling nor creeping when it ought to soar. It is never strained nor exaggerated when it ought to be temperate. He is a man of most independent view, an intense acumen of discrimination, a most kindling and glowing responsiveness to a recognition of characteristics, of most potent and unique precision, originality of expression, and power of language. These are generalities. How they ought to be illustrated! I believe that a most emphatic characteristic is, that he combines the technique of the literary artist with the elevation of sentiment and the imagination of a poetic nature.

I have said that Dr. Pierce is a rhetorician. But it would not do to call his sermons "rhetorical exercises." Their aim is too high for that; their effect too sacred. They have higher sections than mere literary charm; higher inspirations than the aim for mere literary success. Still, you can not resist the aspect of intellectual and literary entertainment—"the feast of reason and the flow of soul."

Dr. Pierce teems with sentiment. He has "sympathy for grandeur, enthusiasm for nobleness, and joy in beauty." Let us remember that "sentiments, as in human affairs, more potent than all physical inventions;" that "in the movements of men's being, the first and deepest thing is the sentiment which possesses him, the emotional and moral atmosphere which he breathes." An atmosphere of elevated and tender sentiment envelops the lovely literary form of many of his sermons, making them redolent, and lingering in the delighted taste or appreciation of his auditors. But this is not all—they invigorate his mind, heighten and electrify his faculties, and are an informing factor and forming adjunct to language. He is prone to amplification. He is seldom content to give one a glimpse of his thought. Trusts to no indirections; does not insinuate. You must see his thought on all sides, and in full dress, and all the light and pageantry of its investiture. See its magnificent accumulation; accrescent, never remiss, never repetitive, never pleonastic; no tortuous trains of involutions trailing their weary lengths along, like Lord Brougham or our late Evarts; but symmetrical, sinewy in structure, rolling on, gathering volume, gathering breadth and elevation, garnished with beautiful imagery, a lambent fancy irradiating it; mellifluous, grandiloquent, with sounding periods, and a roll and sweep and magnificent volume that reminds one of Tennyson's line in Enoch Arden:

"The league-long roller thundering on the reef."

With what precision he follows analogies. The nicety of his discrimination, and the acumen of his analysis of scriptural metaphor, are wonderfully rich and elucidatory. Rejecting all strained and hypothetical analogies, reasoned by any brilliant waywardness, in an active fancy, utterly aloof from the fantastic, never ostentatious of ingenuity, he sifts these metaphors, and gets of physical symbols the utmost of spiritual significance; and the garb of the peasant, the warrior's armor, the garnitures of landscape in lowly flower, in towering tree, in heaven-kissing heights, the spacious firmament, the heavenly orbs, are deeply translated into their spiritual imports.

M.

(To be continued.)

The real measure of a man is not what he professes, but what he is; not what he has, but what he does; not his position, but his character.—Rev. C. F. Swift.

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NEWS OF THE WEEK.

Ambassador Cambon has received Spain's reply to President McKinley.

Naval Constructor Hobson visited Cervera at Annapolis, and was affectionately greeted by the Spanish admiral.

A Herald special cable dispatch from Gibraltar says that there is great confusion in the moving of troops and war supplies on the Spanish coast.

Secretary Long has given out a letter he had written, defending Rear Admiral Sampson, and giving him credit for the destruction of the Spanish fleet at Santiago.

General Miles is closing in on San Juan from four directions. Spanish citizens are fleeing from the city. The troops are increasing the fortifications, notwithstanding the desire for peace.

One result of the war with Spain will be to enhance the value of American citizenship in the eyes of the world. Hereafter the American flag and the American citizen will be respected abroad as they have never been before.

Captain-General Blanco is held responsible by Admiral Cervera for the destruction of the Spanish fleet. In his official report to Madrid, which has been transmitted to Spain though the French ambassador, Admiral Cervera calls attention to the orders issued by Captain-General Blanco for his entrance into the harbor of Santiago de Cuba and for his departure therefrom.

The death of Prince Bismarck has, of course, engrossed public attention in Germany throughout the week. While it can not truthfully be said that the impression created by the sudden death of the great Chancellor was as deep as would have been expected, and while there was nothing like general mourning visible in Berlin, yet there were unmistakable evidences of widespread sympathy.

The first woman has presented herself for the degree of doctor of philosophy in Berlin University, and has submitted her thesis. She is a Fraulein Neumann, and her subject is physics. The faculty has no fundamental objections to conferring a doctorate on a woman, and Fraulein Neumann will be put through the usual severe examination, the same as if she were a man, and will get her degree if she passes.

Surgeon-General Sternberg received a report declaring hospital supplies were not landed for the troops at Santiago, as the quartermaster's department furnished no facilities, and the commanding general ignored appeals for aid. General Shafter declared that he was not responsible for the condition of affairs on the transports "Seneca" and "Concho," and that there had never been enough medical supplies for his army.

The controversy over the construction of a levee in the Third District, this city, for the protection of lives and property, is being pushed to the limit of bitterness. Mr. Alonzo Bell, the city engineer, favors the raising of a new embankment, which would entail the expropriation of thousands of dollars' worth of property, while Mr. L. C. Brown, advisory engineer of the Orleans Levee Board, proposes to deflect the current of the river, have the erosion uniform and make the present levee defenses in that locality impregnable.

The British Empire is now engaged in watching with interest the progress of a political contest in one of its important autonomous colonies which may turn out of such proportions as to necessitate imperial interference as a final culmination. Since the defeat of the Ministry, Cape Colony has been in the throes of a campaign preceding a general election made necessary by the dismissal of the Colonial Parliament and the appeal of the Ministers to the electors. The fight in progress is not merely one of parties, but it is the most dangerous of all contests, namely, a race conflict.

That extreme diplomatic tension exists between St. Petersburg and London is generally admitted, though the officials deprecate the alarmist reports which are current. It is hoped that the firmer stand adopted by the Marquis of Salisbury during the last few days, which seems to have already created some misgiving at St. Petersburg, will have the desired effect of arresting Russian aggressiveness. It is felt both that the outcome of the dispute in regard to the Chwang Railroad extension is the crucial point of the success or failure of Great Britain's policy of the "open door."

The piteous appeal of General Shafter's division and brigade commanders, "This army must be moved at once or perish," that went ringing through the country, a few days ago, has aroused so much pity for the brave men who had faced the bullets of the Spanish defenders of Santiago, and were suffering from the severities of the climate, that every other consideration was lost in sympathetic regard for the sick heroes. But since time has been given for reflection, and all the facts of the case have been viewed in the light of reason and of duty, the people of this country are coming to realize that something heretofore unprecedented in the military history of this republic has taken place.

DEPARTED.

MR. EDITOR: Please announce the death of Mr. Jno. W. Buck, of Chester, Miss., father of Revs. J. E. and A. T. Buck, and of Mrs. Theodocia Mosley, of near Bankston, Miss., both on Aug. 3, and within a few hours of each other. Thus go to their reward two life-long Methodists, among the best this writer has ever known.

W. L. ANDERSON,
Their Pastor.

Chester, Miss., Aug. 4, 1898.

THE WISER WAY.

"How fresh and rosy you look, Nora," exclaimed Isabel, who had just returned from the beach, and was greeting her friend.

"Yes, dear," replied Nora, "I am feeling splendidly, and mamma says I have an alarming appetite."

"Where in the world have you been since I saw you?"

"I have remained at home," replied Nora, "and have worked hard every day. But I have been taking that wonderful medicine, Hood's Sarsaparilla, and it has done me, oh, so much good. You see I always like to feel well when I go away, and I leave for the mountains next week."

CENTENARY.

All old students and new ones who are anticipating attending school at Centenary College, mentioned elsewhere in this paper, will be sure to be there before or on Sept. 10, as the Y. M. C. A. of the college expects to give the students a grand reception that night in the beech grove just north of the college.

S. L. RIGGS.

HOW TO GET TEACHERS.

Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to Schools, Colleges and Families free of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

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THE SOUTH HAS ONE.

The United States Commissioner of Education in his official classification of the colleges of the country in his last report, page 1994, places the Randolph-Macon Woman's College at Lynchburg, Va., in Division A with Vassar, Wellesley and eleven other high-grade colleges for women. There are four in the East, seven in the North, and two in the West. The statistics show that our representative, though the youngest, stands well up in the list as to resources.

See advertisement of LaGrange Female College. It will pay you to send for its beautiful catalogue.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford circuit, at Pine Mountain	Aug. 13, 14
Holly Springs circuit, at Marvin	20, 21
Wall Hill circuit, at Bethel	27, 28
Cornersville circuit, at Friendship	Sept. 3, 4
East Holly Springs cir., at Bethel	10, 11
Pontotoc circuit, at Palestine	17, 18
Abbeville circuit	24, 25

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Carnesville	Aug. 12
Greenville	13, 14
Bolivar	17
Lehrton	20, 21
Hillhouse	24
Gunnison	27, 28
Rosedale	31

J. W. DORMAN, P. E.

GRENADA DIST.—THIRD ROUND.

Chapel Hill, at Gore's Spring	Aug. 13, 14
Slate Springs, at Bethlehem	20, 21
Pittsboro, at Tabernacle	Tues.. 23
Banner, at Pleasant Hill	Thurs.. 25
Ellzey, at Young's Chapel	27, 28

Secretaries of Church Conferences will please have church registers and records of Church Conferences presented to third Quarterly Conferences for examination, as the law directs.

H. C. MOREHEAD, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Vidalia, at Holly Grove	Aug 13, 14
Harrisonburg, at Pine Hill	20, 21
Winnsboro, at Bœuff Prairie	27, 28
Bonita, at Bartholomew	Sept. 10, 11
Deslard, at Deslard	17, 18

B. F. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Franklin	Aug. 13, 14
French Mission, at Erath	16
Abbeville, at Perry's Bridge	17
West Lake, at Sulphur Mine	20, 21
District camp meeting at Opelousas	24
Opelousas	Sept. 3, 4
Lake Charles—First Church	7
Lake Arthur	10, 11
Prudhomme	14
Grand Cheniere	17, 18

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Felicity	11 A. M.. Aug. 14
Louisiana Avenue	7:30 P. M.. 14
Moreau Street	11 A. M.. 21
Craps Street	7:30 P. M.. 21
Carondelet Street	20
Carrollton Avenue	11 A. M.. Sept. 4
Dryades Street	7:45 P. M.. 4
Tallsheek Camp Meeting	11
Plaquemine	18
Rayne Memorial	11 A. M.. 25
Parker Memorial	7:30 P. M.. 25

S. S. KEENER, P. E.

ARCADIA DIST.—THIRD ROUND.

Bienville, at Baier Creek	Aug. 13, 14
Hainesville	20, 21
Simsboro, at New Hope	27, 28
Valley	Sept. 3
Minden	4, 5
Gansville	10, 11
Quachita	10, 11

B. T. CREWS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Many, at Harmhcok	Aug. 13, 14
Coushatta	13, 14
Wesley, at Davis Springs	20, 21
Red River, at Ash Point	20, 27
Shreveport—First Church	28
Mooringsport, at Mount Zion	Sept. 3, 4
Fort Jessup, at Bayou Scie	10, 11
Mansfield, at Mansfield	17, 18

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Pine Grove, at Pine Grove	Aug. 18, 14
Port Vincent, at Bayou Barbary	20, 21
Franklinton, at Mt. Hermon	27, 28
Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
Baton Rouge—First Church	18, 19
Clinton, at Clear Creek	24, 25

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Dry Creek, at Barnes Creek	Aug. 13, 14
Olla, at Eden	20, 21
Columbia, at Bosco	27, 28
Natchitoches	Sept. 3, 4
Simsport	10, 11
Montgomery, at St. Maurice	17, 18
Ada and Winfield, at Atlanta	20
Jena and Jonesville, at Lismore	24, 25

V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Summit, at Topisaw	Aug. 13, 14
Gallman, at Mt. Pleasant	20, 21
Crystal Springs	21, 22
Adams, at Bethel	Tues.. 23
North Wesson, at Mathew's Chapel	27, 28
Wesson	28, 29
Martinsville, at Pleasant Ridge	Sept. 3, 4
Hazlehurst	4, 5
China Grove, at Tylertown	Wed.. 7
Pleasant Grove, at Sartins	10, 11
Mt. Carmel, at Santee	Thurs.. 15
Westville, at Pleasant Hill	17, 18
Providence, at Georgetown	24, 25

Pasters will please be prepared for Questions 17 and 18.

J. M. WEEMS, P. E.

NATCHEZ DIST.—THIRD ROUND.

Ebenezer	Aug. 13, 14
Locust Grove	20, 21
Lebanon	27, 28
Knoxville	Sept. 3, 4
Martin	10, 11

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—THIRD ROUND.

Raleigh, at Bay Springs	Aug. 13, 14
Montrose, at Garlandsville	20, 21
Shiloh, at Clear Creek	27, 28
Chunkey, at Concord	Sept. 9
Rose Hill, at Hopewell	10, 11
Heidelberg, at Sandersville	15
Vossburg, at Central	17, 18
Walnut Grove, at Beech Springs	23
Neshoba, at Philadelphia	24, 25
Indian Mission	(8 P. M.).. 25
Carthage, at Singleton's	27
Hillsboro, at Good Hope	28

W. W. SIMMONS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Wayne, at Graham's Mill	Fri., Sat.. Aug. 12, 13
Waynesboro, at Waynesboro	Sun., Mon. 14, 15
East End	Sat., Sun.. 20, 21
South Side, at Poplar Springs	Sun., Mon. 21, 22
Pachuta, at Orange	27, 28
Winchester, at New Hope	Sept. 3, 4
Matherville, at Liberty	10, 11
Energy, at New Home	17, 18
Enterprise, at Enterprise	24, 25
Daleville, at Linwood	Oct. 1, 2
Shubuta, at Shubuta	9, 10

C. G. ANDREWS, P. E.

JACKSON DIST.—THIRD ROUND.

Benton, at Midway	Aug. 13, 14
Yazoo City	20, 21
Sharon, at F. Grove	27, 28
Madison, at Pocahontas	Sept. 3, 4
Terry, at F. Hill	10, 11
Capitol Street	17, 18
First Church	24, 25
Camden, at Thomastown	Oct. 1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 10
Brandon	22, 23
Steen's Creek	29, 30

R. D. NORSWORTHY P. E.

SEASHORE DIST.—THIRD ROUND.

Hattiesburg	Aug. 13, 14
Escatawpa, at Big Point	Sat.. 20
Americus, at Ward's	Sun.. 21, 22
	23
Leakesville, at Pine Grove	Tues.. 27, 28
Galloway, at Rawls Springs	31
Vancleave, at Mt. Zion	Wed.. Sept. 3, 4
Williamsburg	10, 11
Bay St. Louis and Long Beach	Men.. 12
Gulf Port mission	Tues.. 13
Whittington	17, 18
Pearlington and Logtown, at P	19
Ocean Springs and Scranton	Mon.. 20
Biloxi	Tues..

C. A. POWELL, P. E.

VICKSBURG DIST.—THIRD ROUND.

Utica, at Bear Creek	Aug. 13, 14
Hermanville, at Sarepta	20, 21
South Warren, at Red Bone	27, 28
Satartia, at Dover	Sept. 3, 4
Warren, at Oak Ridge	10, 11
Bolton, at Clinton	17, 18
Flora, at Brownsville	24, 25
Anguilla, at Bethel	Oct. 1, 2
Edwards, at Rives Chapel	8, 9
Rocky Springs, at Hickory Ridge	15, 16

E. H. MOUNGER, P. E.

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MARRIAGES.

RAIFORD—HURST.—At Bellco Church, July 27, 1898, by Rev. J. H. Montgomery, Mr. Henry Raiford to Miss Lavilla Hurst, all of Tangipahoa parish.

JORDAN—EVANS.—At the residence of the bride's mother, Mrs. V. A. Evans, in Madison parish, La., July 27, 1898, at 4 o'clock P. M., by Rev. E. T. Denson, Mr. James M. Jerdan to Miss Ella V. Evans, all of Madison parish.

SMITH—LEGGETT.—In the Methodist Church, Laurel, Miss., Wednesday, June 29, 1898, by Rev. Nolan B. Harmon, Dr. Newlan H. Smith to Miss Willie May Leggett, all of Laurel, Miss.

HOLLOWAY—DEVALL.—In the Methodist Church at Ellisville, Miss., Wednesday, July 6, 1898, by Rev. Nolan B. Harmon, Mr. William Holloway to Miss Laura Devall, all of Ellisville.

POWELL—BALES.—At the residence of the bride's parents, Mr. J. A. and Mrs. Janette Bales, McComb City, Miss., July 20, 1898, by Rev. R. B. Bales, Mr. W. L. Powell and Miss Nettie Bales.

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CAMP MEETING.

The Opelousas District Camp Meeting will commence Aug. 24. Of course, all preachers in the district are expected to come if they can. Others will be welcomed. The Committee on Worship will appoint from time to time those who are to preach. Mr. Editor, I hereby give you an invitation. H. O. WHITE, P. E.

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Christian Advocate.

VOL. 45.—NO. 33. NEW ORLEANS, THURSDAY, AUGUST 18, 1898. WHOLE NO 2191

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FLOWERS.

God might have made the earth bring forth
Enough for great and small;
The oak tree and the cedar tree
Without a flower at all.

Then, wherefore, wherefore were they made,
All decked in rainbow light,
All fashioned with supremest grace,
Upspringing day and night?

To comfort man, to whisper hope,
Whene'er his faith is dim;
For whoso careth for the flowers
Will much more care for him.

—Selected.

ON THE ROLLING DEEP.

[The following letters from Rev. Henry B. Carre were written to his mother with no thought of their being published. At our request our good friend, Sister Carre, has kindly consented to their publication. We congratulate our readers, and in their behalf, as well as our own, tender her our hearty thanks.—EDITOR.]

MY DEAR MAMA: It is now fifteen minutes to twelve, and we have not seen land since about 2 P. M. of the ninth instant. This is, without doubt, a new experience. Nothing is to be seen but this ship, the great blue ocean, with occasionally a ship in the distance, and then, to crown all, spreads out the arching sky. How small it makes one feel, and how great nature seems! Since we steamed out of New York harbor the engines of this ship have not stopped once. Like some great sea-monster she pushes her way through the deep, whether it be calm or rough. We have been fortunate in having delightful weather most of the time. On the second and third days (I think it was) it was the least bit rough, and a number missed their meals, which is another way of saying they were sea-sick. I don't think I missed any of mine, though this is not saying I was free from the disease. I have had three very slight attacks, two lasting about ten to twenty minutes, and the other about one hour. I was really glad of a little "pitching," so as to know what it is. The racks were placed on the table to keep the dishes in place; the chairs on deck were roped to keep them from slipping. The passengers staggered like drunken men, and one old lady went sprawling on the deck, spectacles in one direction and case in the other. Tom and I were standing near, and assisted her to her feet. Fortunately, she was not injured, and took the experience good-naturedly, and, therefore, afforded some amusement to the passengers.

Except for the time consumed on this line, we are pleased with it. Everything about the boat is clean, and the officers are courteous and pleasant, and careful of the comfort of the passengers. The table is not, of course, the best, but it is as good as could be expected from the price. Boarding one person for eleven or twelve days for forty dollars is possible on land, but, of course, it is more difficult at sea, and, besides, the trip is given. You will probably be surprised to find what class of people we are traveling with. We have artists, professors, physicians, musicians, and the like. Several are going abroad to study art. We have Prof. Price, professor of English literature in Columbia University, with his wife and daughter. We have also a professor of Union College, New York, and one from Yale. There are several students on board, three of them divinity students. Two of these latter received the traveling scholarships from Princeton, which gives them about one year's travel abroad. There is some very good musical talent on board, which you may see from the enclosed program. Almost every evening we have had music in the saloon.

This long trip on the ocean has given us the most perfect rest. We can obtain no news of the outside world. We are almost as completely isolated as if we were on the moon. The most difficult problem the passengers have had to solve has been the "killing of time." It is even amusing to see what methods are resorted to for this purpose. Some walk, some sleep, some read, most talk, while a number resort to games, such as cards, checkers, chess, shuffleboard, throwing rings. Quite a number attempt to learn German or French, and others read their European guides, and map out their trips. From Aug. 7 to the opening of the university is not three months. You see the necessity of my getting the language in hand. Mr. Price says that is what I need first of all, in order to converse with the professors regarding my studies, etc.

Mr. Price is an excellent gentleman, a Virginian. He was professor of Greek at the University of Virginia. He expects to spend the Winter in Berlin, this being "Sabbatic year"—i. e., his year off from the university. He is very cordial, and may be very kind to Griff. and myself.

This line of steamers, though slow, has the reputation of being one of the safest. It has had but one serious accident, namely: the sinking of a vessel that struck a derelict. There were over 200 persons on board, yet not one was lost. The captain managed his men splendidly, and the press was loud in its praises of him. He is now captain of this vessel. Four years ago he made a heroic effort to save a United States fishing-vessel. It cost him several of his crew, and he failed; yet President Cleveland presented him with a handsome watch for his heroism. He showed it to Tom and me. It is handsomely engraved.

To-night (19th) is very foggy, and the fog-horn has been blowing every minute, or less. I have often heard of a fog-horn, especially in the expression, "He has a voice like a fog-horn." I find that it is nothing but the steam whistle. It is very loud and very unpleasant, but it is necessary to use it when the pilot can not see more than about fifty yards ahead. We are nearing Scilly Island—the first land sighted after leaving New York. It is about ten o'clock at night, and many of the passengers are on deck looking for the light-house, which we are expected to pass about this time. I judge, however, the fog will interfere with them.

This is the morning of the twentieth. I did not retire last night until about one o'clock. The night was very foggy, and I was interested in seeing how ships are navigated under such conditions. The deck was roped off so as to keep the passengers towards the rear, the object being to have as much quiet as possible about the officers. About six men were on watch, and, as I told you, the fog-horn was kept going about every minute. After a while we were answered by another vessel, then another. Later still we saw a ship's light, then another. This was about one o'clock. The fog began to lift, and the engines were put at higher speed, and all was well.

This morning it is very cold on deck. So far we have needed our overcoats but little; to-day they are necessary. We passed the southwest corner of England early this morning. We are now (11:15 A. M.) in the English Channel, with England's coast in view. A little later we shall steer for Boulogne-sur-mer, where some of the passengers disembark. This letter will be mailed there. We remain there about one hour, then sail for Rotterdam, which we reach in about twelve hours—i. e., to-morrow morning some time.

Though we have had a most pleasant trip, you don't know how good a little land looks after so long an absence from it. I could not help thinking this morning, as I looked upon land and experienced that feeling, how rejoiced I shall be to see the American shore after my long stay on a foreign shore. I am feeling splendidly, and look forward to a delightful Summer of sight-seeing, study, and recreation.

We have a great many Dutch and German passengers on board, and you may imagine how the beer has flowed. It was reported last night that there was no more beer on board. The drinking has not been confined to the men, either; ladies, old and young, have participated. The impression made on me by these frauen and fraulein is not the most flattering, and, unless there is a mighty change, you need not prepare yourself to greet one of these as a daughter. I think in all this world there are no girls equal to those of America living south of Mason and Dixon's line.

It is now 7:50 P. M. We have had a most beautiful day for going through the English Channel. It has been cold and clear. We have, therefore, had an excellent view of the coast of England. It took about an hour to pass the Isle of Wight, which we ran very close to. It was a beautiful sight. It is covered with pretty farms and many beautiful residences. Lord Tennyson had his home on the island on the opposite side of that we saw. A favorite drive of his was to go to the ridge and look down on this side on the channel. The Queen's Summer home is on the island also. We have now passed about all of England we shall see, and are heading for Boulogne-sur mer.

Since I wrote page 4 Griff. and I have about decided to go to Brunswick, and prepare ourselves by reading, getting the language in hand, etc.; to enjoy the scenery and historic places that we had planned to see by Aug. 7. There are many difficulties in the way of seeing the Rhine, etc., on wheels right away. Of course, we wish as little baggage as possible, and we do not know how to dress, whether for cold or warm weather. Besides, my wheel was late in reaching New York, and will probably be on next steamer. Tom will probably go direct to Greece, and we may meet the latter part of August, and see the Rhine with him, reaching Holland about Sept. 1, in time for the coronation. We expect to reach Boulogne-sur-mer to-night, and I shall close this.

Much love to all, and hoping all are well, I remain,

Your affectionate son, HENRY.

July 18, 1898.

IN GERMANY.

DEAR MAMA: After a journey of 5,000 miles, I have at last found a resting-place. But before telling you of my surroundings, I must say something of my trip since I last wrote home. We landed at Boulogne-sur mer about 11 P. M., Wednesday. Rather, we slowed up, and a lighter pulled alongside, and took a number of our passengers. A number of copies of the Paris edition of the New York Herald was brought to us by this lighter, and, after it left us, we proceeded to get the news. You may imagine our interest when you recall that we had not heard a word for eleven days, and when we left New York exciting news was expected daily from Cuba. The passengers collected near the saloon, and a young man read the headings aloud. The news included that of the sixteenth, and gave the surrender of Santiago. During the reading the passengers showed their enthusiasm by frequent cheers. On the following morning (Thursday) we sighted Holland, but had to anchor about eleven o'clock because of low water. At two o'clock the tide had risen sufficiently for us to proceed, and we weighed anchor. In about an hour we were steaming up the Maas, a narrow stream, and the end of the Rhine. It was not difficult to see that we were in Holland, for the large-finked windmills were on every side, and the land was low, and in places diked. What a queer sensation it is to enter for the first time such a land. With eyes and ears, and often mouth, wide open to learn what everything means, a person would make a good representation of Wonder. Disembarking, our next problem was to find a hotel. We took a carriage for the Grand Hotel Coomans (recommended by Prof. Deiler). That short ride to the hotel will long be remembered, for it was like passing through a panorama of strange sights. One of the first things to attract our attention was a dray, which had front wheels about fourteen inches high, and rear ones about twenty inches high. Tell grandpa that we saw many carts drawn by dogs and tended by women, but no men were sitting in them selling vegetables. You can not imagine how much business is done by means of these dog-carts. Most of the bread, vegetables, meat, milk, etc, is delivered in them. Sometimes there is one, and sometimes there are two dogs, usually the size of a large Newfoundland, hitched to the cart underneath. You must not imagine these carts to be heavy, lumbering things that go very slowly. They are very much like the carts pushed by our peanut and pop-corn men, only a little bit heavier. The morning after our arrival we saw two men coming down the street with their carts, and their dogs were barking at each other, and seemed to be running a race. They certainly had these men on a run. One of the strangest things, and one that I told Tom would interest you greatly, was the custom among the women (I think of the middle and wealthier classes) of wearing spiral spring gold ornaments jutting out from their temples thus:

They are held in place by, or attached to, a metal band, or often a hood, which covers the head. This hood is concealed by means of the bonnet, and a large piece of lace fitting under the back of the bonnet, and falling down over the shoulders.

The hotel was a typical Dutch hotel, and our reception was characteristic and entirely different from that in America. Instead of entering a large rotunda, hall, or office, we entered a small vestibule, and were invited up stairs into an improvised reception-room, sometimes, no doubt, used for the dining-room. In a few minutes a gentleman past middle life, dressed in evening dress, entered, and very politely told us his rates, etc., and took our names on a scrap of paper. He returned shortly and told us the numbers of our rooms.

Tom and I went out and cabled you "Zabumba," which, I suppose, you received about four o'clock, though it was about six when we sent it. The operator said about three hours were required to send the message. You must remember our time in Holland was five hours ahead of yours, and in Germany it is six hours ahead. We returned to the hotel and took dinner table d'hote, which was excellent; price, 65 cents. Taking our overcoats, we went out to see the town, and we saw it, walking until about eleven o'clock.

(Monday afternoon.) We have seen so many strange sights in the last few days that I must defer telling you of some of them until my next letter, as I wish to say a few words about our present surroundings. Griff. and I left Tom at Rotterdam, Friday morning, and reached Hanover Friday night, at 12:20. We called on the United States consul next morning to secure a passport for Griff, and while there we obtained the names of several persons that keep pensions, or boarding-houses. We immediately started out in search of a suitable place. Our search lasted from eleven till five o'clock, in which time we visited about ten houses, some of them very elegant. We decided on one kept by Fraulein Bierweith, Schlager strasse No. 4 (No. 4 Schlager street, second etage, or third floor). She is an old maid about fifty-five, and has a bachelor brother about the same age living with her. She takes boarders regularly, but just at present, on account of the holidays, she has none. On that account she takes us a little cheaper than usual—i. e., 80 marks ($19 40) per month. The best feature, however, is the advantage we have in learning German. She is a teacher with a government diploma from a normal school, and has had a wide experience in teaching German and English-speaking people. She spent three years in the United States, and speaks English. This, however, is an advantage rather than a hindrance, for she does not attempt to speak English with us, and yet we can ask her in English how to say this or that in German. Her price for board includes one hour, or more, spent with us each day helping us to acquire German. Her brother knows only a few English words, and the servant girl knows none. The fraulein and her brother are both great talkers and well read. We four constitute the family, and at our meals we rattle off German all the time. That is about one and one half hours' conversation daily already. Yesterday morning I went to church with the fraulein, and talked German there and back. After supper last night we sat and talked for about half an hour. This morning we rose at eight o'clock, took breakfast, and at a few minutes past nine were off for a walk in the forest on the edge of Hanover with the fraulein and her brother. We reached home at one o'clock, which gave us four hours with them. They have nothing important to occupy them, and seem to take a delight in talking with us and helping us in our conversation. Don't you think we are fortunate in securing such a place? Griff. and I talk some German with each other, and have agreed to speak nothing but German with each other after we have been here a week. We shall keep a bank and drop a coin in it for each English word used after that time. This is a most beautiful city, but I shall not speak further of it now, as I am anxious to get this off to you. We came here because the German spoken here is the best in the Empire. Both of us are well, but very sleepy. We sleep a great deal, however, and hope soon to have our account straight. The weather is very cold for July. We wear flannels and overcoats. The thermometer was 67 degrees Saturday morning in the consul's office, and he said that was about the warmest day they had had this Summer.

With much love to each and all, I remain, Your affectionate son,

HENRY.

Hanover, July 24, 1898.

MILLSAPS COLLEGE.

The friends of Millsaps College will be glad to know that the prospects are good for a large attendance of students next session. Indeed, unless the ordinary signs fail, the attendance will be in excess of anything we have hitherto had. And right here I want to express my sincere appreciation for the generous aid afforded by our preachers in bringing me into communication with young men who think of attending college. For genuine unselfish helpfulness in good works I put the preachers of the two Mississippi Conferences in the front ranks.

It is to be hoped that all students who contemplate coming will make their arrangements to be here at the opening of the session, Sept. 14. We will have interesting and profitable exercises in connection with the occasion. W. B. MURRAH, Pres't.

Jackson, Miss.

PREPARED FOR THE OPPORTUNITIES.

What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. Liddon.

A great occasion is valuable to you in just the proportion you have educated yourself to make use of it.

A great name, it is true, is often made in a very short time—perhaps in a day; but it has probably taken long years to prepare for this one day's work.

Commodore Dewey was sixty-one years old when the opportunity came, for which, during a life-time, he had been laying the foundation. At last, when the opportunity arrived, he seized it, was equal to it, and in a few hours was the world's hero.

Had it not been for the years of hard work, exacting drill, close observation, attention to dry details, the opportunity would only have made him ridiculous.

Farragut, who little realized for what he was training young Dewey, waited half a century for his opportunity. He had worked a life time getting ready for it; it came, and he seized it.

Von Moltke was more than half a century preparing for his opportunity. When the Franco-Prussian war was declared, he was awakened at midnight and told of the fact. He said coolly to the official who aroused him, "Go to pigeon-hole No. —— in my safe, and take a paper from it, and telegraph as there directed to the different troops of the empire." He then turned over and went to sleep, and awoke at his usual hour in the morning. Everyone else in Berlin was excited about the war, but he took his morning walk as usual, and a friend who met him said: 'General, you seem to be taking it very easy. Aren't you afraid of the situation? I should think you would be busy." "Ah," replied Von Moltke, "all my work for this time has been done long beforehand, and everything that can be done now has been done."

A chart had been made out showing just what was to be done when the war broke out. Every officer's place in the scheme was laid out beforehand. There was a schedule of trains which should supersede all other schedules the moment war was declared, so that the commander of the army could telegraph to any officer to take such a train and go to such a place at a moment's notice. The great general had left nothing to chance. The steps to his success were reduced to a science. He had been more than half a century preparing for his opportunity.

"What we call a turning point," says Arnold, "is simply an occasion which sums up and brings to a result previous training. Accidental circumstances are nothing except to men who have been trained to take advantage of them. An opportunity will only make you ridiculous unless you are prepared for it. Are you ready for a great opportunity?"—Success.

An instructive table of statistics of gifts to foreign mission work has been prepared by The Churchman. It divides the aggregate money given by each denomination by the number of communicants, showing what is the average gift for each member for last year. According to its calculations, the Congregationalists make the best showing with an average of $1.03 per member. Next come the Presbyterians at 94 cents per member. Next the Baptists, 80 cents; Protestant Episcopal, 43 cents, and Methodists, 34 cents.

Whatever makes men good Christians makes them good citizens.—Daniel Webster.

LOOK ALOFT!

BY JOS. CAMM.

When fierce storms toss your fragile bark
And threatening waves around you roar
When clouds are low ring wild and dark,
And distant lies the friendly shore,
Then, look aloft!

When fearful shipwreck meets us
And not a harbor you can find;
But all along the rock bound coast
Wild beats the sea, loud moans the wind,
Oh, look aloft!

No star of hope may beam above,
No beacon shine upon your way;
Your compass may unfaithful prove,
Your ship no more her helm obey
Yet, look aloft!

Above the clouds there is an eye
Can pierce their gloom to watch your course;
And though the tempest rages high,
A voice can quell its mutterings hoarse,
Then, look aloft!

Oh, fear not, Christian sailor, fear
Nor storm, nor wave, nor rock-bound shore;
Launch boldly forth. He will be near,
And faith shall guide you safely o'er,
Then, look aloft!

Communications.

WEAK POINTS IN SUNDAY-SCHOOL WORK.

AND HOW TO STRENGTHEN THEM.

(Paper of A. M. Mayo, read before the Opelousas District Conference, and requested by the Conference for publication.—W. W. Drake, Sec.)

(Geo. W. Williams, of Knightstown, Ind.)

(Concluded.)

The second weak point to which I call your attention is that developed by the Sunday-school. And I place as the greatest weakness in any Sunday-school and the one making the most disastrous failure, is a weak teacher. All the machinery of Sunday-school work is for the one purpose: that a man or woman may stand before a class and teach the Word of God. If the teacher fails, the whole purpose of the organization has failed. An imperfect organization and a consecrated teacher can succeed, but a splendid organization and a poor teacher is a failure. The teacher is the main-spring, and every other part of the machinery is simply to give force and power to the main-spring.

What constitutes a good teacher? Time will not allow me, nor do I care here to go into this part of my subject fully; but, passing, let me say, a Christian—one who is in touch with God; not necessarily of great intellectual attainment, but with spiritual power and life. They must be on intimate terms, socially, with the class. They must know how to shake hands and mean it. They must be in their places every Sunday. The class must know that you are willing to sacrifice your personal interests and desires for their welfare. Always prepare your lessons; know everything you can that has any bearing on the lesson. There is no people in the world so appreciative as a class of bright boys and girls. They can see a point as quickly as you can, and can detect the difference between husks and real grain at a glance. Teach the Word. You must believe that the Bible is the Word of God, and teach it that way. Never for one moment admit a single doubt of its truthfulness, its sacredness, or its absolute necessity. Never admit any argument on these questions, but regard them as fundamental facts. Infidels thrive and Christians grow lean on the discussion of baptism, predestination, Darwinism, and kindred themes long since worn threadbare in adult Sunday-school classes. Make your work your study. While your hands are employed your mind can be busy preparing your lesson for presentation. Recognize the dignity of your position, and remember you are a large factor in the great commission to bring the world to Christ.

It was said by one of old, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." Christ said to his intrepid disciple, Peter, "Feed my lambs," and to give it additional emphasis, repeated it thrice.

Teacher, this is your commission, and no more responsible position can be found in the church of Jesus Christ than that of a Sunday-school teacher.

The third and last proposition is the weak points of Sunday-school work as developed in the world. By the world I mean our lives apart from the home and the church. That the world is no "friend to grace" is very evident. How to be a part of the great complex machinery of modern society without taking on its dissipations and being enslaved by its delusions is a problem demanding our prayerful consideration.

I shall treat on one point only. The most weakening and debasing tendency of this rapid age is Sabbath desecration. God's wisdom in establishing the Sabbath day is approved largely by human legislation. But the tendency is to divert its purpose and make it a day of secular recreation and pleasure, rather than worship, until in this day it is difficult to maintain a decent regard for God's holy day in ——. Yes, and in Lake Charles! There have been more compromises with the devil on this question in the last ten years than all other questions combined. Business men cater to what are regarded as public necessities, and open their shops and stores. Meat markets, drug stores and restaurants are open everywhere, and one by one the barriers are broken down, traditions are disregarded, laws are violated, and Sunday traffic is increasing to an alarming extent. The bicycle has introduced a new element. The Sunday excursion train is a large factor, contributing alike to our pleasure and our degradation. And, in fact, in every way where a single element of necessity or pleasure appeals for popular approval a compromise is effected, and one wedge is driven to widen the breach made by Sabbath desecrators. The silver-smiths who made shrines for the devotees of Diana, whose business was ruined by Paul's preaching, and who organized a mob that filled the public place, and for the space of two hours threw dust and dirt, and cried, "Great is Diana of the Ephesians," was no more potent in exciting the public clamor than are these modern desecrators when Christian people attempt in any way to interfere with their business.

The peril of the hour is the destruction of our American Sabbath, and unless Christian people rally bravely to its rescue ere another decade rolls around, we will see it annihilated, and in its place will be the lightness, the frivolity and the infidelity of France. God forbid that this should occur, for with the destruction of the sanctity of the Sabbath will come the death-knell of religious progress. The great factors for staying the tide of evil is, first, the home. God give us consecrated fathers and mothers. The Sunday-school and the young people's societies. When the church of Jesus Christ awakens from her lethargy, and forgetting her creeds and her minor differences of church polity, and remembers only that Christ said, "And I, if I be lifted up, will draw all men unto me," and steps to the music of that grand old hymn:

"Blest be the tie that binds
Our hearts in kindred love;
The fellowship of kindred minds
Is like to that above;"

then, and not till then, may we expect that we will have the ideal home, the ideal church, and the ideal Sunday-school.

Let us work and pray that we may each one, in our limited sphere, assist in bringing forward this millennium day.

Correspondence.

CALIFORNIA LETTER.

It was my privilege to attend the California State League Conference at Los Angeles, July 8-12. Though not all that might have been desired, it was a success. About a hundred delegates were in attendance, including several ministers. The local attendance was sufficient to give us good audiences. The Pacific Conference was not largely represented, owing to the magnificent distances to be traversed and cost of transportation. This scribe traveled about five hundred miles each way (1,000 miles in all), and he is not in the most remote charge from the seat of the Conference by about 300 miles. The young ladies were largely in the majority, and I assure you there were some brilliant ones. Of the young men, lawyers led other classes. Our president, N. Newby, Esq., of Los Angeles, is an eloquent young attorney; then there were Duckworth and others.

The policy of the Executive Committee is to make some departments most prominent at one session, and others at another. This time the Literary Department and missions came in for the greater share of attention. An evening's entertainment based upon the reading course was very creditable indeed. It was a valuable object-lesson, showing the value of the reading course, and how to use it. It brought to the front Mr. H. N. Caldwell, of Lompoc, who delivered an address on Sydney Lanier that would have done credit to the foremost lecturers of the country. Mr. Caldwell was elected third vice-president, and a better choice could not have been made.

I was honored with a place on the missionary program with Rev. W. A. Davis, of Japan. We endeavored to enlighten the Leaguers concerning our own operations in the mission fields. Two years ago we resolved to endeavor to raise $500 a year towards the support of a missionary in China. So far we have raised but about $450 in all; but we will do better hereafter—see if we don't.

This was my first visit to Los Angeles. I enjoyed it. The population is now 105,000, having almost trebled within a decade. It is a beautiful city—broad streets, handsome residences, large residence lots decorated with orange and lemon trees (ripe fruit clinging to the trees, though the new crop is well advanced), shaded sidewalks, etc. The numerous oil wells have contributed largely to the advancement of the city. The supply of oil seems to be inexhaustible. It is used for fuel, being too crude for lighting purposes. We have one strong church in the city (Trinity, where the Conference was held), the strongest of our Western churches, and three weak missions. In fertility of soil Southern California will not compare with the broad valleys of the central and northern part of the State. There are indeed some fertile valleys, but they are small. It was my privilege to visit two of these—Santaldara Valley, in Ventura county, and Carpenteria Valley, in Santa Barbara county. Both are beautiful for situation. Here the orange and lemon and English walnut abound, and I am told that nine-tenths of all the Lima beans found in the markets of the country are raised here. The climate is unsurpassed.

On my return home, by invitation of the pastor, Rev. R. S. Boyns, I attended the dedication of a new church at Modesto, in the San Joaquin Valley. This was my first charge after bringing my family to California. After the big earthquake last year the plastering (including laths) of the old church fell, and, rather than repair, it was decided to build a new house. The new building is a handsome structure, and sufficiently commodious to meet our wants for many years, and, best of all, was dedicated out of debt.

The drouth has been equally severe in Southern California as in this section. But little has been or is being raised where there is no irrigation. Light crops are being harvested from Summer fallowed lands in parts of the San Joaquin and Sacramento Valleys.

Those of us who know Bishop Hendrix are pleased that he is to preside over our Conference this Fall, though there would have been no objection to the return of Bishop Hargrove.

Upon the whole, Californians are satisfied with the doings of the General Conference. The amendment to paragraph 120 is very mild, and should be cheerfully accepted by all parties in settlement of the evangelist question. W. P. ANDREWS.

Hollister, Cal., Aug. 1, 1898.

THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened in Canton, Miss., July 27, and was presided over by the presiding elder, Rev. R. D. Norsworthy. Prof. R. S. Ricketts was elected secretary, and B. F. Lewis, assistant. The elaborate programme which had been arranged was largely carried out, only a few of the brethren failing to respond with papers or addresses. This programme embraced most of the vital features of our Sunday-school and Epworth League departments, various phases of our missionary operations, and church extension interests. The papers showed careful preparation on the part of the leaders, and the discussions which followed, much thought and interest on the part of those who participated. The session was harmonious, and was generally pronounced one of the most delightful ever held in the district. We were relieved of the routine, stereotyped verbal reports from the several pastoral charges by the use of printed blanks secured from our Publishing House, and the appointment of suitable committees to summarize the work. Moreover, a much more satisfactory idea of the work done was had.

There were reported 4,654 members of the church, with 193 additions since Conference; about 120 family altars, 350 church papers, 1 class meeting, with an average attendance of 12. In the fifteen pastoral charges there are 52 houses of worship and 12 parsonages. Two thousand one hundred and ninety-two dollars have been spent on the churches, and $979 on parsonages. The assessment on the district for the Annual Conference collections aggregate $5,061, of which amount only $786 has been paid. The assessment for ministerial support is $10,360, of which sum $4,219 has been paid—nearly half. Three facts were suggested by these figures. First: the stewards have been better collectors than the pastors to date; secondly, with only a little over half the year gone, nearly half the salaries have been paid. I do not know that I can recall so fine financial report for this season of the year. It speaks well for the district. The idea seems to be exploding that the preacher can live off of affection for ten months of the year, and substantials the remaining two. The third: If this state of affairs can obtain on one district, why not on all? There are 40 Sabbath-schools, 1,797 pupils; 12 Epworth Leagues, 479 members, and $244 have been raised by the Leagues. The total amount raised on the district for all purposes was reported as over $8,500.

Two young brethren were licensed to preach: Bros. J. W. Campbell and C. M. Simpson. Two were recommended to the Annual Conference for admission on trial: Bros. J. W. Campbell and R. L. Webb. Bro. W. E. M. Brogan was recommended to the Annual Conference for local deacon's orders.

The following brethren were elected delegates to the Annual Conference: R. S. Ricketts, R. W. Millsaps, C. L. Ray, and R. F. Brown. Alternates: G. W. Galloway and J. M. Smylie.

A committee of three was appointed to act in concert with the district trustees in the disposal of the present district parsonage, and the purchase or building of another more eligibly situated.

At one o'clock Saturday (30) the Conference adjourned, having selected Terry as place of next annual session.

B. F. LEWIS.

Aug. 4, 1898.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LoNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

(Concluded.)

In Publication Report: How many auxiliaries have utilized other religious papers and secular papers in keeping prominent our work, as the Board also urged? How many reading circles and missionary libraries have we? How many district secretaries and auxiliaries have sent reports and items for our column? How many can conscientiously say that their whole duty has been performed in the circulation of our literature, and in obtaining subscribers to our Woman's Missionary Advocate and Little Worker? Very little self-denial in each home will place the Little Worker there, especially since the price is only ten cents per annum, and more necessary since it supplies the juvenile leaflets. This we consider a wise arrangement. We are pleased to find that the Board has emphasized the former emphasis of the value of our literature. Wise words are these: "To attempt to convert the world without educating it is grasping at the end and neglecting the means," etc. Secure the fund for the publication of the Minutes. Let each member endeavor to secure a new member. Let us approach our sisters, who are not of us, with our hearts overflowing with love for them, as well as the cause, manifesting our faith in the righteousness of the cause, and in Christ's name make our appeal. It is much easier to secure the $100,000 than the 100,000 members. Get the members, and the money will follow. Said Miss Ross: "No woman ever knows how rich life is till she is conscious of doing something for God and humanity."

As we have before kindly suggested in our column, that each auxiliary would observe a day of fasting and prayer specially for its own members and organization, being confident that the best results would accrue.

Let us consider the forceful words of Pierson: "Whoever undertakes work on missionary lines must remember that it is only legitimately done under the leadership of God." Then last, but not least. Would it not be well for every member to observe most faithfully and heartily the Friday before our annual meeting as a day of fasting and prayer, that we may meet spiritually prepared, be of one accord, and harmoniously and wisely conduct the Lord's business, else we may forget and "lean toward our own understanding," or be submerged, remembering Peter's dismay when he looked away from the Master of waves and storms?

MRS. E. D. JONES.

The Christian Life.

FORGIVENESS OF INJURIES.

Forgiveness often seems to be more divine than any other virtue because it costs so much and is such an unmistakable proof of love. It cuts directly athwart that self-interest which is the gravest temptation, the deadliest danger of our lives. He who can and does forgive in anything like God's own spirit and manner has taken a long step toward ideal righteousness. We are to forgive those who have injured us, both for our own sakes and for theirs. For our own, because we need to learn to repress that indignant self-justification which is far too eager to exalt our own rights and belittle those of others; because we can not consistently ask of them the forgiveness which we, too, so often need unless we are willing to grant it in turn; and because we never can be sure that in their circumstances we might not have given offense, equal to, perhaps even greater than, theirs. For their sakes, also, because they may have battled long and nobly with the temptation to wrong us before yielding, and deserve credit for it; because they need to be encouraged to begin again and do better; because they are our brothers and sisters before God; and because, if we continue implacable, they will have good reason to doubt whether our spirit is truly that of our heavenly Father, and such a doubt is an injury to them which we can prevent.

Moreover, forgiveness ought to be hearty and convincing, not merely that of the tongue, but evidently the grand renewal of confidence. And, if we are to imitate the divine example set us, it ought to be renewed in all its sincerity as often as needed, provided it be sought with equal honesty. Seventy times seven! That means indefinitely—if the offendor be in earnest.

This suggests a limitation which is right and inevitable. He who seeks and receives forgiveness must prove his sincerity by the effort to avoid renewed offense. A merely formal request for forgiveness does not necessarily involve genuine penitence, and nobody has the right to impose upon one whom he has injured by pretending to be sorry when he is not sorry. Such a hypocritical wrong-doer must, for his own sake and for the general good, be refused forgiveness until he seeks it in the proper spirit. Travesties of penitence need rebuke, not pardon. Christian dignity, and the very dignity of God himself, must not be thus mocked. But with this exception it is both a sweet privilege and a solemn duty to forgive indefinitely, even as we hope to be forgiven.—The Congregationalist.

ONE SIN.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

In little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man may be in a thousand things if he tolerates one darling sin; Satan will find the flaw and destroy all his hopes.

The strength of a chain is measured not by the strongest, but by its weakest link, for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not.

Either our pride, or our sloth, our ignorance, our anger, or our lust, would prove our ruin unless grace interposed; any one of our senses or faculties might admit the foe—yea, our virtues and graces might be the gate of entrance to our enemies. Oh, Jesus! if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end. —C. H. Spurgeon.

THE MINISTRY OF THE RELIGIOUS PAPER.

A religious paper should be in every home, and by this we mean a denominational paper representing the church to which the family, or members of the family, may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfillment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered "necessaries" than to be without good reading.

The church member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into "innocuous desuetude." On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor. He is performing a service for Christ and the church, which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative, and responsive to the denomination and to Christ.—Arthur T. Fowler, in The Standard.

YOUR BROTHER IS THERE.

They were digging a deep drain once in East London near Victoria Park. Some of the shoring gave way and tons of earth fell down upon several men at work there. There was much excitement. A man stood on the brink earnestly watching the men digging out the earth. Presently a woman came up, put her hand on his shoulder, and said:

"Bill, your brother is down there!"

Oh, the sudden change! He threw off his coat, sprang into the trench and worked as if he had the strength of ten men. Beloved, if we could realize that the perishing ones of earth are our brothers, how gladly would we work with all the strength for their salvation, how gladly would we deny ourselves that they might have the Bread of Life, how in an agony of prayer should we plead for the lost.—Selected.

CHRIST'S FELLOWSHIP.

The real distinction between Jesus and his disciples was his incredible approachableness, that he could get nearer to men than men could. The Son of God, because he would almost rather have been called the Son of man, abolished forever the divinity of distance and made fellowship the supreme attribute of God. With heroic simplicity he risked his mission on earth and founded his title to be ruler of men, upon letting them be familiar with him. The gospel consisted in knowing him. Redemption consisted in living with him. Salvation, impossible as an act, became inevitable as an acquaintance, and the whole New Testament wins our hearts because our hearts are woven into it.—Gerald Stanley Lee.

The Bible is a looking-glass for personal use. We know some men who never use it themselves, but always carry it about with them to show other people how they look.

The truest happiness is that which comes to us in a great many little pieces, from having done many little things wisely and well.—Exchange.

How often the memory of what others have done for us is embittered by the thought of how little we have done for them.—Selected.

There is no spiritual power in the church where nobody is rejoicing in the Lord.—Exchange.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

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MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference convened at Lauderdale, Miss., at 9 A. M., Aug. 27, and adjourned at 4:30 P. M., Aug. 29, 1898; C. G. Andrews, D. D., presiding elder of the district, being present at opening, and in the chair at every session.

The attendance of preachers and laymen was good. In the multiplicity of statistics and pastoral reports the religious services were given due prominence each day.

Sunday-schools, Epworth Leagues and missionary work in all their phases were discussed.

Committee on State of the Church reported as follows, viz.: "We find only 133 ADVOCATES taken, 229 family altars reported, and thus far but 46 have been received on profession of faith. Some of the churches report revivals having been already held with fine results. Upon the whole, we think there is an upward tendency, spiritually, throughout the district."

Committee on Publishing Interests commended the "Bi-Monthly Review, the Epworth Era, the various Sunday-school periodicals, and the CHRISTIAN ADVOCATE as being of the highest order, and claim our patronage." "Our own Conference organ, the ADVOCATE, published at New Orleans, is well edited, and meets its mission well, but its circulation in our district is not one-tenth of what it ought to be." "Resolved, That we pledge our beloved brother, W. C. Black, our hearty co-operation, our sympathy and our prayers." "Resolved, That this Conference memorialize the Annual Conference at its next session to take some steps to give our Conference a cheaper church organ."

In adopting the report of Committee on Sabbath Observance, each member pledged to be very strict in the observance of the Sabbath, and promised to do what he could to understand and enforce the present Sabbath laws, and use an influence upon the members of the next Legislature to get them to make stricter laws, especially for the protection of railroad employees.

Committee on Education: "We would remind the Methodist people of the Meridian district of their obligation to the schools under the care of the Mississippi Conference, believing that the advantages offered by these schools to be second to none in the State.

"We had with us President J. W. Beeson, of the East Mississippi Female College, who presented an encouraging report of this institution. During the session just closed he reported an enrollment of 327 pupils, and about 120 of these were boarders. About $4,500 have been spent on permanent improvements since last District Conference. We feel that we can commend the advantages of this school to the public as the equal of any in the State or in the South.

"Millsaps College for boys has just closed one of its most prosperous sessions, and, with its strong and active faculty, stands abreast with the best colleges in the South.

"We here record our disapproval of the act of the State Legislature in refusing to give the Law School of Millsaps College advantages given to the Law School of the State University.

"We learn that Whitworth, Fort Gibson and Edward McGehee Female Colleges have each just closed successful sessions, and we commend them to the patronage of our people."

C. P. Wetherbee, of Waynesboro, Miss., was elected to fill vacancy in Board of Education, caused by the removal of S. S. Cope to the Forest district.

License to preach was granted Alan Smith Cameron, of Meridian, Miss.

The following stood the proper examination, and were recommended to Annual Conference for admission on trial and deacon's orders: Thomas Joseph O'Neal, Frederic Lawson Crowson, and Louis Flemon Alford.

The license of local preachers were renewed as follows: T. J. O'Neal, L. F. Alford, F. L. Crowson, E. J. Coker, W. W. Holmes, A. Trotter, J. T. Griffith, J. D. Price, and G. S. Harmon.

Delegates to Annual Conference were elected as follows: L. P. Brown, T. P. Bell, S. B. Watts, and A. H. Morse. Alternates: W. H. Curtis, L. Porter, and T. C. Harmon.

Miss Sallie Smylie, corresponding secretary of Woman's Missionary Board, Mississippi Conference, and Mrs. S. B. Watts, district secretary of Woman's Foreign Missionary Society, were introduced to the Conference, and presented the claim of their respective works.

Strong resolutions of thanks were, by rising unanimous vote, given the people of Lauderdale and the wide-awake, earnest, spiritually-minded young Methodist pastor, G. S. Harmon.

Conference session closed with Doxology and benediction.

L. P. BROWN, Secretary.

FROM THE WORK.

Rev. M. L. White, Decatur, Miss., Aug. 4, 1898: "I have held two protracted meetings—one at Centreville, and one at Hebron. Meeting at Centreville was very good. Five joined the church; nearly every member of the church was revived. Our Baptist friends took good interest. Was assisted in the meeting by Bro. J. N. Tucker. All were pleased with him. Some good accomplished at Hebron."

Rev. A. S. Lutz, Clinton, La., Aug. 8, 1898: "We have just closed a successful revival at Slaughter, La. The membership of the church was thoroughly revived, and there were about thirty professions of conversion. A large per cent. of the young men of the town were at the altar seeking salvation. Dr. J. T. Sawyer did some of his best preaching, and large crowds attended upon his ministry. A. W. P. and H. M. Society was organized by Miss Suzie Lyons, which bids fair to do good work."

Rev. J. White Davis, Indian Bayou circuit, Louisiana Conference, Aug. 9, 1898: "Just closed a meeting of one week at Indian Bayou Church, with 7 accessions. I never saw such large crowds attending services, except at camp meetings. We had from four to six hundred people every night. One good indication was the very best of order prevailed, notwithstanding the intense heat and immense crowds. Since Feb. 13 I have baptized 50 children—in less than six months—and have taken 17 into the church."

Rev. K. M. Blocker, Jeanerette, La., Aug. 6, 1898: "I assisted Rev. R. C. Grace at Plaquemine Brulee, two weeks ago, with a good meeting. We were limited to one week; yet the revival was a success, so far as the upbuilding of the church was concerned; and we had a few conversions. Some two or three of the converts were Catholics. Bro. Grace has his work pretty well in hand, and feels hopeful of success in all his circuit. We hold a meeting in Rayne next week. This is the writer's fourth year at Jeanerette. At Conference he will turn over to his successor a nice little station."

Rev. J. W. Tinnin, McComb City, Aug. 5, 1898: "We have just closed a great meeting at Whitestown. Rev. C. M. Crossley, of Binnsville circuit, Mississippi Conference, did the preaching the first week. Rev. J. L. Morrill, of Cartersville, Ga., was with us ten days. Visible results: 10 received in the church on profession of faith, 10 by certificate, more than 60 professed conversion, many family altars erected. The town is stirred as never before. Glory! We are to hold a tent meeting five miles northwest of McComb City, Aug. 14-24. Rev. J. L. Morrill is to do the preaching. Pray for us."

Rev. J. H. Montgomery, Ponchatoula, La., Aug. 8, 1898: "The first week in July we held a very successful meeting at James' Chapel. The church was greatly revived, and there were eight members received on profession of faith. Bro. F. N. Sweeney did the preaching. He won the confidence of the people the first sermon, and the Holy Spirit being present to save souls, there were shouts of joy to be heard all over the house. I never saw better behavior at any church. We held this meeting from Sunday until Thursday; two sermons a day, and dinner on the ground. This church, too, has paid her assessment up in full to date. Others on the work more able than James' Chapel have not done so well. Livingston parish is improving wonderfully. I have held two other meetings this year—one at Ponchatoula. Rev. N. J. Roberts, of Franklinton, did the preaching in great power. There was a great deal of good accomplished. The members of the church were revived, and every outsider that heard Bro. Roberts preach was much pleased and deeply impressed. Bro. J. I. Hoffpauir, of Amite City, held a four days' meeting for me at Springfield last week, which, I think, did a great deal of good. None were added to the church, but the membership was greatly revived. Bro. Hoffpauir won the love of those people by his earnest and simple, Christ-like preaching. All were sorry that he could not stay longer. We are doing well along every line. These good people of Ponchatoula charge have taken good care of their preacher and his family. I have not had to buy anything on credit, and we have not lacked for anything. God has wonderfully blessed me and mine this year. My daily prayer is, that God will give me his wisdom to lead men to Christ to get them soundly converted in head, heart, and pocket-book."

Rev. J. W. McGee, Ruleville, Miss., Aug. 6, 1898: "On the seventeenth of August we begun our Lehrton revival. Rev. G. W. Bachman did the preaching until the afternoon of Wednesday, when the preacher in charge preached. That evening, at 8:15, Rev. W. M. McIntosh begun preaching, and preached for one week. The results were wonderful. We had 125 or 150 conversions and reclamations; 46 accessions to the Methodist Church, and 13 to the Baptist Church. The church is on a higher plane of Christian living. Sister McIntosh added to the occasion very materially with her knowledge of music at the organ. She is a good worker in the altar, or anywhere else you put her. We trust that it will be our good fortune to have this man of God and his sweet, godly wife visit us again some time. The people gave Bro. McIntosh eighty some odd dollars, showing materially their appreciation for his having been among us. Wednesday, the twenty-seventh ultimo, our meeting closed here. Bro. J. W. Raper and myself left here at once for Sandy Bayou, where we begun a meeting that evening at 8:15. The congregation was small, but we had a good meeting, and the interest increased as the congregation increased. We had 25 or 30 conversions and reclamations, and 23 accessions to the church. Bro. Raper preached very earnestly, and God certainly did honor our labors. That is a very thinly settled neighborhood. We have a beautiful church there, and, if painted, it would be one of the prettiest little churches in all this country. Sandy Bayou is the banner church on this work, spiritually and financially. That is the only church on the work that has anything like kept its quarterage paid up. When we came on the work they had only 39 members (now they have 60 some odd), and assessed themselves $100. Bro. D. B. Driggins is a hustling steward, and his people respond liberally when he calls on them to pay their preacher. His home is the preacher's home. We begin another revival at McLamore on the thirteenth; one at Quiver on the twentieth instant. Pray for our success. We get the ADVOCATE regularly. It is a part of us now."

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THURSDAY, AUGUST 18, 1898.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own:
And in the field of Destiny
We reap as we have sown.

—Whittier.

Holiness is an unselfing of ourselves.—F. W. Faber.

Happiness is not perfected until it is shared.—Jane Porter.

Be not simply good; be good for something.—H. D. Thoreau.

It is well to think well; it is divine to act well.—Horace Mann.

Hypocrites do the devil's drudgery in Christ's livory.—Matthew Henry.

I believe the promises of God enough to venture an eternity on them.—Isaac Watts.

We shall be judged hereafter not by what we have felt, but by what we have done.—Robert Hall.

The pure in heart see God in everything, and see him everywhere, and they are supremely blessed.—Exchange.

The Savior intended that affection, passionate affection, for himself should be the motive power in his followers' lives.—Momerie.

You will not make much headway through life if you go with a hop, skip and a jump, and you will not make much headway in your Bible if you try to go through it in the same way.—Selected.

Blot out the thought of God, a living person, and life becomes mean, existence unmeaning, the universe dark, and resolve is left without a stay, aspiration without a support.—F. W. Robertson.

"Say to morrow," said the devil to a man who was wrestling with a call to duty. And then he whispered to himself: "I've worked that for six thousand years, and nobody has seen a to-morrow yet. What fools these mortals be."—Selected.

God often sends the impulse into the hearts of Christians to go and see some very wicked and apparently incorrigible man. That impulse should not be defeated by unbelief in God's power to change such a heart. —The Pilgrim Teacher.

Conscience is like a sun dial. If you let the truth shine upon it, it will point you right; but you may cover it over so that no truth can fall upon it, or you may let false light fall upon it, and then it will lead you astray.—Bower.

Never reply to criticisms, as such. If a man does not admire your nose, he has one of his own to admire and he ought to be welcome to it; you can't afford to pull it. We may set ourselves right, but there is no need to set our brother wrong.—Selected.

A vacation is a good thing provided it unbends the mind and body and leaves the soul erect. The man who wants to let down in his religion this Summer is laboring under a misapprehension. He has no religion to let down; he has only a cloak to take off.—Exchange.

THE RETURN OF PEACE.

The twelfth day of August, 1898, will be a memorable one in American history, for on that day the protocol providing for the establishment of peace between Spain and the United States was formally signed by French Ambassador Cambon for Spain, and by Secretary Day for the United States. In less than an hour after the signing of this important document had taken place, President McKinley issued a proclamation in accordance with the terms of the protocol declaring an armistice, and orders were at once telegraphed to our military commanders on land and sea to suspend hostilities. Instructions were also sent out to raise all blockades in force around Cuba and Porto Rico. Thus, after three months and twenty-two days of war, the white winged dove of peace has returned to perch upon our banners and sing of prosperity, liberty, and good will. The last act in this drama of nations has not been played, but the curtain has gone down upon its tragedies, and the closing scenes will be bright with manifestations of honor, magnanimity, and friendship.

Though a final treaty of peace has not been concluded, and will not be for probably some months, the protocol is of such a nature as to leave scarcely a doubt as to the continuance of the peace now inaugurated. Following is the protocol, which, in the main, agrees exactly with the ultimatum sent to Spain a short time ago:

Article 1. Spain will renounce all claim to all sovereignty over and all her rights over the island of Cuba.

Art. 2. Spain will cede to the United States the island of Porto Rico and the other islands which are at present under the sovereignty of Spain in the Antilles, as well as an island in the Ladrones archipelago, to be chosen by the United States.

Art. 3. The United States will occupy and retain the city and bay of Manila and the port of Manila, pending the conclusion of a treaty of peace, which shall determine the control and form of government of the Philippines.

Art. 4. Spain will immediately evacuate Cuba, Porto Rico and the other islands now under Spanish sovereignty in the Antilles. To this effect each of the two governments will appoint commissioners within ten days after the signing of this protocol, and these commissioners shall meet at Havana within thirty days after the signing of this protocol with the object of coming to an agreement regarding the carrying out of the details of the aforesaid evacuation of Cuba and other adjacent Spanish islands; and each of the two governments shall likewise appoint, within ten days after the signatures of this protocol, other commissioners, who shall meet at San Juan de Porto Rico within thirty days after the signature of this protocol, to agree upon the details of the evacuation of Porto Rico and other islands now under Spanish sovereignty in the Antilles.

Art. 5. Spain and the United States shall appoint, to treat for peace, five commissioners, at the most, for either country. The commissioners shall meet in Paris on Oct. 1, at the latest, to proceed to negotiations and to the conclusion of a treaty of peace. This treaty shall be ratified in conformity with the constitutional laws of each of the two countries.

Art. 6. Once the protocol is concluded and signed, hostilities shall be suspended, and to that effect in the two countries orders shall be given by either government to the commanders of its land and sea forces as speedily as possible.

At the outbreak of this war there was every prospect of its continuing much longer than has been the case. Some prominent authorities predicted that it would last a year; others that it would drag along for two years. Some of the over-confident and uninformed asserted that all would be over in a few weeks. The majority of our people, however, hardly dared to hope that it would end under six months, and this opinion was shared by many of our public officials. More than once was heard the muttering thunder of foreign interference; but when the news of Dewey's unparalleled naval victory reached European shores, consternation seized the would be helpers of Spain, which feeling of alarm was intensified later on by the report of the destruction of Cervera's fleet and the fall of Santiago. Truly we have cause to be thankful over the short duration of the war and over the insignificantly small losses our army and navy have suffered. When the statistics are all in, they will doubtless show that fully as many of our brave soldiers have died from disease as from wounds received in battle. Such, however, is the case in nearly every war ever waged. In this instance, as all know, there was special danger from disease on account the war's being waged in a tropical climate amid the heat and moisture of midsummer.

Surely, if the hand of God was ever manifested in any war, it was seen in this one, directing the movements of the army and navy, and bringing victories that are the wonder of the world. Superior skill and equipment do not wholly explain such marvellous results. The prayers of God's people that this should be a short and comparatively bloodless war have been signally answered.

That mistakes have been made, that there have been needless delays and preventable suffering, we do not doubt; but when it is remembered that we are a people who follow the pursuits of peace rather than the art and practice of war, this need not occasion great surprise.

As to what will be the ultimate fate of Cuba no one can say definitely. It is extremely probable, however, that, like Porto Rico, it will be annexed to the United States. Spain is now anxious for us to annex Cuba, as in that case the Spaniards on Cuban soil would be sure of protection, and Spanish commerce would have a fair chance there. Under a Cuban regime no doubt there would be a good deal of persecution and many limitations. We may now look for a large and flourishing trade to spring up with Cuba and Porto Rico, which will be of immense advantage to American merchants. But, next to the relief of the Cubans from long oppression, the grandest result of the war will be the opening up of that isle, as well as of a number of other isles, to Protestant teachers and preachers. As long as Rome had things her own way there was little chance for civilizing and elevating the natives. The various Protestant Churches of America already are awake to their duty and opportunity, and are preparing to send missionaries at once to the territory thus providentially thrown open.

The territory which Spain agrees to cede to the United States far exceeds in value the amount of the indemnity which it was proposed to demand, so that we have reason to be well satisfied with the financial outcome of our military and diplomatic manœuvres. Nothing is so costly in money and life as war. During the past month our war expenses have exceeded a million dollars a day. As the volunteers will have to be kept in the field for some time to come, the end of expense is not yet. But as it has been a struggle the justice and necessity of which the masses of our people have heartily believed in, there is little complaint on the score of cost. All are ready to bear their share of the burden.

In addition to succeeding in its prime object, the conflict with Spain has demonstrated most forcibly that American manhood has not deteriorated; that American patriotism is not dead; that military genius is not a thing of the past; that our soldiers are capable of as heroic and chivalrous deeds as ever graced the pages of history; and last, but not least, that the American nation is not dominated solely by greed and selfishness, but that it is capable of the sublimest humanitarianism.

"NO SECOND DECLARATION NECESSARY."

MR. EDITOR: I have just read in the ADVOCATE, of Aug. 11, what you say on "No Second Declaration Necessary." At one place you say: "This report (of the Senatorial Investigating Committee) went to record as a part of the proceedings of the United States Senate. The positive affirmation contained in the report is, therefore, now the affirmation of the Senate itself." If you had stopped there, I would have inferred that you regarded the finding of the Senatorial Investigating Committee as final, and so, that it must be regarded as the finding of the Senate itself, as in the case of our Committees of Appeal.

Your further statements, however, will not allow such an inference. You say: "When a committee makes its report to the General Conference, the report is subject to the disposal of the General Conference. . . . Unless the report is adopted, the General Conference is not responsible for it. But when the report is adopted, then the action of the committee becomes the action of the General Conference. Of course, the same rule applies to the United States Senate. When the Senatorial Investigating Committee made its report, that report was before the Senate for its action. When the Senate adopted the report, then the report became the action of the Senate itself."

As to the fact of there being "No Second Declaration Necessary," it seems to me that all are agreed. The point about which there is doubt is this: Has there been a first declaration made by the United States Senate? That the Senatorial Investigating Committee has made a declaration is unquestioned. That the Senate has adopted that report is questioned. If that report has been adopted, it is a matter of fact that the records ought to settle. Where shall we find a record of the adoption, by the Senate, of the report in question? I have inquired of others for this record, and among the most intelligent men with whom I have talked, the fact is denied. I am seeking information. Very truly,

J. A. MOORE.

Jackson, Miss., Aug. 10, 1898.

The above, from our esteemed friend, Prof. Moore, brings out a question of fact of great importance. Our statement that the United States Senate adopted the report of the Investigating Committee was made on authority of a journal which we have always considered reliable. If Prof. Moore is correct in his claim that the report of the Investigating Committee was not adopted by the Senate, then the Senate has not taken the "affirmative" action indicated by our Bishops as a condition of refunding. Such a report needs to be adopted by the Senate before it becomes the authoritative expression of the opinion of that body. What the action of the Senate was the official records will show. Whenever we get additional light on the subject, our readers will get the benefit of it.

Since the above was put in type we have received a statement from an authoritative source which makes it certain that Prof. Moore is correct, as is also Dr. Price, of the Midland. The Senate has taken no action on the report of the Investigating Committee. The report will doubtless come up for action early in the next session.

A FORGIVING SPIRIT.

If thy friend has offended thee, but is deeply penitent therefor, and is willing to do all in his power to make amends for his wrong, then, how darest thou, O son of man, to refuse to be reconciled? If thou prayest at all, thou sometimes prayest, "Forgive us our trespasses AS we forgive those who trespass against us." Suppose that prayer should be answered; suppose God should forgive thee just AS thou forgivest thy penitent friend, then what would be thy doom? And will not thy prayer be answered? "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if you forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. vi, 13, 14.)

These are the words of the Son of God. They announce a law which is as universal as the presence of God and as unchanging as the divine nature. In the light of "this lamp from off the everlasting throne," it is as clear as the noon-day sun that there can be no such thing as an implacable Christian. As well might we talk about a dark light, a virtuous vice, or a true falsehood. He who thinks himself a Christian, and yet refuses to forgive those who penitently seek forgiveness, is simply deceiving himself. With his own hand he is keeping the door of mercy closed against himself.

"Vengeance is human; forgiveness is divine." He who is most forgiving is most God-like.

DEWEY.

Of all the officers in our army and navy, not one has achieved greater renown than Dewey. He has not only evinced valor and military skill of the highest order, but he has shown himself to be a man having a rare combination of high qualities. During the months when he was commander-in-chief of our forces in the Orient, in that part of the world he had many grave problems to deal with. A man of small calibre might have made an assault at an earlier date, and been defeated, might have had serious trouble with the insurgents, and might have involved us in war with other nations. Dewey has in every instance done the right thing at the right time and in the right way.

THE LAST BATTLE OF THE WAR.

Owing to a lack of direct telegraphic communications with Manila, Dewey could not receive the orders from the government for a cessation of hostilities for some days. Meantime, on Saturday, the thirteenth, he bombarded the city and captured it, the authorities surrendering unconditionally. Augusti, the Spanish captain general, during the bombardment, went aboard a German ship, and sped away to Hong Kong, China. This news was cabled to Washington by United States Consul Wildman from Hong Kong, and is given out by the government as reliable. So Dewey fought the first battle of the war and the last.

A NEW BOOK.

FACTS THAT CALL FOR FAITH. A Series of Discourses by Rev. David Gregg, D. D., Pastor of Lafayette Avenue Presbyterian Church, Brooklyn; author of "Makers of the American Republic," "Our Best Moods," etc. 12 mo. 314 pages. Cloth, $1. E. B. Treat & Co., publishers, 241 and 243 West 23rd St., New York.

This book contains sixteen masterly and attractive discourses upon the great fundamental facts of the Christian religion, appropriately styled "Facts That Call for Faith." The essentials of Christian belief are here presented and defended in such a plain, practical and interesting way as to greatly strengthen faith, and deepen our convictions of truth and duty. The objections and arguments of the skeptic and agnostic come in for a share of attention, and are most effectively refuted both by illustration and argument. The author "proceeds by a consistent plan from the fundamental fact of 'God' to the completion of Christian character and destiny in heaven." Some of the other facts considered are: "Christ," "The Bible," "The Church," "The Lord's Day," "The Testimony of Human Experience," "Prayer," "Regeneration," and "Immortality."

The author clearly shows that religion lays no greater tax upon faith than science does, the marvels of science being believed in by mankind not because they fully understand them, but because of the dicta of scientists and scholars. In this connection Dr. Gregg well says: "In science human testimony is a ground of faith, and with multitudes the only ground; in religion men will not accept testimony, but go on in a life of unbelief."

While we dissent from some of the theological views expressed therein, we regard this as a most inspiring and instructive volume—in fact, a valuable contribution to sermonology along the line of apologetics. The author is a gifted and eloquent preacher, a fine reasoner, and a forceful writer. Moreover, he is peculiarly apt in the use of illustrations. Ministers and laymen alike will be delighted with this fresh, wholesome book.

The American Monthly Review of Reviews, for August, reviews the Santiago campaign by land and sea from start to finish. Winston Churchill, who wrote so acceptably on Admiral Dewey for the June Review, describes in this number the wonderful battle with Cervera's fleet, and his article is illustrated in part from Hemment's remarkable photographs of the Spanish ships taken the day after the fight. John A. Church, formerly of the Army and Navy Journal, contributes a full account of the Santiago land fighting, and his article also is illustrated from new photographs. Park Benjamin writes on the work cut out for the Eastern squadron under Commodore Watson. Altogether, the Review again shows its ability to keep well abreast of all important military and naval movements, and to exhibit a clean pair of heels to all its competitors in magazinedom.

HOW NEW TERRITORY WILL BE GOVERNED.

A great deal of ignorant and ill-advised discussion has been going on in the newspapers in regard to the form of government that will obtain in any new territory that may be acquired by the pending war. It has been asserted that the added colonies will be entitled to demand certain constitutional rights on an equality with citizens of the United States, and that they will claim as a matter of legal prerogative a republican form of government, with all the powers and privileges implied therein. This is a mistake. The decisions of the Federal courts long ago settled the question that territories have no constitutional rights, and can demand no privileges except such as Congress may see fit to bestow upon them. A territory acquired by annexation or conquest is wholly and arbitrarily under the jurisdiction of the Federal legislature, and it can be governed in any manner and by any sort of institutions that body may prescribe. There need be no uniformity in the government of the several territories. Cuba may have a military governor, whose will is absolute law, while the Philippines may be granted a more or less modified form of local self-government. What is lawful in one territory may be prohibited in another, and the entire system of laws and their enforcement is vested in the discretion of Congress. This well-settled doctrine has been recently reiterated by the United States Circuit Court of Appeals at San Francisco, in a case involving the validity of the prohibitive liquor laws in Alaska, and it is applicable to any and all new territory to be acquired in the future.—Baptist Standard.

NOTES.

Be sure to read our revised fifty-cent offer, and also our offer to agents.

* * *

Rev. W. B. Van Valkenburgh let the light of his countenance shine into our sanctum on Monday last.

* * *

Rev. J. R. D. King, assisted by Rev. W. D. Bass, is carrying on a successful meeting at Cockrum, Miss.

* * *

Until December Dr. S. A. Steel will be open to invitations to lecture and to hold revival meetings. His address is Nashville, Tenn.

* * *

Rev. Robert Randle, Big Cane, La., writes that in his section "health is good, finances low, and the spiritual state of the church not very prosperous, but improving."

* * *

On Wednesday, the seventeenth, the Woman's Home Mission Society of this city will give an excursion across the lake on the steamer "New Camelia." It will doubtless be well patronized.

* * *

Lieutenant Hobson, who sank the "Merrimac" at the entrance of Santiago harbor, was an active member of the Young Men's Christian Association in the U. S. Naval Academy at Annapolis while a student there, and served as president during the year 1888.

* * *

Bro. B. F. Ormond, one of the leading wholesale merchants of Meridian, died at his home in that city a few days since. He was a life-long Methodist, and had been an official member for many years. He was loyal to the church in every respect, and was efficient in every position assigned him. He was thoroughly exemplary in all the relations of life. He was held in high esteem by the entire community for his probity and honor and beautiful Christian life.

* * *

Prof. Thomas Carter seems to be much impressed with the sights of the Old World. By courtesy of a friend, we have seen a private letter from him, dated Aug. 2, from which we quote as follows: "Here I am just beneath the moon on the tower of the grand cathedral at Milan. Oh! the glory of yesterday's trip. Crossed Lake Lucerne, the most lovely water I've ever seen, and the Alps, too. The pen of a Macaulay, the brush of a Rubens, and the imagination of a Milton—all would fail to do justice to the visions of glory I saw."

* * *

There will be a Methodist mass meeting at First Church, Jackson, Miss., on Sunday, August 21, at which a missionary address will be delivered by Dr. Young J. Allen. Every Methodist in Jackson and for miles around ought to attend if possible. Dr. Allen is better posted on everything connected with mission work in the Orient than any man among us. He has been in that field for forty years, and has been an important factor in the development of our most important enterprises. No missionary in China has so much influence in literary and governmental circles. When you hear what Dr. Allen has to say on the subject of mission work in China you hear the views of an ecclesiastical statesman.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

We call special attention of the Leaguers to the items furnished this column this week by the Carrollton Avenue Epworth League relative to a missionary social recently given by them. The League seems to be alive in New Orleans, and doing a great work. May God abundantly bless the preachers and Leaguers thereabouts!

From an article which recently appeared in the Nashville Christian Advocate under the caption, "The Methodist Preacher in Cities," we clip the following: "The Epworth League opens a door of hope to some of these puzzled and tired city pastors. The possibilities of this organization for active good are enormous. Most earnestly it is hoped the League will materially check this desertion from Methodist ranks among the young, and supply the place of many of the vulgar and damaging amusements now so popular in cities."

TO LOUISIANA LEAGUERS.

Shall we redeem the promise made at the Conference in Alexandria to raise four hundred and fifty dollars for the support of our missionary in China, Bro. W. B. Nance? A considerable part of this amount has been pledged, but we are still a great distance from the end. Shall we not fall in line with the Leagues of other States, and contribute our share?

Have you yet reported your pledge to Rev. P. O. Lowry, Farmerville, La.? If not, attend to the matter at once, and if you have, increase it, if possible.

A little systematic self-denial on your part will soon fill the treasurer's purse

Let pledges and subscriptions already made be paid as promptly as possible to Bro. Lowry.

ROBERT H. WYNN,
League Missionary Secretary.

The following is an excerpt from a letter recently addressed by Dr. W. R. Lambuth (Missionary Secretary) to the president of the Mississippi League Conference. We ask that the pastors call attention of the League officers in local chapters to this announcement.

"I inclose a marked copy of the new Epworth League Constitution. As you doubtless know, a Missionary Committee is to be appointed by the vice-president of the Devotional Department as a sub-committee. It is very important that this committee be appointed at once in every League. It is expected that the members of this committee shall have charge of the monthly missionary meeting, organize study classes wherever possible, and secure missionary libraries, maps, charts, periodicals and leaflets for the use of the League."

MERIDIAN DISTRICT LEAGUE CONFERENCE.

The Meridian District Epworth League Conference will be held at West End Church, Meridian, Miss., beginning Tuesday morning, Sept. 13, closing Wednesday night, Sept. 14. All the Leaguers of the district are cordially invited. Elect your delegates at once, and forward their names. A written report from each League in the district will be expected. In the absence of the president, one of the delegates must be appointed to read it. There will be a Committee on Records, and the record book of each League should not be forgotten. Every effort is being made to have a successful Conference. We hope much good will be derived by the Leaguers of this district from this meeting.

H. F. TATUM,
District Secretary.

CARROLLTON AVENUE EPWORTH LEAGUE.

The Carrollton Avenue Epworth League gave a very unique and interesting missionary social at the home of the chairman of the missionary committee, Mrs. J Cohen, on Friday eve, July 29. The rooms were decorated with the flags of Japan, China, Corea, Brazil, Mexico, Cuba, and America, which flags represent our mission fields. A brief sketch of the rise, progress and development of each particular work was given by Leaguers standing beneath the flag representing the country of which they spoke. Missionary hymns, solos, duets and choruses were sung between these addresses.

A novel feature of the evening was the filling of a large number of comfort bags to be sent to our soldiers. The articles, bags, etc., were furnished by the League, the guests filling them. Refreshments were served by the hostess and Leaguers. A contribution box was placed in a conspicous place to receive voluntary mites from the guests to help the League pay its subscription to our special missionary. This is the first of a series of missionary socials to be given during the year.

LESSON VII.

SUBJECT—OPENING THE EYES OF THE BLIND; OR, THE MIRACLE OF PATIENCE.

1. Search in the library for all available material on China and the Chinese. Their antiquity, conservatism, and peculiar form of religion make them one of the hardest problems ever confronted by the church of Christ. Note the prevalence of blindness among them. Seek to find the reason of this.

2. Study the character of Murray; especially in the light of his being a providential man. God frequently uses the natural aptitudes of men as channels to convey his blessings to the race. (Paul, Luther, etc)

3 Let some idea be given of the utmost difficulties presented by the Chinese language, and study the zeal and patience necessary to overcome these. Has not the history of missions proven over and over again the miracle of the "gift of tongues"? Memorize the striking sentence on page 101.

4 Note the development of this system from mere reading of the Word to its application to music—"the handmaid of evangelism," as our author justly calls it.

Suggestion: Let some one who has visited an asylum for the blind illustrate how they are enabled to read by means of raised letters.

Illustrate from this section the power of the simple Word of God in awakening the consciences of men to their need of Christ (vid. page 111).

INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB, JACKSON, MISS.,

Will open its Fall session Oct. 5, 1898 This institution gives not only a good literary course, but also a course in Industrial Arts, which will prepare pupils, both boys and girls, to earn their own living. Its benefits are within the reach of the very poorest. For terms write to

J. R. DOBYNS, President,
Jackson, Miss.

THE MISSISSIPPI DEAF AND DUMB INSTITUTE.

This institution is well equipped, and has a good faculty. Prof. Dobyns, who has been at its head for a number of years, is a scholarly man of fine administrative ability and admirable Christian character. Miss Ada Saunders, one of the principal teachers, is thoroughly equipped in character, attainments, and experience. Miss Gillespie is a bright, accomplished woman of excellent family, who has had special training for the important place she fills. Prof. Jordan has been in the institution a number of years, and has given entire satisfaction. There are six other members of the faculty, all of whom are competent and efficient.

In addition to the literary course, this institution gives instruction in various industrial arts, thus preparing pupils, both boys and girls, to maintain themselves. Many of its graduates are taking care of themselves and others. If any of our readers know of deaf and dumb children who are growing up without education, they will do a good deed by putting them in correspondence with Prof. Dobyns. See ad. on this page.

N. B.—Prof. Dobyns has two ads. in this issue—one about the institution; another about a matron.

PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12 50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

THE ADVOCATE FOR 50 CENTS.

We will send the ADVOCATE to new cash subscribers from now until Jan. 31 for fifty cents. This offer is only to new subscribers. We will make a special offer soon to old subscribers. Address

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E. T. KEETON,
Holly Springs, Miss.

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So few wounded American soldiers die.

THE NATIONAL AMERICAN RED CROSS SOCIETY IN CUBA ARE USING

"Dicks' Mul-en-ol"

FOR CUTS, WOUNDS, AND BRUISES.

See following letter:

S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

Finlay, Dicks & Co., New Orleans, La.—
Gentlemen: I am in receipt of your kind letter of May 13th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours, CLARA BARTON,
President American National Red Cross.

Mul-en-ol is a most powerful antiseptic, causing wounds to heal without inflammation. Manufactured by FINLAY, DICKS & CO., Ltd., New Orleans, La.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1898.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La

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August 20, 1898.

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Assets, Dec. 31, 1897	$253,786,417 66	Income in 1897	$54,182,606 28
Liabilities	218,278,243 07	Increase of Income in 1897	4,459,912 94
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Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 81

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(Mention N. O. Christian Advocate.)

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We are the original manufacturers of portable Vapor Baths.

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IN BUYING A VAPOR BATH Get one with a steel frame that stands on the floor. If a manufacturer does not show you a cut of the frame without the covering, you may take it for granted that his "Steel Frame" is a wire hoop that rests on the shoulders of the bather.

Get one that is covered with proper material. Insist on seeing a sample of material before ordering. We make our own covering material and print it with a handsome "all over" pattern of Niagara Falls.

Get one with a thermometer attachment. Don't go it blind—a bath that is too hot or not hot enough will be of no benefit to you.

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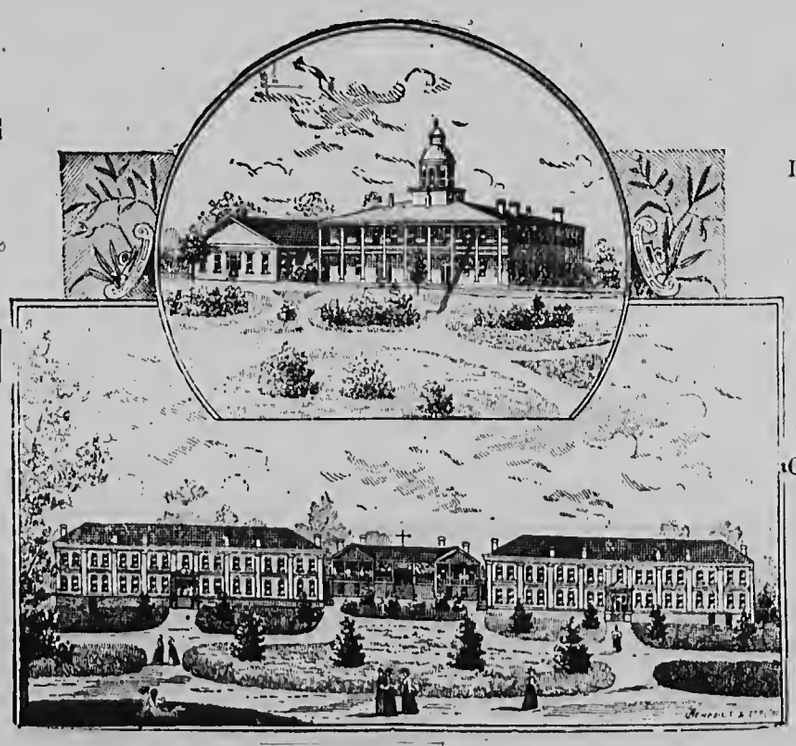

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Addressed to the Boys of America.

A judgeship is vacant, the ermine awaits
The shoulders of youth, brave, honest and true,
Some one will be standing by fame's open gates
I wonder, my boys—Will it be one of you?

The president's chair of a great railroad maze,
Is empty to-day, for death claimed his due,
The directors are choosing a man for his place,
I wonder, my boys—Will it be one of you?

A pulpit is waiting for some one to fill.
Of eloquent men there are only a few,
The man who can fill it, must have power to thrill;
The best will be chosen—Will it be one of you?

The great men about us will pass to their rest,
Their places be filled by the boys who pursue
The search for the highest, the noblest, the best,
I wonder who'll fill them; I hope 'twill be you.

—Ram's Horn.

SHOW YOUR COLORS.

It is honorable for a regiment to bear its standard aloft in the thickest of battle. It is a sign of patriotism and courage. But it is a reproach to allow it to be lowered and trampled in the dust. When an army would disgrace its foe, it hauls down its ensign from the strongholds and plants its own standard there amid the hearty cheers of the victors.

Young man, young woman, show your colors. Let your light shine and your example be pure, constant, and positive. What a beautiful example was that of the little boy, Clarence Mackenzie, of the drum corps of the Thirteenth New York regiment. The troops were conveyed by a steamer to Annapolis; and, on the first evening out, the colonel, in passing, discovered Clarence asleep on the deck. The excitement and fatigue of the day had exhausted him, and he had fallen asleep unconsciously. He was aroused from his sleep and told to go below, the colonel directing him to a place in the cabin where he might spread his blanket and lie down for the night. As soon as the brave little boy had prepared his bed, amid the confusion surrounding him,—soldiers talking, laughing and singing,—he knelt down, folded his hands, and offered his silent prayer to God for protection. No sooner did the soldiers see his attitude, and know that he was at prayer, than they ceased talking and laughing, and every voice was still. There were men around him who had never prayed, and from whose lips words of profanity had dropped doubtless that night, but tears came to their eyes as they saw the brave boy on his knees. One man said: "I was deeply affected, and the thought came into my mind, 'that is probably the way in which my wife is praying for me at this moment.'"

The brave drummer-boy was honored for showing his colors, and his example became a beautiful and gentle influence among the soldiers.—Success.

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is a good thing to be rid of, because bad blood is the breeding place of disfiguring and dangerous diseases. Is YOUR blood bad? You can have good blood, which is pure blood, if you want it. You can be rid of pimples, boils, blotches, sores and ulcers. How? By the use of Dr. Ayer's Sarsaparilla. It is the radical remedy for all diseases originating in the blood.

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That, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness, day by day, are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined, than having "company manners?"—Our Sunday Afternoon.

SURE SIGNS.

Some folks don't believe in signs, but the wisest man in the world believed in them. Solomon said: "Even a child is known by his doings, whether his work be pure and whether it be right."

When I see a little boy slow to go to school, and glad of every excuse to neglect his books, I think it is a sign that he will be a dunce.

When I see a boy or girl looking out for "No. 1," and disliking to share good things with others, I think it is a sign that the child will grow up a selfish person.

When I see a child obedient to his parents, I think it is a sign of great future blessing from Almighty God.

When I see a boy fond of the Bible, and knowing it well, I think it is a sign that he will be a good and happy man.—Anon.

Hygiene.

INDIGESTION.

America has the reputation, less deserved now, perhaps, than it was half a century ago, of being the land of the dyspeptic. When we consider the causes that were formerly at work to prevent healthy digestion, we can not wonder that so many suffered from this malady.

The men were too busy to devote the necessary time to their meals, and bolted their food without the thorough mastication which ensures the proper beginning of the digestive process. The women had more time to eat, if they would have taken it, but they went out little, taking almost no exercise, and the amount of food eaten was almost always in excess of the needs of the body—a most favorable conjunction for the production of dyspepsia.

Finally, the food itself was of such a kind, and prepared in such a way, as to tax the digestive organs to the utmost. The frying-pan reigned supreme, and greasy, smoked and corned meats, with hot saleratus biscuits or heavy pancakes, led the assault at breakfast-time upon the sorely overworked stomach, hardly recovered after a night's rest from its herculean struggle with the hot bread, pie and doughnuts of the preceding supper.

So much has been said and written on this subject that these causes are less active to-day, but they are still sufficiently so to bring misery to large numbers.

The familiar symptoms of dyspepsia are a coated tongue, a disagreeable breath and a bad taste in the mouth. The appetite may be poor, or it may be ravenous, there may be nausea and vomiting, a feeling of weight in the stomach and often of oppression in the chest. There will probably be much flatulence and heartburn, and more or less acute pain.

Palpitation of the heart, a sound of beating arteries in the head, and a very rapid or an unusually slow pulse are often present, and may lead the patient to believe that he has heart-disease.

A great danger to be avoided in dyspepsia is self-treatment. The patient watches himself, cuts off one article of diet after another which he has been led to believe, often without reason, to be injurious to him, until he nearly starves himself; or he swallows box after box of pills, or bottle after bottle of Doctor Somebody's anti-dyspepticum, until his powers of digestion are utterly ruined.

If an intelligent physician is ever needed by anyone, it is by the sufferer from this distressing and complicated malady, which must be taken in hand early to be cured easily, or perhaps at all.—Youth's Companion.

Men say they dare not neglect the sober realities of life, for they are from God. Neither should we dare to neglect the brightness and happiness and joy of life, for they are from God just as truly. The sun shines by God's will just as truly as the clouds sometimes intervene between us and the sun by his will.—The Christian Leader.

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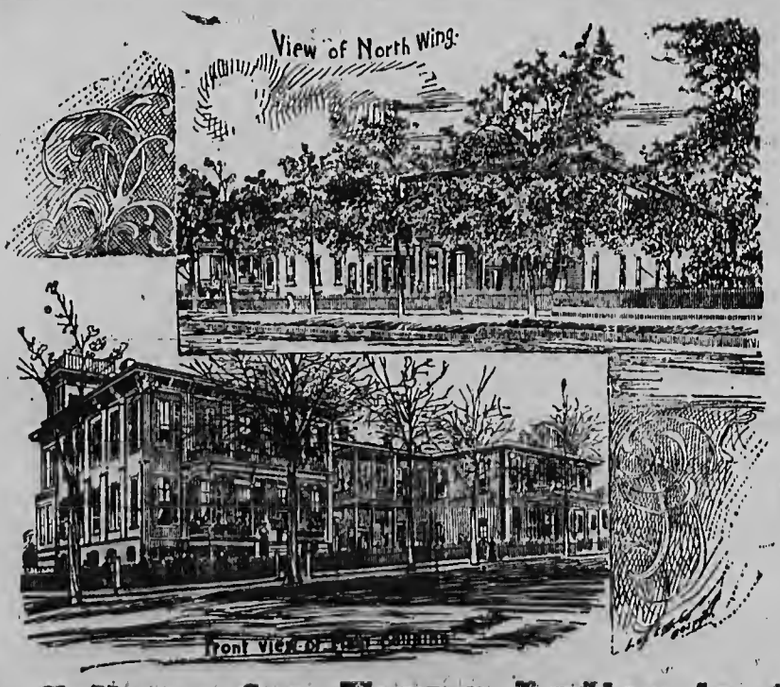

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1 (Continued.)

Many other features are worthy of extended comment, if one could dare the "tonte ensemble." One ought to dwell on him as a pulpit search-light, in his piercing exposition of fallen human nature; upon an engraving pointedness of characterization of sinful traits; upon his store of lore, and aptness and abundance of quotation from English literature; upon an erudition utterly untainted with pedantry. His many-sidedness of intellect, fortified and enriched by severe and esthetic culture, constitute him a theme too broad for the occasion or my capacity. There is a constant temptation to contemplate him as a sort of psychological prodigy, so protean is he; now a poet, then a metaphysician; here an humorist, mildly quaint (generally), sometimes broad; there a philosopher; again living in the past and future with his vital imagination and pliant fancy; the analyst dissector of character the polemic thundering against sin with volleyed reprobation; the withering blight of his hissing scorn in invective, or the sparkling brilliancy of his gay and airy derision. His sentiments seem born of lofty moode, his language of deep literary inspiration—a deep immersion in, or imbibition of, the Castalian sprig. He seems a union of the cloistered scholar and the genial, urbane gentleman studious, but not ascetic; a man who loves "the midnight oil," like those who once were wont to haunt

"The studious cloisters pale;"

and also the man to delight in

"The breezy call of incense-breathing morn,"

"the sweetest influences," the "joy-fonts" of nature; and to be

"Tender to the spirit touch
Of man's or maiden's eye"—

in fine, a man in whom

"The elements are kindly mixt."

Dr. Pierce's imagination is not only graphic, but picturesque. It is artistic; it is pictorial, not statuesque. His pictures are full of delicate shading, delicious chiaroscuro. His work is not the cold, distinct, chiseled, vivid distinctness of a silhouette, where obtains the regency of isolation, but it is enriched by features pertinent, but not predominant. This is, perhaps, not classical, but more humane, so to speak; not Grecian, but Shakespearean. The by-play of the fancy is strongly in evidence. There is "a charming wealth of circumstance, a profusion of interesting detail." If the scenes be laid in Palestine, Siloam's shady rill makes music; the lily of the valley and the rose of Sharon regale the air; the cedars of Lebanon sigh, or the gladdening breezes, stirring the tree-tops to varied cadences, Harmon kisses the skies; over all arches the rainbow, and many other natural accessories beautify, but do not detract from the due impressiveness of the central figures. As a great critic puts it: "There is a setting of surroundings, without which the reality is not itself." This vivid, sympathetic imagination of his is one of the most distinguished of his faculties. He lives in the future with it; is a cotemporary of the past. In this latter power the character of its spell is beautifully portrayed, where Lord Brougham commente upon the lovely transition of Virgil, in Georgic 1,493, where, while in the midst of the Thracian war, "the magician strikes the ground on the field of battle where helmets are buried, and suddenly raises before us the husbandman in a remote age, peacefully tilling its soil and driving his plow among the rusty armor and moldering remains of the warrior;" only Virgil's transition is a forecast, and not a retrospect.

It may serve to enhance the estimate of Dr. Pierce's gift to quote this passage from a great modern English critic: "What a strength of imagination, what a large practice, what a facility in the details of fancy is required to picture the past and unknown world." The triumphs of his delineation are emphasized by the reflection that "it is a law of imagination, in most men, that it will not bear concentration, is essentially a glancing faculty."

He is a great analyst and delineator of men. His men are characters, not caricatures. No one within my knowledge, in the Southern pulpit, approaches him in dramatic intensity, except possibly two or three men. In it there is the imagination to conceive, the artist to portray, the humanizing, Shakespearean touch; the idealizing, Wordsworthian mood—the soul-painter, as well as that of the exterior man. His vivification of characters is something wonderful. His descriptions are soul-catching; psychological photographs. They paint the character; do not merely describe features, traits, manners. In his descriptive ability he seems to have lived then and there. He ate and slept with his heroes; knew the tones of their voices; heard their footsteps. It is not a literary delineation so much as an actual eyesight of them. His descriptions of men "are dramatic, not observant," or a cold enumeration of characteristics and actions; "not an animated catalogue raisonne of working thoughts and operative principles."

As I have said, there is no velocity of manner, no overwhelming ardor about Dr. Pierce. There is an artistic straightforwardness in perspicuity and swiftness of enunciation that come of literary dexterity, or, rather, felicity; but there is nothing precipitate and darting, in intense eloquence, through impassioned spontaneities, like the burst of flight of an eagle at the surprised or unexpected vision of its quarry. But, at times, there is an immense buoyancy, a grand grace of ease, a lofty elevation, a stately ascension. He is not impassioned, but majestic and splendid. In his magnificent excursions he reminds me of the palace of Pandemonium, which

"Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet."

I have termed Dr. Pierce a poet. Of course, I do not mean as to the movement of his language, the mere mechanical parts of measure and rhythm. As a great critic has said: "A nation may have versifiers with smooth numbers and easy rhythm, and yet may have no real poetry at all." But, in the highest effects of, and attainments in, poetry; in truth and seriousness, in beauty of diction, in elevation of sentiment, in ministries to soothe and cheer, to soften and melt the heart; in power to make one clearly feel and deeply enjoy the excellent, to interpret life for us, to console us, to sustain us, in what is "thought and art in one;" in many, many respects is he a poet. Let anyone read definitions of poetry by Emerson, Wordsworth, Matthew Arnold, Bagehot, Shairp, Dean Church—I know not how many more—and he will see what is meant. It is a dictum of a great modern English critic that "we are disposed to believe that no very sharp definition can be given—at least, in the present state of the critical art—of the boundary line between poetry and other sorts of imaginative delineation." At any rate, one may say he turns prose to poetry in better style than by mere feet and rhythm—in the measures of lovely heart-beats, the movements of tender and lofty graces of style; or, rather, he melts out their distinctions in the solvent of sensitiveness. Whatever it be, it is as true poetry as much to which metre ever timed its tuneful feet.

There can be no doubt of the artist of language in Dr. Pierce; of enthusiastic care, zealous nicety, exultant painstaking, buoyant drudgery, ecstatic patience, the splendid fortitude of endeavor, the pride of perfection that inspired Apelles at painting the shoe-buckle, the delight in the midnight lamp of Demosthenes, the almost religious scrupulosity of Virgil's labor limæ, the ravishing solaces in the triumphs of the last touches that crown the labors of devoted and accomplished artists. For does not Carlisle say that there may be genius, even in drudgery? Truly, there is no literary dilletantism in the man.

Aye, this is labor, to be sure. It may have taken a thousand centuries for the river to carve the cataract of Niagara, but this does not detract from the triumph and majesty of its transcendent thunder. But all this is not incompatible with a genius for style. Ah! how shall I ever be able to portray this? I am certain to be somewhat obscure, perhaps unintelligible; but I know what I am attempting to describe, and, if I had passages, would illustrate it to anyone's comprehension.

M.

(To be continued.)

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There are those, we believe, who, by looking persistently on the dark side of things, manage to persuade themselves that the world is growing worse all the while, and has been so growing from time immemorial. Their dismal doctrine, however, we are happy to believe, has no other foundation than their own ignorance of the past. Mr. Charles Dudley Warner, who declares confidently that the standard of morality is higher now and the churches purer than in his boyhood, is responsible for the statement that less than seventy-five years ago, "in a New England town, a distinguished doctor of divinity, the pastor of a leading church, was part owner in a distillery. He was a great light in his denomination, but he was an extravagant liver, and, being unable to pay his debts, he was arrested and put into jail, with the liberty of the limits.' In order not to interrupt his ministerial work, the jail limits were made to include his house and his church, so that he could still go in and out before his people. I do not think that could occur anywhere in the United States today."—Zion's Herald.

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NEXT SESSION BEGINS SEPTEMBER 14th, 1898.

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NEWS OF THE WEEK.

In money value the islands ceded by Spain to the United States will far exceed the cost of the war.

Public opinion in favor of peace was so strong in Spain that no leader dared suggest a continuation of the war.

Great Britain has in commission at the present time 52 battle-ships, 18 armored cruisers, 96 protected cruisers, and 16 unprotected cruisers.

Orders have been sent to all military and naval commanders in Cuba, Porto Rico and the Philippines instructing them to suspend hostilities, and informing them that the blockade of Havana and all other Cuban and Porto Rican ports was raised.

Rev. Judson B. Palmer, of Texas, is enlisting the Sunday-schools of that State in a plan to buy Captain Phillips, of the "Texas," a sword and Bible. Mr. Palmer suggested that in each of the Sunday-schools in the State, Sunday, Aug. 14, be designated for making the collection to be taken up for the purpose of buying the Bible and sword. It is not expected that any child should give over 5 cents.

The condition of the Pope no longer admits of disguise. His health has gradually gone from bad to worse, and his holiness is now a decrepit old man who rarely speaks. His voice is of the weakest; thinking tires him, and prayers confuse him. He has been observed to commence the same prayer ten times without noticing the repetitions. Cardinal Rampolla, papal secretary of state, conducts all of the vatican business.

The Cubans in the field have accepted the armistice, and are no longer fighting the Spaniards. H. S. Rubens, counsel for the Cuban delegation, said: "The Cubans may be depended upon to cooperate with the Americans in carrying out the establishment of a peaceful and stable government on the island. The Cubans stand accused, by the Spanish, as not being capable of self-government, and they feel that it is a question of dignity and honor to disprove that falsehood to all the world."

By Wednesday or Thursday of this week it is expected by War Department officials that all of General Shafter's command will have left Santiago for the United States. In a dispatch to the War Department General Shafter says that the early departure of the troops now depends entirely upon the transports, which are daily expected to arrive at Santiago. At the present time only about 5000 men of General Shafter's corps are at Santiago, the remainder having already sailed for this country.

Manilla was bombarded by Admiral Dewey on Saturday, Aug. 13, and quickly surrendered unconditionally to the American land and naval forces. The captain-general and his family took refuge on a German cruiser, and were hastily carried to Hong Kong. Admiral Dewey only bombarded the shore batteries. The popular hero opened the war with a glorious victory, and adds new laurels by completing his work after everybody else had quit fighting. General Merritt is believed to be in control of the city.

The United States government on Aug. 14 received the first congratulations from a foreign power upon the successful termination of the war with Spain. The congratulations came from Italy, through the Italian ambassador, Baron Fava. He communicated to the State Department, by direction of his government, an expression of the cordial satisfaction of Italy at the prompt signature of the preliminaries of peace, together with the wish of the Italian government that after the war, conducted with such conspicuous gallantry by the United States, this country might enjoy the benefits of peace.

The war which has raged between Spain and the United States for a period of three months and twenty-two days was quietly terminated on Friday, when Secretary Day, for the United States, and M. Cambon, for Spain, in the presence of President McKinley, formed the protocol which makes up the base of a definite treaty of peace. It is but simple justice to our sister republic of France to record the fact that to her good offices this speedy termination of a war that might have run on indefinitely was brought about, and the President, himself, deemed that action, on the part of the French government, as worthy of his special praise.

REV. C. D. ATKINSON.

The following has been sent to us for publication:

Rev. P. L. Cobb, Nashville, Tenn.—

DEAR BRO: Our Bro. C. D. Atkinson is now closing up his campaign in my district. He, I think, has done great good in the cause of missions. He has visited all my Leagues, except two, and will visit them in the next two days. I expect great results from his work. I heartily commend him to the churches and Leagues in any Conference, as an earnest and faithful worker in the cause of Christ.

Very truly yours,

B. T. CREWS, P. E.,
Arcadia Dist., La. Conf.

Arcadia, La., Aug. 5, 1898.

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NEW ORLEANS COOK BOOK.

The New Orleans Cook Book, by the Woman's Parsonage and Home Mission Society of Parker Memorial Church, of which we gave a notice in our issue of July 21, is for sale by Mrs. J. W. Wilkinson, 1024 Valmont street. Price, 50 cents. This attractively gotten up pamphlet is emphatically a home enterprise, all its recipes having been furnished by New Orleans women. Moreover, these recipes have all been tested by long use. Unlike most other cook books, it has not a worthless recipe in it, or one that is not adapted to this climate.

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NORTH MISSISSIPPI CONFERENCE.

COLUMBUS DIST.—FOURTH ROUND.

Macon station	Sept. 10, 11
Crawford	17, 18
Starkville station	24, 25
Columbus circuit	Oct. 1
Columbus station	2, 8
West Point	8, 9
Tibbee	15, 10
Brooksville	22, 23
Sturges	29, 30
Shuqualak	Nov. 5, 6
Hebron	12, 13
Winstonville	16
Lagruege	19, 20
Cedar Bluff	23
Starkville circuit	20, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Sidon	Aug. 20, 21
Dublin and Brooklyn	27, 28
Black Hawk	Sept. 3, 4

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit, at Marvin	Aug. 20, 21
Wall Hill circuit, at Bethel	27, 28
Cornersville circuit, at Friendship	Sept. 3, 4
East Holly Springs cir., at Bethel	10, 11
Pontotoc circuit, at Palestine	17, 18
Abbeville circuit	24, 25

J. D. CAMERON, P. E.

GREENVILLE DIST.—THIRD ROUND.

Lebrton	Aug. 20, 21
Hillhouse	24
Gunnison	27, 28
Rosedale	31

J. W. DORMAN, P. E.

GRENADA DIST.—THIRD ROUND.

Slate Springs, at Bethlehem	Aug. 20, 21
Pittsboro, at Tabernacle	Tues. 23
Banner, at Pleasant Hill	Thurs. 25
Ellzey, at Young's Chapel	27, 28

Secretaries of Church Conferences will please have church registers and records of Church Conferences presented to third Quarterly Conferences for examination, as the law directs.

H. C. MCAKEHEAD, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany circuit, at Ingram's	Aug. 20, 21
Ripley and New A. sta., at N. A.	21, 22
Corinth circuit, at Mt. Carmel	24, 25
Brown's Creek circuit, at Siloam	27, 28
Belmont, at Oak Grove	29, 30
Marietta circuit, at Palestine	Sept. 1, 2

J. W. HENNOLL, P. E.

DURANT DIST.—THIRD ROUND.

Eupora and Maben, at Walthall	Aug. 10
Walthall, at Long Branch	20, 21
Ackerman, at Weir	26
Chester, at South Union	27, 28
Rural Hill circuit	Sept. 1
Louisville circuit	3, 4
Durant station	10, 11
Belzoni, at Hickory Grove	17, 18

J. S. OAKLEY, P. E.

Durant, Miss.

ABERDEEN DIST.—THIRD ROUND.

Shannon circuit	Aug. 20, 21
Buena Vista circuit	27, 28
Nettleton circuit	Sept. 2
Verona and Nettleton	3, 4
Tremont circuit	8
Fulton circuit	10, 11
Okolona circuit	17, 18

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Pleasant Grove	Aug. 20, 21
Arkabutla	27, 28
Tyro	Sept. 3, 4

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Harrisonburg, at Pine Hill	Aug. 20, 21
Winnsboro, at Bœuff Prairie	27, 28
Bonita, at Bartholomew	Sept. 10, 11
Deslard, at Deslard	17, 18

B. F. WHITE, P. E.

OPELOUSAS DIST.—THIRD ROUND.

West Lake, at Sulphur Mine	Aug. 20, 21
District camp meeting at Opelousas	24
Opelousas	Sept. 3, 4
Lake Charles—First Church	7
Lake Arthur	10, 11
Prudhomme	14
Grand Cheniere	17, 18

H. O. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Moreau Street	11 A. M. Aug. 21
Craps Street	7:30 P. M. 21
Carondelet Street	20
Carrollton Avenue	11 A. M. Sept. 4
Dryades Street	7:45 P. M. 4
Talisheek Camp Meeting	11
Plaquemine	18
Rayne Memorial	11 A. M. 25
Parker Memorial	7:30 P. M. 25

S. S. KEENER, P. E.

ARCADIA DIST.—THIRD ROUND.

Hainesville	Aug. 20, 21
Simsboro, at New Hope	27, 28
Valley	Sept. 3
Minden	4, 5
Gansville	10, 11
Onachita	10, 11

B. T. CREWS, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Wesley, at Davis Springs	Aug. 20, 21
Red River, at Ash Point	26, 27
Shreveport—First Church	28
Mooringsport, at Mount Zion	Sept. 3, 4
Fort Jessup, at Bayou Scie	10, 11
Mansfield, at Mansfield	17, 18

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Port Vincent, at Bayou Barbary	Aug. 20, 21
Franklinton, at Mt. Hermon	27, 28
Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
Baton Rouge—First Church	18, 10
Clinton, at Clear Creek	24, 25

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Olla, at Eden	Aug. 20, 21
Columbia, at Bosco	27, 28
Natchitoches	Sept. 3, 4
Simsport	10, 11
Montgomery, at St. Maurice	17, 18
Ada and Winfield, at Atlanta	20
Jena and Jonesville, at Lismore	24, 25

V. D. SKIPPER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Gallman, at Mt. Pleasant	Aug. 20, 21
Crystal Springs	21, 22
Adams, at Bethel	Tues. 23
North Wesson, at Mathew's Chapel	27, 28
Wesson	28, 29
Martinsville, at Pleasant Ridge	Sept. 3, 4
Hazlehurst	4, 5
China Grove, at Tylertown	Wed. 7
Pleasant Grove, at Sartins	10, 11
Mt. Carmel, at Santee	Thurs. 15
Westville, at Pleasant Hill	17, 18
Providence, at Georgetown	24, 25

Pastors will please be prepared for Questions 17 and 18.

J. M. WEEMS, P. E.

FOREST DIST.—THIRD ROUND.

Montrose, at Garlandsville	Aug. 20, 21
Shiloh, at Clear Creek	27, 28
Chunkey, at Concord	Sept. 0
Rose Hill, at Hopewell	10, 11
Heidelberg, at Sandersville	15
Vossburg, at Central	17, 18
Walnut Grove, at Beech Springs	23
Neshoba, at Philadelphia	24, 25
Indian Mission	(8 P. M.) 25
Carthage, at Singleton's	27
Hillsboro, at Good Hope	28

W. W. SIMMONS, P. E.

MERIDIAN DIST.—THIRD ROUND.

East End	Sat., Sun. Aug. 20, 21
South Side, at Poplar Springs	Sun., Mon. 21, 22
Pachuta, at Orange	27, 28
Winchester, at New Hope	Sept. 3, 4
Matheraville, at Liberty	10, 11
Energy, at New Home	17, 18
Enterprise, at Enterprise	24, 25
Daleville, at Linwood	Oct. 1, 2
Shubuta, at Shubuta	9, 10

C. G. ANDREWS, P. E.

JACKSON DIST.—THIRD ROUND.

Yazoo City	Aug. 20, 21
Sharon, at F. Grove	27, 28
Madison, at Pocahontas	Sept. 3, 4
Terry, at F. Hill	10, 11
Capitol Street	17, 18
First Church	24, 25
Camden, at Thomastown	Oct. 1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 16
Brandon	22, 23
Steen's Creek	29, 30

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MARRIAGES.

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CAMP MEETINGS.

South Union Camp Meeting, in Choctaw county, will open Aug. 26, and run till following Wednesday. Arrangements have been made in detail for a great meeting. We intend to make a specialty of the singing, having engaged Mr. Spence, of the Publishing House, to conduct the singing. Come, Mr. Editor. All former pasters are specially invited. Pray for the presence of the Holy Ghost. W. L. ANDERSON, P. C.

The Opelousas Camp Meeting will begin Aug. 24, 1898. Reduced rates on railroad to Opelousas and Washington. Buss from and to camp ground. T. K FAUNT LEROY.

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The latter part of last February I was so much affected with rheumatism that I left home prepared to go to Hot Springs, Ark., for treatment. Being detained in Memphis two days, I concluded to try the Electropoise, and was so much benefited that I bought one and went back to my home in Oxford, Miss. I now feel very little effects of the rheumatism, and believe that anyone using the Electropoise according to directions and for a sufficient length of time will be entirely cured. I most heartily recommend it to all suffering humanity. Respectfully

I. G. HOLLOWAY,
Oxford, Miss.

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I find the Electropoise almost a necessity. It is, indeed, of great importance to my comfort. I experienced relief from neuralgia, which at one time threatened to keep me a constant sufferer. I take pleasure in speaking for the Electropoise, and hope these few words will induce those who read them to make trial of this "cure all."

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Christian Advocate.

VOL. 45.—NO. 34. NEW ORLEANS, THURSDAY, AUGUST 25, 1898. WHOLE NO. 2?9

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER.

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SOMEWHERE.

BY JULIA C. R. DORR.

How can I cease to pray for thee? Somewhere
In God's great universe thou art to-day;
Can he not reach thee with his tender care?
Can he not hear me when for thee I pray?

What matters it to him who holds within
The hollow of his hand all worlds, all space,
That thou art done with earthly pain and sin?
Somewhere within his ken thou hast a place.

Somewhere thou livest and hast need of him;
Somewhere thy soul sees higher heights to climb;
And somewhere still there may be valleys dim,
That thou must pass to reach the hills sublime.

Then all the more, because thou canst not hear
Poor human words of blessing, will I pray,
O true, brave heart! God bless thee, wheresoe'er
In his great universe thou art to-day!

LETTER FROM GERMANY.

[The following is an extract from a letter written by Rev. Henry B. Carre to his grandfather, Dr. E. D. Beach, to whom we are indebted for the privilege of publishing. It was written at Hanover, Germany, July 31. It may be well for us to state that in these letters "Tom" is Rev. Prof. Thomas Carter, of Tulane University. "Griff." is Mr. Lovelace, a Vanderbilter who, like Bro. Carre, is taking a post-graduate course in Germany.—EDITOR.]

In my last letter I did not give an account of my first trip on a European railway. Griff. and I left Tom at Rotterdam, Friday morning, July 22. In a few minutes the train pulled out, and we were hurrying through the old Dutch country. The scenery was not beautiful, but interesting. The country was level, and laid out in small farms, which were freely watered by means of small canals. The farming methods, like most things in Holland, are very primitive. Old fashioned wind-mills are numerous, and the houses are very old. The cattle are very fine.

We had not gone far before discovering in an adjoining compartment two students who had come over with us on the ship. They were on their way to Cologne, and we traveled together for some time. After a little we discovered that European railway was not so bad after all, even third class. We several times had an entire compartment to ourselves, and found it very pleasant. The tracks are very level, so that the riding is very smooth, and there is much less dust than on American roads, and almost no cinders.

For a while we traveled in ignorant blissfulness, thinking, of course, we were on the shortest route to Hanover. It was not long, however, before we had to change cars at Utrecht, and, though surprised, we thought it was all right that we had to go a little out of the way, as it looked to us on the map; but we began to see later that we were traveling southeast instead of east, or northeast. This put us to enquiring. There were in our compartment a young German soldier, who had been in England forty days, and could speak a little English, and a German who could speak no English, but who had a time-table, and could use it. Griff. could talk a little German, and I could say "ja" and "nein." When you recall what it means to work your way through the schedule of a single American railroad, your imagination can picture for you us four struggling with the schedule of the entire railway system of the German Empire.] The result of our investigation was to the effect that our ticket read from Rotterdam to Hanover by two ways—a short one and a long one—and that we were on the long one. The time by one way is about eight hours; by the other, fourteen. We reached Hanover at 12:20 that night. Except for the loss of time, we were not put out much, for we saw much of Germany, especially the mining and manufacturing districts.

At Hanover our train rolled into one of the largest and handsomest depots I ever saw. As we walked out of the depot we saw a handsome equestrian statue of a king of Hanover. The streets were so wide and clean, and everything looked so nice, that I felt sure I should enjoy staying here. We found a hotel; slept that night under the renowned German feather beds. On coming from the breakfast-room we met an American college student, who, with a friend, was seeing Europe on wheels.

Our first business was to find the American consul, and apply for a passport for Griff. We found him a very pleasant gentleman, and he made us feel quite at home.

Last Sunday I went to church with the fraulein, and while I understood little that was said, found the service novel and interesting. Almost all the churches here are Lutheran, and resemble the Roman Catholic in several particulars—most of all, perhaps, in architecture, both outside and in. They usually have a very large tower and a plain exterior. The interior is on the basilica order, with high vaulted ceiling and double rows of massive stone pillars. The floors are of stone or tiling, and the seats, which are of plain wood and without cushions, have straight backs, and rest on a floor raised four or six inches above the aisle floor. There is a large altar, with crucifix and candles. Before this the preacher, who wears a plain black gown with a white fluted collar of the Queen Elizabeth style, or a plainer one, chants, reads, and prays. Singing occupies an important place in the service, but it is very different from ours. The hymns do not seem to be poems, but pious prose divided into paragraphs numbering from 3 or 4 to 8 or 10. Almost everyone brings his own book and enters into the singing, which is plain, but very pretty. It is truly congregational singing, and is very inspiring. The sermon is delivered memoriter from a high pulpit, which adjoins one of the pillars at the side of the center aisle. It is enclosed by means of a high railing, and sometimes has a cover over it. As to the quality of the sermon, I can say little more than that it was good, not because I thought so, but because the fraulein said so.

This morning Griff. and I went to the church that the soldiers attend. It was crowded. There must have been about 1,000 soldiers present in full uniform. The choir was composed of about fifty soldiers. We were ushered far up in front, and it was a grand sight to pass so many men in beautiful uniforms. The service was much like that of last Sunday at another church. After dismission the soldiers lined up in front of the church, and marched off in order. It was an entirely new church experience for us, but made no great impression upon the citizens of Hanover, who can not walk two squares, as a rule, without seeing a soldier. Already we have seen so many that we have almost ceased to remark concerning them, unless it be one with some peculiarity, or a strange uniform. As a rule, the uniforms are very pretty, and of many varieties—perhaps twenty, or more.

Since I have begun on the soldiers, I shall tell you what I saw on the drill-ground. It is a level plaza about three blocks long by two wide. About 600 soldiers were on the grounds, being drilled in four or five detachments, each detachment doing something different from the others. One was practicing a peculiar step, another was practicing firing in different positions, another performed fancy drill movements, and another practiced scaling walls. They have two fences erected on the grounds—one about eight feet high; the other about fifteen feet. Getting over the first is not so difficult, but the second is quite a task. Four men stoop down with their backs to the fence—or wall, more properly—and make a stirrup of their hands. Four others put one foot into these stirrups, and are lifted high enough for them to get their hands on top, when they have to scramble for themselves. When all have gone over but one, those on the other side throw a rope over for him. Yesterday we saw about fifteen soldiers on the grounds practicing fancy drill movements on bicycles.

This is certainly a military country. It is the law here for the policemen to keep a careful record of the birth, occupation, residence, etc., of every citizen of the city. Boarding-house keepers are required to fill out certain blanks for their boarders, and send them to the police station. Ours were so filled and sent, but the officer said we must come to the office in person. Herr Bierwerth went with us to talk German for us. The officer could speak no English, and asked immediately, "Have you served?"—that is, "Have you served your term in the United States Army?" We told him we didn't have to. He then said, "Haven't you a war going on over there?" We said, "Yes; but we have as many men as we need." He couldn't understand such a state of affairs, and was not inclined to register us, whereupon I pulled out my passport, which, though he couldn't read it, silenced him immediately. We went to see the American consul after that to get Griff.'s passport, which had to come from Berlin. We told him our experience; and he seemed surprised that the policeman should ask such a question, since it was none of his business whether we had served or not. The consul was very pleasant with us, and when we told him we were expecting our wheels, he invited us to come round and ride with him, and offered to show us some of the interesting places around here. We asked him concerning the feeling of the Germans towards the Americans. He said that up to about four weeks ago it was not very cordial, but that it was now. He attributed the change to two things: 1. Our success (he says the Germans like to be on the winning side); 2. A very happy and soothing speech made by U. S. Consul White at a Fourth-of-July banquet given in Berlin.

Last week we went to Herrenhausen, the estate of the Hanoverian kings. It is, I think, the most beautiful estate, or park, I have ever seen, not excepting Central Park, New York, or Lincoln Park, Chicago. There is a good deal of history connected with it, which I hope to study up, and after several visits shall write more fully concerning it.

As I wrote you before, we are having very cold weather for July, unusual even for this place. We had fires two days last week. The twilight here is very long. We were walking the other evening, and saw a woman reading a book by daylight at five minutes to nine.

The morning papers announce the death of Bismarck. We think of attending the funeral. We may see the Emperor, and it will be worth going to see the funeral of one of the most important men of the century, the one who has made the German Empire.

In Holland and Germany the street car conductor gives one a receipt upon the payment of his fare. I enclose the first I received in Rotterdam. The price is seven and a half cents, but the Dutch cent is one-half the value of ours. The street car-fare here is ten pfennig, or two and a half cents U. S.

Griff. and I carry a pocket dictionary with us (German-English), and as we go along the streets reading signs, notices, cards in show-windows, etc., we pull out our little dictionary and see what this or that word means. In about two weeks more I hope to be able to understand an ordinary conversation fairly well, and in a month's time I hope to be speaking so as to be understood.

During the first week in September there is to be a national military display here. Hanover is already being put in order for it.

SAM JONES CAMP MEETING.

MR. EDITOR: The Sam Jones Camp Meeting for '98 has come and gone. The meeting was preceded by daily rains for some days, which detracted somewhat from the enjoyment of those tenters who came in advance of the opening; but during the meeting the weather was much better.

Services commenced Friday evening, twenty-ninth ultimo, and were opened by a short, but characteristically good sermon by Rev. J. A. B. Jones, president of the Association, to a respectable, attentive and appreciative congregation. The people down in that "neck of woods" have a warm corner in their hearts for Jab Jones, and they love to hear him preach, and they have lots of sense.

On Saturday morning we were favored with a good sermon by Bro. Mark Moore, who was with us that day only. Bro. W. W. Moore was also present, and preached twice on Saturday. Saturday night Bro. Geo. Huff preached an excellent sermon, timely, appropriate, and with the best results. Sunday brought with it a typical day and a big crowd, the tabernacle being full at the 11 and 3 o'clock services. Dr. Black, of the ADVOCATE, engaged the rapt attention of the immense audience at 11 in one of his masterly efforts. The Doctor's sermons are always of the best, and never fail to charm his hearers and hold their attention. We much regretted the necessity that called him to his office duties on Monday morning. Bro. M. M. Black did yeoman service, both in the pulpit and in the choir. Our well-beloved Dr. Hunnicutt divided his time between us and his sainted and sore-afflicted wife, who was suffering much, and whose condition grieved the hearts of all. Happily, however, she felt well enough later to brighten the camp with her presence a part of one day. The Doctor was, of course, active in every good word and work, doing all in his power to advance the interests of his Master's kingdom, and was welcomed everywhere. Our only regret was that his duties as presiding elder took him away at the time when he would have most enjoyed the meeting, viz.: after Bro. McIntosh's arrival. Pending that arrival, the chariot wheels of Zion seemed to be clogged, and there were no special indications of the presence of the Divine Spirit. The people seemed to think that we need expect nothing important to be done until the coming of the evangelist, and, as a natural consequence, nothing was done, apparently.

Wednesday morning brought our beloved Bro. McIntosh (who is not the sort of evangelist I am opposed to), and at the 11:30 service he demonstrated the fact that he, at least, had not cut loose from his Master, but that in every move, act, word and deed; he depended upon him, and him alone, for success. His subject was Christian sympathy, in all its manifold ramifications, and he handled it with a zeal, skill and earnestness that I never saw surpassed. The effect was marvelous. Before his arrival a sermon had been preached that was harsh, personal and unkind, in condemning the frailties of human nature and Christian character, and some whom God had borne with for many years, picking them up and forgiving them when they fell by the way, felt hurt and left the tabernacle. Whether Bro. Mc. chose his subject with a knowledge of these facts, I do not know, but I have never heard so severe a castigation administered, nor in so gentle and kindly a spirit. A spirit of fraternity, brotherliness and charity pervaded the hearts of God's people, and the success of the meeting was assured from that good hour. Interest increased with each service, and quite a number found peace and the joys of salvation. Twenty-seven persons made application for church membership, several backsliders were reclaimed, and God's people were abundantly blessed.

The communion service on the second Sunday morning, followed by an experience meeting, was one of the most precious sessions I have ever enjoyed; and when my good Bro. Seal led in singing the hymns and tunes of old-time Methodism, and the people told the old, old story of how God deals with his children, I thought we were getting right near Beulah land.

Our beloved Bro. Hicks Ellis was with us Friday and Saturday, and did, as he always does, the very best of service, both in the pulpit and around the altar. Our dear Bro. Abney, of Wesley Chapel, attended to the singing to the perfect satisfaction of everybody, except the two Sundays when he returned to his people from a sense of duty (a young man whose consecrated zeal in the service of his Lord will not be unrequited). In the absence of Bro. Abney, Bros. M. M. Black, Gray, and others, gave us excellent music, with Sisters Rosa Longmire and Maggie Webb, two lovely young ladies, attending to the organ. Bro. R. A. Breland was present part of the time, and preached one sermon.

A word more in reference to Bro. McIntosh. I have lived many years, and have seen many preachers in their efforts to save lost men, but in all the long list there is no one more unselfishly and entirely consecrated to his work, or more fully equipped for successful service, than is this man of God. With him the matter of money is a trivial incident of the campaign; not a sine qua non for the commencement of hostilities, as the manner of some is. To save a soul from eternal death, he is more than willing; he is delighted to spend and be spent. In the pulpit and around the altar he is the embodiment of Christian love and pathos. His appeals to sinners are coupled with so much personal interest in each one, and so earnest a desire for their salvation is so apparent, that it is seldom these appeals are disregarded, and this, in conjunction with the manifest presence of the Holy Spirit in his meetings, is the secret of his success in his chosen work. I am not partial to evangelists, but I thank the good Lord for raising him up, and would be glad if his tribe were to increase muchly. Any preacher who needs outside assistance will make a large-sized speculation, spiritually, if he can secure the services of Bro. Mac. May our God abundantly bless him!

Bro. C. C. Miller was with us one day, preached an excellent sermon, and tightened the bonds of love and affection that bind him to so many on the grounds. The renewing of old and the formation of new friendships, and the delights of fraternal intercourse, are elements of exquisite pleasure in these annual gatherings. If these things are so delightful here below, what will we enjoy when we have passed through the "dark valley" and entered the heavenly city, where the hand of parting is never taken, and where we can spend an eternity of joy together at God's right hand?

Bros. Cassels, Roberts (Uncle Jap), Uncle Artie, Van Randall, Hackett, Sessions, Longmire, Uncle Dan McNeil and his boys, Jim Roberts, Nelson and Dr. Whittington, Bro. Webb and Bro. Ferd Huff, of the old standbys, were all there; also Bros. Seal and Flowers, and, possibly, others, but there were many vacant places. Of course, Bro. Ball was on deck, and also, of course, everything is "all right." Anything the Lord does suits our saintly friend. I wish there were more of his sort. Bro. Williams was there, and found Jesus, much to his own delight and also to that of his wife. Of course, Sisters Cassels, De Lap, J. A. B. Jones, Roberts, Huff, Webb, Whittington, Aunt Mary, Rayford, Misses Rosa and Lela and Exel Longmire, Carrie Cassels, Ball, and the Sisters McNeil, and others, perhaps, of the old-timers were there all the time; also Sisters Sessions, Hackett, Holloman, Goodale and daughter. All these labored for the success of the meeting. May God bless each and all of them! It is also pleasant to note that our young friend and brother, Jno. Cassels, Jr., since last year has been soundly converted, and become an active worker in the vineyard of the Master. So it usually is that where the parents live the religion they profess, its excellence will commend itself to the children, and they will follow on to know the Lord.

The table was excellent, and the accommodations of the best. No complaint that I am aware of. The attendance of preachers from adjacent circuits and stations was not what it should have been. The preachers' tent should have been full. It does not follow because a preacher is not asked to run the camp meeting that he can not do and get good by attending it, and there is no charge that would not freely excuse its pastor for the entire ten days of the meeting.

We closed Sunday night with the usual sad accompaniment of the parting tear and handshake. God grant that if we all never meet again in this world, we may meet in the celestial city. Next morning we had the annual meeting of the Association, discharged its business, and adjourned to meet the Friday preceding the first full moon in August, 1899.

Yours truly, REX.

MILLSAPS COLLEGE Y. M. C. A.

The Young Men's Christian Association at Millsaps has been an inspiration to many of the boys, and we are endeavoring to make our association a greater power for good during the next session than ever before. We now have a larger room in the main building for a hall, and we are endeavoring to furnish that hall. Some improvements were made about the close of last session, and we have to make further improvements before the opening of next session—Sept. 14. Our new hall will be dedicated Friday night, Sept. 16, and we expect Bishop Galloway and Dr. Murrah with us on that occasion. A nice programme of music will be arranged, and we hope to make this dedicatory service an inspiration to all the boys. We should be glad to have the friends of the college and the association assist us in furnishing this hall. Some have subscribed to this work and have not paid, and a great many have not subscribed that could help us. If you can assist us in this cause right away, send amount to me at Kosciusko until Sept. 10. After that time send it to me at Millsaps. We hope to make considerable improvements before the fourteenth of September; therefore, we would be glad to get all money we can before that time. We want to furnish this hall nicely, and trust you will help us.

ROBT. A. CLARK,
For Committee.

Kosciusko, Miss., Aug. 20, 1898.

From a private letter from a friend in North Mississippi we quote as follows:

Rev. J. S. Oakley, P. E., of Durant district, is most tireless and efficient in his work. In a private letter to a personal friend he says: "I leave tomorrow (Aug. 18) for the northeast corner of the diocese. My engagements are such I do not spend another night at home until Sept. 6." He works with such assiduity, lectures with such a charm, preaches with such force that he captures, holds and inspires the whole district. His work silences the croaking objectionist who thinks the office useless and the officer a burden to the church.

If a man will live up to all that part of the Bible about which there has never been any dispute, nobody will complain at anything he may say about the rest of it.—Bible Reader.

YOUR KINGDOM

There is some place for you to fill
Some work for you to do.
That no one else or ever will
Do quite as well as you.
It may be close along your way
Some little, homely duty.
That only waits your touch your sway
To blossom into beauty.

Or it may be that daily tasks,
Cheerfully seen and done,
Will lead to greater work that asks
For you, and you alone.
Be brave, whatever it may be,
The little or the great,
To meet and do it perfectly.
And you have conquered Fate.

—Central Advocate.

Communications.

A MISSIONARY SPIRIT NECESSARY TO A SPIRITUAL LIFE.

BY REV. C D CECIL.

(Published by request of Meridian District Conference.)

The spirit of missions is the spirit of Christ, the very genesis of our holy religion. It is a disposition to do good to all men in all the world. It repudiates all parties and stretches its line into the regions beyond, even to the uttermost parts of the earth. Its desires are proportioned to the spiritual needs of mankind and the will of God, who gave his Son to die that the world might have everlasting life. By a law of our nature every man is a missionary either for good or evil, conservative or destructive. Christians are co-workers with their Lord. Like him, we are to do good of every possible sort, and, as far as possible, to all men. Right principles are to be declared. We are not only to glorify God, but we are to "serve our generation." Christians must recognize the will of God taught in the Bible as the rule and guide of their faith and practice. Christ has an undoubted right to our allegiance. He created us and preserves us. This right is confirmed and intensified by purchase and redemption! "Lord, what wilt thou have me to to?" ought to be the inquiry of every Christian heart. The Bible gives answer, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and love thy neighbor as thyself." This is the law and the prophets. The true philosophy of life is found in the First and Second Commandments, "God is love." Christ is the exponent of God's love, for God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.

Christ proposes the restoration of our race to the "unity of an all-embracing spiritual kingdom, of which he himself is the immortal head." We must be co-laborers with him if we partake of his Spirit, and thereby lead spiritual lives. The love of Christ constraineth, and with true missionary zeal the spiritual man cries out, "Be ye reconciled to God, for he hath made him to be sin for us who knew no sin." With the love of God shed abroad in the heart by the Holy Ghost we look forward with confiding hope to an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." The greatest good we can do any unconverted man is to point him to Christ, the Son of God, the Son of man, the God-man, the missionary sent of God the Father, the token of his love, who loved us and gave himself for us. "Be ye, therefore, imitators of God, as dear children, and walk in love as Christ loved us." The missionary spirit requires we come out from the world with the assurance that God's smile amply compensates for the world's disdain, and the testimony that we please God outweighs all earthly treasure and outshines all earthly glory. The world was not made as we find it. It has undergone some terrible disaster. Ask the philosopher to explain this, and he is dumb. Ask nature herself, through any of her oracles, and she, too, is dumb. Her groans that have not ceased since the fall of man are the only replies to the question. But consult the Scriptures; their reply is, "Sin has entered, and death by sin."

God pronounced creation good; man's sin has unhinged it. "Every flower was once fragrance, every sound was once harmony, every sight was beauty; but sin has fallen upon the earth, encircling with its poisonous influence the widest sphere, until the whole earth is tainted;" stricken, as it were, with paralysis; "groaning in travail, waiting for redemption." Man has sinned, and, therefore, suffers spiritual loss. The gospel tells us that "Jesus, who knew no sin, was made sin for us." These words are the marrow of all our sermons. They reveal the spirit of Christ, and "if any man have not the spirit of Christ, he is none of his." One of our glorified Bishops has said: "The missionary spirit helps us to understand the Bible. It clarifies our theology; it enables us to grasp the great plan of redeeming love; it brings us into such sympathy with Christ that we see and feel the universal brotherhood of man." Christ the Son is the missionary of God the Father. Christianity is a missionary spirit, and that is the most spiritual church that is most deeply imbued with the spirit of missions. This spirit has "enlarged the views, quickened the zeal, energized the faith and deepened the love of the church." Christianity is not a rule, but a prescription; not merely a direction to the living and healthy, but a cure for the diseased, life for the dead. He who "knew no sin was made sin for us, that we might be made the righteousness of God in him." The Bible insists on all who have themselves felt the truth—not preachers only, but all who have received the gospel—doing their utmost to make it known to those who yet remain in ignorance. "God be merciful unto us and bless us." Why? "That thy way may be known upon earth, and thy saving health among all nations." A man who can pray thus, and then pass by the "hat" at a missionary collection, contented, it may be, with giving nothing, or, what is worse, a nickel or two, does not know what the gospel is, or what Christianity really means. True, God can promote the gospel without our instrumentality, but it concerns us to ascertain not what God can do, but what he does. God's omnipotence is not our rule of faith. We know of, and he tells us of no other means. The sunbeams do not write salvation on the sky; angel voices do not chant it. The temple of nature tells us there is a God, but it tells not our relation to him. "How shall they believe if they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent?" Who, save men possessed of missionary spirit, will send them? Take a microscopic view of the home missions, and inspect the lanes and alleys of wretchedness, sin and demoralization at home, and then, with the telescope, sweep the broad horizon of the world from plain to mountain-top, and when you have gazed on these heart-rending scenes, hear the Son of God, first from the cross and then from the throne, saying, "Go, teach all nations."

Brethren, this command has ever been obeyed by spiritually minded men, notably the living ministry called of God; sent forth by the Head of the church into all the world to preach the gospel. Like Peter, we hear the voice of the Master by his spirit, saying, "Feed my sheep, feed my lambs." We can say with St. Paul, "Woe is me if I preach not the gospel." "The divinely called and commissioned ministers" of Christ in every age are the missionaries of the cross. "Embassadors for Christ, proclaiming his gospel and feeding the church of God" with all spiritual food. This was the "grand missionary lever" which, under God, "turned the world upside down," and in "one century spread the glad tidings of salvation commensurate with the Roman Empire." David possessed the missionary spirit when he cried, "Uphold me with thy free spirit, then will I teach transgressors thy ways, and sinners shall be converted unto thee." Paul said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Life is not to be measured by years, but by obedience to him that loved us and gave himself a ransom for this sin-cursed world. The missionary spirit carries the good news of release from the bondage of fear, from darkness and death; echoes the divine call, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When the missionary spirit shall have obtained in the world, the prediction of Isaiah will be verified, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls salvation, and thy gates praise." The glory of Jesus will sparkle in the dew drop and in the boundless sea, in the minutest atom and in the greatest star, and this "earth, restrung, retuned, shall be one grand Eolian harp, swept by the breath of the Holy Spirit, pouring forth those melodies which began on Calvary and shall sound through all generations." Blessed is the man who, imbued with missionary spirit, shall have carried the good news of salvation upon its errand of mercy to the poor and broken-hearted. He shall be like Christ, for he shall see him as he is.

Brethren, we have not "received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," comparing spiritual things with spiritual. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. He who converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates to the holy city beyond the starry regions, built by the God of love."

IN MEMORIAM.

CLAIBORNE J. FOSTER.

On Wednesday, June 22, 1898, a noble, immaculate life passed out of the portals of time, and entered upon its royal heritage as one of the sons of God. Claiborne J. Foster, whose name is as sweet ointment poured forth, was swiftly translated, in a moment's space, from the dust and din of earth to the glory that excelleth. Fitting end of so beautiful a pilgrimage, which, without divergence, through its nearly sixty-four years, was ever toward the heavenly city. He "walked with God: and he was not; for God took him." It is due the living that such a record as may be, should be given of one whose light shone so conspicuously, yet with such Christian humility, over the wide circle of his influence.

He was born Aug. 4, 1834, in Monroe county, Ala. While still very young his father moved to Louisiana, locating in Caddo parish. His education was completed at the Western Military Institute, Drennon Springs, Ky. An incident occurred here so typical of character that it should not be omitted from this sketch. Toward the close of the scholastic year an epidemic of typhoid fever was prevailing among the students. It was during the gala times of commencement, with their attractive entertainments, parties, and the usual social diversions always delightful to the young student after a year of work and isolation from the charms of social life. This boy, without a thought of the act as being one of divine self-denial, but viewing it simply as a plain duty not to be ignored, renounced all the gaieties his companions were enjoying, and sat by the sick-beds day and night, nursing with the tenderness of a woman. The boy was father to the man. Duty was his watch-word, his one sustained and life long purpose and aim.

During the Civil War he raised Company G, Twenty-seventh Regiment of Louisiana Volunteers; and, because of his military training and universal popularity, was made its captain. This company lost many members during the siege of Vicksburg, was noted for gallantry, and was ever chosen for special deeds of daring by the regimental colonel, when the necessity for picked men arose. During the siege of Vicksburg it became known to the commander of the forces there that on a certain dark night the Federal fleet intended to run the blockade of the Confederate batteries. A call was made for volunteers to cross the river and set fire to a group of buildings in order to illuminate the scene so as to assist the batteries in their destructive work—a perilous enterprise, where the chances of escape were small. Capt. Foster volunteered for this service; and, with a few picked men, crossed the river in skiffs, and skillfully accomplished the work. For this service he was complimented in a general order from the commander of the Confederate forces. This preparedness for duty was as conspicuous in times of peace as in his faithful service to the cause he so enthusiastically supported in war. He was ready for each emergency as it arose. Perhaps the highest mark of human ability is this readiness for whatever demands circumstances may impose upon our resources. Judged by this criterion, Captain Foster was entitled to a place of eminence.

At the close of the war he was married to Miss Eunice Burrus, a daughter of the late Rev. John C. Burrus—a marriage made in heaven. Four children were born to them—three sons, now living, and the little daughter whose brief life of six bright years was a delight and joy, and whose death was her father's one life-long grief.

For many years he pursued his business as a planter upon the old homestead; but seventeen years ago he removed to the vicinity of Shreveport, La., where his chief interests were located.

Such, in brief, are the leading events of a conspicuously useful and noble life, the larger view of which emerging from familiarity with its detail, and insight into specific aspects of character, is difficult to adequately portray because of the very richness of the personality. Yet the analysis of such a character not only embalms its virtues, as a permanent possession, for grateful memory; it leads us into the inheritance of those influences for good which live after they who have wrought them have ceased to work. His judgment was singularly clear, and was sustained by great executive ability. As a citizen, a friend, a member of the church, and in the sacred responsibilities of the family relations, he was regarded as a tower of strength. One of the most marked features of this life was its blending of large resources of character with profound and genuine humility. This humility was as conspicuous as his strength of resource. In no sense was he a self-seeking man. His life was thoroughly disciplined. His capacity for sustained work was enormous, and everything attempted was conscientiously and carefully completed. He wrought smoothly, deliberately, and symmetrically. His external life revealed no agitations because a consecrated will was enthroned in the regions of power which govern the human spirit. There was nothing of the recluse in his nature. He touched life. His personality throbbed with sympathy for his kind His influence was felt in the great interests of civil affairs in the place of his residence, in the movement of commercial and social relations, and in the fellowship of the church of Christ.

In his business relations Captain Foster was conspicuously just. Those who dealt with him, from the humblest to the highest, trusted him utterly. His word was unimpeachable. As his humble colored friends and tenants, in long procession, passed his coffin, many of them, sobbing with honest grief, were heard to say in broken voices: "He was my best friend." His nature expressed the most exquisite tenderness—that tenderness which is found alone in character naturally strong, but wrought into finer texture by the discipline of life, under the pressure of conflict, sorrow, and disease. The perfect efflorescence of this undying life was only seen in the sanctity of home. The reverent devotion which crowned his wife as most blessed among women; the tenderness and tact, the firmness and wisdom with which he controlled his growing boys, making them at once his loyal and admiring companions and most obedient children, his love and approbation being their goal and their reward, were traits as remarkable as they are unusual.

It is eternal truth that the best expression of a man is found in his religion. Captain Foster united with the M. E. Church, South, in 1875. His inner religious life was progressive. His profession of spiritual attainments was always in deep humility. His faith was potential, active, rather than mystic. His services to the church were conspicuous expressions of devotion, and permanent additions to its usefulness. His life was a confirmation of the truth of the gospel.

No time was given for partings and dying testimony, but the witness of a life so closely patterned after the Master's, so shining clear, so faithful in every detail, so strong and serene, the soul dwelling on the heights of God, while the willing members served him amid the toils and turmoils below, is radiant with the glory of heaven, is sealed with the divine signet; for his name was on his forehead. "Mark the perfect man and behold the upright; for the end of that man is peace."

FRANKLIN N. PARKER.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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CORINTH DISTRICT.

Our district is getting along fairly well, but is nothing like what it ought to be. While at Greenville annual meeting, we felt ashamed that so little had been accomplished, compared with other districts. On account of the many changes in district secretaries, this district has suffered very much. I have only been in this district about three-quarters of the Conference year, so my time to work has been somewhat limited. Have had the pleasure of visiting several of the auxiliaries, and found them doing good work.

My first trip was to Guntown to revive the auxiliary and organize the juveniles. We had, I trust, a profitable meeting. Sister Houston, who has been working in the lead at this place, has been confined at home since last Fall nursing a sick son. Since the visit to her society, the son, and also her husband, have passed away. May God's grace be sufficient in all this affliction! We were entertained in this Christian home during our stay in the delightful town. Bro. and Sister Foust added to our enjoyment in every way possible, and we were glad to leave the new juveniles in such good hands as Sister Foust's.

Our next visits were to Corinth and Iuka. On going through Corinth to Iuka, Sister Sullivan did everything in her power to add to our comfort and enjoyment. As Doctor was at General Conference, she had to fill his place and hers, too; also had to act for the society in meeting the trains (only came four times in my behalf). Sisters, no preacher's wife or missionary worker will ever be neglected when they go to her town. We tried to have two meetings with the society, but very few present. Hope, though, some good was accomplished.

Our visit to Inka was pleasant indeed. One of the good sisters turned her horse and buggy over to Bro. Shumaker for the day. He and his good wife did everything possible for my comfort and enjoyment. We held a very interesting and profitable meeting with the ladies at the church. After adjournment, the entire auxiliary were chaperoned by Sister Doan to the Iuka College, to enjoy ice cream, etc. The table was beautifully decorated with flowers. We retired to the springs to enjoy the pure mineral water and cool breeze by which it is surrounded. Sister Dean certainly knows how to entertain, and is a remarkable woman; is president of the auxiliary at that place, which is indeed in good working order.

I am very proud of "Rankin Helpers," of Inka. They have 30 members and 31 subscribers to The Little Worker. Can any juvenile beat that, when it comes to subscribers? An efficient lady manager, and extra good president and officers, prove a great blessing to any society.

As the Little Worker is reduced to ten cents a year, we hope our lady managers will try to get it in every Methodist home in Corinth district.

Our district meeting will embrace fourth Sunday in September. We hope to have a good representation, as we had none at the annual meeting.

With the new district secretary, Mrs. M. J. Hoskins, we hope the district will do great things before another annual meeting.

MRS. T. B. CLIFFORD,
Dist. Sec'y pro. tem.

Aug. 9, 1898.

The Christian Life.

PRETTY IDLENESS.

Every now and then a conscience among the men and women who live easy, thoughtless lives is stirred, and some one looks up anxiously, holding up some one of the pretty idlenesses in which such people spend their days and nights, and says: "Is this wrong? Is it wicked to do this?" And when they get the answer, "No, certainly not wicked," then they go back and give their whole lives up to doing their innocent little piece of uselessness again. Ah! the question is not whether that is wicked, whether God will punish you for doing that. The question is whether that thing is keeping other better things away from you; whether behind its little brink the vast privilege and dignity of duty is hid from you; whether it stands between God and your soul. If it does, then it is an offense to you, and though it be your right hand or right eye, cut it off, pluck it out, and cast it from you. The advantage and joy will be not in its absence, for you will miss it very sorely, but in what its loss reveals, in the new life which lies beyond it, which you will see stretching out and tempting you as soon as it is gone.—Phillips Brooks.

EXTENDED INFLUENCE.

Here is a true story, very encouraging to all who believe in spreading good books: A Puritan minister named Sibbs wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitude led to Christ by it was Philip Doddridge. Doddridge wrote "The Rise and Progress of Religion in the Soul," and "the time would fail to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this led not only Dr. Chalmers into the truth, but Leigh Richmond to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred languages, and many million copies have been sold.—The Primitive Methodist Journal.

A young man who had been seeking the Lord's direction in regard to a particular movement in his life, remarked the other day in his quandary, "The Lord does not make our way plain enough." Many feel as he did, but they forget that we read events through a darkened vision and a weak faith. Nor do we wait long enough for Providence to develop the divine purpose. If the seeker after light will keep eyes and ears open, and follow up the indications at hand from day to day, he will clearly ascertain what God would have him do. It becomes us to be careful about misjudging God's leadership and guidance. His purposes often ripen gradually. He may think it best to try us for awhile, or to have us go forward trustingly, and then reward our faith in some very conspicuous way.—The Presbyterian.

There is really only one way to live a genuine, healthy, useful Christian life. And that is never to draw any promissory notes for our blessed Lord and Savior, but to perform the duty of the hour in the hour, and to take the next step that is right before us. The eccentric John Randolph once cried out in his shrill tones, "Mr. Speaker, I have discovered the philosopher's stone—it is, pay as you go!" This is as sound a maxim in religion as in finance. A vow of consecration is a rightful, solemn, legitimate act; but, like the vow of wedlock, is to be of perpetual obligation. To perform a vow means to do at once our dear Master's bidding. The secret of faithful keeping of our vows to him is to keep our hearts in the love of Jesus.—Rev. T. L. Cuyler.

The record of our Lord's life is full of strange, serene leisure. His Father's business was done for thirty quiet years at Nazareth. The Son of God served so long an apprenticeship of patience before his ministry began. And afterwards, when he became the vortex of eddying multitudes, he never showed a trace of hurry or excitement. Through all those crowded days of healing and controversy he never knew what it was to be feverish or flurried or distraught. He moved like a king in his own realm, master of the pageant that stays for his pleasure.—British Weekly.

The secret of the Christian's victory lies in this: To meet our enemy as an already conquered foe, and not as one who has yet to be conquered.—H. W. Smith.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

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RESOLUTIONS OF THE NATCHEZ DISTRICT CONFERENCE.

(Published by request.)

Whereas, Certain persons and a few District Conferences and General Conference delegations have thought it proper to pass resolutions of censure upon the Book Committee, as well as upon the Book Agents of the M. E. Church, South, for the part they took in securing the payment of the debt owed by the United States to the said Methodist Church for the use of their Publishing House during our Civil War; therefore, be it

Resolved, By the Natchez District Conference assembled at Centerville, Miss, that we see no just ground for the censure either of the Book Committee or of our Book Agents other than the disapproval of certain forms of expression employed by the latter, which were contained in the report of the former when they made investigation of this whole matter.

Resolved, That we regard the holding of what is confessedly one's own a widely different thing from withholding what may be another man's.

Resolved, That we see no reason why our church should lose her dignity, not to say her self-respect, in hasty and costly endeavors to return instanter to the United States Government money which justly belongs to the church, and which the government had withheld from us for thirty years without interest. If the money was not justly and legally ours, Congress should not have paid it to us. If it is justly and legally ours, we are not under obligation to return it to Congress.

Resolved, That we see nothing in our present surroundings demanding an extra session of the General Conference.

Resolved, That we call the special attention of all who are disposed to censure the church or her agents in this matter to the following wise words of Dr. D. H. Moore, editor of the Western Christian Advocate, published in Cincinnati:

If Col. Stahlman has been paid too much, that is the business of the church, and not of the Senate. If Barbee & Smith did not see fit to publish to the world the Book Committee's confidential contract, all business sense and precedents justify them. What they intended to do with the money when they got it was no concern of the Senate, which had no right to press any such question, its sole prerogative being to decide whether the money was theirs. Instead of censuring the Agents, we are rather disposed to commend their wisdom and prudence, even while regretting that their first telegram was not fully guarded against erroneous inferences.

It is a burning shame that Congress, by its indifference toward legitimate claims, makes the employment of lobbyists and attorneys a necessity, and thus opens the way to the well-nigh criminal abuse especially of worthy claimants unable to secure lobby or law. The senators who affect the greatest horror that the church would pay such fees knew that such a percentage is not uncommon, and their own consciences should teach them why such fees are possible. A reform in practice, whereby all claims should receive prompt and impartial consideration, would remove the possibility of such wrongs and outrages.

The Southern Bishops, sensitive as they are magnanimous, propose that the money shall be tendered back to the government. But we are sure the government would decline the tender. Having paid the claim because it was just, it will not take it back because its owner seems prodigal in its use. If there is a stain on anybody, it is on Barbee & Smith; the Senate committee scrupulously excepts the church, and we have seen that no valid charge of deception can be laid against the Agents.

We trust our brethern will go right on as they have planned, and use the money to enlarge and strengthen their publishing interests for still greater contributions to learning and vital piety—the twin conservators of our political and social institutions.

AN URGENT CASE.

The readers of the ADVOCATE most likely know that Bro. A. D. Miller has the task of raising sufficient funds, at least, to pay our Choctaw preacher for his time and labor in the Lord's vineyard. It is desired and necessary to pay him $75 or $100 for his year's work, but up to this writing Bro. Miller has only received about $12 on this year's salary (?) or allowance. Most of the money paid in by those who remitted in the early part of the year was used to settle with him for last year's work—all of which, except $250, was paid on a debt for a horse to ride his circuit, and his doctor's bill. This I know to be so, for I paid out the money to these parties myself. He is in great need of decent clothes to wear and a saddle on which to ride (the one he has is split wide open), and his family are being compelled to go very scant of the commonest kind of clothes and, I guess, food. But in all this he is uncomplaining, and goes ahead with his appointments as if all were well!

Now, brethren, if you propose to pay him this allowance, let us do it when he needs it, when he can not reap the benefit of his little cotton crop. Some man who has a good substantial saddle which he can afford to lend to his Lord, let him send it by freight or express prepaid to Newton, Miss., to my address, and it will be delivered to him. And let those who have no saddle, send Bro. A. D. Miller some money at once for this, our brother in red. In remitting be sure to state that it is for the Choctaw preacher—Jim Johnson. Should you be so generous as to desire to help the white missionary to the Choctaws, you may send it to me at Philadelphia, Miss., by registered mail or money order. But in case you send it to Bro. Miller for me, state plainly it is for the white missionary. We are getting along very well. Pray for us.

J. N. TUCKER, P. C.

FROM THE WORK.

Rev. J. H. Bass, Belzona, Miss., Aug. 15: "We have just closed a fine revival at Sky Lake, on my work. I have no ministerial assistance (except the presence of several Mormon elders), but we got along splendidly. We had services twice per day for twelve days, except one night rained out. The church was wonderfully revived, and we had 20 or more conversions in and out of the church and 9 additions by ritual. God is blessing us all the way."

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"Arlieneice," Walker, La., Aug. 6, 1898: "We had a glorious meeting with the people of Palmetto Church, conducted by Presiding Elder R. W. Tucker, of Jackson, La.; Rev. L. McMennis, of Grangeville, La., and Rev. N. Brown, of Baton Rouge, La. Meeting begun Friday night, July 29. On Saturday we had a splendid sermon by Bro. Tucker, which had good effect. Then dinner was spread under the grove. After dinner a Church Conference was held. Then there was a sermon by Rev. N. Brown, which had good effect. The Sunday morning service, conducted by Rev. Tucker, caused many sinners and Christians to turn their thoughts to a better life. In the evening after service many were baptized, among whom were a number of children. Then Rev. Tucker, whose deeds of kindness will ever be a green spot in our memory, left for his home, and left Bro. McMennis in charge of the meeting, which was successfully carried out."

WHITE CHAPEL CIRCUIT.

I conducted a meeting recently with the assistance of a united community at Turkey Creek, which resulted in thirteen accessions to the church. Then at Bayou Claire, where I pretracted a few days through rain with Rev. H. L. Hughes, where a profound impression was made. One month later, under Rev. W. T. Woodward, this writer, and Rev. J. P. Blaney, who preached once, a gracious meeting was held, resulting in fourteen accessions to the church. The class received there was a most desirable one, and I confidently expect much to come of them. Then we removed to Chicot, where large congregations heard the Word, and some eight or ten professed conversion. Many were benefited and two applied for membership. Bro. Woodward did the preaching, and did it well. He bore away the love and well wishes of all who heard him both at Bayou Claire as well as at Chicot. We had the meeting there under a large arbor. At White Chapel recently we also had a good revival. Rev. W. J. Roberts came down from Alexandria and preached a week. We had a good revival in the membership and four accessions.

Altogether, we have had nearly forty accessions this year to date, with several meetings to hold yet. Rev. George Jackson has been in feeble health of late and has resigned part of the work.

To all these brethren who have helped me I extend thanks, and praise God for his mercies and blessings. The work is large and laborious, but pleasant.

H. S. JOHNS.

THE MISSION OF WORK.

Work is the grand mission of all human beings. Play is an incident, which can be indulged largely only to the detriment of both the individual and the public. Civilization, as it advances, so far from dispensing with work, adds to the tale of duties. No man is so much at leisure as the savage who has few wants and no high ambitions. As the savage rises in the scale, becoming conscious of new wants and wider responsibilities to others, he finds additional exertion indispensable. He must not only work, he must work consecutively; there must be foresight and introductory preparation. He must co-operate with others, and become organized as a regular soldier in the army of labor. This means that he is taken out of the condition of the savage and placed in that of the civilized man; and it means, also, that the transformation is wrought by means of labor. Labor is the great schoolmaster of man, whose discipline is both severe and salutary. To this drill of life we owe both manly virtue and the success attained by its exercise along any of the lines of human industry. To do, and to do with purpose, is the glory of man; to be idle is to decline toward the condition of the savage.—Zion's Herald.

CONSISTENT.

One of the best ways to get some persons to do a thing is to urge them not to do it. The old deacon in the following story was a man of that stamp:

He was always on the off-side of every question that came before the church. When the temperance reform was in full feather, and the question was discussed in the church of which he was an officer, he, as a matter of course, opposed it. He would not sign the pledge; he would not consent to its presentation in the Sunday-school; he objected vehemently to the distribution of tracts.

One day, in the presence of a full house, one of the members of the church made the case of the deacon a subject of prayer. "O Lord, if thy servant, our brother, continues his opposition to us, wilt thou, in thy tender mercies, remove him from the church militant below to the church triumphant above!"

"I won't go!" thundered the indignant and obstinate deacon.—Bible Reader.

Character-building is a constant ongoing process. It goes on whether under wise direction or sad neglect. The child's salvation begins with the first shapings of its character. The world will be wiser and better when mothers learn that they are better fitted to mold the characters of their children than nurses and ignorant servants. The State will have a better instruction when it gives proper recognition to character-education.—Recorder.

There are three periods in all life—the time of the bud, of the flower and of the perfect fruit. It is thus that girlhood emerges into womanhood and womanhood into motherhood. Almost all of the ills from which women suffer have their inception in weakness and disease of the feminine organism, which bears the burdens of wifehood and motherhood. These disorders usually begin with puberty, childbirth or with the "turn of life." Thousands of women suffer silently for years in this way, rather than undergo the examinations and local treatment insisted upon by the majority of physicians. This is unnecessary.

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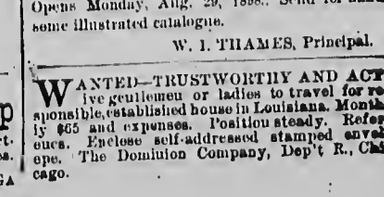

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THURSDAY, AUGUST 25, 1898.

As will be seen in Dr. Cooper's notice in this issue, Rev. T. B. Clifford has accepted a financial agency for Centenary College and also for Mansfield Female College. If Louisiana Methodism does not do something financially for its colleges, it will not be Clifford's fault. It was his hustling propensities that gave him his well-known sobriquet, "Cyclone Clifford."

The world is wide
In time and tide,
And God is guide—
Then, do not hurry.

That man is blest
Who does his best
And leaves the rest—
Then, do not worry.

—C. F. Deems.

Spurn not a seeming error, but dig below its surface for the truth.—Tupper.

Every man's character is what his thoughts are. "As a man thinketh so he is."—Exchange.

When you pray, expect an answer, and you will not be surprised when it comes.—Rev. J. Elrick.

Our prayers for more talents will not be heard unless we are improving those we have.—Selected.

It is hard work reading the Bible in the dim tallow dip light of a half consecrated life.—Selected.

And still the devil quotes the Bible oftener than some people who profess to love it.—Bible Reader.

It is only now and then that God calls people to preach the gospel, but he calls every convert to be a witness for it.—Selected.

I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil. —William E. Gladstone.

It is wonderful how silent a man can be when he knows his cause is just, and how boisterous he becomes when he knows he is in the wrong.—Selected.

Reproof, to be beneficial, must touch the heart. It is sometimes given so that it reaches only the pride, and thus raises an antagonism that defeats itself.—Rev. W. S. Casmore.

Stated seasons of quiet and retirement are demanded for the nurturing of the spiritual nature. It is in such times that we realize the littleness of the frets and annoyances of the way, and rise with fresh incentives for holy duty.—J. R. MacDuff.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feelings. We have not yet begun to use them in such abundance as they ought to be used.—Pascal.

What is repentance? A soldier's definition was "right about face." It is true sorrow for sin, which leads to forsaking it. God commands repentance (Acts xvii, 30); Christ gives it (Acts v, 31); the Holy Spirit works it in the soul (John xvi, 8); its evidence appears in life (Luke iii, 8-14). Has God's Spirit wrought this in your heart?—Exchange.

BISMARCK.

On Saturday, July 30, Prince Bismarck, familiarly known as the "Iron Chancellor."—Germany's greatest statesman—passed away at his home in Friedrichsruhe, where he spent the years of his retirement. For a considerable portion of his life he was the most prominent and influential statesman and diplomatist in Continental Europe.

It is a remarkable coincidence that he and Gladstone, both of whom figured so conspicuously in European affairs, particularly in shaping the course of national events in their respective countries, should have been called to their final reward within so short a time of each other. Both were intellectual giants, sturdy of frame, mighty in endurance, and possessed of tremendous will-power. Each has left a lasting impress upon the country to which he belonged, and each will be honored for ages to come. In many respects, however, they were unlike, the German Chancellor suffering greatly by comparison with England's great Premier. Gladstone was a hero of revolutions, but these were peaceful and beneficent. He liberated and reformed, but without the use of the sword. Bismarck was a revolutionist and a nation-builder, but the unification of Germany, and its elevation to the rank of one of the great world powers, was accomplished through resort to despotism and bloodshed. Such power did he wield at one time that he precipitated wars, humiliated national enemies, made and unmade alliances, dictated treaties, and directed governmental affairs almost at will. To trace his career fully would be to rehearse the whole history of modern Germany.

Bismarck was born at Schoenhausen, April 1, 1815. He came of an old family which, for several generations back, had produced many distinguished statesmen and soldiers. He was favored with a university education, having studied first in Gottingen and then in Berlin, where he was admitted to the bar. While at school, and for several years afterward, he showed no signs of greatness. Though he read history enthusiastically, he was an indifferent student, spending no small part of his time in carousing. He succeeded in obtaining a doctor's degree, but "without high praise." So excessive a drinker, so reckless a horseman, and so ready a fighter was he during his student days, that he became known as the "mad Bismarck." He is said to have fought in all twenty-eight duels, being wounded but once. After his graduation, following the German custom, he spent several years in the army, and then settled down for a while on his estates.

His marriage in 1847 to Johanna Puttkamer, a young woman of fervent piety and lovely character, proved to be the turning-point of his life. Under the influence of an inspiring home-life his habits and purposes underwent a transformation, and it was not long before he began to climb the ladder of fame. Gratefully referring to his wife in later years, he said: "She it is who made me what I am." In a letter to his wife in 1851, in which he spoke of his early dissolute life, he wrote: "If I had to live now as I did then—without God, without yourself, without the children—I really do not know why I should not throw off this life like a dirty shirt."

His public career began at the age of thirty-two, when he entered the Prussian Parliament, in which he soon attracted attention by his uncompromising advocacy of the divine right of kings and of the absolute authority of the throne. This attitude, whether assumed from principle or policy, brought him at once into favor with the king, to whom he proved thoroughly faithful. Twelve years of his life following 1851 were spent in diplomatic service, first at Frankfort, next at St. Petersburg, where he won the friendship of the Czar, and thus paved the way for Russian neutrality during certain Prussian wars, and lastly at Paris. As a diplomat, he was cunning and unscrupulous, and rarely failed to carry his point. To such a deplorable condition had diplomacy sunk in his time that he acknowledged that in order to deceive, he often told the plain truth, knowing that he would not be believed.

In 1862, in response to the request of William the First, who recognized in him the man for the emergency, he became Prime Minister of Prussia. "It was," as one writer says, "a critical hour for the king and the nation." The king was anxious to obtain funds with which to gather and equip a large army preparatory to a struggle which he believed imminent. Parliament saw no danger, and refused to vote the money. Just as the king, in discouragement, was about to abdicate, Bismarck, now at the head of the cabinet, though without money and popularity, gave assurances that the money would be forthcoming at all hazards. He then gave Parliament to understand that if he and the king found it necessary to go to war, they would do so "with the approval of Parliament or without." Cromwell-like, he soon caused Parliament to be dissolved, and then for four years managed affairs with an iron hand, and, in consequence thereof, became the best-hated man in all Prussia. He did a splendid work, however, in reorganizing the army, and in preparing for future national conflicts and successes. Finding Austria in the way of German unification, he next precipitated a conflict with that country which resulted in her overwhelming defeat at Sadowa, and in her elimination from Prussian politics. The way was now open for federation, and twenty-two previously jealous, discordant and constantly warring States were firmly united together—a work of which any statesman might well be proud. France found to her sorrow in 1870 that it was not safe to interfere with Bismarck's plans for German unity and glory.

The industrial and commercial development of the German Empire was Bismarck's next great work. Through his efforts a high protective tariff was established, and largely owing to his skill, Germany has witnessed amazing progress during the twenty years preceding 1890.

In 1873 he came into conflict with the Roman Catholics, who had become over-arrogant in their claims and defiant in their attitude. He brought about the passage of legal measures restricting the freedom of the Catholic Church, causing the expulsion of the Jesuits, and the imprisonment of several Bishops. Later on the policy of the Roman Catholics in Germany having been greatly modified under the direction of the present Pope, Bismarck had the anti-Catholic laws repealed.

Though for a long time execrated by Catholics and by the Socialists, against whom also he waged unrelenting war—more than one attempt having been made upon his life—the great chancellor became remarkably popular during his later years, the splendid service he had rendered his country being recognized and appreciated. He it was who inaugurated Germany's colonial policy, the wisdom of which is yet to be determined.

It seems strange that so ardent a defender of despotic government should have lived in the nineteenth century. Though he resorted to measures and pursued a policy with which we of free, Christian America have little or no sympathy, he was, no doubt, a man for the times and for his country's need. The conviction possessed him that God had raised him up for a great work, which fact in part explains his determined perseverance.

When the present Emperor came to the throne, Bismarck, realizing that he could no longer be virtual ruler, wisely went into retirement. Towards the last his relations with King William were more harmonious than just after his resignation.

As a Christian, his life was full of inconsistencies. Unfortunately, there was a wide divergence between his faith and practice. Though it is almost impossible for us to reconcile some of his acts with his profession, it is certain that he believed himself to be a true Christian. About twenty-five years ago he thus wrote to a friend: "If I were not Christian, I would not continue to serve the king another hour. Why should I incessantly worry myself and labor, exposing myself to embarrassments, annoyances and evil treatment, if I did not feel bound to do my duty on behalf of God? Did I not believe in a divine ordinance which has destined this German nation to become good and great, I had never taken to the diplomatic trade, or, having done so, I would long since have given it up. I know not whence I derive my sense of duty if not from God. Orders and titles have no charm for me. I firmly believe in a life after death. Deprive me of His faith, and you rob me of my fatherland. Were I not a stanch Christian, did I not stand upon the miraculous basis of religion, you would never have possessed a federal chancellor in my person."

SPIRITUAL ATHLETICS.

Within recent years there has been a great revival of interest throughout the country, especially in the colleges, in athletic sports and in physical development. In consequence thereof, the coming generation will be more sturdy in build and in endurance than their fathers and mothers were. Though undue attention is being paid in some quarters to physical training, it is well that intelligent effort should be made to strengthen and develop the physical man.

But while many are using the bicycle and other means in order to make themselves sound and robust, and the advantages of various forms of athletics are considered, there is far too little inquiry as to how the spiritual nature may be developed and made strong. Unfortunately, not a few of those who are endeavoring in every way to improve themselves physically manifest little or no interest in soul-culture. Many a young man is anxious to become a Sandow or a Corbett, a champion foot ball player or an oarsman, imagining success in such a line to be the grandest thing one could strive for, but thinks scarcely at all about his need of Christ. Thus to train and exercise the body to the neglect of the soul is to commit the folly of Esau. Shall we be so unwise as to bestow more attention upon the strengthening and preservation of the temporary tabernacle of clay in which we live than upon the immortal spirit within which bears the impress of the divine image, and which, purified by the blood of the cross, is fit to be companion with angels and archangels—yea, with God himself? Are we not all heirs of God and joint-heirs with Christ?

While bodily exercise, then, is advantageous, let us not forget that spiritual culture is transcendently important. It is not enough that the seeds of righteousness and truth have been planted within us. We must till the soil of the heart until the harvest-time appears. It is not enough to believe on Christ and be converted. We must "exercise ourselves unto godliness," as the Apostle Paul tells us, else our love will grow cold, our spiritual energy will become feeble, and our faith will die. A spiritual decline is sure to overtake the believer who does nothing for his Lord, though he may boast that he does no harm.

As the athlete becomes strong and skillful by the patient and persistent use of his muscles, so the Christian can become mighty in spiritual things only by the constant exercise of his spiritual faculties. What a pity it is that so few people are ambitious to become spiritual athletes! How lamentable that so small a per cent. of church members are willing to labor in the Lord's vineyard with the same zest and perseverance that college students, in general, manifest in the training of the body!

We believe it was Phillips Brooks who said once to a discouraged believer, "Do something with your religion, and it will not die." There is no little force in the remark. The life of many a Christian is barren and joyless simply because so little is attempted for God. There is so little self-denial, so little prayer, so little liberality, so little attendance upon church service, so little help rendered to the needy, so little sympathy for the distressed, that God can not, without violating his Word, impart fullness of grace.

If we will insulate ourselves from sin as far as in us lies, and, by a full surrender to the divine will, prepare ourselves to be filled as vessels with electrical energy from above, we shall find the grace of God sufficient for our needs; but we must remember that our whole life is meant for a discipline, and that completeness in Christ is not reached at a single bound any more than an acorn becomes an oak in a moment of time. The Christian, though weak in faith at first, by diligent use of the means of grace and the faithful exercise of his spiritual powers, after a while may reach heights in grace that transport the soul where Satan's darts have no power.

Indolence, whether physical, intellectual, or spiritual, is always a great hinderer of growth and a destroyer of vigor. Strength of soul, robustness of spiritual life, is not wholly the work of divine grace, but is the product of faithful, persistent obedience to God under the aid and guidance of his blessed Spirit. Wouldest thou grow in grace and in favor with God? Exercise thyself in prayer, in the study of the Word, in self-sacrifice, in visiting the sick, in ministering to the needy, in going to the house of worship and listening to the preached gospel, in speaking words of kindness, and in keeping a conscience void of offense toward God and man. "If a man love me," says the Master, "he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." "Then shall we know, if we follow on to know the Lord."

"Not enjoyment and not sorrow
Is our destined end or way,
But to act, that each to-morrow
Find us farther than to-day."

THE MISSISSIPPI METHODIST HISTORICAL SOCIETY.

The charter of this proposed organization has been granted under our law by the Governor, and officially declared by the Secretary of State. Its objects are to collect and preserve writings, prints, books, papers, and other things pertaining to the history of the Methodist Episcopal Church, South, in Mississippi and elsewhere. We hope soon to have a valuable and interesting Methodist museum, and a collection of manuscripts and documents for the use of future historians.

It was a happy suggestion, which has been happily carried out, to convert "Wesley's House," in which he died, adjoining City Road Chapel, into a museum. The building has been endowed, and into its quaint old rooms will be gathered souvenirs, articles, manuscripts, etc., associated with the marvelous history of Methodism. A similar, but more modest purpose we have in view. Those associated with the old age of our early Methodist fathers in Mississippi are passing away. From them we should gather and record valuable incidents before they are forever lost.

A recent visit to Natchez and old Washington, the site of Mississippi's first Methodist Church and the "Mother of Female Colleges"—the Elizabeth Female Academy—has stimulated my own historic conscience. I brought home a brick from the ruins of that first church, built on land deeded by the eccentric "Lorenzo Dow and Peggy, his wife," and which is connected with the most heroic names of early Methodism. Thanks to the hospitable and large-hearted Mr. Bryant, present owner of the old Elizabeth Female Academy, I secured a brick from the old building and was presented with the bell used by Mrs. Caroline M. Thayer, the accomplished governess, as far back as 1826. There is to me a melody in its clear tones that wakes the glorious memories of a mighty past.

To my special friend, Mrs. Judge Foote, of Macon, Miss., I am indebted for a small volume of poems written by Mrs. Caroline M. Thayer during her connection with the Academy, and also for a long poem on Ireland, written by the great orator, Rev. John Newland Maffitt. Rev. T. L. Mellen has sent the Certificate of Distinction given his mother, Sarah C. Lewis, by the authorities of Elizabeth Female Academy, June 3, 1827, signed by Jno. C. Burrus, president of the Academy, and Wm. Winans, president of the Board of Trustees.

Recently Rev. John A. B. Jones has sent me the saddle used by the inimitable Tommie Owens, one of the bravest, truest, but most humorous of Mississippi's early apostolic heroes. And to Mrs. Baldwin, of Canton, Miss., one of the best of friends on my first circuit, I am greatly indebted for the privilege of reading the manuscript autobiography of her rarely gifted and distinguished father, the Rev. Thomas Griffin. From those hitherto unpublished pages I have gathered valuable material for literary use.

I bespeak the cordial co-operation of all our preachers and people in promoting the objects of the Mississippi Methodist Historical Society.

CHAS. B. GALLOWAY.

Jackson, Miss., Aug. 20, 1898.

Mr. Tudor Carre left a few days since for a three months' business trip to the old world. He will visit England, Ireland, Scotland, France and several other countries.

A NEW BOOK.

"THE MAKERS OF THE AMERICAN REPUBLIC." By Rev. David Gregg, D. D., LL.D., Pastor of Lafayette Avenue Presbyterian Church, Brooklyn, N. Y. 12 mo. 405 pages. Cloth, $1.50. E. B. Treat & Co., publishers, 241 and 243 West 23rd St., New York.

This book is a series of popular lectures, full of historical data and pioneer incidents of Colonial times; vividly portraying pen-pictures of the Virginia Colonists, the Pilgrims, the Hollanders, the Puritans, the Quakers, the Scotch and the Huguenots, with chapters on the influence of the discoveries of Christopher Columbus, and the work of George Washington as a factor in American history, and the effect of the growth of the Christian Church in the formation and development of the nation.

It embodies the results of a large historical research, and sets forth in a vivid and attractive light the races, the personalities, the principles, and the occasions, entitled to credit in the construction of the American Republic. It is highly suggestive of American history yet to be written. The book pleads for the broadest and purest type of Americanism and is outspoken and fearless in advocating the highest interests of our nation.

These historic lectures have been delivered with great acceptance to audiences of thousands, and on this account carry with them a telling endorsement of their life and power. This fact should weigh with those who wish to purchase and possess effective patriotic literature. It is the teachings of such patriotic recitals that assure us of a future for our republic. Their legitimate product will be intelligent Americans, on fire with a holy enthusiasm to make ultimate America the realization of the brightest visions of the great men of the different races who lived and died for the republic.

NOTES.

We invite attention to the article, on our first page, about the Y. M. C. A. in Millsaps College.

***

Many thanks to the brethren who are working assiduously to extend the circulation of the ADVOCATE.

***

Rev. A. S. Lutz, of the Louisiana Conference, shed the light of his countenance into our sanctum recently.

***

By invitation of the pastor, Rev. N. B. Harmon, Dr. H. W. Knickerbocker is dispensing the Word this week in a revival meeting at Ellisville, Miss.

***

The Woman's Home Mission Society realized $54.85 from the New Camelia excursion last week. As a social gathering of New Orleans Methodists from the different churches, it was a most enjoyable affair. In our own behalf and in behalf of the entire party, we tender thanks to the good sisters who originated it.

***

We are indebted to our friend, Hon. Frank A. Daniels, postmaster of this city, for some novelties in the way of pictorial postal cards. One of them has a beautiful and thoroughly life-like view of Jackson Square, with the cathedral and adjacent buildings. The other has two views—one a river scene, the other a levee scene during the cotton season.

***

Sister Deavenport, wife of Rev. J. M. Deavenport, of the North Mississippi Conference, died on the eighteenth at their parsonage home at Fern Springs, after an illness of about three weeks with typhoid fever. She leaves four sons, all of that tender age which needs a mother's care. We sympathize deeply with our brother in his sore bereavement, and pray that he may find strength and comfort in that abounding grace of God which is promised to all who put their trust in him.

***

No words of ours are needed to induce our readers to peruse Bishop Galloway's article on the editorial page. The movement for the organization of a Methodist historical society comes none too soon. In the preparation of our modest booklet, "A Centennial Retrospect," written during our pastorate at Natchez, we delved among the antiquities of Methodism in the Southwest sufficiently to ascertain that there is a rich mine in that quarter awaiting development. No more heroic souls have trod the soil of this mundane sphere than were the pioneers of Methodism in this part of our beloved Southland. A record of their lofty achievements will be a noble heritage to transmit to our posterity.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

LETTER FROM "GILDEROY."

Rev. J. W. Malone, A. M., president of Grenada Female College, is pressing the Snmmer campaign in the interest of his school. This is the only school the North Mississippi Conference has under its control, or under its wing. We ought to stand by it in full force. Bro. Malone is doing a great work for Christ, for our daughters and for Methodism. One female college is enough for a Conference the size of this. Two would be too many, and three more than enough. All our efforts, money, patronage and prayer ought to be concentrated on this institution. The property is now, practically, free from debt, only two or three hundred dollars yet to be paid. The grounds are ample and the buildings substantial and valuable. There is present and pressing need for another building. The boarding department needs to be enlarged. The number of boarding pupils could easily be doubled if there were room for them. This addition would make the plant far more valuable than it now is. An outlay of ten thousand dollars would increase the income of the school seventy-five or one hundred per cent. It is a pity to see a valuable and efficient man and a fine school crippled for the lack of room. Surely the tens of thousands of Methodists in North Mississippi could equip one school for full and efficient work. The trustees are intelligent, liberal, broad-minded men. They have the interests of the church and of this school at heart; and they are willing and ready to devise large and liberal things. They need the backing and hearty support of the members of the church in our bounds. They ought to have it at once.

I firmly believe the time has come, or is coming soon, when all our church colleges for girls will have to be liberally and strongly endowed. This is indispensable to the fullest and strongest independent work. It guarantees life and permanency to a well-equipped, but dependent working corps. The conditions for female education by the church have all been changed in the last twenty-five years. We come into competition with State institutions supported by public funds. The treasury of the State will have to be offset by the endowment of our colleges, both male and female. Our State college for girls has of late been jammed, for a time, into a close financial corner, and likely would have closed for a term of two years but for the skill of a Methodist Bishop and the cash of a Methodist layman. This act of loyalty to the State was praiseworthy in both prelate and layman. Who would have come to the rescue so promptly and loyally had the Grenada College been in a similar condition? We will have to make our church schools independent of the chances and accidents of changeable times. We ought to be as wise, liberal and provident in our church work as the State is in her civil work. The State will not attempt and can not do the work of the church. The character of work done by the church will not be done by any person or organization but the church. The State provides for the education of its citizens, and the church must provide for the Christian education of her members. Less than this will be lack of loyalty to God, and lack of love for souls committed to our care.

It is well understood that for ages past the church has been the pioneer in educational enterprises and work. The church and individuals have occupied this field alone. The State now claims part of this field and work. It deserves all praise and hearty support in this great and noble enterprise; but the energy, strength and good work of the State call for renewed zeal, enterprise and outlay of both work and money on the part of the church. No sane man would have the State do less, but all good men would have the church do more. There is plenty of work for both church and State. The State levies and collects a tax for the support of her schools, but the church is dependent on the voluntary contributions of her people. For this reason, if for no other, our church colleges ought to be liberally endowed. An endowment properly invested secures a permanent fund for the maintenance of a church school. Bro. Malone needs a nest egg in the way of endowment at Grenada, and other eggs ought to be deposited till the nest is full. Then there will be security, permanency and independence in all his school work. Somehow people prefer to patronize a well-endowed school to one that has no endowment at all. They expect better work to be done by an endowed school than by one that has to pander somewhat for public favor and patronage. In fact, I believe people, generally, have a liking for institutions and enterprises that have a good backing of cold cash. "It is money that makes the mare go" in stores, farms, factories, banks, schools, colleges and universities. Nothing, no kind of business, can go without money. A stock farm for improved breeds of cattle is a costly investment; and an improved breed of men and women will cost money, too. Men and women are worth more than cows and horses. They have souls; horses and cows have not. GILDEROY.

AGENT FOR CENTENARY AND MANSFIELD.

We are glad to state that Mansfield and Centenary have engaged Rev. T. B. Clifford, of the North Mississippi Conference, as financial agent. We speak for him a cordial welcome. We expect to place these noble institutions on a basis of great prosperity. Bro. Clifford is the right man in the right place.

We expect a flattering opening, Sept. 7. The students, we trust, will make a special effort to be present on the day of opening, as we have prepared to have quite an interesting occasion. We expect a number of visiting brethren to aid us in this by addresses, etc. Students coming on the early morning and the evening trains will get off at Ethel, where they will meet a conveyance to bring them to Jackson at once. Students coming on noon trains will stop at McManus, and come direct to Jackson on the Jackson railroad. Special rates on these conveyances will be given the first few days. We trust all will get the benefit of these reduced rates. I. W. COOPER.

Jackson, La., Aug. 18, 1898.

THE E. M. F. COLLEGE FACULTY.

President Beeson tells us that he has by far the finest faculty for next session he has ever had. His teacher of Languages is an A. B graduate of Wellesley College, which is one of the foremost female colleges in the world, and ranks with Harvard and Yale. His teacher of Higher English is first a graduate of a fine female college in South Carolina; then after teaching a number of years, she went to the University of South Carolina, graduated with high honors, along with the men in the A. B. course. Both of these are teachers of great experience and fine reputation, and left their present position only for this, a better one. The Kindergarden teacher is one of the finest in the country, being a graduate of the Louisville Kindergarden Training-school, and is an experienced and successful teacher.

The Elocution teacher is from the Boston School of Expression, and is the best equipped one that has ever been to Meridian. The Vocal teacher is said to be the finest in her State. She comes from Salem, N. C. Two of the old teachers are studying in the University of Chicago, doing post graduate work and getting the latest methods of teaching. This faculty can hardly be excelled in the South. —Meridian Daily.

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HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Easy and yet efficient.

GRENADA DISTRICT.

We close up the third round well. A number of good meetings have been and are being held. Two churches have been organized in much-neglected localities, with prospects of houses of worship in the near future. Financial report the best, all told, since our connection with the district. We thank God, and, with the faithful pastors, we press bravely forward. H. C. MOREHEAD.

Water Valley, Miss., Aug. 19, 1898.

CENTENARY COLLEGE.

MR. EDITOR: Rev. I. W. Cooper, D. D., of Centenary College, preached for me at Indian Bayou Church to-day, and raised about fifteen dollars for a "lean fund" for poor boys to go to Centenary. His presence among us, I think, will cause four or five boys to enter there this Fall from my work. We all hope he will come again in the near future. Fraternally,

J. WHITE DAVIS.

Indian Bayou, La., Aug. 21, 1898.

NORTH MISSISSIPPI CONFERENCE NOTICE.

The Book Agents say the new Discipline will be ready Sept. 1, when I shall fill all orders that have been given me and all others that may be sent me. The price is the same as heretofore—30 cents, postpaid. G. W. BACHMAN.

Kosciusko, Miss., Aug. 20, 1898.

E. M. F. COLLEGE.

We will make as low rates as any female college that furnishes the same advantages, until buildings are full. Before deciding on a college for your daughter write to

J. W. BEESON, Pres't,
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See advertisement elsewhere.

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We buy or loan money on life insurance policies in old line companies.

S. D. G. Co.,
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Be sure to read the two ads. of Prof. Dobyns; one wanting a matron, the other anent the Mississippi Deaf and Dumb Institute.

See advertisement of LaGrange Female College. It will pay you to send for its beautiful catalogue.

PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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(Mention N. O. Christian Advocate.)

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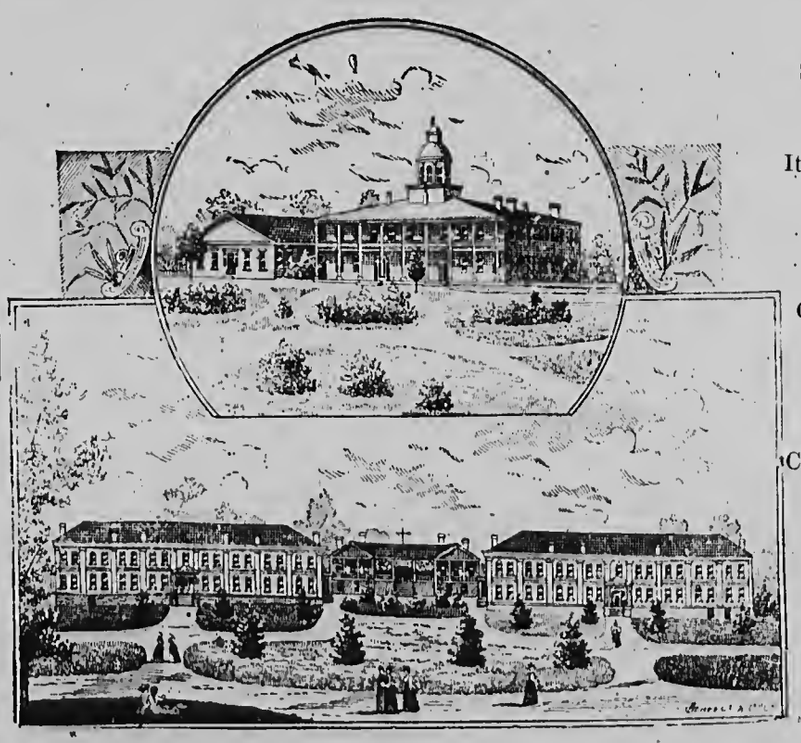

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(Signed) DR. F. L. ROGERS.

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Against a host of evils
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From infancy to manhood,
The years that lie between
Are full of sore temptation;
O, keep your record clean!

Great dangers throng about you,
The foe is everywhere;
Be pure and brave in living,
Be strong to do and dare.
Touch not the thing unholy,
That will your life demean;
In station high or lowly,
O, keep your record clean!

From birth to the day of dying
Each page is white and fair;
O, keep from blot or blemish
The story written there!
In all our earthly trials
No grander thing is seen
Than stainless, upright manhood;
O, keep your record clean!

—St. Louis Advocate

MENTAL STIR-UPS.

Most of us women are stirred up mentally the better part of our lives. If we are born with sensitive souls, then we suffer keenly, and run rather than fight. If we are given a harder outside soul crust, we simply wrangle. In either case results are the same. We suffer, and suffer keenly.

The folly of it all is so apparent when we are fortunate enough to run across a solitary exception to this general rule in the woman who can meet trying situations and trying people with unconcern. She is our admiration. We long to be like her. We ponder over her calm imperturbation. We think she must be a saint or a fiend incarnate. Either mental state, we argue, would serve as a protection against the world's shafts.

I have carefully studied one woman who has reached a plane immeasurably higher than that occupied by any other sister of my acquaintance. Many opportunities have been given me for this interesting character dissection, and I have made the most of them. Some days I have been swayed by one opinion, some days by some other. In spite of my watchfulness I have failed to detect that lapse which I have felt sure would come.

Living in the world this woman must of necessity be of it. She is bound to come in for its full share of its stings, and we know how many we are given during the three hundred and sixty-five days of the year. Social whirlwinds, domestic maelstroms, fail to catch her in their treacherous embrace. Slights, snubs, cuts direct are in no way a part of her life.

The tranquillity of her existence fails to be ruffled by so much as one unpleasant eddy. She goes right along, day by day, doing her duty untouched apparently by unpleasant outside influences. A skin as smooth as a baby's, an eye as bright as a girl of sixteen, and a manner always hearty and wholesome, in fact, a physique physically and mentally charming, gives this woman a personality that is to be coveted.

I have discovered, after much thought and many misgivings, the secret of this graceful living. It is simply that my friend has trained herself to close her ears to the things of this world that steal away in such insidious fashion our peace of mind, our self-poise.

Stop to consider for a moment the methods of the average woman when called upon to face life even at its best. She is keenly alive to its everlasting smallnesses. Petty criticisms burn into her very soul. Mischief-making people are encouraged by her attentions. A word whispered by a neighbor against her and hers rankles and rankles until happiness flees before the miserable condition of her mind. The disparaging word casually dropped, the venomous dart hurled so stealthily, the thoughtless remark never meant to wound reaches ears eagerly alert for every passing comment. Mind mole hills are magnified into mountains. There is always that looking for an insult, until life is so embittered that it ceases to hold one hour of real contentment for the misguided one.

Women need to understand, as my friend has done, the folly of allowing anything save an accusing conscience to disturb for one moment the beauty of every-day life. When we have learned to shut our ears absolutely to the things that disturb, that irritate, that offend, then, and not until then, shall we know the joy of being at peace with oneself and the world.

Begin to-day. There is nothing easier, when once the training has begun, than to listen only to such things as you wish to hear. It is all a question of mind discipline after all. There are good women enough in this world of ours to bar out from our presence the bad ones, and by bad I mean that class given to gossiping about the heart affairs, the dress affairs, the business affairs, the domestic affairs of those with whom they are brought in contact.

You may call this indifference to outside criticism a hardening process. Not at all. The heart only ossifies under certain conditions. Ignore these and you will keep it in a softened condition.

Yes, close your ears to unhappy outside influences. Become deaf to the poisonous insinuations that destroy serenity. You need not think this will place you among the world's nonenities. You will simply become a lovely, lovable woman, one whom those whose friendship is worth cultivating will long to call you friend.—Philadelphia Inquirer.

THE GIRL WHO WILL BE "INTERESTING."

"A young woman told a friend of mine at a Summer resort," says Helen L. Manning, in "Health Culture," "that she was soon to be married. She had spent the whole season in novel reading, lounging upon a sofa or swinging in a hammock. Her only care was to make her personal appearance as attractive as possible by dress and the use of various toilet articles and appliances. She took to herself airs, because her new doctor gave the aristocratic name of 'consumption of the blood' to her disease, and said she needed 'building up.' The latter is undoubtedly true, but the 'building up,' to be of any value, must be from within, by such a thought-education as shall give her stability of character and a worthy aim in life. Referring further to her engagement, she said languidly that she would be very glad of a fine establishment of her own; so she must have a husband to provide it. The man she was to marry had money, and she liked him 'rather well,' but she never expected to be 'good for anything,' meaning that she did not expect to serve any useful office as home-maker.

INVALID WIVES.

"What a travesty upon marriage and upon life! No wonder marriage is often voted a failure when it is made such a hollow mockery as this young woman intends to make it! Think of a blase, spiritless, diseased, inharmonious creature taking upon herself the vows of wifehood! Think of her selfishness in coolly taking everything and giving nothing! Is there not room for the establishment of an educational guild to save young men from such imposition? A great deal has been written, and justly, about saving young ladies from marrying unworthy men, but such cases as this make me feel that there is some claim for the establishment of a counter society.

"No properly educated young man who dreams of half the consequences, would, for a moment, think of taking a weakly, semi-invalid for a wife. To do so would be to put fetters upon himself which would gall and chafe continually, and he would find himself handicapped in ways that might become almost unbearable. The bills for doctors, sanitariums and nurses would drain his purse. Instead of enjoying the companionship of a true helpmeet, he would be called upon to dance attendance upon a nervous invalid whose illness would be apt to make her self-centered and exacting. True, there are those who are saints of light in the midst of great invalidism and suffering, but they are so in spite of their afflictions, and not because of them."

Surely no argument is needed to prove that, with these three classes of girls, there needs to be a toning down and a bracing up before the summer vacation can become of physical, mental, or moral value.—Success.

POWER.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power? All right. Use your brain. Think. Think systematically. Think below the service. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

Or is it moral power you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all vileness. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot of the ladder is on the earth, but its top is in heaven. Climb! Do you say, "It is high, I can not attain unto it?" No, no! Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in his. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost!—Epworth Herald.

LET US STOP TO THINK.

Let us stop to think of the good-bye kiss. Better miss a car than leave a heartache.

Let us stop to think of the children. We, too, were children once and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short and the end is near. And when it shall come, blessed will be he to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—The Lookout.

The happiness of life may be greatly increased by small courtesies in which there is no parade, no annoyance, and which manifest themselves by tender and affectionate looks, and little kind acts of attention, and giving others the preference in every little enjoyment, at table, in field, walking, sitting, or standing.—Sterne.

It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us vigilant.—H. W. Beecher.

Meet the measure of your responsibility in all life's relations. As a father, be good and faithful; as a mother, devoted; as a husband, kind and true; as a wife, loving and steadfast; as a son, noble and worthy; as a daughter, responsive and helpful; as a member of society, generous and considerate; and as a member of the church, active and zealous. Let fidelity, in all directions, be your distinguishing trait.—Presbyterian.

Kind words do not cost much. They never blister the tongue or lips. We never have heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good natured. They also produce their own image on men's souls, and a beautiful image it is. We have not yet begun to use kind words in such abundance as they ought to be used.—Southern Advocate.

A little boy who had been repentedly told that only boys who did not tell lies went to heaven, astounded his parents who had frequently taught him the lesson of George Washington's early love of truthfulness, by solemnly remarking one day: "I don't care to go to heaven. It must be an awful lonesome place. Nobody there but God and George Washington!"—California Prohibitionist.

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Hygiene.

ORANGES AS MEDICINE.

There is no doubt that pure fruit juice is one of the best blood purifiers and system regulators that we possess—in fact, there are many who can testify to this fact, particularly as regards oranges. Some people who have hitherto eaten fruit between meals, or just before going to bed, and condemned it as injurious, have learned to eat one or two oranges with nearly every meal, particularly breakfast, and have found, to their pleasant surprise, that it exercised a marvelous effect upon their general health. Many remarkable things have been claimed for oranges taken as a food, such as making the complexion clear and beautiful, curing the drink habit, and numerous other things as varied as marvelous, and there are doubtless persons who have made themselves ridiculous eating oranges by wholesale in the endeavor to cure the diseases to which the flesh is heir. Thousands of persons can testify, however, that a judicious use of oranges is a good thing, but a few precautions must be taken. In the first place, buy nothing but good fruit, especially ripe fruit. Green or bad fruit can not be good for anybody. Then peel your orange carefully, for the white pith lying beneath the yellow rind is one of the most indigestible substances known in the vegetable world. Do not eat too many oranges at first; but if the habit of eating them with meals is once formed, a person will never be satisfied to eat a meal without fresh fruit of some kind. The habit will work wonders in a short time in the direction of regulating the system, keeping the blood in good condition, and creating a good appetite.—Lutheran Observer.

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

AUSTIN—Martha Elizabeth Austin was a native of Giles county, Tenn. She was the daughter of John and Martha Porter, devout members of the Methodist Church. In the thirties the family moved to Mississippi, and in 1839 Miss Porter was married to Dr. W. G. Austin, a talented young physician from Maryland. About 1847 they moved to the city of New Orleans. Here Dr. Austin became noted as one of its most skillful and successful practitioners. He was appointed several years ago by the governor to the presidency of the Board of Health. His wife was identified with the Methodist Church, South, during all the period of her life, and died on the twenty-sixth of July at their seashore residence in Ocean Springs (the spot where, above all others, she hoped to die at), in the eighty-first year of her age.

Her end was more than peaceful. Her only surviving child, Miss Mattie M. Austin, writes of it that "she was unceasing in her expressions of gratitude to God for all his loving-kindness to her. Such expressions, with portions of Scripture and hymns, filled her month, and while heretofore she had a horror of death, now such peace of God seemed to abide with her that it filled the house. She frequently burst out in song and 'hallelujahs' to God. Certainly her end was peace."

We are reminded, by this happy departure of our dear friend, of the exclamation of Mr. Wesley's Quaker friend, "John, thy people die well." J. C. Keener.

PHILLIPS—Mrs. Eugenia Watkins Blackshear Phillips was born in Alabama, May 18, 1863, of Capt. Uriah T. Blackshear and Elmira Tellfero; joined the M. E. Church, South, during the Annual Conference in Opelousas, La., December, 1877; was married to Mr. J. Hope Phillips, Sept. 22, 1882; died July 3, 1898, leaving a devoted husband and five children, besides numerous relatives and hosts of friends, to mourn her loss.

She was piously reared, and thus the foundation was laid for future holiness and usefulness. This writer can testify that during an acquaintance of ten years he has known no act on the part of the deceased, or word spoken, what was inconsistent with the dignity of the Christian profession.

She was devoted to her family and church. No work that she could do went undone for the well-being of either. Her greatest church work, however, was in the Sabbath-school, where she taught and impressed her gentle spirit in attestation of the purity and power of the religion of the Lord Jesus Christ.

She was taken with a congestive chill on Sunday evening, July 3, at five o'clock, and died at 11:30 the same night. We laid her remains to rest in the Opaloneas Protestant Cemetery, July 4, 1898, Rev. T. K Fannt LeRoy assisting in the funeral ceremonies.

ALLEN—Mrs. Laura Flowers Allen was born Nov. 2, 1854, and died of cancer at her home near Kilmichael, Miss., July 3, 1898. She was the youngest daughter of John and Eliza Flowers, and was married to W. H. Allen, March 12, 1879. To them were born six children, four of whom, with their father, still live; and because of this bereavement, are now in the midst of a sorrowful experience that can never again in this life be brightened by the presence and companionship of the fond mother and loving wife.

She embraced the Christian religion and joined the Methodist Church in 1869 under the ministry of the Rev. John A. Ellis, and ever afterward maintained her integrity and lived the humble Christian as best she could; therefore, when the final summons came, she, like her mother before her, could exclaim, "I am ready; all is peace between me and my God." Death was without its terrors to her, and as she well knew, was the only sure relief from her intense pain and suffering, and would be the gate to the haven of eternal rest in the Father's house of "many mansions."

"May they all meet and live together again in joyous companionship in that home immortal in the "sweet by-and-by!"

J. E. Flowers.

HOSS—Whereas, God, in his wise providence, has translated from earth to heaven our esteemed friend and co-worker, Mrs. Ronkit Ross, who had for many years been a devoted and faithful member of our Aid Society; therefore, be it

Resolved, That we will cherish in our hearts the memory of her many virtues, her unwavering faith, her constancy and zeal in the service of the Lord, and her faithful attendance upon the weekly meetings of our society.

Resolved, That we will bow in humble submission to the will of our God, who doeth all things well, knowing that our loss is her eternal gain.

Resolved, That in the death of our sister we have sustained the loss of a faithful and earnest fellow-laborer and a loving friend.

Resolved, That we emulate her example of loyalty to, and untiring service in, this work of our Master, and press on till the success she so much desired shall be attained.

Resolved, That we extend our deepest sympathy to the desolate husband and the little ones, who will so sorely miss a mother's tender care, and pray that the consolations of divine grace may be theirs in this hour of sorrow. Mrs. S. Eastland, for Com.

POWER—Mrs. Anna Power (nee Jones) was born in Attala county, Miss., Oct. 23, 1872, and died in same county July 8, 1898. She professed religion when about twelve years of age, and joined the M. E. Church, South; married J. O. Power, Nov. 24, 1892.

The above gives only the birth, second birth, marriage and death of our departed loved one. Of the joys and sorrows it is needless to speak. I think it can be truthfully said of her that "she did what she could." Did what she could to alleviate suffering, soothe the sorrowing, and comfort those that needed comfort. She left a little boy and a babe a few days old. The babe has since died. The bereaved husband has been left desolate, but has comforting assurance that his loved ones are safe in the "everlasting arms." Her parents and one sister and one brother survive. May all her relatives live so as to be ready for death as she was! She told weeping friends not to grieve for her, and tried to sing, "My soul is so happy," but could not. God bless the sorrowing ones left to struggle with the duties, trials and temptations of this life, and help them to live as she did, trying to do good to all with whom she came in contact.

Her Uncle.

FOSTER—Leland Whitfield, little son of R. W. and M. S. Foster, was born April 9, 1895, and died July 11, 1898.

The angel of death has saddened another home by entering and taking another one of its fairest flowers. Leland was a bright, promising and sweet child. He was the light and joy of the home in which he was the one object of love and prayer. The sweet little bud was soon pinched from earth to bloom in heaven, for suddenly the disease, congestion, was laid upon him, and, after a few hours of suffering, God took sweet little Leland to live forever in heaven. His pilgrimage on earth was short, but he has been transplanted to a purer home. He is missed at home, oh! so much, but heaven seems brighter now since God has called the precious one home.

We tender our sympathies to the bereaved parents, and may God protect and shield them from all danger, and finally save them in heaven! is the prayer of their sister,

Eliza.

FLANDERS—Elizabeth A. Flanders, the daughter of Edward and Mephellta Bendernegel, and wife of Mr. C. C. Flenders, was born in New Orleans, March 30, 1872, and died June 30, 1898, aged twenty-six years four months and twelve days. She was married to Mr. Flanders in Morgan Street Church, Feb. 10, 1897. She joined the M. E. Church, South, Feb 28, 1892, during the pastorate of Dr. J. B. Walker, and was a consistent member of the church of her choice until the day of her death. She was a Sunday-school teacher until her marriage. Hers was a beautiful and consistent religious life. In her home she was an example of love and devotion to her parents, to her husband, and, above all, to her Lord. The Lord wisely takes his people away from the evil to come, and translates them to the church triumphant above. We sorrow over our loss, but are comforted with the thought that she rests from her labors, and her works follow her. J. F. Scurlock.

DEBARDELABEN—Resolutions of respect to the death of Charlie Debardelaben:

Whereas, God, in his providence, has seen fit to call out of our midst one of the brightest and most consistent members of our church and Sunday-school; And, whereas, We are unable to understand these strange dispensations of our heavenly Father, but we bow in humble submission to the will of him who rules over the destinies of all men, and who doeth all things well; therefore, be it

Resolved, That our hearts go out in sympathy to the loved ones who are left behind waiting to join him in that realm of eternal peace and joy.

Resolved, That in the death of Charlie we sustain a loss that can only be felt greatest by those whose pleasure it has been to be constantly and closely associated with him.

Resolved, That although having been with us only a short time, yet we had learned to love him for his many noble virtues as well as for his strict adherence to the obligations of the church.

Resolved, That a copy of these resolutions be sent to the family and the New Orleans Christian Advocate. Yerbe Jones,
For Committee.

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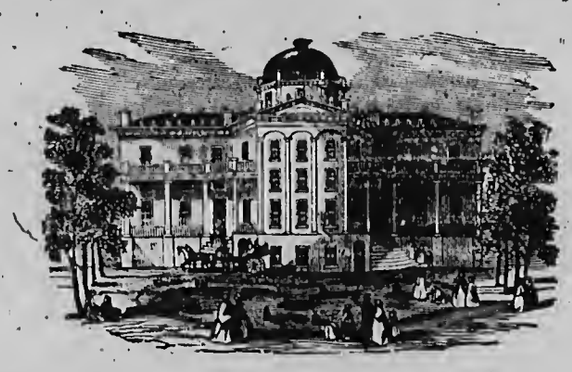

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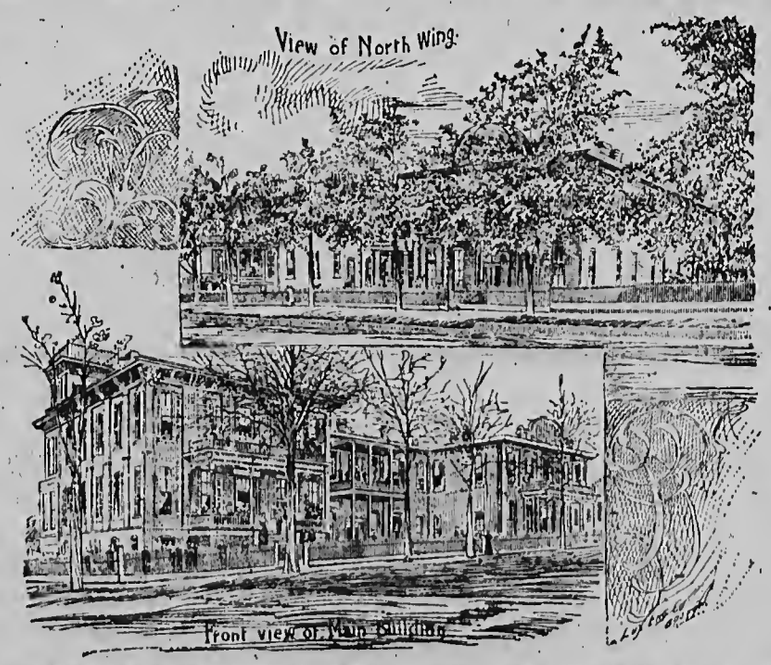

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NEWS OF THE WEEK.

If the acquisition of Cuba, Porto Rico, the Philippines, Hawaii and other territory has made it apparent that for the future the United States must maintain a larger standing army, the necessity of a large navy is even more manifest.

Ever since the signing of the peace protocol made it evident that the war was at an end, the army authorities have been at work elaborating a scheme of army reorganization. The army officials recognize the utter inefficiency of our present army system, and they also realize that the large acquisition of new possessions will make a permanent increase in the regular army essential.

Now that all further resistance from the Spaniards is at an end, the Government realizes that there is a serious problem ahead of it in preserving order in the newly-acquired territory. The insurgents, both in Cuba and the Philippines, seem determined to demand a share in the fruits of victory, and are giving trouble, which eventually promises to assume formidable proportions.

The falling-off in immigration has for years past been quite noticeable, and not only this, but there has been a great change in the nationality of the people who are coming. The Springfield (Mass.) Republican has been figuring on the returns and finds that the Germans and Irish no longer make up the bulk of arrivals, their places having been taken by the nations of southern and eastern Europe.

The city of Manila is quiet. The banks are now open and business has been resumed. Armed rebels are not allowed in the city. Major-General Merritt has ordered that armed rebel forces retire ten miles from Manila within three days. Representatives of Aguinaldo agreed to these terms last week asking on their part for employment under the American government of the leading rebels, which was granted.

Now that the season is at hand when the Fall trade may be expected to open shortly, the outlook for business is a subject engaging the attention of merchants. From all parts of the United States most cheerful predictions as to the activity ahead during the coming Fall and Winter are heard. Crops everywhere are good; manufacturing industries are reported as recovering rapidly from the lethargy of the Summer, augmented by the war, and business men are preparing to widen their field of operations.

A document entirely unique in the annals of warfare has been cabled to the War Department by General Shafter. It is in the form of a congratulatory farewell address issued to the soldiers of the American army by Pedro Lopez de Castillo, a private Spanish soldier, on behalf of the 11,000 Spanish soldiers. No similar document, perhaps, was ever before issued to a victorious army by a vanquished enemy. The President was much impressed by the address, and after reading it carefully authorized its publication.

The London Times says: "If America is prepared to undertake the responsibility of the government of the whole Philippine group, it is hard to see how any other power could legitimately interfere. If the United States repudiates such responsibility, a very perilous state of things might ensue, because it would not be easy to dispute the right of other powers to terminate the state of anarchy. Therefore many difficulties may be avoided by American annexation. In any case no European power may rely upon finding the United States as easy to coerce as Japan."

Senor Sagasta, the Premier of Spain, has stated that the actual situation now existing between Spain and the United States is neither peace nor war, and that the situation is merely a suspension of hostilities. Spain desired an armistice, but the United States did not agree to it. Spain in resigning her sovereignty in Cuba and Porto Rico has not renounced all belonging to her. The United States, as an honorable nation, will not seek to annex that which can not legitimately be considered as booty of war according to the conditions under which peace was concluded. Senor Sagasta believes that a cessation of hostilities having been proclaimed the taking of Manila does not affect the Philippine problem.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DIST.—FOURTH ROUND.

Water Valley—North Main Street	Sept.	3, 4
Water Valley—Wood Street		10, 11
Coffeeville, at Goshen		17, 18
Grenada station		24, 25
Oxford station	Oct.	1, 2
Grenada circuit, at Bethel		8, 9
Paris, at Spring Hill	Fri..	14
Toccapola, at Lafayette Springs		15, 16
Banner, at ——		22, 23
Tatum, at Cascilla		29, 30
Strathmore	Nov.	5, 6
Slate Springs, at ——		12, 13
Chapel Hill	Tues..	15
Pittsboro, at ——,	Thurs..	17
Ellzey, at ——		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MOREHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Wed..	Sept. 7
Como		10, 11
Senatobia		17, 18
Batesville and Wesley		24, 25
Coldwater and Hernando	Oct.	1, 2
Nesbit		8, 9
Eureka		15, 16
Charleston		22, 23
Cockrum		29, 30
Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed..	16
Arkabutla		19, 20

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Tallulah, at Tallulah	Sept.	24, 25
Rayville, at Rayville	Oct.	1, 2
Winnsboro, at Winnsboro		8, 9
Bastrop, at Bastrop		15, 16
Oak Ridge, at Mer Rouge		22, 23
Vidalia and Gilbert, at Gilbert		25
Girard and Colony, at Girard		27
Monroe, at Monroe		29, 30
Deslard, at Deslard	Nov.	5, 6
Lake Providence, at Lake Providence		12, 13
Waterproof, at Waterproof		19, 20
Harrisonburg, at Harrisonburg		26, 27
Bonita, at Bonita	Dec.	3, 4
Delhi, at Delhi		7, 8
Floyd, at Floyd		10, 11

Bishop Marrison will dedicate the Mer Rouge Church, Oct. 23; Gilbert Church, Oct. 25; Girard Church, Oct. 27; Monroe Church, Oct. 30.

B. F. WHITE, P. E.

CAMP MEETING.

The Palmer Creek Camp Meeting will begin Thursday before the first Sunday in October, 1898. Everybody invited to attend. Those coming by G. and S. I. R. R. will be met at Redmond Crossing by hack three and a half miles from camp ground. Public tent will be run by Mr. L. R. Reeves. No traffic allowed on grounds.

G. R. ELLIS, P. C.

Have you ever had in the morning what is fancifully called a "dark brown taste" in the mouth? If so, it is the effect of a deranged stomach and liver, the best remedy for which is a dose of Ayer's Pills, together with a little discretion as to diet and mode of living.

PRACTICAL EDUCATION THE CRYING NEED OF THE SOUTHERN STATES.

Georgia's equipped School of Technology in Atlanta offers courses in civil, electrical, and mechanical engineering. Board, $6.50 to $10 per month. Fees nominal. The shops for manual training in wood, machine, smith and foundry work have no superiors. The catalogue lists all graduates and their occupations, and the record is unsurpassed.

All students living in the dormitories are under wholesome regulations, which protect morally and physically, save them from all pernicious influences, and promote their interest in studies. For industrial catalogue, with full particulars, address Lyman Hall, president, Atlanta, Ga. Fully equipped textile department opens February next.

BRIGHT PROSPECTS FOR E. M. F. COLLEGE.

We learn from the president that the outlook for the college for next session is very flattering. Most of the old students will return, and he has already engaged many new ones, and more applicants in almost every mail. He has had two stenographers busy answering letters and sending catalogues and journals. Room in the college will be at a premium this year. With a curriculum equal to that of most male colleges in the South, and a faculty unsurpassed by any Southern female college, and a conservatory with talent that compares favorably with that at Boston and Cincinnati, no wonder the school is growing so much in favor in every quarter.—Meridian Daily News.

POSITION WANTED.

Position wanted by a refined Christian young lady as music teacher in a school, or governess for small children in family. Good references.

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The Epworth Era is now a twelve page paper, wide awake and up-to date. Send in your renewals and subscriptions at once.

It abounds with lithographic cuts of places of interest and men of mark and merit. Each League should keep a copy of each week's issue on file for future reference.

The picture of City Temple, London, together with the letter of Bro. Marcus L. Gray, descriptive of English Scenes, brought a feeling of home-sickness to this scribe.

Liverpool, Rugby, London, Aldersgate Street, St. Paul's Cathedral, the Mansion House, etc.! The very reading of the names awoke a thousand recollections of how in our boyhood and young manhood days we were accustomed to hear of and visit these well-known places in "Old England."

Half way between Rugby and London and almost in sight from the railway is the ancient ivy-encircled Episcopal Church where my mother dedicated me—by the rite of infant baptism—to God and the church. She is in heaven now. I hope to meet her some sweet day by and by.

A private letter received from Miss Vic. Thompson (corresponding secretary and treasurer of Mississippi Leagues) tells of the delights and advantages to be found at Monteagle, Tenn., at which place she is sojourning for a few weeks.

Monteagle (Tenn.), Chautauqua (N. Y.), Winona-on-the-Lake (Ind.), and such places are delightful Summer resorts. They promise physical, mental and moral improvement to all who attend.

Let the young people everywhere be careful in selecting places for Summer outings and recreation. It was our purpose recently to take a much-needed rest at a certain place in a certain State, but upon close investigation we found that in order to get the benefit of the spring water and bracing atmosphere we would necessarily be subjected to such public sights as germans and card parties; and although we were cordially invited to preach on Sundays, nevertheless the place hereinbefore mentioned was not selected by this writer as a recreative resort.

In another place in these columns will be found report of the treasurer of the Mississippi Leagues, showing those who have thus far paid on amounts pledged at Meridian.

The treasurer of the Booneville Epworth League desires us to say in this connection that but for pledges made for local work early in the year the amount pledged at Meridian would have been paid some time since. The local work has been completed. Some funds are now in the treasury, and ere long the amount promised for missions and the State Orphanage will be forthcoming.

Miss Thompson desires the Leagues who have not yet paid shall know that the Mission Board and Orphans' Home Board are greatly in need of the full amount pledged ($1200). Send amounts to Miss Vic. Thompson, corresponding secretary and treasurer, Tupelo, Miss.

LESSON VIII.

SUBJECT—WILD MEN TAMED; OR, THE MIRACLE OF PURITY.

1. Study the Karens and their peculiar habits of life. Note their deep immorality and disgusting vices (pages 117 and 119 and 127). A modern picture of what the greater part of the world was when the gospel began its work.

2. Note the successive stages of the work under Boardman and Mason and the great transformations wrought in 15 years. (See pages 128 and 130.)

3. Be careful to observe that the force working was not the culture (so-called) of our modern civilization, but the purifying influence of the gospel of grace. (Vid. page 131)

4. From the library cite instances illustrative of the concessions made by the secular government as to the value and efficiency of modern missions (vid. the extract from the government report on page 130) and also refer to the testimonies of Darwin, the representative of science, and Stanley, the representative of travel, which give unqualified praise to the beneficent effect of missionary enterprises.

Suggestion. Does not a study of the passage on page 121—the deification of the Book—suggest that some Christians are hardly better than heathens along this line? The Bible is not a sacred relic to be worshiped, but a book whose principles are to become the bone and sinew of our moral natures.

Collections from the Mississippi Leagues for foreign missions and the Water Valley Orphans' Home from the time of the State Conference, which convened at Meridian, on April 14, to Aug 1, 1898:

East End League, at Meridian	$ 10 00
Miss Addie Marshall, of Brookhaven	10 00
Crawford St. League, at Vicksburg	10 00
Centenary League, at McComb City	10 00
Wesley Chapel League, at Natchez	10 00
Corinth League, at Corinth	10 00
Holly Springs League, at Holly Springs	10 00
Macon Jr. League, at Macon	10 00
Marvin Epworth League, at Steen's Creek	5 00
Greenville Epworth League, at Greenville	20 00
Lauderdale Jr. League, at Lauderdale	10 00
Chas. B. Galloway League, at Canton	6 00
Tupelo League, at Tupelo	16 00
Bethel Epworth League, at First Church, Jackson	20 00
Wood St. League, at Water Valley	10 00
Total	$161 00

DISBURSEMENTS.

Stationery	$ 2 00
To Orphans' Home	70 50
To Mission Board	79 50
Total	$101 00

VIC. THOMPSON, Sec. and Treas.

MARRIAGES.

GARRETT—BROWN.—At the residence of Dr. J. B. Hargrove (nephew of Bishop Hargrave), near Natchitoches, La., Aug. 15, 1898, by Rev. H. Armstrong, Mr. V. H Garrott, of Shreveport, and Miss Blanche Brown.

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Harbor of Key West, May 17th, 1898.

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(Signed) Very truly yours,
CLARA BARTON,
President American National Red Cross.

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Christian Advocate.

VOL. 45.—NO. 35. NEW ORLEANS, THURSDAY, SEPTEMBER 1, 1898. WHOLE NO. 2193

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GOD KNOWETH BEST.

BY MARY WHEATON LYON.

The gates of life swing either way
On noiseless hinges night and day.
One enters through the open door,
One leaves us to return no more.
And which is happier, which more blest.
God knoweth best.

We greet with smiles the one who comes
Like sunshine to our hearts and homes.
And reach out longing hands with tears
To him, who in his ripened years
Goes gladly to his heavenly rest.
God knoweth best.

He guards the gates. We need not dread
The path those little feet must tread,
Nor fear for him who from our sight
Passed through them to the realms of light.
Both in his loving care we rest:
God knoweth best.

LETTER FROM CHINA.

We are indebted to our distinguished friend, Dr. C. G. Andrews, for the privilege of publishing the following extracts from a private letter from Sister Fearn, wife of our Chinese missionary, Dr. John Burrus Fearn:

The Chinese New Year is almost upon us. The mountain side seems alive with people cleaning up graves and getting things in readiness for the rites and ceremonies of the season. Soon the night-lights will begin to glow among the graves, and food will be left for the sustenance of the departed spirits. On our walk yesterday Dr. Fearn and I saw several piles of ashes where paper sedan chairs, trunks, clothes, etc., had been burned to serve the same purpose.

Last night we heard quite a commotion on the street about bed-time, which, on investigation, proved to be a funeral, and a great pile of ghost-money was burned just under our bed-room window. From now on, for a week or two, the nights will be made hideous by the noise of rocket and fire-cracker, necessary accompaniments to the ascent of the kitchen god, which is burned with pomp and ceremony at the threshold of every heathen home. I suppose you know that this god has a place in every kitchen, where he is installed at the beginning of each new year. His duty is to keep watch over the family, and at the end of the year render his report to the higher authorities in the regions unknown. On the night of his ascent—or descent—his mouth is carefully stuck up with molasses to prevent his making an adverse report, and in a small bamboo chair he sits over the fire until god, molasses and chair are no more. Everyone you meet has a spray of holly or some evergreen in his hand, as well as ghost-money galore—a necessary part of the season's worship. Everyone is pretending to clean up. Even my amah, who is really pretty neat, is waiting until the New Year to buy herself a new braid of hair. For this one reason it would be pleasant to have the New Year a quarterly festival. But for all that, this is a season of holiday and happiness. There is a dark spot of misery that even the New Year can not soften. I wonder if you know, even by observation, what suffering from starvation means. From the famine-stricken districts in Northern China day after day boat-loads of refugees—hundreds and even thousands of hungry, miserable, poverty-worn men, women and children—are landed in the different cities in this part of the country. Hardly do they land before the officials seize upon as many boats as are necessary to transport this multitude of beggars, and force the boatmen to lend their boats to the cause. They are paid twenty cents a head per day to supply rice to the crowd, and a little something extra for the use of the boat, and ordered to take them on to the next city, where the same thing is repeated. They live like cattle herded together, regardless of age or sex, in the midst of such filth and dirt as makes the heart sick. At home starvation stares them in the face, while almost worse a fate is theirs on the boats. Though death seems preferable, they are too human not to cling to life with a fearful tenacity.

We have been having very exciting times of late, and since the danger is over, I will write you about it, as there is now no cause for you to be uneasy on our account. I suppose, of course, you know that Germany took possession of the stronghold of one of China's most important provinces, and asked besides a most enormous ransom in money and land for the lives of two murdered German missionaries. This action of the part of Germany seemed to warrant England, Russia, France and Japan in putting in their claim, which they are doing by simply taking possession of the section of the Empire most suitable to their liking. This dividing the Empire has left the country in a most unsettled state, although no trouble has grown out of it for us yet, because the Chinese are so dissatisfied with the present Manchurian administration that they would welcome almost any change of government as something better than they have at present. We would not be surprised at any time to find ourselves in the midst of an insurrection. As a natural consequence of all this, there is much talk among the natives. In Yang Yok, for the past three or four weeks, there have been all sorts of rumors to the effect that we are to be killed and our house burned. Our servants, while on the street, have been warned that they would be included in the general massacre. The nights have been full of terror for me, at least. Hour after hour I have lain awake planning ways of escape, and wondering if we could reach the yamen, or would we be murdered in our beds?—listening for any unusual sound, and shivering with horror at the thought that we might be killed, and the precious baby fall into the hands of these lawless men. This was the worst that could happen—far more to be dreaded than death for us all. For days I have kept a package of the baby's clothes tied up, and ready to pick up and fly at any hour in the night. For the last two or three days, however, there has been less talk, the officials have promised us protection, and soldiers have been sent from Soochow, and are stationed on the hill near us. We really feel that our position here is more secure now than it has ever been, and we are so thankful that it has been settled without our leaving the city. We felt that to leave in the midst of the talk would mean endless trouble for the future, with constantly threatened riots, and possibly a necessary and final end to our work here. Dr. Fearn was so brave, and had so much faith that all would be well, that it made me more courageous, especially in the morning, for I must confess that as night came on my heart grew heavier and heavier, until by bed-time I felt sure we would never see another dawn. At one time things looked so gloomy that we thought all of our Chinese servants, teachers, etc., would leave in a body for Soochow, and I begged to have the baby sent to Mrs. Park, but Dr. Fearn thought we could not spare her, and even if the worst should come, she would be better off with us. We feel very safe now, and my last two nights have been as peaceful as if we had been in Shanghai.

We are expecting several guests during the holidays. Dr. Fearn and Mr. Pilley thought it best to spend this time at home, as the city is so full of idlers that it seems a good time to get at them. They expect to spend much time on the street and in the chapel preaching and selling books, and we hope that much good will come out of it. The work is growing visibly, and we feel so thankful for the encouraging signs that the gospel is spreading and the church growing. The better element is with us, and this was shown by the fact that though an attempt was made to stir up the people against us, it failed.

We had two guests from Shanghai with us last week—two English gentlemen. They were anxious to see something of the officials, so we gave them a dining, and invited the eight highest officials and scholars in the city to meet them. After dinner we had our photographs taken together. Everything passed off nicely. They all snuffed snuff all during dinner, smoked their water-pipes, got up and changed their clothes when they felt too warm, and acted with anything but what we would call good manners, though, according to their way of thinking and doing, nothing could have been more proper.

Dr. Fearn has had a wonderful compliment paid him. At the dinner given us and our guests by the official, he asked if there was any way to secure Dr. Fearn's return to Yang Yok, and Dr. Park replied that by writing a letter to the Bishop, and asking him, it might be done. So, a few days later, there came a letter—a vox populi epistle—asking from the people that he be returned to Yang Yok. Then later on came two great red envelopes from the two highest officials, making the same request. Such complimentary letters I have never read. I felt quite proud of my husband. This is the first time in the history of the missions that this has been done. When all the letters have been translated, I will send you copies.

Yesterday I received two out-calls—one to see a woman who must have been dead before the messenger reached me, and the other to see a woman who had been dead some time. In the latter case they wanted me to look at her and tell the cause of her death. When I suggested a post-mortem, they left without answering—that was too much.

The Spring rains have been upon us now for several weeks, and everything is mouldy, damp, and as disagreeable as possible. We can't leave a damp towel on the rack over night without danger of mildew, while our matting, shoes and clothes not in use for a day are nicely coated with mould. No one can imagine the disagreeableness of this season. It is steaming hot, rain and sunshine together, and no breeze whatever. This lasts a month, and sometimes two, or more.

THE NEW TEACHERS AT WHITWORTH.

Having met all of my new teachers for the coming year, I think it wise that I should state that every change has been for the better.

Miss Enla Mortimer takes our Primary Department. She has had seven years' experience in this special work. This is her second school. Her patrons at Crystal Springs are wondering how their school can run without her.

Miss Gilmore, Reader, is the best elocutionist I have heard. Everywhere the people praise her, for they understand her. She is devoid of rant and an overdone Delsarte. Whitworth offers her patrons the services of a master of the art of expression.

Prof. C. B. Snyder, director of music, is kind, genial, versatile. Being a Christian both by profession and practice, he delights in the songs of Zion. He has rare skill as an organist, and his playing on the piano is characterized by a beauty of expression rarely met. No conservatory has a better man; few have as good.

Prof. E. L. Sherwood, A. M., University of Mississippi, takes the place made vacant by the resignation of Rev. C. W. Crisler. His record as a scholar and a Christian gentleman are known to all Mississippi teachers. Prof. R. W. Jones says of him, "He is well qualified to fill a chair in any college." Rev. W. S. Lagrone says: "He has developed our school in every line. . . . In everything he is a worthy example to his pupils." Rev. S. M. Thames, presiding elder of Aberdeen district, says: "In all the positions he has occupied, and at all times, he has demonstrated the principles of a cultivated Christian gentleman. He is a fine student, a good scholar, and a teacher of rare ability. I regret exceedingly to give him up from my district."

Miss Virginia Hart assumes control of the Art Department. Her work is excellent. The Art Institute of Chicago wrote us, "She is the best teacher we have to offer you." Her record as a Christian worker, in addition to her many accomplishments, makes us think that we have in Miss Hart a teacher much to be desired.

Miss Brunie Hill, a graduate in English under Baskerville, a young woman of great talent and a true member of the church, takes the chair of English. Dr. Price writes, "A young woman well equipped for her life-work, and having special gifts as a teacher." Her pastor writes, "She is always willing to do her part of the work, whether in prayer meeting, League service, or church." Her patrons demonstrate their faith in her by sending their children to Whitworth, where they will still be under her care and instruction.

Whitworth has for its motto, "The best educational facilities for the least possible money." Look at our advertisement and see our prices. Prospects are good. Let every loyal Methodist send us his daughters. Help us to build in Mississippi a college which shall have every facility. Help us to put the extreme South in the front ranks of the educational movement of our day.

JOHN W. CHAMBERS, Pres.

PORTO RICO.

BY ALFRED SOLOMON,
Of the Porto Rican Assembly.

The population of Porto Rico, some 800,000, is essentially agricultural. A varied climate, sultry in the lowlands, refreshing and invigorating in the mountain ranges, makes possible the cultivation of almost every variety of known crop—sugar, tobacco, coffee, annatto, maze, cotton and ginger are extensively grown; but there are still thousands of acres of virgin lands awaiting the capitalist. Tropical fruits flourish in abundance, and the sugar-pine is well known in our market, where it brings a higher price than any other pine imported. Hardwood and fancy cabinet wood trees fill the forests, and await the woodman's ax. Among these are some specimens of unexampled beauty, notably a tree, the wood of which, when polished, resembles veined marble, and another, rivaling in beauty the feathers in a peacock's tail. Precious metals abound, although systematic effort has never been directed to the locating of paying veins. Rivers and rivulets are plenty, and water-power is abundant; and the new regime should see the installation of power plants and electric lighting all over the island, within a short time after occupation. On the lowlands large tracts of pasturage under guinea grass and malojilla feed thousands of sleek cattle, but, as an article of food, mutton is almost unknown. The native pony, small, wiry and untireable, has a world-wide reputation, and for long journeys is unequaled, possessing a gait, as they say in the island, like an arm-chair.

Perhaps a third of the population of the island is of African descent; but, strangely enough, the colored people are only to be found on the coast, and are the fishermen, boatmen and laborers of the seaports. The cultivation of the crops is entirely in the hands of the jibaro, or peasant, who is seldom of direct Spanish descent, while the financiering and exportation is conducted almost entirely by peninsulares, or Spanish-born colonists, who monopolize every branch of commerce to the exclusion of the colonial-born subject. In fact, the Porto Ricans have long since given up every attempt to compete in commerce. Harassed on every side by government officials, subject to open and prejudiced discrimination in the settlement of tariff adjustments, accused of revolutionary intentions if patronized by their friends, they have abandoned the unequal struggle, and have turned their attention to the liberal professions, graduating in our universities, and taking back with them to their country new ideas of civic rights and progression which have made them still further objects of suspicion of their vulgar insular masters.

To evade absolute ill-treatment and, in some cases, even torture, many have taken out papers of American citizenship; and in the States to-day are Porto Ricans, whose success and the estimation in which they are held by all who come into contact with them, bear witness to their mental and moral fiber. That these men will play a large part in the regeneration of the island under its new conditions is a foregone and logical conclusion; and it is equally certain that their experience of republican institutions and the influence they possess over their countrymen will enable them to lend most effective aid to this government when it decides to institute reforms foreign to the customs of the island, and which the natives might, at first sight, suppose to be inimical to their interests.

The personality of the Porto Rican is a very charming one. Generations of ill-treatment have developed in them a patient resignation which has about it nothing of cowardice. Even now, with liberty within grasp, nothing is heard of recrimination, and none will be practiced. The same hospitality will be offered to the Spaniard as to other nations, and that hospitality is proverbial.

The social life of the cities is identical with that of most all other tropical Spanish-American countries. The mass, in the cool of the morning, at which it is to be feared religious thoughts are not the only ones which fill the heads of the youth of both sexes; the retreta after sundown, where slim-waisted, dainty senoritas glide up and down the plaza to the sound of a fine military band; shopping by gaslight, which develops into a series of skirmishes between buyer and assistant, dear to the hearts of the fair sex, and an occasional ball at the captain-general's palace, where costumes may be seen which have the undeniable stamp of Rue de la Paix, and faces which have a beauty which is at once touching and enchanting. Small features, large, black, lustrous eyes, and perfect oval outlines make the criolla a distinct improvement on the sensual-faced Spanish woman, and she is of more refined instincts and gentler disposition. As mothers, they are unexcelled, and literally sacrifice themselves for the welfare of their children. The capital, San Juan, being the seat of government, is, of course, the social center, while Ponce is, commercially, of more importance, and is of more modern construction and advanced ideas.

A visit to the rural districts introduces us to a class of peasantry ground down by unjust taxation, but simple, thrifty, and hard-working. Living in a hut constructed of palm branches thatched with palm leaves, his only clothing a cotton duck suit from the New England looms, and surrounded by a numerous family, usually in a state of nature, he passes his day working in his patch of corn or sugar-cane, and his evenings dancing the native danzas to the sound of the guiro and tiple. He can neither read nor write, and has not the facilities afforded him for learning to do so, and knows our country only by the dried fish and rice it sends him for his consumption. His bete noir is the Spanish civil guard, who patrol the country in mounted pairs, and whose boast is that they never bring in a prisoner alive. He pays direct tax to the government in the form of assessment on the value of his farm, and the cedula, or internal passport; and it has been stated that these taxes amount to about sixty per cent. of his net income. But he is ready for emancipation, and, when educated, will prove a valuable and law-abiding citizen.

The internal administration of the island disposes of a budget of about $3,300,000, and is a woful example of corrupt officialism. Of this sum only about $650,000 is expended in the island, the remainder being applied to payment of interest on public debt, salaries of Spanish officials, army, navy, and other extra-insular expenditure. But the whole of the revenue is collected in the island. This is indeed absentee landlordism with a vengeance. As an example of an oppressive system of taxation, nothing can beat the levy made on the transfer of real estate, which is two per cent. on the assessed value of the property, and an equal amount on mortgages to afford the privilege of inscription and record on the civil register. The press is nominally free, but articles attacking any branch of the public service are not tolerated, as being subversive of order and good citizenship. Questions of general policy are discussed, but within certain limitations well understood by the editors, who have to assume responsibility for all unsigned communications, and frequently pay the penalty for publishing news distasteful to the government by imprisonment and suspension of their periodicals. Such censorship, however, has never been quietly submitted to, and it speaks well for the press of the island that hardly a day passes but what some editor is fined or imprisoned. The courts of justice presided over by Spanish judges are so only in name, and for two reasons. The first is, that the judiciary is not independent of the administration, and judges can be removed or transferred at the will of the executive. The second reason owes its being to the fiction that the island is a province of Spain, and, therefore, the court of last appeal is situated in the peninsula, where venal Spanish judges and prejudiced Spanish juries are hardly likely to do justice to the hated and down-trodden colonials.

With the removal of the cancerous growth of absolute tyranny, and the implantation of republican institutions, a bright future awaits the unfortunate isle. Whatever form of government it be accorded—territorial, autonomous, or colonial—the inalienable right of mankind to free speech, free press and free education, can not but, being practiced, bear fruit, and add one more stone to the temple of liberty which this nation is building with materials gathered from the four corners of the globe.—New York Independent.

Capt. Robley D. Evans, of the "Iowa," in a letter written at Guantanamo Bay, Cuba, July 21, to Rev. H. H. Clark, D. D., of Annapolis, Md., his former chaplain, says: "It certainly was the most beautiful sight that I have ever witnessed to see my men, at one instant tearing the enemy's ships literally to pieces and with the desire to kill every man on board of them, and half an hour afterwards taking off their clothing to cover the wounded prisoners. It gave me a higher opinion of American manhood under a blue shirt than I have ever had before, and that is saying a great deal. It comes very near being pure Christianity, according to my notion."—Zion's Herald.

Be what you wish others to become. Let yourself, and not your words, preach for you.—Amiel.

SELF SACRIFICE.

BY J. B. SMITH.

They who Christ's spirit seek his mind possess;
In sacrifice and service others bless.
Christ's servants are the most in perfect line
With Christ himself and with God's plan divine.

He left the Father's house, his home above,
To manifest his condescending love
When men conspired him but to crucify,
And gave him but a cross on which to die.

Honored of God and men, those who aspire
To save the lost and lift the fallen higher
Instead of seeking rest and self repose,
Make deserts bloom and flourish as the rose.

A life well spent, with human weal inwrought,
Which helpful aid to human need has brought
Is worth a hundred lives of gilded show,
Whose impress on the world none ever know.

Communications.

SOME THINGS I OBJECT TO.

BY "REX."

I object to discussing creeds and dogmas at a camp meeting. There are preachers who will attend a camp meeting, and, in defiance of the expressed wishes of the camp meeting association, will occupy the hour allotted them in discussing the second-blessing theory of sanctification. Such preaching invariably proves a disturbing element. The preaching of a sermon in opposition to this doctrine is equally to be condemned at a camp meeting. Such preaching does only harm. At a camp meeting the great aim of preaching ought to be to call sinners to repentance, as our Savior did.

I should also condemn a sermon in opposition to this doctrine as sweepingly and earnestly as I protest against it in this case. Such preaching does only harm. At a camp meeting the great aim of preaching ought to be to call sinners, not the righteous, to repentance, as our Savior did.

I wish also to enter my protest against what I regard as little less than profanity in the pulpit. We are taught that we ought never to mention the name of God in a light, or trifling, way, but only with that reverential awe which is due from a creature to his Creator. Yet there are preachers who, in the pulpit, very frequently use the name of God in a jovial, flippant way. This may be done without any intention of being irreverent, but it is nevertheless an error that ought to be corrected. It does no good; and is it not sinful?

Again: I wish to inquire why it is that at the present time nearly every station and circuit in Methodism is annually dependent for a revival, not on God, as in its early and spiritual days, but on the advent of an evangelist. Where is the fault? It can not be with God! That it is not with the laity is, relatively, true. Hence we must look elsewhere for a solution of the problem. It must be, therefore, that something is wrong with the clergy. Possibly in some cases a spirit of self conceit and an overshadowing idea of their own ability, coupled with their knowledge of books and things, not at all justified by the facts, makes them careless of the closet and its helpful power. Festus thought because Paul was making a good talk, that his learning had made him mad, and since then the impression seems to obtain that a man's ability to teach or to preach the gospel is covered entirely by his erudition and a knowledge of Greek and Hebrew. So entirely is this true, in many instances, that the closet is seldom entered, and when it is, only such prayers or sentiments fill the heart as this, no matter what form of words is used in the perfunctory petition addressed to the throne of grace: "Lord, I have an appointment to preach next Sunday at 11 o'clock. My sermon is an able effort, and is gotten up along the lines laid down by our Bureau of Theology. It is so worded as not to offend the sensibilities of people of refinement, or excite their fears of an eternal, or any other kind of a hell; nor is there a thing in it that will be likely to anger anybody, not even the devil himself, or endanger our financial system. I have remarked, incidentally, that there is no moral turpitude in practicing the grossest deception to secure material returns for the church, as a body. While I am always pleased to have you around, I flatter myself that I can run this business to the better satisfaction of the people by myself; hence I shall not object if you conclude to remain away. However, if you desire to be present, of course, I shall not object, but I beg you will not interfere and spoil my plans. I know that it is your church, and the people look on me as your monthpiece to them, but the simple, loving truths of the gospel are behind the age, and we must keep step with modern progress, or we shall be outstripped by the other churches in the race for material greatness and numerical strength."

The idea I wish to convey here, as a reason for the failure of the stationed preachers to have revivals on their work without the aid of evangelists, is found in the fact that they depend too much on their books, and too little on their communion with God in their closets; are too lenient with the faults of their people, are too prone to make the church of God a corral for any and everything that asks admittance, no matter why; and, finally, are too chary of the terrors of God's law in the preaching of his Word. Our Lord will accept no second place, either in the heart or in the pulpit, and where he is not the first and only real reliance for help by the occupants of the ladder, the results of their preaching will be nil in the matter of saving humanity.

It is gratifying to know that among our preachers there are but few of this sort; but there are some, and, if they read this, they can put on the coat—it was made for them. It is also a fact that this evangelizing business has spoiled the people, and nothing will do lots of them except an imported evangelist. The only remedy for this sort is for preachers of this class to ask God to re-convert them, and put in a little common sense with the dose of religion they get.

JOHN BURRUS FEARN, M. D.

John Burrus Fearn, M. D., was born in Hinds county, Miss., Aug. 19, 1871. He lived near all of his life in Jackson, Miss. He was educated in the schools of Jackson and at the Agricultural and Mechanical College at Starkville, Miss. He was graduated as a doctor of medicine in the Medical College in Memphis, Tenn., in 1894.

He was converted and joined the M. E. Church, South, in Jackson, Miss., in the fifteenth year of his age. While attending the Medical College in Memphis he distinctly felt and acknowledged the call to go as a missionary to China. He offered himself to his own church, but the condition of the treasury was such that the Board of Missions was constrained to assure him of its inability to send him, and of the very small probability of obtaining the financial strength anywhere in the near future.

In his great anxiety to go to China he applied to the China Inland Mission. When that mission learned of his youth and education and piety, it encouraged him to make ready to go. But in the final articles of agreement sent him to sign was the question, "Do you believe that the heathen will surely be lost without the gospel?" He answered that he believed, as a rule, all would be lost without the gospel, and that any saved without it would be under immense difficulties almost amounting to an impossibility; but that he believed the Bible taught the possibility of the salvation of some of the heathen, as in these Scriptures, "There is a light that lighteth every man that cometh into the world," and again, "For when the Gentiles, which have not the law, do by nature the things contained in the law, their having not the law are a law unto themselves, which, when the work of the law united their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another."

The China Inland Mission replied that they required all their missionaries should believe in the final and universal loss of all the heathen who never heard the gospel. They wrote that such a belief was needed to inspire an unremitting zeal.

Although the young missionary's heart was burning to go to China, still he declined to subscribe to a dogma that seemed to him so unlike the spirit of his heavenly Father. For a while he seemed to be without the opportunity to carry out his cherished purpose, and began to cast about for some other employment for the Master.

At the session of the Mississippi Conference of the M. E. Church, South, held in Meridian, Miss., Dec. 12-17, 1894, Rev. W. R. Lambuth, Missionary Secretary, made a stirring missionary address showing the fields white unto the harvest, and appealing for laborers in the vineyard. Rev. C. G. Andrews, member of the Mississippi Conference, and maternal uncle of Dr. J. B. Fearn, arose in his place and commended Dr. Lambuth's fervent appeals for laborers, but added that just now there was a greater need of money than of men; that here was a young man of ardent nature, of pure natural endowments, of good academical education, with a diploma as Doctor of Medicine, possessed of the deepest piety, and with a burning zeal to go as a missionary to China, but there was no money to send him. Immediately the members of the Conference and the friends of missions subscribed the amount necessary. The Mission Board soon after approved him and employed him as a missionary, and in 1896 the cherished purpose of his life was complied with, and he set sail for the Celestial Empire, where he has been engaged since that time in practicing medicine, and in preaching the glorious gospel to those who sit in darkness and in the shadow of death.

Dr. Fearn was married in China, in 1897, to Dr. Anna Walter, who was employed by the Woman's Board in the hospital in Soochow. She is a lady of the finest character, and of great excellence in knowledge and in piety. She has proved a helpmeet indeed, brightening the home of her husband, and giving to him the most valuable aid as consulting physician, and in the management of difficult surgical operations.

Dr. Fearn is most highly appreciated by those among whom he labors. Recently an entertainment was given to him and other missionaries by an official at Yang Yok. The official asked if there was no way by which Dr. Fearn's return to Yang Yok could be secured. Dr. Park replied that it might be done by petitioning the Bishop. A few days later there came a letter, variously signed by officials and people, asking that Dr. Fearn be returned to Yang Yok. Then later on came two great red envelopes from the two highest officials, making the same request. Letters so complimentary from high officials, and requests so urgent from natives for the return of missionaries, have been rarely known in missionary circles.

TEMPTATION.

In the form of pleasure or pain all temptation comes. Failing to win by intrigue, sin would carry the citadel by assault. From the wilderness to Gethsemane is a beaten path of Satan. The temptation of Christ, beginning with the seductive pictures of universal dominion, continued in all possible combinations of pain and pleasure through the years of his ministry, exhausts the gamut, and reaches its natural culmination in the loneliness and suffering of the garden and the cross. The frowning, thunder-riven clouds that hung above Calvary at the sunset hour were but the regathered and transformed elements seen in the rose-tinted, fleecy clouds of the dawn from the mountain-top in the wilderness. Satan appears as an "angel of light," with luring eyes and resplendent robe, or as a frightful, demonic spirit of hell, with burning, baleful eyes, in a garb of terror dyed in the deepest colors of woe. He comes to all mankind with the golden bribe of pleasure or the scowling front of pain.

"Temptation destroys the sight, but guilt restores it." Men think they can snatch the bribe from Satan's fingers without giving value received; that they can sin without incurring the consequences of sin; and this gives the tempter his strongest hold upon the human heart. They only realize their terrible mistake after the fetters are hung upon the soul. Sin appears in siren-like beauty when she tempts, but in beastly, haggish ugliness when her end is gained. What a beautiful creature she is as she lures the sinner on! Her hair flows back in rippling volume from the whiteness of her brow, and in its meshes dew-wet roses gleam. Passion-thrilled glances leap from the wonderful depth of her eyes. A bewitching smile plays about her cherry lips. Her cheeks are as delicately colored as if kissed by the rosy lips of dawn. With sylph-like, willowy gracefulness of form, warm white arms extended in winning invitation, and heaving voluptuous bosom, she stands, the incarnation of sinful pleasure. Intoxicated by her sensual beauty, and yielding to her honeyed words, the sinner flings himself into her riotous embrace. As soon as her arms close around his form she impresses a burning kiss upon his lips that awakes him to the terrible reality. Not in the loving arms of a siren does he find himself, but in the scrawny clutches of an ugly hag. Her beautiful tresses have changed to grizzled shreds, and her passion-thrilled glances to blistering gleams of hate. Her bewitching smile has changed to a leering, sardonic grin, which hovers about her lips, parched and cracked by her stench-laden breath. Her rosy cheeks are shriveled and yellow. All beauty and grace have disappeared. Gaunt, cadaverous, diseased, sin clasps her victim to her bosom, where a putrid cancer feeds, and laughs in horrid glee at his futile struggles. Only the bright possibilities are seen by the tempted, but the dark are visible to the fallen. O sinner, be not deceived; "he that soweth to the flesh shall of the flesh reap corruption."

Temptation in the form of pleasure is to self-indulgence in the form of pain to self repression or cowardice. In some lives pleasure, and in others pain, predominates. St. Paul, for instance, was not lured by the pleasures of sin, but was harried by life-long persecutions. He maintained his integrity in and through them all. Like some grand river that brooks no opposition, his life flowed onward over pain and suffering, even through the gorge of martyrdom into eternity. The secret of his strength was an indwelling Christ. "I can do all things through Christ which strengtheneth me." No matter what the temptations of life may be, we may conquer through him. He met temptation in all its essential forms, and triumphed over it. He alone knows the full power of temptation, for he alone has broken this cable forged upon the anvils of hell. Knowing its power, he sympathizes with us in our struggles, and is "able to succor them that are tempted." "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

HERMAN W. KNICKERBOCKER.

THE CHARTER OF THE MISSISSIPPI METHODIST HISTORICAL SOCIETY.

Section 1. Be it known, that Charles B. Galloway, Edward Mayes, John A. B. Jones, T. L. Mellen, Geo. T. McGehee, W. L. C. Hunnicutt, A. F. Watkins, E. H. Monnger, J. S. Hamm, Dabney Lipscomb, H. W. Foote, J. R. Bingham, J. S. Oakley, T. W. Lewis, J. D. Cameron, T. C. Wier, and J. M. Wyatt, and such other persons whom they may associate with them, have agreed and do hereby form "The Mississippi Methodist Historical Society," whose domicile shall be Millsaps College, in or near the city of Jackson, Miss.

Section 2. The objects of this charter are to gather together and preserve safely, by printing or otherwise, writings, prints, papers, books, and any and all other things pertaining to, or illustrative of, the history of the Methodist Church in Mississippi or elsewhere; and to this end may receive gifts of such articles (or may purchase the same), as well as gifts of money and means and lands in any manner not violative of the Constitution of the State of Mississippi; and may, from time to time, dispose of the same by exchange, barter, sale, or gift, as the Executive Committee of said incorporators may direct; and may have all powers and privileges conferred by Section 836 of the Annotated Code of said State of Mississippi, so far as the same may apply to a religious organization such as this is intended to be; and any seven of said-named incorporators, after notice duly written and mailed to all said-named persons, may meet and organize and adopt such by-laws and regulations necessary in the premises and not repugnant to this charter or chapter 25 of said Annotated Code.

Executive Office, Jackson, Miss.

The within and foregoing Charter of Incorporation of the Mississippi Methodist Historical Society is hereby approved.

In testimony whereof I have hereunto set my hand and caused the great seal of the State of Mississippi to be affixed, this 19th day of August, 1898. A. J. McLAURIN.

By the Governor.

J. L. POWER,
Secretary of State.

Even if we can not give forth rays of sunshine, it is not necessary for us to go out of the way to cast shadows.—Selected.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The Louisiana Woman's Foreign Missionary Conference met in Opelousas, June 24-28. Several delegates were present, and some societies represented only by written reports. It proved a pleasant and, we hope, a profitable session. Our president and corresponding secretary were absent on account of the afflicting hand of Providence. Both having been called to pass through the deep waters, our hearts go out in sympathy to them. Our vice president, Mrs. T. K. Fannt LeRoy, presided with her characteristic grace and dignity. Mrs. LaPrade was also with us. She had represented us at the Woman's Board, and she greatly enhanced the interest of our meetings by her intelligent, bright and cheerful little talks, which were interspersed throughout our deliberations.

The pastor, Bro. Fannt LeRoy, and Bros. Manly and Porter were with us, and gave us appreciated help and sympathy.

Our corresponding secretary's report shows that our numbers stand almost the same as last year, and we were gratified to see that our treasurer's report had not diminished in consequence of the quarantine last Fall and the war cry this year. While we are thankful to note no decrease, we sincerely hope soon to be able to chronicle a decided increase in both these reports.

In consideration of our president's feeble health and inability to attend our meetings, we elected Mrs. LaPrade president for the ensuing year. Our vice president, corresponding secretary, recording secretary and treasurer remain the same. Several new district secretaries were appointed whose names the president will probably publish in due time.

Our meetings were held in the house in which the Louisiana Conference was organized, nearly fifty-two years ago. In that half century how many of our sainted fathers have anchored safely on the other side! May the heavenly Pilot guide our little craft, the missionary society, over smooth waters, help us to bend to the oars, and, after doing all we can, to "patiently await to hear the keel upon the shore."

We found Opelousas a most hospitable place. I was pleasantly entertained in the home of the pastor.

Bro. Porter preached our anniversary sermon. He preached earnestly, and all were edified.

A children's meeting in the afternoon and a night sermon by the pastor were prevented by a very heavy rain.

The kind ladies of the church gave the delegates and visitors a reception on Monday night, which was very much appreciated, though the rain again materially interfered.

After a delightful drive over the little city and out to the Opelousas Camp Ground on Tuesday, we bade good-by to the many kind friends we had met, hoping our visit had not been in vain. L. PAXSON,
Recording Secretary.

The Christian Life.

A STEP AT A TIME.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy; to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or the trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come with it sufficient for its tasks or for its troubles.

"Let me be strong in word and deed,
Just for to-day;
Lord, for to-morrow and its needs
I must not pray."

—Theodore L. Cuyler.

NO FRIEND OF THE CHURCH.

The man who is everlastingly finding fault with his church, local or general, is no friend of the church, however lond may be his professions of love and loyalty. He who ceases to be a helper and becomes a fault-finder, not only hinders to the extent of his own influence, but he turns others into hindering mote-magnifiers. It is a puny plea that wrongs to be righted must be discovered and public attention called to them; this is true of some wrongs—others will correct themselves; but the man who does nothing but hunt for wrongs and proclaim them soon destroys his own ability to right them. One man earnestly at work to build up the church is worth more than a hundred men laboriously trying to pick flaws in the church. One man at prayer for denominational growth and greatness is more valuable than a whole presbytery or synod or General Assembly engaged in making notorious a few denominational faults discovered here or there.—Cumberland Presbyterian.

DO IT.

If your seat is too hard to sit upon, stand up. If a rock rises before you, roll it away, or climb over it. If you want money, earn it. If you wish for confidence, prove yourself worthy of it. It takes longer to skin an elephant than a mouse, but the skin is worth something. Don't be content with doing what another has done—surpass it. Deserve success and it will come. The boy was not born a man. The sun does not rise like a rocket, or go down like a bullet fired from a gun; slowly, but surely, it makes its round, and never tires. It is as easy to be a leader as a wheel-horse; if the job be long, the pay will be greater; if the task be hard, the more competent you must be to do it.—Methodist Herald.

LIFE'S LONELINESS.

Life's loneliness—there are times when we all have to go into it; there are chambers in the soul where no foot can fall, no dearest friend can come. There are circumstances that reveal to us this loneliness and intensify our sense of it. Who will show us any good at such times? There is nobody, there is nothing, that promises any hope. Life is a thing empty and forsaken, with no hand that can lead us, no voice that can speak to us, no light that can break through the haunting gloom. There is but one answer to that cry of the heart: "Lord, lift thou up the light of thy countenance upon us!"—Mark Guy Pearse.

A prudent man ought to escape many of the evils of life. Surely there is no lack of warning. Danger signals hang out everywhere. The history of the world is a solemn and a mighty admonition. Biographies of distinguished men, both good and bad, point a moral. No sane and observant man can doubt the baleful consequences of sin. He who sins now sins with his eyes wide open. When we come to the parting of the ways there are sign-boards to show us the safe route. That we may profit by observation and experience should be our constant prayer.—Texas Advocate.

Religion is genius for justice; recognition of the rights of others, with prompt, cordial performance of duties. As such, it is a sentiment; but a sentiment embodying itself in an action, whose possibility is defined in the divine command that requires it. Command of God is always and everywhere the measure of the character of man.—Western Christian Advocate.

He who has seen only the daylight knows nothing of that heaven of stars which all night long hangs overhead its lamps of gold. When death has dusted off this body from me, who will dream for me the new powers I shall possess? It were vain to try. Time shall reveal it all.—Exchange.

A man may know that he is without God if he is without prayer. Prayer is the simple expression of the desire for God. It is by prayer we invite God to come in to occupy his throne, and when he is in, prayer is inevitable.—James Stalker.

Devotion inspires men with sentiments of religious gratitude and swells their hearts with inward transports of joy and exultation.—Addison.

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For the ADVOCATE.

A PLEA TO GOD WHO BLESSES.

BY B. M. ELLIS.

Father, hear thine erring child,
Sunk beneath his guilt and shame;
Cleanse this heart by sin defiled,
Cleanse it in the Savior's name.
Lord, forgive the past, forgive!
Save me from eternal woe:
Thine the power to bid me live
To love the God who blesses so.

Father, take this heary of sin,
And anew thy creature make;
Write thy law of love within,
This I plead for Jesus' sake.
Pardoned only, I must yet
Faint and fall beneath the foe:
Thine my nature be, and let
Me honor God who blesses so.

Father, if the work is wrought,
Speed the witness now to me;
May my heart, divinely taught,
Know its kinship unto thee.
Speak, O, speak! the seal impart!
Light and life and joy bestow;
And with all my life and heart
I'll praise my God who blesses so.

Fort Gibson, Miss.

FROM CENTENARY COLLEGE.

MR. EDITOR: Will you kindly allow me space in the dear old ADVOCATE to express my sincere thanks, and the heartfelt gratitude of our entire Young Men's Christian Association of Centenary College, to Dr. C. W. Carter for a valuable present of 187 nice books for our library? While there are at present only a few members of the association in Jackson, I will take the liberty of saying that words are inadequate to express our appreciation. Dr. Carter is indeed the Good Samaritan to us. The books are upon different subjects, viz.: Religion, Science, Biography, Law, Business, Missionary, History, Poetry, and a number of miscellaneous subjects. May God bless him for this gift, and may others be inspired to give us books and money to make our hall more attractive!

Here is an opportunity to help us. We need a nice book-case. Dr. Carter has a nice walnut case, which cost him $25. He offers it to the association for $15. Who will make the association a present of it? Let me hear from you at once.

I also desire, Mr. Editor, to thank "A Friend," of Bunkie, La., for $2 for our college reading-room. Who will be the next one to send us something for that purpose? Surely "A Friend" is not the only Methodist in the State who has an interest in our reading-room.

Fraternally, D. F. TURNER,
Cor. Sec. Y. M. C. A.

Centenary College, Aug. 22, 1898.

TEACHERS' BUREAU.

The Board of Education of the Methodist Episcopal Church, South, has, under paragraph 415 of our Discipline, established a Teachers' Bureau.

The purpose of this bureau is the advancement of Christian education.

We propose to do our best to secure for the graduates of our institutions, and for other competent persons, positions in our schools and colleges; but we guarantee a position to nobody.

Applicants for positions will be furnished, upon request, with our application form, which will explain itself.

Since the making of money is not the purpose of our Bureau, we will make our nominations with the greatest possible care. Presidents of our schools and colleges, and Boards of Trustees seeking teachers, will do well to apply to us.

The facilities of the Board for this work are unusual. We have a constituency—preachers and laymen—of one million and a half.

We request the pastors throughout our connection to advertise this bureau and to notify us of any vacancy in any school, secular or Christian, as soon as it occurs. By so doing they will greatly aid us in promoting Christian education.

Address

Rev. J. D. HAMMOND, Cor. Sec.

Nashville, Tenn.

FROM THE WORK.

Rev. O. L. Savage, P. C., Coffeeville, Miss., Aug. 19, 1898: "We have just closed a fine meeting at Long Branch Church; 18 accessions. Money enough raised to re-cover the church. Rev. B. P. Patterson assisted me. The Lord was with us in power. Pray for us."

Rev. C. C. Griffin, P. C., Hiram, Miss., Aug. 19, 1898: "We have held our meeting at Hopewell, with fine results. Seven conversions, two accessions, and a great many reclamations. We are now holding the Mt. Carmel meeting. Up to date we have had six accessions, sixteen or seventeen claimed conversion, and quite a number of reclamations. We have had the Holy Ghost in great power with us, converting and saving men. To God be all the glory. Pray for us."

Rev. Sam. B. Cox, P. C., Jonesboro circuit, Miss., Aug. 23, 1898: "I was stricken down with typhoid fever the first of February, and was kept out of my work until ten days ago, Rev. W. W. Edge filling the work. We have had some excellent meetings; more than twenty conversions and accessions. The charge is in good condition, spiritually. I thank my brethren for their prayers for me. It has been the sweetest year of my life. Our collections, of course, are behind; so we have some hard work to do between now and Conference."

Rev. J. A. Bowen, Water Valley; Miss., Aug. 23, 1898: "On Aug. 6 we closed a good meeting at Blount's Wells, eight miles east of Coffeeville, Miss. The meeting resulted in many conversions and the organization of a Methodist Church with eighteen members. Others will join. The old-time power was manifest from the first to the last service. We were ably assisted by Revs. G. S. Morehead, Arthur Martin, and W. O. Sadler. We could not have succeeded without these consecrated young men. The day we organized the church Capt. I. T. Blount and others assured us that a good church-house would soon be erected. This is the sixth good revival that I have assisted in this year. My health is good. Have only missed one week's work during the year. Water Valley Methodism continues to prosper in all departments. Come to see us."

Rev. R. M. Blocker, Jeanerette, La., Aug. 19, 1898: "I am just home from a glorious revival meeting at Rayne, where I assisted the pastor, Rev. R. C. Grace, eleven days. The work in the church was good. About fifteen conversions and reclamations and two sanctifications. Among the converted (and accessions) were four members of a Creole Catholic family of excellent social standing—a man, his wife and two sons. The meeting was a very happy one all the way. It is generally understood that Rayne never had a more thorough revival. It is due Miss Nellie Cunningham to say that she broke the ice in the way of that Catholic family by getting some of the children into her Sunday-school class."

Rev. G. A. Klein, Nesbit, Miss., Aug. 2, 1898: "Last week we held our meeting at Hinds Chapel, which is one of the oldest Methodist Churches in this section of our Conference. We were at a disadvantage, owing to the fact that there was a great deal of sickness in that community. Bro. H. T. Gaines, from Senatobia, was with us, and took charge of the meeting. He readily took in the situation, and laid his plans to revive that grand old church, which may well be called 'a mother of Methodism.' Soon the congregations began to swell until the church, which is extra large, could not hold the congregation. After self-denial and prayer, Bro. Gaines would stand before that throng of people to proclaim a simple gospel, and, as he preached, the Spirit of the Lord came upon him, and he, as Elijah of old, would fearlessly denounce sin in plain language. He spared no one, but with sledge-hammer truths he roused stewards, members, and sinners. It was a hard pull, but, trusting in the Lord for guidance and help, he steered the meeting safely through the week, and closed out last Sunday night. Our church has been wonderfully revived. One and another of the stewards and members would come to me and promise to be more faithful in the discharge of their obligations to God. We estimate that there were about thirty-five conversions, though our attention was given mainly to the salvation of the church. We find so many in the church who are not enjoying religion—yea, who are leading godless lives—and we feel that the present time demands a pure church. To this end we have labored, and God sent Bro. Gaines to us at a most opportune time, and we feel that truly we are 'on rising ground.' May God continue to bless his labors!"

FROM REV. SAM. Q. BASS.

I have been at home most of this year, reading, watching, and praying. Have read a great deal. In some respects this has been the hardest year of my life; but, thank God! I have not seen my children go hungry, or needing raiment. Thank God for grace and stickability! I have stuck to God and the right when it seemed to me that every friend abandoned me.

I am glad to see good reports from some of the pastors. Would that all the reports were good. Scarcely anything delights my soul more than to see or hear of souls being born to God.

I wish to call attention to a paragraph or two in Bro. Bachman's letter, of Aug. 5. Judging him by what he says, he would have no one save, or help save, a soul but some Conference preacher. He says that "an eminent layman was heard, not long ago, to say to his pastor, 'If you do not hold a meeting yourself soon, I am afraid that you will backslide.'" He then compliments the layman for this utterance. I have had as good and eminent laymen as we have say to me: "Bro. Bass, I long to see the day when some of our pastors will lay down this selfish principle they have in regard to local preachers and evangelists." And one of the best men in our church said to me once: "Bro. Bass, I love our pastor dearly, until I think of his littleness against so-called evangelists." If the "calling help" to the pastors were left to the laymen, there would be several at work who are not. I refused two calls of this and last week. The brethren's statement to me was: "Our pastor, together with another good man, has tried to hold us a meeting, and have done no good that we can see." "We want you to hold a meeting for us." "Our pastor will not be there. Will you come?" My reply was, "No." Our good Bro. Bachman says: "But let no pastor permit another to take his crown." I wonder what crown he has reference to? I wish Bro. Bachman had not written the first part of that letter.

Oh, that we all could get rid of the awful sin of prejudice—prejudgment.

I had written these words in all kindness to Bro. Bachman and to all others who oppose local preachers' help.

I hope to meet my engagements in October and latter part of September.

SAM Q. BASS.

Corinth, Miss., Aug. 15, 1898.

There is another attitude as important as that of truth and duty for the development of great personality. It is the attitude described in the word "love." Ever and everywhere be a lover! The occupying of such a point of truth and duty and love will make you a personality which shall be like a cathedral, strong with the strength of buttressed principles, beautiful with the memory of holy deeds, and seen from afar as the symbol of the presence of God.—Charles F. Thwing.

How much property a man will leave when he dies depends largely upon his health. The man who suffers from ill-health stands little show of being a successful business man. The man who comes to his desk in the morning with a headache, who suffers all day from dullness and drowsiness, who goes to his meals without an appetite and tosses restlessly through the night without sleep, is not likely to leave a competence for his widow and orphans. Success is even more dependent upon health than upon ability.

Few men realize these truths. They think that everything can be accomplished by work, and that health is a secondary consideration. Work is useless unless it is good work, and good work is never done save by a thoroughly healthy man. Dr. Pierce's Golden Medical Discovery is the best of all health restorers and health preservers. It makes the stomach strong and active. It sends a man to his meals thoroughly hungry every time. It facilitates the flow of digestive juices and makes assimilation perfect. It invigorates the liver. It purifies the blood and fills it with the life-giving elements of the food. It is the great blood-maker and flesh-builder. It tears down inert, half-dead tissues and builds new, firm, muscular flesh. It does not build flabby fat like cod liver oil and does not make people more corpulent.

Mr. John Brooks, of Boylston, Mass., writes: "I write to tell you of the great benefit I have received from Dr. Pierce's Golden Medical Discovery. I was taken with a bad cold which settled on my lungs. The doctors said I was in consumption and could not get well. I took Cod Liver Oil and it did me no good. After taking it four months I heard of your 'Golden Medical Discovery' and it saved my life."

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THURSDAY, SEPTEMBER 1, 1898.

WORK.

BY LUCY LARCOM.

Work is the holiest thing in earth or heaven,
To lift from souls the sorrow and the curse;
This dear employment must be given,
While there is want in God's great universe.

Religion that costs nothing is worth nothing.—Exchange.

When imperfection thinks itself perfection it makes a conspicuous display of faults.—Churchman.

Our first concern is not to be successful in winning souls, but to be faithful to God's truth.—Matthew B. Riddle, D. D.

False friends are like our shadow, keeping close to us while we walk in the sunshine, but leaving us the instant we cross into the shade.—C. N. Bovee.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

How near must a person live to me to be my neighbor? Every person is near to you whom you can bless. He is nearest whom you can bless most.—William Ellery Channing.

Education is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—Edward Everett.

We talk often of preparing to meet our God. Let us think of the other phase of this same duty—preparing to leave our fellow men. What sort of influence shall we leave behind us?—Selected.

To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever and however we violate any moral or religious obligation.—Channing.

It was a good answer that was once given by a poor woman to a minister who asked her, "What is faith?" She replied: "I am ignorant, I can not answer well, but I think it is taking God at his word."—Pulpit.

There is nothing faith can not make noble when it touches it. You need not say I want to get away from my daily business or from my domestic concerns in order to show my faith. No, no, stop where you are and show it.—D. L Moody.

The philosophy of human life is a simple one. It is to develop for God, men and self the powers with which the life is naturally endowed. Beyond this man has no duty in life given him. The truly successful men have been those who did this. All others have failed of the highest accomplishment.—Selected.

God keeps a school for his children here on earth; and one of his best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in his handling, sometimes, but his tuition is worth all its costs. Many of our best lessons through life have been taught us by that same stern old schoolmaster, Disappointment.—Theodore L. Cuyler.

HONESTY.

Character is more clearly revealed in the acquisition and handling of money than perhaps in any other way. In these times of mammon-worship, extravagance, and pleasure-seeking, any course or method that brings success is highly popular with a large class, while strict integrity is looked upon as inexpedient and unnecessary. That the business world is well nigh honey-combed by dishonesty and fraud, that there is amazingly little of square and fair dealing among men, needs no argument. While we believe there has been some improvement over former times in the matter of business integrity, it is nevertheless true that rascality and dishonesty are alarmingly prevalent.

"Ay, sir, to be honest as this world goes
Is one to be pick'd out of ten thousand."

Honesty is not the whole of religion, but it certainly is an essential part thereof. If the Bible be true, no man can be a true Christian who is not just in all his dealings, small as well as great. We are of the conviction that the necessity and prime importance of common honesty is not stressed enough in the home, in the school-room, and by the pulpit. A short time ago a prominent statesman in England said that during his public career he had heard many sermons on justification, on the Trinity, on the credibility of the Scriptures, etc., but not one on honesty, though all that time cheating and thievery were the commonest sins.

It is astounding how little conscience many professed Christians have when it comes to money-making and business affairs. Mighty emphasis needs to be put just now upon Paul's injunction to "provide things honest in the sight of all men." There are some who fancy they can make amends for crooked practices in business by giving largely of their ill-gotten gains to charity, to education, or to some public benefaction. It was thus that the owners and promoters of the once-famous Louisiana Lottery sought to justify the existence and perpetuation of that gigantic swindle. Some men are brazen enough to assert that it is impossible to be honest and at the same time succeed in business, but the fallacy of this has been exposed again and again. The magnificent fortune of A. T. Stewart, of New York City, was amassed by means of fair dealing, industry, and economy. Numerous other illustrations of like success might be cited. While success, based on down-right integrity and fair dealing, is often much slower in coming than success otherwise obtained, yet it is nearly always permanent, while the other is seldom so. Far better is it, however, to have the approval of God and of one's own conscience even in failure, than to roll in wealth dishonestly gained, for at last we must give a strict account of our stewardship.

It is beyond question that "honesty is the best policy;" but the man who is honest merely from policy and not from principle is a scamp, and only waits a favorable opportunity to cheat or defraud. However temperate, energetic, or well educated a man may be, if he has a reputation for being dishonest, he will find employment exceedingly hard to obtain. Dishonesty often parades itself under the guise of smartness. Many people think it is a fine joke to beat a railroad company out of a fare. It is not to be wondered at that so many boys form habits of trickery when their parents, instead of rebuking such tendencies and indications, laugh at their cleverness, and encourage them in the dangerous belief that it is commendable, as well as smart, to take advantage of another in a trade. Thus it is that rascals are being trained.

Well has it been said that "getting ahead in this world too often means getting behind in the world to come." The merchant who measures with a short yard-stick, or who over-charges an unwary customer, may stand high in the world, and occupy a prominent pew at church, but in the eyes of God he is a thief. The capitalist or the planter who takes advantage of the poverty and helplessness of his employees in fixing the price of their wages is guilty of dishonesty far more cruel than that of the bank embezzler or the stock speculator. The laborer who scruples not to beat his employer out of time or money, if he has a chance, is no better than a petty thief.

When it comes to politics, what shall we say? God knows there is need enough of solid integrity in this realm. Some men who are corrupt themselves go so far as to say that "every man has his price." Such an assertion is an unwarranted slander upon society. Though there are many in official position to whom character is dearer than life, still it is true that the prevalence of bribery in public life is one of the greatest menaces to the stability of our government and civilization. Let us do our best to put none but men of incorruptible honesty in office.

A corrupt public sentiment is responsible for much of the dishonesty now existing. As Bishop John P. Newman strikingly puts it: "Society scourges the thief of Necessity, but pities the thief of Fashion. The man who steals a loaf of bread to feed his starving family is sent to jail, but the man who is successful in bold, dishonorable speculation, by which others have been wronged, is caressed by society."

The beginnings of dishonesty, like most other beginnings in crime, are usually small at first, but ere long they increase rapidly. More than one boy has begun a career of rascality by stealing something as insignificant as a few apples or melons from a neighbor's patch. Many a clerk dates his ruin from the time when, in an emergency, he extracted a few dimes from his employer's till, or when he overcharged a customer a small amount, and put the money in his pocket. "Earn money before you spend it" is an excellent motto for every man to follow.

One of the best legacies any man can leave his children is an unsmirched reputation for honesty. It is related that when one of the Highland ancestors of Dr. David Livingstone, the famous explorer, lay dying, he called his family around his bedside, and said: "Now, my lads, I have looked all through our history as far back as I can find it, and I have never found a dishonest man in all the line, and I want you to understand you inherit good blood. You have no excuse for doing wrong. My lads, be honest."

"An honest man, though e'er sae poor,
Is king o' men for a' that."

A REMARKABLE DOCUMENT.

The amicable and congratulatory cablegram addressed to the American army by eleven thousand Spanish soldiers, of which mention was made in the news columns of our last week's issue, is a very remarkable document. We herewith present it entire:

"Soldiers of the American Army—We would not be fulfilling our duty as well-born men, in whose breasts there live gratitude and courtesy, if we should embark for our beloved Spain without sending to you our most cordial and sincere good wishes and farewell. We fought you with ardor, with all our strength, endeavoring to gain the victory, but without the slightest rancor or hate toward the American nation. We have been vanquished by you (so our generals and chiefs judged in signing the capitulation), but our surrender and the bloody battles preceding it have left in our souls no place for resentment against the men who fought us nobly and valiantly. You fought and acted in compliance with the same call of duty as we, for we all but represent the power of our respective States. You fought us as men, face to face, and with great courage, as before stated—a quality which we had not met during the three years we have carried on a war with a people without morals, without consciousness, and with doubtful origin, and we could not face the enemy, and who shot their noble victims from ambush and then fled. This kind of warfare we had to sustain in this unfortunate land.

"You have complied exactly with all the laws and usages of war as recognized by the armies of the most civilized nations of the world; have given honorable burial to the dead of the vanquished; have cured their wounded with great humanity; have respected and cared for your prisoners and their comfort; and lastly, to us, whose condition was terrible, you have given freely of food, of your stock of medicines, and you have honored us with distinguished courtesy, for after the fighting the two armies mingled with the utmost harmony. With this high sentiment of appreciation from us all, there remains but to express our farewell, and with the greatest sincerity we wish you all happiness and health in this land which will no longer belong to our dear Spain, but will be yours, who have conquered it by force and watered it with your blood, as your conscience called for, under the demand of civilization and humanity. But the descendants of the Congo and of Guinea, mingled with the blood of unscrupulous Spaniards and of traitors and adventurers, these people are not able to enjoy their liberty, for they will find it a burden to comply with the laws which govern civilized communities.

"FROM ELEVEN THOUSAND SPANISH SOLDIERS.
"PEDRO LOPEZ DE CASTILLO,
"Soldier of Infantry.

"Santiago de Cuba, Aug. 21, 1898."

This document is a record-breaker. Never before in the annals of human warfare was such a communication sent by the private soldiers of a vanquished army to the rank and file of the conquering foe. Such a testimonial to the magnanimity and high character of our nation's defenders should be regarded as one of the proudest trophies of the war. For the first time in the annals of the world two nations seem about to wind up a war with a love-feast, figuratively speaking. Certainly no war of which we have any knowledge ever closed with so little of animosity rankling in the breasts of the combatants. The anti-Cuban sentiment expressed in this manifesto is entirely natural under the circumstances, but it will have no appreciable effect upon public opinion here. Americans believe that the Cubans are capable of self-government, and will give them an opportunity to vindicate their title to autonomy.

UNIVERSAL PEACE.

A blast from Gabriel's trumpet would hardly have been a greater surprise to the population of this mundane sphere than was the announcement made, on Monday last, that the Czar of Russia had sent to all the civilized nations of the earth a communication asking for an international conference with a view of ushering in an era of universal peace. If such a proposition had been made by the United States or England, the world would not have been very greatly surprised, but that it should come from Russia is a marvel of marvels. It has set all tongues to wagging. There is no reason whatever to doubt that the proposition is made in perfect sincerity. We think it unquestionable also that the nations will accept the invitation for an international conference. Whether any agreement can be reached that will accomplish the desired end no one can foretell. But whatever may be the outcome of the conference, the Czar has gone up a thousand per cent. in the world's estimation on account of this action. The desire to bring about a reduction of the standing armies of all the nations of the earth, and thus reduce the burdens of taxation that are oppressing the people, stamps him as a very different type of man from that which he has been popularly supposed to be. When such a military potentate as the Czar of Russia puts himself on record as favoring the settlement of international disputes by arbitration instead of by war, it may be truly said that "the world moves."

This first conference of the nations may not be productive of very large, immediate results, but it shows the trend of the age, and is prolific of beneficent promise. The rulers of the nations are beginning at last to realize the wanton wastefulness of war, and are beginning to sigh for the coming of that era long since heralded by the voice of prophecy when the sword and the spear shall be beaten into plowshares and pruning-hooks. It is now given out as a fact that Emperor William of Germany has intended for some time to issue just such a call as that of the Czar, but that he deferred the matter until he should make his contemplated visit to Bethlehem, so as to give it additional effect by issuing it from that sacred shrine, the birth-place of "the Prince of peace." This was a beautiful sentiment, but His Imperial Highness has received a very practical lesson concerning the evils of procrastination.

President Cooper, of Centenary, is sniffing the breezes of East Mississippi.

WHY?

A brother wishes to know why we have not published his article anent the Publishing House claim. Here is our answer:

If we were to publish all the matter that has been sent us on this subject, beginning next week, and using two whole pages per week for the purpose, we would not get through by the first of January. And if we may judge the future by the past, by that time we would have, perhaps, hundreds of other communications on hand, most of them as long as a Pharisee's prayer. A little later we might have to rent a place to store our manuscripts. And when the end came, not one additional fact would have been made known. As there is no reason why one of these articles should be published to the exclusion of the rest, we think our brother's question is answered. No true friend of the ADVOCATE wishes to see its columns filled for months with matter of this sort. All the facts have been given, and the final action of the church has been foreshadowed by our Bishops.

A NOBLE EXAMPLE.

Like the sensible woman that she is, Miss Helen Gould took a trip, a few days since, to Montauk Point to see for herself whether the newspaper accounts of the needs of our sick soldiers are correct. Her benevolent heart was so touched by what she saw that she at once put $25,000 into the treasury of the National War Relief Association. With her characteristic modesty she tried to keep the matter out of the newspapers. Our readers will remember that she gave the government $100,000 at the beginning of the war. As told in a former issue of the ADVOCATE, there is never a day that she does not spend a considerable sum in charity. If all whom God has blessed with wealth had the spirit of Helen Gould, the conflict between capital and labor would soon be a thing of the past.

What a blessing is wealth when properly used! Thousands of sad hearts have been cheered and thousands of lives brightened through the benefactions of this noble woman. And none of her labors of love have been trumpeted to the world through any agency of hers. As far as possible, she lets not her left hand know what her right hand doeth. And who can doubt that by thus using her talent as a trust from God she has solved the problem of happiness for herself? In her daily deeds of mercy she finds a pure, exalted happiness which no butterfly of fashion or devotee of pleasure ever knew.

A NEW BOOK.

BIBLE TOOLS FOR BUSY PEOPLE. By Rev. John H. Nichols, of the Tennessee Conference. Author of "Grub Ax," "Pump," etc. 12 mo. 375 pages. Cloth, $1. Southern Methodist Publishing House, Nashville, Tenn.

The author of this volume is a controversial writer of some note, and during the past few years has published a series of strong doctrinal pamphlets that have had an immense circulation. These booklets, treating from the Methodist standpoint, of infant baptism, immersion, apostasy, the right of a sinner to pray, close communion, depravity, the "second blessing," etc., have now been gathered into one volume, with additional new matter, and in this more permanent form are worthy of a place in every Methodist library. In proving the truth of the positions assumed and the doctrines set forth, the author has all the way through closely followed the Scriptures, "to the law and to the testimony" evidently having been his motto in the work of preparation. To an unprejudiced mind the arguments used are, in the main, unanswerable. Among the unique chapter-titles, by which the pamphlets composing the volume have been familiarly known, may be mentioned "The Wheel," "The Grub Ax," "The Curry-Comb," "The Furnace," "The Shipwreck," "The Sprinkler," etc. The author has the rare knack of presenting truth in a plain, practical, and striking way, which makes the book readable as well as instructive. In most of the chapters the dialogue form is used. This is a most excellent book for persons who are in doubt upon certain doctrinal points, as well as for those who desire clear and condensed information as to the Methodist creed.

REAR-ADMIRAL SAMPSON'S MORAL COURAGE.

An old army officer, who had been a shipmate of Acting Rear-Admiral Sampson for many years, tells this story of him: "I have never doubted Sampson's courage since the first cruise I made with him. We were ward-room officers together. The first night aboard ship, when the hour arrived for 'piping down' and turning in, there were several officers sitting around the ward room table indulging in some innocent merriment. I was taught to say my prayers before going to bed at night; but I confess I lacked the courage to kneel down in the presence of my shipmates and pray. It was warm weather, and our state-room doors opened into the ward-room. Then it was that Sampson displayed the moral courage that forever after impressed me. He is a God-fearing man, and he always says his prayers before turning in. When he was ready to turn in, he knelt down by his berth and prayed. A stillness came over the ward-room immediately, and I concluded that if Sampson had the courage to say his prayers in the presence of his shipmates, I could do likewise; so I have never hesitated since to pray before turning in. Only those who have sailed the sea in a warship can appreciate how much moral courage is required to kneel down in the presence of a lot of roystering shipmates, and ask God's blessing. Sampson never makes his religious devotions offensive to his shipmates; but he reserves the right to be master of his own conscience."—Selected.

CRITICS.

Critics are not hard to find. But critics who are competent to make intelligent criticism are rare. Thousands of people have been ready every day to find fault with the management of the war, or with the direction of particular events. But very little censure has been heard from any who could have planned a single campaign or commanded a company of troops with success. The same could be said concerning all great work in the world. It is true of affairs and incidents connected with the work which the churches are doing. Those who are actively and heroically engaged in the performance of duty are seldom heard indulging in criticism. Those who either can not or will not be heroes themselves, find fault with everything that is done.—Central Advocate.

Perhaps nothing will so much hasten the time when body and mind will both be adequately cared for as a diffusion of the belief that the preservation of health is a duty. Few seem conscious that there is such a thing as physical morality. Men's habitual words and acts might imply that they are at liberty to treat their bodies as they please. The fact is, all breaches of the laws of health are physical sins. When this is generally seen, then, and perhaps not till then, will the physical training of the young receive all the attention it deserves.—Herbert Spencer.

NOTES.

Rev. A. E. Clay has been in bed for some time with typho malarial fever.

* * *

Rev. G. W. Ferrer, of the Mississippi Conference, is in ill-health. He was in the city last week for medical treatment.

* * *

For some time past Dr. J. F. Foster has been estivating and rusticating across the lake. But he has filled his pulpit every Sunday.

* * *

Indications are that Whitworth College will open with the boarding department full, which will be a record-breaker in the history of the institution.

* * *

Prof. E. L. Sherwood has been elected to the chair of science in Whitworth College. A more extended notice of Prof. Sherwood will be found elsewhere.

* * *

Dr. W. H. Huntley, of the Mississippi Conference, made an appreciated visit to our sanctum recently. He reports his charge as prosperous and progressive.

* * *

The pastor who desires to extend the circulation of his Conference organ has a fine opportunity to do so just now by soliciting subscriptions under our special offer. Many are doing so. Why not all?

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EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

"The fear of the Lord is the beginning of wisdom."

The Epworth League stands for the acqnisition of knowledge, bnt recoguizes the Bible as being first among the text-books.

Sir Walter Scott, who was a great scholar, and contributed much to the literary world, acknowledges that there was but one book—the Bible.

We devoutly pray that the time may not be far distant when it shall be a text-book in all the schools and colleges of this Christian land, and that our children everywhere may be tanght that it is the foundation of onr law and government.

This writer is at present condncting a series of services for a circnit preacher who, a few years ago, distributed 26,000 copies of the Word of God in Japan and China. We refer to Rev. B. S. Rayner, of the North Mississippi Conference.

Let the Leaguers everywhere stndy systematically the Old and New Testament Scriptnres, that they may become workmen that need not to be ashamed, rightly dividing the word of trnth.

Many persons who profess and call themselves Christians know very little abont the doctrines concerning sin and salvation, and hence are nnable to instrnct the nngodly abont the way that leads to heaven.

In many places in the conntry the Leagne is doing a good work. It was onr privilege recently to address a goodly number of yonng people on a certain Snnday afternoon in a conntry village some distance from the railroad. They have a League organized which promises to do great things for the young men and women of the commnnity.

By all means make np a clnb of ten for the Epworth Era. From now nntil Jan. 1, 1899, for 25 cents. Try also to circnlate the NEW ORLEANS and Nashville Christian Advocates.

A great orime recently committed in Arkansas was attributable to the reading of oheap novels. Let the Leagne endeavor to displace these wretched books by pntting good, wholesome literatnre into the hands of onr people.

The Leagne is designed to be the pastor's helper, and should assist him in the distribntion and circnlation of religious literatnre.

The schools and colleges will soon re-open. Let us see to it that our own boys and girls attend onr own church schools.

Report of the Epworth Leagnes in bounds of Sardis district (North Mississippi Conference) as read by Miss Estelie Boothe, district secretary before the District (Leagne) Conference recently held in Sardis, Miss.:

She went to sleep; she slept so long,
We buried her with mournful song;
And o'er her grave, with many a sigh,
To tell to strangers passing by,
Of her brief life so lately past,
We lifted high this marble shaft—
"Here lies the Sardis League"—nay! nay!
No such inscription here to-day!
Ten members see, with hand and head
And heart and soul, strong, loyal, true.
What matter if they are a few!
Not one his part would dare to shirk;
I tell you they are in for work.

Sen'tobia's League here lieth low.
Yet many times she tried, I trow,
To fan the feeble spark of light
And make the fire burn warm and bright.
Whose fault? Is't hers? Is't yours? Is't mine?
Whose fault her lights no longer shine?
Her eight five members—where are they?
Who knows? Alas! Ah! who can say?

Tyre's League at Harmontown,
Once in our annals gained renown.
With thirty members, four years old;
This League was worth its weight in gold.
Alack-a-day! she's fallen to dust,
Her soul is with the saints, we trust.
Perhaps I'm wrong, she may yet live.
Can any, information give
Of her condition at this day?
O tell us, friends, we beg, we pray,
Is she living, or is she dead?
This stone we'll place above her head,
"Here sleeps the League at Harmentown,
In peace at last, she lieth down."

Come, Leaguers, friends, and view this stone,
Death claims another for his own.
Is this Hernando? Can it be?
That 'tis her League that here we see?
In ninety-seven she saw the light.
Ah me! her spirit took its flight
In ninety-eight. "So young to die,"
You murmur as you heave a sigh.
Yes, one brief year her presence lent
Its charm to cheer our discontent.
"Whom gods do love," the poet sang.
"Were ever known to die when young."

Coldwater has no burial lot,
We trust that one she needeth not.
With her young life so full and free
She'll ever with the living be.
*For Bro. Duncan looks afar
And sees the silvery evening star
Shine down into his loving heart,
And with the children takes his part.
Endowed with clearest vision he,
Who doubteth not the end to see,
When Jesus bids the children come
To live with him in his dear home.

Eureka's League 'tis there you see
"Not quite dead, but soon will be."
Nay! Speak not thus, for don't you know,
That our Christ can life bestow!
That He who raised the widow's son,
Can heal the sick ere life is done!
The members once were forty-two
That took delight God's work to do.
"Now, now, there's none to help!" O give
To Him your fears, and look, and live!

Nesbitt circuit, we've heard it told,
Could boast of two good Leagues of old.
But they have never written line,
Nor sent us word, nor made us sign,
To say they live. I believe they're dead;
For in my life I've never read
Of one who lived and did not show
In some faint way the living glow.
But silent as the dead are they,
Tho' called on oft to speak and say,
Tho' urged to tell if still they live,
And some slight sign of life to give.

"What empty tomb is this?" you say.
Why, Pleasant Grove once in it lay.
But in it now she sleeps no more.
Her death is past, her burial o'er.
And, lo! she riseth from the dead,
Lays off the cloth that bound her head;
And we but trust she'll live for aye,
And share God's glories by and by.

Two "real live" Leagues we once did own
To Holly Springs, forsooth, have flown.
For Pleasant Hill and Wall Hill, too,
What did our Annual Conference do
But move away to where they'd fare
On wholesome food and livelier air!
But, Leagues, don't you be afraid,
Our Christ can even raise the dead.
He says, "Fear not, O little flock,
I can the gates of death unlock;
My Father's pleasure 'tis that you
Shall have the kingdom, if you're true"—
A kingdom fair, not built with hands,
Where Christ the Lord of hosts now stands,
Is come into your hearts this day
Who hear his words and do obey.

All hail, Epworth Leaguers!
The glad dawn is breaking.
The cry, "He is risen!" now breaks from the tomb.
All hail, Epworth Leaguers!
The dead are awaking,
The sunshine of Life has scattered our gloom.

*I wouldn't have written this about Bro. Duncan, if I had known he was not going to attend our District Epworth Conference.

LESSON IX.

SUBJECT—THE BLOOD OF THE MARTYRS THE SEED OF THE CHURCH. THE MIRACLE OF PROTESTANTISM.

1. Secure a copy of "The History of the Inquisition," by Thos. O. Summers, from the Publishing House. Study the causes and methods of the Inquisition, its effect on the church, and, withal, its effect on Spain. Gather the statistics from pages 148 and 149 of our text.

2. Note that the free and unrestricted distribution of the Word of God is the key to the perplexing problem of all Roman Catholic countries. "The entrance of thy word giveth light." Illustrate this truth from references to the time of the Reformation.

3. Study the persecutions that still exist in these countries, as well as the persistency with which loyal Protestants continue their work of preaching in season and out of season. Compare pages 144 and 145.

4. There is a great deal of literature on Spain just at this moment. The search-light of criticism has been turned upon her and her history. The fearfully weak points have been shown clearly, and the verdict of Christian civilization is that she has been "weighed in the balances and found wanting." Let some one gather data to show how much of this is due to her rejection of the gospel in its purity.

President Beeson, of the E. M. F. College, has had such a demand for Catalogues, that his large supply is exhausted, and asks all who have Catalogues and do not particularly need them to please return them, as he is much in need of them.

AGENTS WANTED

In every town and county to sell "War with Spain," the most complete and authentic history of the war. A bonanza for agents. Outfit free on receipt of 20 cents in postage for mailing. Big commission. Handsome premium.

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D. E. LUTHER PUBLISHING COMPANY,
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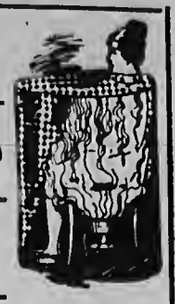

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Home Circle.

MORNING PRAYER.

Hear my, Father, guardian true,
To thee my vows I would renew,
That this new day, new life to me,
Be sweetly, purely spent for thee.

Let peace and harmony prevail,
No matter what doth me assail,
May love disseminate from me
As freely as it doth from thee.

Shield not from that which seemeth hard
If given to lift me heavenward,
Only grant me strength to bear,
In patience, holy, everywhere;

Whate'er may come each passing hour,
That I, with more perfected power,
Reflect thy light, thy peace diffuse,
Each moment purely, wisely use.

I know, if I but my part do,
Thy blessing cometh, sure and true;
So grant me peace to make this day
The purest, best in every way

That e'er in all my life has been,
And help the spirit from within
To clearer shine than e'er before;
All this in faith do I implore.

—Christian Work.

THE LONDON TIMES.

The London Times was an insignificant sheet, published by Mr. Walter, and was steadily losing money. John Walter, Jr., then only twenty-seven years old, begged his father to give him full control of the paper. After many misgivings, the father finally consented. The young journalist began to remodel the establishment, and to introduce new ideas everywhere. The paper had not attempted to mold public opinion, and had no individuality or character of its own. The audacious young editor boldly attacked every wrong, even the government, when he thought it corrupt. Thereupon the public customs, printing, and the government advertisements, were withdrawn. The father was in utter dismay. The son, he was sure, would ruin the paper, and himself. But no remonstrance could swerve him from his purpose to give the world a great journal which should have weight, character, individuality, and independence.

The public soon saw that a new power stood behind the Times; that its articles meant business; that new life and new blood and new ideas had been infused into the insignificant sheet; that a man with brains and push and tenacity of purpose stood at the helm—a man who could make a way when he could not find one. Among other new features, foreign dispatches were introduced, and they appeared in the Times several days before their appearance in the government organs. The "leading article" also was introduced to stay. But the aggressive editor antagonized the government, and his foreign dispatches were all stopped at the outpost, while those of the ministerial journalists were allowed to proceed. But nothing could daunt this resolute young spirit. At enormous expense he employed special couriers. Every obstacle put in his way, and all opposition from the government, only added to his determination to succeed. Enterprise, push, grit, were behind the Times, and nothing could stay its progress. Walter was the soul of the paper, and his personality pervaded every detail. In those days only three hundred copies of the Times could be struck off in an hour by the best presses, and Walter had duplicate and even triplicate types set. Then he set his brain to work, and finally the Walter Press, throwing off 17,000 copies, both sides printed, per hour, was the result. It was the 29th of November, 1814, that the first steam-printed paper was given to the world. Walter's tenacity of purpose was remarkable. He shrank from no undertaking, and neglected no detail.—Success.

SPECIMEN OF WORK DONE INSIDE.

"One of my friends," says the Rev. Charles Garrett, "is a very earnest, shrewd man, who seems to always know how to do the best thing at the right time." One day he was passing a gin-shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money had gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"O, you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now, will you lend me a piece of chalk?" said my friend.

"Why, whatever are you going to do?"

"You shall see presently."

He then quickly printed in large letters: "Specimen of the work done inside!" He then fastened the paper right over the drunken man, and retired a short distance. In a few moments several passers-by stopped, and read aloud: "Specimen of the work done inside." In a very short time a crowd assembled, and the publican, hearing the noise and the laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "Who did this?"

"Which?" asked my friend, who had now joined the crowd. "If you mean what is on the paper, I did that; but if you mean the man, you did that! This morning, when he arose, he was sober; when he walked down the street, on his way to work, he was sober; when he went into your gin shop he was sober, and now he is what you made him. Is he not a true specimen of the work done inside?"—Gems of Illustration.

POVERTY.

We once heard an aged man of our acquaintance say, "I do not know whether I am an honest man or not; I have never been put in a position where I had to make great sacrifices to pay my debts." Adversity may be called the trial of principle. Without it a man hardly knows what his principles of honor are. The name of poverty drives some to extravagance, but to avow poverty is no disgrace, yet to make no effort to escape from it would be a crime. Still there are differing views as to its salutariness or misery. Dr. Johnson wrote from time to time to Boswell—we presume out of his own experience—"Poverty is so great an evil, and pregnant with so much temptation and so much misery, that I can not but earnestly enjoin you to avoid it. Live on what you have; live if you can on less; do not borrow either for vanity or pleasure; the vanity will end in shame and the pleasure in regret. Poverty is a great enemy to human happiness; it certainly destroys liberty, and it makes some virtues impracticable, and others extremely difficult." A philosopher of another kind thus apostrophizes poverty: "Holy poverty! teach me to endure without complaining, to impart without grudging, to seek the end of life higher than in pleasure, further off than in power. Thou givest the body strength, thou makest the mind more firm; and, thanks to thee, this life, to which the rich attach themselves as to a rock, becomes a bark of which death may cut the cable without awakening all our fears." Perhaps Solomon has the wiser view: "Give me neither poverty nor riches; feed me with food convenient for me."—Selected.

CHILDHOOD FOR CHILDREN.

A polite, sweet-tempered, bright boy or girl of ten is one of the most attractive objects in "animate nature." To answer their questions, propound conundrums to them, help them to reason, tell them incidents and watch the effect, listen to their accounts of games, studies, visits, and companions, delight every mind not totally absorbed in the gradgrind of life, and "warm the cockles of every heart" not ossified by selfish pursuits or fermented by sinful passions. But a child of that age, conceited, impudent, pert, forward, garrulous, or "old" in thought, feeling, and manner, should not be encouraged, but accustomed to being checked and, if necessary, ignored—always, however, in such a way as not to ruin his temper.

One of the bitterest complaints ever made was that of a man broken down in middle life against his parents: "Because they thought I was bright they pushed me forward, made me make speeches in the parlor when they had guests, kept me up late at night over my books, told me a boy as smart as I was ought not to play in the school-yard with the other children, gave me prizes for learning twice as much as I should have done, kept me dressed up as though it was Sunday, and all the time worried me when I got a spot on my clothes. I grew up nervous and presuming; and here, just as I am about ready to live, I am broken down." Those who knew his history and his parents said that his complaint was just.—New York Advocate.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross.—Scottish Reformer.

ENERGY DIRECTED.

There is no danger so great for a man or a boy as idleness. If mothers and fathers would save their boys, they should give them something to do. Buy an axe and a saw, and let them chop up that wood, no matter how large the bank account. Let them keep the weeds from the garden and the tall grass from the lawn, the dirt from their own clothes and the dust from their own shoes. Don't do everything for them. It pays to teach the boys to work—not so much for what they can do as for what it does for them. If more boys could have a piece of ground, a shop, a place of some kind where they could work off their superfluous energy, we should hear less of truant and reform schools. In the matter of reading, too, if you do not wish the boys to read worthless books and trashy novels, you must put into their hands good, well-written books, and these not of the dull type, which will discourage a young mind.—Exchange.

A FAMILY FAILING.

The struggle with Heredity.

The Right Side of the Color Line.

To heredity, to the transmission of traits from sire to son, we owe most of the possibilities of growth and development. If each newly born being started out anew, without the force of heredity the level of life might be expected to be that of the digger Indian or Bushman. Naturally bad traits descend like the good. Peculiarities of feature, eccentricities of speech and manner, birth marks, etc., are handed down just as surely as manual dexterity, physical beauty, mathematical ability, and the mental and moral qualities in general. A curious example of this descent of family traits is furnished by Mrs. Maggie Pickett, Canton, Ga., in whose family gray hair was hereditary. She writes:

"Gray hair is hereditary in our family. As long as I can recollect, my mother's hair has been gray. About twelve years ago, my hair began to show signs of turning. I resolved to try Ayer's Hair Vigor, and after using it only a few times my hair was restored to its natural color. I still use this dressing occasionally, a bottle lasting me quite a while; and though over forty years of age, my hair retains its youthful color and fullness. To all who have faded and gray hair, I would heartily recommend Dr. Ayer's Hair Vigor."—Mrs. MAGGIE PICKETT, Canton, Ga.

There is no shame in gray hair, but there may be some sadness, because it is untimely, and out of season. Gray hairs are a crown of honor to the aged, but to the young they are a stigma. There is no need to be gray in youth. Grayness comes from a deficiency of the coloring matter which gives the hair its natural tint. This coloring matter can be supplied artificially and is so supplied by Dr. J. C. Ayer's Hair Vigor. It is by supplying the lacking pigment that Dr. Ayer's Hair Vigor restores gray or faded hair to its original color. Beyond this, it makes the hair grow, gives it gloss and softness, stops it from falling, removes dandruff, and cleanses the scalp. Mrs. C. M. Ayres, Mount Airy, Ga., writes:

"About three years ago, my head became full of dandruff, which caused great annoyance; after a time the hair began falling out. The use of Dr. J. C. Ayer's Hair Vigor stopped the hair from falling out, and made the scalp clean and healthy."—Mrs. C. M. AYRES, Mount Airy, Ga.

Dr. Ayer's Hair Vigor is noted as a dressing. It is used every day by thousands whose chief claim to beauty rests on beautiful hair. Send for Dr. Ayer's Curebook, a story of cures told by the cured. Free. Address the J. C. Ayer Co., Lowell, Mass.

A LITTLE OIL.

When the wheels of the carriage, bicycle or machine run heavily, it will sometimes be found that a little oil will remove the difficulty. When the wheels have grown dry and hot and clogged, it takes great force to make them move, and there is danger that they may absolutely refuse to move at all. Then it is that a little oil comes in with most cheering results. The struggle is over. The wheels move easily, and existence once more is a pleasure. A little patience, a smile, a pleasant word, a something of graciousness and gentleness, are all of them examples of the excellent oil which does so much at the right time to make existence easier and more pleasant.—Herald and Presbyter.

To be always intending to lead a new life, but never to find time to set about it: this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—Tillotson.

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—Ruskin.

One good mother is worth a hundred schoolmasters.—George Herbert.

Hygiene.

EATING BEFORE GOING TO BED.

A writer in "Italia Termale" is not much in favor of the theory that late suppers are injurious. He declares, in fact, that many persons who remain thin and weakly, in spite of all precautions in regard to diet, etc., owe the fact largely to habitual abstemiousness at night. He says, very truly, that physiology teaches us that, in sleeping as in waking, there is a perpetual waste going on in the tissues of the body, and it seems but logical that nourishment should be continuous as well. The digestion of the food taken on at dinner time, or in the early evening, is finished, as a usual thing, before or by bedtime, yet the activity of the processes of assimilation, etc., progress for hours afterward, and when one retires with an empty stomach the result of this activity is sleeplessness and an undue wasting of the system. "All other creatures," says the writer, "outside of man are governed by a natural instinct, which leads those having a stomach to eat before lying down for the night. The infant, guided by the same instinct, 'takes the breast' frequently."

The lungs of a dog become tuberculated (consumptive) in a few weeks if kept confined in a dark cellar. The most common plant grows spindley, pale and scraggling if no sunlight falls upon it. The greatest medical names in France, of the last century, regarded sunshine and pure air as equal agents in restoring and maintaining health.—Home Doctor.

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OBITUARIES.

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BUCK—Choctaw county and the Christian churches share with the bereaved family the loss of the late eminent Christian and citizen of Chester, Mr. J. W. Buck, who died at his home on the third, and was buried on the fourth instant at South Union Church. He was born May 24, 1832; joined the M. E. Church, South, in 1848, and lived a consistent Christian and citizen a half century. During this extended period, eventful in the history of the State and the Church, he has nobly borne his share of the burden, and fully discharged his duty. Though a cripple from an accident in early life, he bravely fought his country's battles in the Civil War. Afterward, by his own labor, he opened a farm and built up a substantial, cred table home. There he reared a large family, the youngest of whom he lived to see grown up, and all members of his loved Zion. To the surviving members of the family—a widow and ten children of a former wife—we tender our profoundest sympathies. His example and fatherly precepts are a sterling heritage of which neither life nor death can rob you. None knew this knightly character intimately but to receive some good from his consecrated life and to bless his sacred memory. He never had an enemy, yet always waged unceasing warfare against evil of every kind. Many will miss his friendly greeting and generous hospitality, especially at the camp meeting ground, where he seemed at his best. Too much can not be said of him. He taught us to know and love Christ better by his holy life. He was the father of two of our effective traveling preachers—Rev. A. T. Buck, of Salem, North Mississippi Conference, and Rev. J. E. Buck, of the Southwest Texas Conference. Thus, though he has fallen; "his works do follow him."

We grieve, yet we are comforted, expecting one day to meet him where pain, labor and sorrow are no more. THIS PASTOR.

COLLINS—G. W. COLLINS, son of G. N. and Mrs. E. A. Collins, was born Nov. 18, 1817, in Marshall county, Miss., and departed this life at Cotton Valley, La., June 12, 1893. He was sick only a few hours, but suffered agonies during those few hours.

Bro. Collins joined the Methodist Church in 1854, and lived a strictly moral life for some years, serving as a faithful steward in his church. He never made any manifestation of deep spirituality till he attended Bro. Hopper's meeting at that place in August, 1897. Then he began to hunger and thirst, and gave himself anew to God. The few remaining months of his life he was an earnest advocate of sanctification, and gave liberally to support the truth. He was never married, and was the last male representative of his family.

The last eighteen years of his life were years of self-sacrifice. He spent them in taking care of his aged parents. There are few such faithful sons as he was. He spared no efforts in trying to make them comfortable. His aged father, who was an invalid five years before his death, passed away two years before him.

Bro. Collins leaves an aged mother and three sisters to mourn his death. While it is an irreparable loss to them, it is heaven's gain. His heart was ever open to the cries of charity. The day was never too cold for him to go out and administer to the needs of both black and white. He was not only the staff of his mother's declining years, but a stay to the poor and needy of his community. While we were attending his funeral he was attending the marriage of the Lamb. A FRIEND.

CAMPBELL—WM. G. CAMPBELL was born Sept. 29, 1835, and departed this life June 27, 1898, at his home near Kosciusko, Miss. He was married to Miss Nancy D. Hughs, with whom he lived happily till her death. He was a Christian gentleman in every respect. He joined the Cumberland Presbyterian Church in early life, but after moving to Mississippi united with the M. E. Church, South, at Bethel, and has served in an official capacity for many years. He made an excellent Sunday-school superintendent, and delighted himself in the work. Many are on their way to heaven as the result of his influence. As a steward, he had no superior. Always in the sunlight of God's love, with a smile upon his face, he went about the business of the church so cheerfully that others were constrained to assist him. Filled with the Holy Ghost, he was ever ready to give a reason for the hope within him. A more efficient official member we have never known. He was loved by all who knew him. We rejoice that we were permitted to be associated with him in our Lord's work. His life was a benediction to all. Sister Campbell and three of his children have preceded him to glory; five children survive. We shall meet him again.

J. W. TREADWELL.

DUNBAR—The sad messenger, Death, has visited our home and taken from us our much-loved and honored grandfather, Dr. JOSEPH DUNBAR, in his eighty-third year. We loved him for his real worth. We will ever cherish his memory and endeavor to emulate his virtues. It has pleased our heavenly Father to take back the good grandfather he has given to us to sleep with loved ones that have gone before. He was born in Adams county, Dec. 31, 1815, and died in Jefferson, July 29, 1898. In 1841 he was married to Miss Orleat Fowler. They lived together thirty-four years, and then the angel of death carried her home to glory. He then lived with his daughter, Mrs. Sallie Stephens, until his death. He was an honorable member of the Masonic Lodge of Fayette until he lost his eye-sight. He then drifted into private life, bearing his affliction with all ease. His general health was good until about the first of May, and he began to get feebler and feebler. He was helpless when he died. He suffered so much he wanted to die; said he was ready and not afraid to go. He leaves a son and two daughters, a number of grandchildren and great-grandchildren, to mourn his loss. May we all meet him in that home above where parting is no more!

GRANDDAUGHTER.

PORTER—ANDREW CAMERON PORTER, son of Mr. and Mrs. A. C. Porter, was born Sept. 6, 1884, and died July 24, 1898. He was an invalid most of his life; was never exposed to temptation to sin, as most other children. Being continually under the influence and teaching of a Christian mother, it is not strange that he was a Christian at so early an age, which he gave every evidence of during his entire sickness. He was a remarkably intelligent child. He suffered greatly at times, but was patient and appreciative of everything done for him. Several days before he died his voice was so weak he could not talk, but when told his condition, he still made known his unfaltering faith in Christ as his Savior. Just a few hours before he left us he called for all the family, put his arms around the neck of each one, and requested them to meet him in heaven. Afterward he raised his hands, saying, "I am going higher, higher," and his spirit took its flight. May the dying request of the son be the means of leading the father to Christ, as he is the only one of the family that is not a Christian—all members of the Methodist Church. Farewell, my little friend; I will meet you in our Father's kingdom after awhile. A DEAR FRIEND.

NATIONS—CATHRINE HEWIT NATIONS (nee Hewit) was born in Laurens, S. C., Dec. 5, 1823 and died in Crockett, Texas, July 6, 1898. Being converted, she joined the Methodist Church when eight years old, and was faithful until death. Being left an orphan at twelve, she lived in the home of Judge Williams Watts, of Laurenceville, S. C., until she was married to D. S. Nations, Dec. 20, 1843. They settled in Choctaw county, Miss. Her husband preceded her only seven months to the home of the good. After his death she came to Texas, where she has three daughters living, and with whom she spent her remaining days. She was sick twenty-five days, but was patient and ready to go when called. She was a Methodist of the old type. Her uncle, Ashley Hewit, was an original member of the Louisiana Conference, and helped to organize the Mississippi Conference. She leaves a large and worthy family of children and grandchildren to mourn her departure. She met faithfully all the duties of daughter, wife, mother, and neighbor, and in these relations set a good example. May God comfort those who mourn her loss! A. S. WHITEHURST.

MOSLEY—The long expected death, on Aug. 3, of Mrs. F. E. MOSLEY brought sadness to many loved ones and friends in Chester circuit and Choctaw county, Miss. She was born in Lowndes county, this State, Nov. 24, 1821. She first joined the Cumberland Presbyterian Church early in life, but after moving to Choctaw she joined the M. E. Church, South, in 1845, and has been a loyal, consistent member for fifty-three years.

None knew her but to bless her sacred memory. Her own family shared her every joy, and were shielded from her sorrows. Her church and pastors were first in her mind, with her prayers and labors of love always at their service. She has a glorious heritage, and her many admirers feel no doubt that she is fully entered upon her reward. To the grace of God we commend the bereaved family "till fruition's perfect day." HER PASTOR.

DEAFNESS CAN NOT BE CURED

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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One grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

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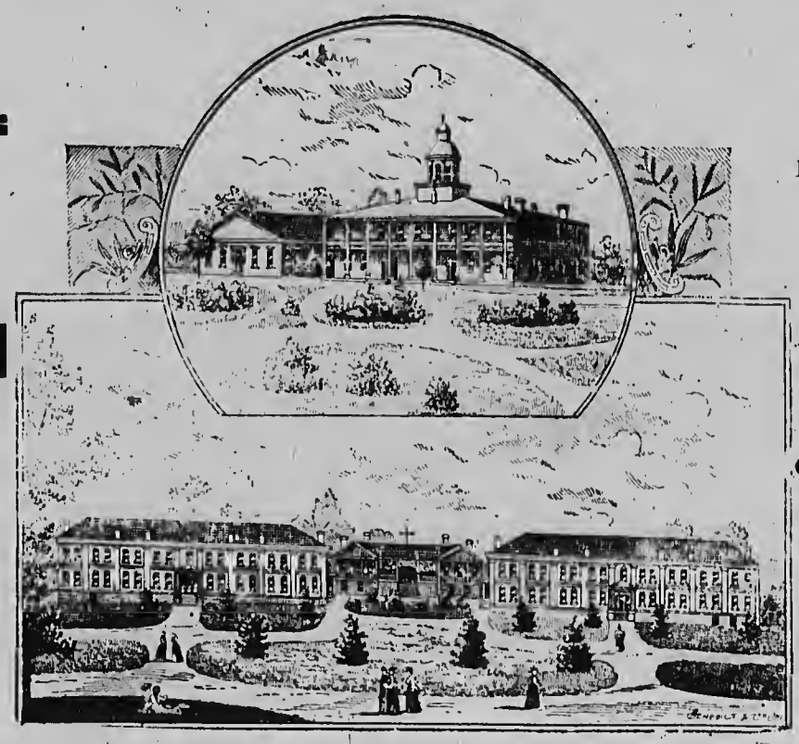

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East Mississippi Female College,

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MERIDIAN, MISS.

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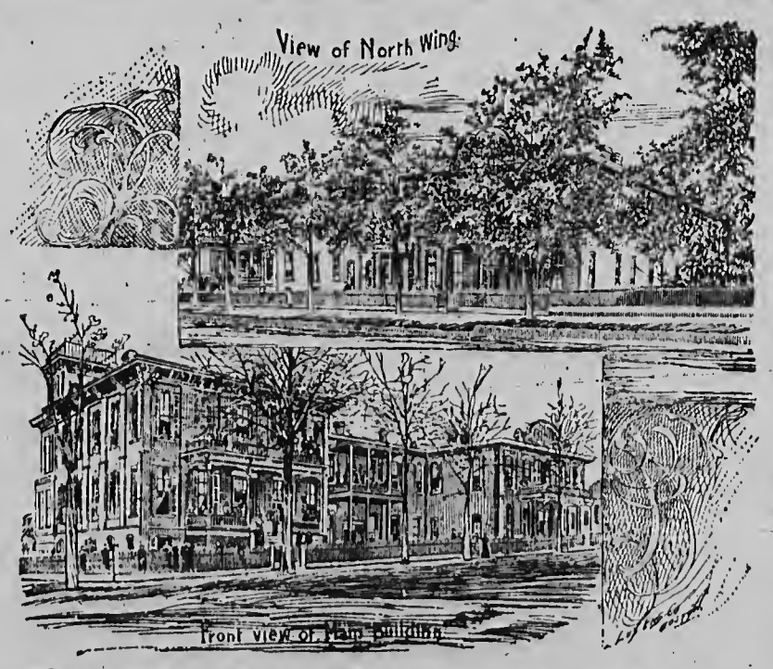

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NEWS OF THE WEEK.

The preparations for the coronation of Queen Wilhelmina continne. A photograph of her majesty in er coronation attire will be sent to every public school and barracks in Holland.

Instructions to the Cuban and Porto Rican military commissions have been formally delivered to members of the commissions and arrangements are being rapidly perfected for their departure to their respective scenes of duty.

A dispatch from Pekin says the French, Italian and Dutch ministers have formally demanded a share for their respective nationalities in the professional chairs at the new university, of which an American, President Martin, is president.

Spain takes a gloomy view of the situation. The United States commission, officially announced, is translated as meaning that four ont of the five are in favor of annexation, and that the fifth, Justice White, is merely a religious and judicial adviser.

The military government in the Philippines is working efficiently in all departments. The business is being actively resumed; the water works is in operation, and the Pasig river is open. Stringent measures have been taken to insure the sanitation of the citadel, which is crowded with prisoners.

J. S. Coxey, formerly general of "Coxey's army," is now about to take 'to touring in a private car, from which he will peddle trading stamps and disseminate ideas about non-interest-bearing bonds. If he has the success he expects, he will visit every State in the Union, carrying with him a brass band of sixteen pieces.

Greensboro folk say that there was no more surprised man in Alabama than was Judge Hobson the other day, when he opened the letter notifying him of his appointment to the postmastership of that place. He had not been consulted by the friends who urged the President to offer him the place, and the fact that he is a strong advocate of the principles of the Chicago platform means that politics has been side-tracked in the honoring of a hero's father.

Among American troops at Manila there have been only seventeen deaths from illness since landing. Twenty-three thousand stands of arms, 10,000,000 cartridges and an immense quantity of large ammunition have been surrendered, with nearly 15,000 prisoners. There is undoubtedly practical unanimity among merchants, irrespective of nationality, in favor of the permanent occupation of the archipelago by the Americans. Nobody conceives the re-establishment of Spanish sovereignty possible.

The Czar's proposition for an international conference for the purpose of securing real and lasting peace among the powers and the termination of the progressive increase in armaments, as conveyed in a note from Count Muravieff, the Russian foreign minister, to the foreign diplomats at St. Petersburg, is likely to produce a sensation throughout Europe, and coming from such a quarter and with such evident sincerity of purpose, it is likely to have important effects.

The announcement is made from Baton Rouge that the governor has appointed the members of the Louisiana State Board of Health as required by the new Constitution. The organic law now requires that there shall be a State Board, whose members shall be appointed by the governor, and a local or City Board for New Orleans, whose members are to be chosen by the City Council. Dr. Souchon, who has so ably and firmly administered as its president the affairs of the old Board, has been made president of the new State Board. Dr. L. Sexton has tendered his resignation as a member of the Board.

INSTITUTION FOR THE EDUCATION OF THE DEAF AND DUMB, JACKSON, MISS.,

Will open its Fall session Oct. 5, 1898. This institution gives not only a good literary course, but also a course in Industrial Arts, which will prepare pupils, both boys and girls, to earn their own living. Its benefits are within the reach of the very poorest. For terms write to

J. R. Dobyns, President,
Jackson, Miss.

CALL FOR AN INTERNATIONAL CONFERENCE.

On the twenty-fourth of August, by order of the Czar, Count Muravieff, the Russian foreign minister, placed in the hands of all the foreign diplomats at St. Petersburg a communication, of which the following is a copy:

"The maintenance of general peace and the possible reduction of the excessive armaments which weigh upon all nations present themselves in existing conditions to the whole world as an ideal toward which the endeavors of all governments should be directed. The humanitarian and magnanimous ideas of his Majesty, the Emperor, my august master, have been won over to this view in the conviction that this lofty aim is in conformity with the most essential interests and legitimate views of all the powers, and the imperial government thinks the present moment would be very favorable to seeking the means.

"International discussion is the most effectual means of insuring all peoples' benefit—a real durable peace above all, putting an end to the progressive development of the present armament.

"In the course of the last twenty years the longing for general peace has grown very pronounced in the consciences of civilized nations; and the preservation of peace has been put forward as an object of international policy. It is in its name that great States have concluded among themselves powerful alliances.

"It is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces and still continue to increase them, without shrinking from any sacrifice.

"Nevertheless all these efforts have not yet been able to bring about the beneficent results desired—pacification.

"The financial charges following the upward march strike at the very root of public prosperity. The intellectual and physical strength of the nation's labor and capital are mostly diverted from their natural application and are unproductively consumed. Hundreds of millions are devoted to acquiring terrible engines of destruction, which, though to-day regarded as the last work of science, are destined to-morrow to lose all their value in consequence of some fresh discovery in the same field. National culture, economic progress and the production of wealth are either paralyzed or checked in development. Moreover, in proportion as the armaments of each power increases, they less and less fulfil the obligations the governments have set before themselves.

"The economic crisis due in great part to the system of armaments, l'ontrance and the continual danger which lie in the massing of war, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing.

"It appears evident that if this state of things were to be prolonged it would inevitably lead to the very cataclysm it is desired to avert and the horrors whereof make every human being shudder.

"To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world—such is the supreme duty to-day imposed upon all States.

"Filled with this idea, his Majesty has been pleased to command me to propose to all the governments whose representatives are accredited to the imperial court, the assembling of a conference which shall occupy itself with this grave problem.

"This confidence will be, by the help of God, a happy presage for the century which is about to open. It would converge into powerful focus the efforts of all States sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord, and it would at the same time cement their agreement by a corporate consecration of the principles of equity and right whereon rest the security of States and the welfare of peoples."

When You Are Out of sorts, feel tired, languid and dull, you need Hood's Sarsaparilla. It will brace you up, and give you strength and energy, vigor and vitality.

Hood's Pills are the best family cathartic and liver tonic. Gentle, reliable, sure.

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Georgia's equipped School of Technology in Atlanta offers courses in civil, electrical, and mechanical engineering. Board, $6.50 to $10 per month. Fees nominal. The shops for manual training in wood, machine, smith and foundry work have no superiors. The catalogue lists all graduates and their occupations, and the record is unsurpassed.

All students living in the dormitories are under wholesome regulations, which protect morally and physically, save them from all pernicious influences, and promote their interest in studies. For industrial catalogue, with full particulars, address Lyman Hall, president, Atlanta, Ga. Fully equipped textile department opens February next.

The cause which produces sick headache is more promptly removed by Ayer's Pills than by any other medicine. They easily and speedily correct all disorders of the stomach, liver, and bowels, and restore to these organs regular and healthy action.

EAST MISSISSIPPI FEMALE COLLEGE AND ITS GREAT SUCCESS.

The outlook for the E. M. F. College is very flattering. The buildings were full last year, and this year they will be full to overflowing. The success of this college is something wonderful, and not so wonderful either, when we notice the fine talent that is being employed.

President Beeson is acting wisely in sparing no means in getting the trained teachers, and plenty of them. He employs twenty-six teachers and officers, and therefore can give all the attention needed.

Colleges, in trying to economize, often do not have enough teachers; frequently they employ cheap teachers, thinking thereby to save money, but this is poor economy. These fine teachers from Wofford College, the University of South Carolina, those who have taken post-graduate courses in the University of Chicago, the famous Normal College of Chicago, and other fine colleges, prove that President Beeson has the correct idea about a faculty.

People are finding out and appreciating these advantages, as can be seen by a glance at the catalogue showing an enrollment of 327, with several States represented.

The conservatory was a great success the first year of its establishment, enrolling 178 students. Students who have been a year to Boston or Cincinnati, and then spent a year in the Meridian Conservatory, say they get as fine talent at Meridian as at Boston and Cincinnati, and receive better attention, and therefore advance more rapidly.

They will return to Meridian, when they could go back to these Northern conservatories, which is proof that they are pleased. We are glad to have such a college and conservatory in Mississippi. It is a great help to those who have girls to educate.

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It is no surprise that the outlook for next session is fine; it would be surprising if it were otherwise.—Macon Trihune.

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WINONA DIST.—FOURTH ROUND.

Greenwood station	Sept. 11, 12
Winona station	18, 19
Valdeu	24, 25
Winona circuit	Oct. 1, 2
Carrollton circuit	8, 9
Carrollton station	15, 16
West	22, 23
McNutt	29, 30
Black Hawk	Nov. 5, 6
Indianola	12, 13
Duhlin and Brooklyn	19, 20
Sidon	26, 27

J. B. Stone, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Macon station	Sept. 10, 11
Crawford	17, 18
Starkville station	24, 25
Columbus circuit	Oct. 1
Columbus station	2, 3
West Point	8, 9
Tibbee	15, 16
Brooksville	22, 23
Sturges	29, 30
Shuqualak	Nov. 5, 6
Hebron	12, 13
Winstonville	18
Lagrange	19, 20
Cedar Bluff	23
Starkville circuit	26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. Burroughs, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Cornersville circuit, at Friendship	Sept. 3, 4
East Holly Springs cir., at Bethel	10, 11
Pontotoc circuit, at Palestine	17, 18
Abbeville circuit	24, 25

J. D. Cameron, P. E.

DURANT DIST.—THIRD ROUND.

Rural Hill circuit	Sept. 1
Louisville circuit	3, 4
Durant station	10, 11
Belzona, at Hickory Grove	17, 18

J. S. Oakley, P. E.

Durant, Miss.

ABERDEEN DIST.—THIRD ROUND.

Nettleton circuit	Sept. 2
Verona and Nettleton	3, 4
Tremont circuit	8
Fulton circuit	10, 11
Okolona circuit	17, 18

S. M. Thames, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—THIRD ROUND.

Knoxville	Sept. 3, 4
Martin	10, 11

W. L. C. Hunnioutt, P. E.

SEASHORE DIST.—THIRD ROUND.

Williamsburg	Sept. 3, 4
Bay St. Louis and Long Beach	10, 11
Gulf Port mission	Mon.. 12
Whitrington	Tues.. 13
Pearlington and Logtown, at P	17, 18
Ocean Springs and Scranton	Mon.. 19
Biloxi	Tues.. 20

C. A. Powell, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at Dover	Sept. 3, 4
Warren, at Oak Ridge	10, 11
Bolton, at Clinton	17, 18
Flora, at Brownsville	24, 25
Anguilla, at Bethel	Oct. 1, 2
Edwards, at Rives Chapel	8, 9
Rocky Springs, at Hickory Ridge	15, 16

F. H. Mounger, P. E.

FOREST DIST.—THIRD ROUND.

Chunkey, at Concord	Sept. 9
Rose Hill, at Hopewell	10, 11
Heidelberg, at Sandersville	15
Vossburg, at Central	17, 18
Walnut Grove, at Beech Springs	23
Neshoba, at Philadelphia	24, 25
Indian Mission	(8 P. M.).. 25
Carthage, at Singleton's	27
Hillsboro, at Good Hope	28

W. W. Simmons, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pleasant Ridge	Sept. 3, 4
Hazlehurst	4, 5
China Grove, at Tylertown	Wed.. 7
Pleasant Grove, at Sarthis	10, 11
Mt. Carmel, at Sanlee	Thurs.. 15
Westville, at Pleasant Hill	17, 18
Providence, at Georgetown	24, 25

Pastors will please be prepared for Questions 17 and 18.

J. M. Weems, P. E.

MERIDIAN DIST.—THIRD ROUND.

Winchester, at New Hope	Sept. 3, 4
Matheny ville, at Liberty	10, 11
Energy, at New Home	17, 18
Enterprise, at Enterprise	24, 25
Daleville, at Linwood	Oct. 1, 2
Shubuta, at Shubuta	9, 10

C. G. Andrews, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pocahontas	Sept. 3, 4
Terry, at F. Hill	10, 11
Capitol Street	17, 18
First Church	24, 25
Camden, at Thomastown	Oct. 1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 16
Brandon	22, 23
Steen's Creek	29, 30

R. D. Norsworthy P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	Sept. 3, 4
Lake Charles—First Church	7
Lake Arthur	10, 11
Prudhomme	14
Grand Chenier	17, 18

H. O. White, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton Avenue	11 A. M.. Sept. 4
Dryades Street	7:45 P. M.. 4
Tallahack Camp Meeting	11
Plaquemine	18
Rayne Memorial	11 A. M.. 25
Parker Memorial	7:30 P. M.. 25

S. S. Keener, P. E.

ARCADIA DIST.—THIRD ROUND.

Valley	Sept. 3
Minden	4, 5
Gansville	10, 11
Onachita	10, 11

B. T. Crews, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Mount Zion	Sept. 3, 4
Fort Jesup, at Bayou Scie	10, 11
Mansfield, at Mansfield	17, 18

J. L. P. Sheppard, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Amite City, at Kentwood	Sept. 3, 4
St. Helena, at Clay's	4, 5
East Feliciana, at Gilead	10, 11
Baton Rouge—Second Church	17, 18
Baton Rouge—First Church	18, 19
Clinton, at Clear Creek	24, 25

R. W. Tucker, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Natchitoches	Sept. 3, 4
Simsport	10, 11
Montgomery, at St. Maurice	17, 18
Ada and Winfield, at Atlanta	20
Jena and Jonesville, at Lismore	24, 25

V. D. Skipper, P. E.

DELHI DIST.—FOURTH ROUND.

Tallulah, at Tallulah	Sept. 24, 25
Rayville, at Rayville	Oct. 1, 2
Winnsboro, at Winnsboro	8, 9
Bastrop, at Bastrop	15, 16
Oak Ridge, at Mer Rouge	22, 23
Vidalia and Gilbert, at Gilbert	25
Girard and Colony, at Girard	27
Monroe, at Monroe	29, 30
Desiard, at Desiard	Nov. 5, 6
Lake Providence, at Lake Providence	12, 13
Waterproof, at Waterproof	19, 20
Harrisonburg, at Harrisonburg	26, 27
Bonita, at Bonita	Dec. 3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

Bishop Morrison will dedicate the Mer Rouge Church, Oct. 23; Gilbert Church, Oct. 25; Girard Church, Oct. 27; Monroe Church, Oct. 30.

B. F. White, P. E.

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CHANDLER—DEXTER.—At the Baptist Church in the neighborhood of Robinson, Miss., Aug. 17, 1898, by Rev. J. W. Raper, Mr. B. S. Chandler, Jr., and Miss Edner Dexter.

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Christian Advocate.

VOL. 45.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 8, 1898. WHOLE NO. 2194.

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A GLIMPSE OF GREECE.

MR. EDITOR: More than a month has passed since you, in saying good-by, asked me to send you a line now and then. I trust you will not think my silence has been due to any lack of appreciation of your kindness or desire on my part to enjoy selfishly all the pleasures of a Summer's outing. The fact is, I've been so busy taking in that I've had little time for putting out. The soaking era is as important as the squeezing time—to a sponge—perhaps more so. Holland, with its easy-going people and slow, sleepy ways; France, gay in her fashions and grand in her historic monuments; Switzerland, rich in mountain and lake, where God has been his own painter and sculptor; Italy, attractive by reason of its being, as it seems, the arena where art and nature have striven for the mastery, culminating in the glory of Saint Peter's, on the one hand, and the awful grandeur of Vesuvius on the other—each of these has been of great interest to me, and might well be the subject of a lengthy sketch. But knowing, as I do, the aversion an editor feels for bulky manuscripts—especially in August—I have so far resisted the temptation to burden your waste-basket. However, the pressure has been very great, I assure you, and just to keep myself from the calamity that Elihu feared would overtake him if he found no vent for his super-saturated sagacity, I made a promise that when I reached Greece I'd take a long breathing spell, and would, if possible, write a few notes on what I saw and felt while on this classic ground.

To see Athens has, from my earliest recollection, been the inspiration of my life. While yet an undergraduate, as far back as my Freshman year, when reading of the heroic ambition of Schliemann—that prince of Grecian archæologists—this desire was fanned into an ardent hope. For years it was only a hope, but now, under the blessing of a gracious Providence, this hope has come to full fruition, and I stand here amid the scenes that have for years been shaping my studies, and in a large degree moulding my character. It's a wonderful thing for a man to get a good glimpse at what has made him. A no less wonderful thing to behold the place from which have emanated the mightiest influences in the history of the civilization of the race. The broad river, bearing on its bosom the commerce of a nation, charms us by the rhythm of its movement, and at times thrills us by the energy it displays in hewing its way through massive mountains and plowing up great plains; but the little spring away up in far distant hills, gurgling and sparkling in its native purity, whence all this majestic outflow to the ocean takes its origin, must ever claim our most thoughtful consideration and arouse within us feelings, not so strong, it may be, but none the less pleasing.

Such a source was ancient Athens. Cicero, steeped as he was in the culture of Greece, could not withhold his meed of praise, but has left it on record in the graceful characterization, "Athens, fountain-head of all the arts." And Cicero's "all" included a great deal. Poetry, philosophy, art, religion—all these here, on the human side, reached their climax. Here full scope was given for the exercise of every faculty of man's manifold make-up. The imaginative, the reflective, the executive, the spiritual, the soul, mind, hand and heart were here employed to their fullest capacity. Athens was a central market-place, where every human commodity was in demand, and the highest price was paid for the best. She was continually challenging the world to show what she could do. Needless to say, the challenge was accepted, and the proofs exist to this day. But enough of the dry dust of historical speculation; let us come to things that have a "local habitation and a name."

Of course, the first thing in Athens is the Acropolis—that great hill towering above everything else in the city. Every school-boy knows about this famous site. How, at first, it formed the citadel for the city; then, in the time of Pericles, it was transformed into a sacred spot, and under the magic touch of Phidias was made to contain wonders in marble and gold such as the world had never seen. Here was the Propylæa, or entrance, ruins of which still remain—a stairway of noble ascent. To the right, on the brow of the hill, was the beautiful Temple of Victory, well preserved. Upon the top, crowning the whole, was the Parthenon—the glory of all architecture. Wonderful it is that it has withstood the shocks and ravages of time so well. Its majestic colonnus, its noble proportions, its beautiful frieze—though only partial now—have been heralding the genius of their creator for more than twenty centuries, and today stand in all their silent grandeur eloquently proclaiming the matchless glory of the Golden Age of Greece.

In the Parthenon is the site where once stood the famous gold and ivory statue of Athena. This magnificent piece, wrought by the hand of Phidias, was thirty-nine feet in height, exclusive of its pedestal. To-day not a splinter remains, but from the descriptions we have in ancient writings and the miniature copy I saw in the National Museum in this place, I can readily believe the verdict that it was at once the glory of art and the despair of artists.

Just to the north of the Parthenon, on the other edge of the hill, stands the Erechtheion, containing the beautiful "porch of the maidens," so called because, instead of columns to support the roof, there are six caryatides in graceful pose, with delicate drapery, bearing it upon their heads. The contrast between ancient art and modern talent has no greater illustration than in some of the restorations made in this porch by later hands.

In strange contrast to all the magnificence of the Acropolis is the barrenness of the bold knob of rock pointed out as Mar's Hill. But a visit to this place throws more vividness into the sixteenth chapter of Acts than all the many commentaries I have ever consulted. To read Paul's famous speech right on the spot where he delivered it is an inspiration, the memory of which will last a life-time. As he stood upon that rocky height, facing the august body of the Areopagites, just to his right there towered aloft the Acropolis, with its magnificent miracles in marble; to the left, down the hill-side a bit, his eye fell upon the Temple of Theseus, the best preserved of all these ancient piles; behind him rose the Pnyx, the place for political assemblies in ancient times, and just in front he could catch distant glimpses of the Temple of Olympian Zeus, that "work of despotic grandeur," as Aristotle termed it, the ruins of which are the most impressive of all I've seen. Here it was that the heroic soul of the apostle flamed into ardor as he saw the evidence of idolatry run mad; beholding, as he did, more gods than men in this city wonderfully "given to religion." Here it was that he sought to lead them from nature up to nature's God, and right under the shadow of the noblest edifices ever reared by human skill he proclaimed the glorious truth that the God that made the heavens—the beautiful heavens of Greece, for example—dwells not in temples made by hands of men, not even the hands of Phidias or Praxiteles. Here it was the dauntless preacher struck the blow that has turned the Acropolis into a field fit only for the spade of the archæologist, and laid the great temple of Jove the Thunderer in a mass of shapeless ruins; yet no monument marks the scene of the victory of this soldier of the cross. If you seek one, look around you and read in the battered wrecks of heathendom the story of the invincible faith of him who wielded what he was pleased to call "the power of God."

But there's a modern Athens, and a strong impression it makes on one who has for years been looking through the telescope of history to come face to face with nineteenth-century realities. Hard it is to trace, even in imagination, this latter-day folk back to that noble breed of men who, like a mighty bulwark, breasted each successive wave of Eastern assault and made possible thereby the civilization of modern Europe. A paradox, it seems; or is it the grim irony of their own poets' fate, that to-day the descendants of the heroes of Marathon and Salamis are paying tribute to the Turkish conqueror, and, all the worse for them, seem to feel no tinge of shame? Byron's words are still too true, "All, except their sun, is set." But it is not my purpose to attempt to rival Max Nordau in the discussion of degeneracy; suffice it to say, he must have paid a visit to Greece, and there gotten inspiration for his volume.

There is, however, a humorous side to this sad decline. To see the language in which Demosthenes rolled forth his sonorous periods and Æschylus sang his majestic strains, heralding the praises of Pears' Soap, and exhausting all its manifold capacity proclaiming to the passer-by the excellence of Havana cigarettes, is in itself a refreshing novelty; while the sight of an Edison phonograph, an Eastman kodak, or a "bicycle built for two" decorated with the same characters that made the magic music of the Iliad and the weird solemnity of the Delphic Oracle, is one that would doubtless shock the enthusiasm of all the adversaries who throw the wet blanket of "utility" on the study of Greek, and, when thus shrouded, seek to shelve it in one of the mummy niches of the world's museum.

But I see I'm on my hobby now, Mr. Editor, and I like his gait so well that I shall never dismount unless I do it very abruptly, and I'm certain you'll thank me for not waiting for him to "slow up."

THOMAS CARTER.

Athens, Greece, Aug. 15, 1898.

"OUR WESTERN WORK"—ANOTHER VIEW.

MR. EDITOR: A short time since I received a pamphlet, which was written by Dr. Steele (Rev. Robert Eldredge) and very industriously circulated by some one who seems willing to help him throw mud. It is composed of a series of letters written by him to the St. Louis Christian Advocate in reference to his trip to this coast in the interest of the Epworth League.

Concerning that trip, I distinctly remember he was very positive and particular in stating through the press that he desired to be entertained only at hotels, maintaining that the hospitality of private families would, to a certain extent, disqualify him for platform work. While that precaution may have been necessary, I contend it kept him from coming in touch with the people, and unfitted him for criticising or reviewing them or their work. I believe it is generally admitted that the man who merely passes through a country on a Pullman sleeper can possibly describe the scenery within reach of his vision, but he can not truthfully discuss the people or the conditions under which they labor. It is positively tiring to read some of his uncharitable and unkind animadversions on Western preachers, who, I fear, were the creations of his imagination, or, at best, fables, which are told as coarse jokes by a certain class of would-be wits. If that is what he was looking for, he could have heard much more profitable and truthful comment on our preachers in private families who have been saved through their efforts.

I do not intend to review his criticisms, but as briefly as possible present another aspect which seems to me to be a chief reason for our tardy growth. I firmly believe that the "Boards," whose duty it is to assess the different Conferences for the money necessary to carry on the work of the church, have, by their unequal and exorbitant assessments of the Western Conferences, done more to retard their growth and paralyze their life than all other influences combined. Every Bishop who has presided over these Conferences during the last nine years, at least, has affirmed on the platform and in the church papers that the assessments were unreasonably excessive. About four years ago one of them made a vigorous effort before the "Boards" to have the assessments reduced, but he met with no better success than did the protests and petitions which the Conferences had repeatedly sent to the same "Boards." And, so far as I know, no member of the "Boards" has ever made an excuse for their oppressive administration. I say "excuse" because I don't believe a "reason" can be given.

It is well understood that this is missionary ground. All denominations should, and they do, expend vast sums of money in the building and sustaining of churches, and while our branch has done as much as the others according to her ability, her "Boards" have made a fatal mistake in assessing these weak Conferences from 100 to 300 per cent. per capita more than they do the old, strong Conferences in the East. If anyone questions their doing so, I call his attention to the following figures as a sample; and if he cares for more light, I refer him to the general Minutes, which will prove an interesting study if he is disposed to doubt the statements made in this article.

In our entire church the assessment for foreign missions is 23 1-3 cents per capita. The Los Angeles Conference is assessed for the same cause 63 2-5 cents per capita. For church extension the church at large is assessed 7 1-3 cents per capita. The Los Angeles Conference, for the same cause, is assessed 22 7-10 cents per capita. I believe the North Georgia is considered the strongest Conference in the church. It is assessed for foreign missions a little over 26 cents per capita, the Virginia is assessed nearly 27 cents, the Tennessee a little over 28 cents, and the Holston a little over 18 cents per capita. The proportion of the other assessments is about the same, but I will give one more item. Last year the North Georgia paid to the Bishops' fund a little less than 3 cents per capita, and the Los Angeles paid to the same fund 5 1-2 cents per capita. My last year at San Diego (1893 and '94), with 36 members, we paid, all told, $3,894.75, or $108.18 3-4 per capita, and yet we did not pay all our assessments; we lacked considerable. As usual, many of the women and children, and some of the men, did not pay anything, because they could not; consequently, it was rather burdensome to those who did pay.

There is much truth in the statement so often heard in California, "The church is too expensive for poor people." I will give a few more items which will show the force of the statement by comparing our expenses with those of our brethren in the East. I was transferred to the West from a church in the Mississippi Conference that paid its pastor $500 annually. About three dollars additional per member would be required to pay all the other assessments, including the presiding elder's salary. Arriving in the West, I was first stationed at San Diego, and about the first thing I learned was that all private and corporate property was heavily taxed by the State. Nothing but public property is exempt. All churches, parsonages, private schools and colleges are taxed the same as business houses. The great Stanford University, with the vast property which endows it, is taxed the same as a mercantile establishment. After paying State, county and city taxes, the water company for the water we used, and the gas company for light, janitor's wages and premiums on the insurance, I found the aggregate was more than my salary in the Mississippi Conference. I also found that the assessment on my charge for foreign missions alone was $2.50 per capita for all the members I could find, and all other assessments in proportion. Leaving out of account the pastor's salary, the sum of all the other assessments was more than that congregation should be required to pay; and after adding the pastor's salary, the effect was to paralyze the efforts of the membership. They could not see the justice in their being assessed so out of proportion to their brethren in the East, where the church was strong, and at the end of the year they asked me to join with others of our Conference to petition the "Boards" to lower our assessments. The Conference did so; the "Boards" replied by raising them, and some of the most influential members I had threatened to quit the church unless their protests or petitions were heeded. They were not heeded by the "Boards," and the best members I had have since withdrawn, and with their families are forever lost to the church. Such cases are by no means rare. They can be found everywhere in the State. Many of our people from the South come here to live. They expect to continue their church relation, but soon learn that the State taxes them for having a house to say their prayers in, but they can't understand why the church, as a church, adds to the burden till it becomes oppressive; therefore, many of them get disgusted and go to other churches, or join the crowd of worldly pleasure-seekers every Sunday. Moreover, the pastors are expected to have their charges as thoroughly organized as the large, strong congregations of the East. There are the Woman's Foreign Missionary Society, the Home Mission Society, the Ladies' Aid Society, the Senior and Junior Leagues, and now the Sunday-schools are required to become missionary societies, and give about one-fourth of their collections to missions, in addition to supplying themselves with everything needed. Now, it costs something to sustain all these organizations, and they must all be sustained by the same families, which, in the Western churches, are few in number. Every society is composed of nearly the same persons that compose every other society. They do the best they can in all, but the State makes no reduction in its taxes, neither do the corporations in their charges for supplies, and the church makes such persistent and continuous demands for money through all these societies in addition to the pastor's assessments, that many of our converts who have been born into the kingdom at our altars, knowing the situation, join other churches where more is not required of them than they are able to accomplish.

At one of my meetings twenty-two young people were converted at the mourner's bench, but not one of them joined our church. They felt they could not discharge the obligations the church would lay upon them, so they sought homes elsewhere. It is well known that the assessments are greater than the people will pay in the East, where the church is strong. Then why, I ask, are the assessments at least doubled, and frequently quadrupled, out here where the members are so few, and every other expense is so much greater than at any other place on the continent?

Some of the strictures contained in the letters of our hotel-entertained visitor prove that the writer was painfully in need of information, which he should have obtained before writing such unkind, misleading and faulty criticisms of his brethren on the picket line. There are no places out here for incompetent preachers. The persons of that type who come to us soon find it out and go back. Those who stand by their colors where the church assigns will not suffer by comparison with any other body of men anywhere.

The reason that Cuba is not the Gem of the Antilles—in fact as well as in name—is not the fault of the Cubans, but its woeful condition is occasioned by the oppressive system of taxation by the Spanish government. The cause of our slow growth in the West is found in that insane method of taxation resorted to by those in authority rather than in the incompetency of the hard working preachers who hold the field under every difficulty. JAMES HEALEY.

Salinas, Cal., Aug. 22, 1898.

FROM BRAZIL.

Rio is better known abroad probably than any city in Brazil or South America. Does not everybody know of and drink Rio coffee? So, by name, at least, this city is known. It is situated over twenty-two degrees south of the equator, or just above the tropic of Capricorn, but, because of its local surroundings, has a heated term much longer than any other city in Brazil, except Para, on the equator, and Santos, a little further south. The heat here is often more intense than at Pernambuco, which is only eight degrees south of the equator.

Sunday, the sixth of February, was one of these blazing torrid days. But it seemed to make no difference in our church work. At the morning preaching, at ten o'clock, in Portuguese, the number present was larger, and in the Sunday-school, which began at eleven o'clock, there were about sixty present. At midday I began the worship in English, and a goodly number of believers in this far-away land gathered around the communion table. For the afternoon service, at five o'clock, I went along with Sir Jose Primenco, my Brazilian helper, to celebrate the communion with our members in the Jardin Botanico—Botanical Garden—Church. There we have no church building, but the hall was full. And such earnest attention and spiritual singing was an inspiration. Nearly forty persons presented themselves to partake of the holy sacrament, and thus declare their faith in His death until He come again.

At night I was again back in the city at our Cattete Church, where large numbers attended, and we had an animated service. Over seventy came forward to the communion table. All was lively and inspiring, and some persons came forward for church membership. It was a bright and happy day.

A CONTRAST.

The very next Sunday offered the other extreme—an entire contrast. The day dawned dark and gloomy. Heavy clouds, a suffocating atmosphere, and a threatened tropical down-pour—all united to give much physical discomfort and no spiritual inspiration.

I had no sooner entered the church than word came that the child of Dona Leopoldina Carmago had died. In a few minutes a card was handed me, saying that Dr. Cleary, an American friend, was lying a corpse, having expired suddenly, and that Bro. Tilley had been called by telegram from Petropolis by the greatly affected widow. And then, before I could get into the pulpit, some one came to say that the pastor of the Botanical Garden Church had been taken quite ill, and hence requested me to send some one to direct the preaching for that congregation. The congregation was small, and now the rain was falling; so you may imagine the inspiration with which I went forward. Truly we know not what a day may bring forth. Still, I remembered that it is written, "I am the Lord; I change not." If my hearers had understood English, I would have given out:

> "In trouble and in joy
> The praises of my God shall still
> My heart and tongue employ."

As the experiences of life come upon us, or pass before us, or move around us, he must indeed be a dull scholar who does not learn of the instability of these things, and learn also to look up to those things which can not be moved, but abideth forever.

These things referred to above were, of course, only for a day, and may, and no doubt shall be, repeated many times. But, after all, the darkest days for our gospel work in this great city are, so I believe, now behind us, and signs of development and progress multiply from week to week. J. W. WOLLING.

Rio de Janeiro, Brazil.

CO-WORKERS WITH GOD.

BY HELEN G. RICE.

Lord, when we pray, "Thy kingdom come,"
Then fold our hands without a care
For souls whom thou hast died to save,
We do but mock thee with our prayer.

Thou couldst have sent an angel band
[illegible]
And thus through heavenly ministries,
On earth thy kingdom might have come.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with thine!

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease,
Thy kingdom should delay to come!

Correspondence.

LETTER FROM NEW ENGLAND.

MR. EDITOR: There is a strong suggestion of the near approach of Autumn in the cool breath of the winds that sweep over these New England hills and down Narragansett Bay across the Atlantic. With these unseen messengers comes the realization that Summer is almost gone—the Summer that has brought to me the conglomerate of excessive fatigue, of successful work, of richest opportunity, of deepest satisfaction, and most terrible sorrow.

In June I went to Pulaski, Tenn., to pay my respects to my venerable kinswoman, my great-aunt, Mrs. Ann Lindsay, who stands upon the mountain-tops of eighty-five years. This gracious old lady, who discussed the Spanish war with absorbing interest, and showed me perishable family relics a hundred years old—for instance, a silk purse that was given my great-grandfather Lindsay by his fiancee when he began his ministry as a Methodist circuit rider in Virginia—lives in a large, curious old house on a wheat farm. The only other occupant of the dwelling is her bachelor son, who makes it a point not to boast of his sixty-five Winters. In this beautiful section my "fathers trod" in early days. In a little graveyard in the town of Pulaski is a long vault of stone, upon the face of which I read, "Sarah Kearney Lindsay; died 1774." Under this lies the earthly remains of my great-grandmother. The shades of the past were strong about me, but also the modern spirit was strong upon me. I gave public addresses, and reaped a blessed harvest of membership for the W. C. T. U.

In the gray of a morning's light I swept through classic Columbia, where my mother was educated, and soon left dear old Nashville, the place of my father's nativity, in the distance as I turned my face toward Louisville. I stopped long enough in Washington City to visit the gorgeous new Congressional Library. Then I went on to Frankford, Pa., a suburb of Philadelphia; Wilmington, and another point in Delaware, where meetings were held; then spent a number of days at Prohibition Park, on Staten Island, to attend the International Congress of Temperance Workers. This conference will prove memorable in the history of the prohibition movement. Although the gatherings were not vast in numbers, it was compensated for by the richness of the materials of which they were composed. The leading men and women from nearly every temperance society in the United States were present, and entered cordially into the plan of getting upon a basis of unity. A Provisional Committee was appointed, consisting of representatives from various bodies opposed to the liquor traffic, whose province it will be to overlook the field and find lines of work upon which all organizations standing for the abolition of the open saloon can enter. The first step proposed was to present petitions to President McKinley for the abolishment of the canteen system in the army.

While resting here at Sannderstown, a little sea-side resort in Rhode Island, the awful tidings reached me that my oldest brother, a beautiful young man in the majesty of his strength, was shot and killed in New Mexico while trying to capture a desperado who was stained with a bloody crime, defying all law, and successfully outwitting and resisting the officers of the territory. My brother, who was absolutely fearless and brave to the last degree, undertook the perilous encounter in which his bright, promising life was laid down. When only seventeen he went to the West, and in the thirteen years that followed he lived alternately in Texas, Old Mexico, and the mountains of New Mexico. He paid us a visit at the plantation in Mississippi last Spring, and immediately after went to Los Cruces, New Mexico, where he intended to make his permanent home, and enter law and journalism. Before he had established himself fully came the frightful ecquel. My splendid brother! Almost faultless in physique, tall and elegantly proportioned, with a strikingly handsome face, clear cut features, and noble expression; charming in manner, refined and courtly; a brilliant mind which had been enriched by constant reading and contact with all kinds of people in different sections; lofty in character, honorable in the extreme, unselfish, loyal, tender-hearted. He did not conform to outward expressions of worship, but had the deepest sense of sacred things. Out of the shadows of the earth-life he has stepped; the sunlight is over there. Surely "our Father" has prepared for him "a place" where his glorious faculties can find their full development, where he can grow into "the perfect stature." I thank God that the thought of everlasting death has passed from me. I believe that it is his blessed will to save all his creatures. If it were not for the unspeakable bestowment of immortality—a happy, peaceful, glorified immortality—I would think most certainly that "the gift of life is not only a tragedy, but a crime." In the sifting, intuitive, divinely wrought assurance that has come to me, I ask no questions of God. I am conscious of no rebellion. I lift my thoughts calmly to him, and with eyes undimmed with tears and lips untrembling with sobs, I say: "It is all right, my Lord, whatever thou sendest me. It is all right." This is the second brother that has gone out from us in less than three years; the first not quite thirty, this last beloved nearly ending his thirty-first.

One October day in '95 a little funeral procession moved slowly from the old home at Vernon across the sunlit fields to our family burial-ground, lying in the heart of the cool, green woods. There by an open grave we stood and watched the gleams of evening light and flickering shadows fall across its sides and upon the coffin. A long, agonizing sigh from my father when the clods began to fall; after awhile came the stillness; then the heart-break of the home-going; then the fever, the semi-consciousness, the resting, the abiding, the all-rightness.

In '98—in July—a sudden, cruel, frightful encounter, followed by hours of mortal anguish in being taken across the plains for thirty-five miles; then a special car; then other hours of unutterable suffering—all borne with the fortitude of a hero; then the last words, "My only regret in dying is that I have not made a greater success of my life." Laid to rest by that little band of men who had stood by him and ministered to him on his terrible journey and in his final agony. Now a lonely grave at La Luz, in the far-away territory of New Mexico, in the depths of isolation, and the dreary winds, and the sweep and moan of the prairie grasses as they bend toward it. A lonely grave and—God! Since it came—the message of his death—I have kept right on in the midst of my work. What else could I do? In the midst of the work, and the loneliness, and the crowds, and the stress of the human—but no questioning, no rebellion. Out of the darkness I am crying: "It is all right, my Lord, whatever thou sendest me. It is all right." BELLE KEARNEY.

Saunderstown, R. I., Aug. 25, 1898.

LETTER FROM ORIGON.

MR. EDITOR: As you are sweltering under a tropical sun, allow me to add to your burdens by sending a message from the cool breezes of Oregon. Think of it!—a fire is a source of comfort by nine o'clock of an evening; still, our Summer has been unusually warm. In some of the recesses of the mountains the thermometer has gone to more than 100 degrees in the shade; still, 110 degrees will not oppress us here as 90 degrees will you there. Some of our people took advantage of the cheap rates and went East. Their letters are "almost burning hot." One man said he actually felt his head to see if it were not on fire, and longed for the cool breezes of Oregon.

Excitement is at "fever heat" with some of our people. A coal mine has just been discovered that is 107 feet in depth and 4x6 miles in extent. Some of you who are ready at figures tell us what that is worth at $2 or $2.50 per ton. It is good coal; I have some of it. So with our many other coal mines, our gold mines, our millions of timber (fir, spruce, hemlock, cedar, red and white maple), our unparalleled opportunities for stock raising; grass grows all Winter—is now waist-high in the mountains; our creameries and dairies, and the unparalleled fruitfulness of the soil of our valleys. Beets and carrots grow from 20 to 60, and some say 80 tons per acre, and many other things in proportion. Then our fruits so abundant that after everybody consumes all they can, millions of it go to waste. I say, with all this plentifulness around us, it would seem our people ought to be content; but not so. It seems we are a nation of chronic grumblers. We haven't railroads enough to get our produce to market, ocean steamers are too slow, sailing schooners were good enough for our fathers, but railroads are getting too slow for us. What are we to do? "Tear down and build anew." Tearing down and hindering seems to be the policy with many now. "Where are we?" But I'll not enter the field these thoughts suggest; it is too hot—with you—for such reading.

I believe I told you in February I had gotten well enough again to preach. It has been a treat to me, and how I wish my hands were loose from this school, so I could do so constantly!

Among the trips I have taken was a romantic one to Curry county. The mountain to cross was seven miles from foot to summit, and much of the way was like climbing the roof of a house—so steep. Of course, I did not ride; it was as much as the horse could do to pull the cart. Nearly one mile was on the "hog's back." There was just room enough for a wagon-way, and off on each side the slope was from 45 degrees to nearly perpendicular, and the distance from 500 to 1,500 feet. It was not a good place for a nervous person. When I first came out here I suppose I would have felt uneasy, though I was always venturesome about such things; but it did not seem so dangerous to me. On the other side the grade was gradual, and it was quite enjoyable, though lonesome. Often I'd come to a prairie all covered with virgin grass waist-high, with signs of wild game in many places; but I had neglected to bring a gun, so was not careful to keep quiet; hence saw none. I had never been where I had so long a view of the coast line as I got that evening. It must have been 20 or 30 miles at one glance; it was a pretty sight. I stopped my horse and let him graze upon the grass while my whole nature feasted upon the vision before me.

At the services I was fed in the glad delight that appeared on every countenance as their hungry souls seemed to feed upon the Word. It paid me well for my long, lonesome ride to get there; and the cordial welcome they gave me seemed like a Southern welcome. One don't get that everywhere here.

On my return I stopped for the night about fifteen miles up the river. They had an appointment for me, and the one night lengthened into a week of preaching at night and visiting through the day. Again, I was repaid by the avidity with which people seemed to feed upon the Word. "We have had only about three sermons this year." People came who had not been for many years.

Last of July I took wife and daughter up into the mountains, in answer to an earnest invitation by a stranger to "come up and take a rest and hunt." They had prepared a place in a grove, and on each Sunday the people for nine miles around gathered and gave us opportunity to hunt for souls, which was more delightful than hunting for game. Though they were on seats without backs, they said one hour and twenty minutes was not too long for the morning, and forty minutes for the evening sermon. But it was their first this year. Then most of the nights we held service at some place, as they would not agree for us to stay at one place. It was another instance of genuine hospitality, like that in the South. The man to whom we first went was almost Southern; came from Baltimore when a child. His brother, Binger Herman, has been a member of Congress for twelve years past.

Of mornings I would be out with my gun by four o'clock, in search of the haunts of deer or bear; but they told me I was there in the "wrong time of the moon"—i. e., as it shone all night, the game would go to cover so early I could seldom get a sight of it, and when I did, it would be on the run, as it was so foggy they could see me before I saw them; so we only got one in the ten days. I must try it again, and will know better next time. Mr. Editor, you, or some of your readers, come and go with me. I had a gentleman and his wife with me this week from Kentucky who just "came to see the country and take a hunt." A party of two men, their wives and daughters, went further into the mountains; went in a-foot and on pack horses; the women in bloomers; spent a month; got fifty-one deer, one elk, and one of them caught 600 fish. A party of four in three or four days got sixteen deer. There are thousands of game. I saw signs of bear and panther, but did not come up with any of them.

I was surprised at the soil. Up here, nearly 2,000 feet, there were prairies two miles, or more, in length, with soil just like that in Mississippi and Alabama; but when I went from one to another, it was a jungle indeed—fallen logs, trees, bushes and vines, etc., and hot. Oh, my! I felt like I was back in Kentucky or Mississipi. We seldom sweat in this climate, but I had a good one every morning when I went hunting. It was my first hunt in Oregon; but if I stay long, it will not be my last.

I spoke in the beginning of our unsatisfied condition, and later on of my wish to be back in the pastorate. Both these conditions are mine now. It is but natural I should want to do that that I love, as I do preaching; still, I want, more than all, to do the Lord's work in the Lord's way, and if the Lord sees this the best way to serve him, I want to do so; still, I can not but want to do this to the best advantage, and I think the way is opened to do that, but that way is coupled with a condition with which I can not comply without the assistance of others. It is: If I will invest about $6,000 more in improvements, half as much more will be added to it. How am I to secure this half? Of course, I will not ask contributions, though I expect to run the school as religiously as any church school. But I am in position to make one of two offers. If a party, or parties, will take stock to that amount, to allow them about forty to fifty per cent. premium, and the assurance if they are not satisfied, their stock will be bought back at a good per cent. on cost. Or if they prefer to make a loan, security will be given on more than three times the value. I would much prefer that some one who wishes to teach, and is capable of teaching through a college course, would take this stock; so I might have some one to help me bear the burden of work and responsibility, as it is most too much for me.

Now, Mr. Editor, if you can put me on the track of some one who wants their money to be doing good while it also brings them are yenne, I will be under lasting obligations to you. Very truly your brother,

J. L. FUTRELL.

Coquille City, Or., Aug. 18, 1898.

TOPISAW CAMP MEETING.

AUG. 11-19, 1898.

Our camp meeting was a success in very particular. The attendance was good, far beyond our expectation, considering the daily rains for two weeks or more preceding, with one or two heavy rains during the meeting. Several of our most substantial tentholders were kept away on account of serious sickness, and among these some of our most active church workers. The death of Sister Huffman, wife of Geo. W. Huffman, one of our oldest and most substantial tenters, threw a gloom of sadness over the entire community. She was buried Thursday, the last day of the meeting.

The following preachers were present and took active part in the services, namely: Revs. J. M. Weems, D. D.; T. W. Adams, W. W. Simmons, H. D. Howell, H. A. Gatlin, J. A. Moore, J. T. Abney, L. E. Alford, J. M. Morse, J. W. Sandell, B. H. Rawls, and M. Ferrell. The preaching was of the highest type, and was attended with the power and demonstration of the Holy Spirit. Sinners came to the altar promptly, without being sung and pulled from their seats, under great conviction. Seventy or more professed conversion and reclamation. Eight joined the church on profession of faith. The meeting was a season of great grace and power to the church.

In addition to the religious and spiritual success, it was a season of great social delight. Perfect harmony and good will prevailed throughout the entire camp. It was as one great family. I have attended camp meetings where I thought the preachers were not as religious as they ought to be; where the spirit of criticism and fault-finding prevailed more than prayer. We had none of this. I have never seen a band of preachers render more unselfish service, willing to preach at any hour, or lead any service appointed. Our presiding elder was the biggest exhorter we had. He can pray, exhort, and talk to penitents as well as preach. This, and last year's meeting, which was under the preaching mainly of Bros. B. S. Rayner, J. T. Nicholson and I. W. Cooper, D. D., has demonstrated the fact that we can have an old-time camp meeting without an evangelist (no reflection, however, on the evangelist). The power is of God, and will accompany the faithful preaching of his Word and united prayers of his people.

All praise to him who power gives,
And saves a soul from sin and hell.

V. V. BOONE, P. C.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carthage, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The Woman's Foreign Missionary Society of the North Mississippi Conference has reason for much thanksgiving and rejoicing, in that we have now an applicant for foreign mission work to fill our Helen Finlay Scholarship in the Scarritt Bible and Training-School. It has been the continual prayer of our women that God would call one from our midst for the foreign field who could enjoy the training given through this scholarship; and while two earnest, consecrated, gifted young women in our Conference have felt the call, still the way has not yet opened for them to leave their homes and devote themselves to the work. Their hearts yearn to do it, but loved ones need them, and they must stand at the post of duty here until our Father lets them go to those further off. But now one presents herself to us in obedience to the "heavenly vision," fitted by culture and consecration, filled with love for Christ and lost souls, who asks to be trained for service and sent into the foreign field.

On July 27 an executive meeting of the W. F. M. S. of the North Mississippi Conference was held in the parsonage in Winona, and the papers of Miss Mollie Cessna, of Columbus, Miss., were examined, and, being found highly satisfactory, she was recommended to fill the Helen Finlay Scholarship. Miss Cessna is very proficient in music, and will probably fill the position of music teacher in McTyeire School, Shanghai, China.

Miss Helen Richardson, during her stay at home, made several earnest pleas for a young lady to fill this position, and we rejoice that this need can be so quickly met by one from our own Conference, trained through the advantages of our own scholarship—in fact, one who will be our own missionary. Miss Cessna will leave for Kansas City, in company with Sister Hargrove, the second of September. The small amount of $25 has been asked through the district secretaries for the traveling expenses and books for Miss Cessna, and has been paid to her in advance, as we were sure the loyal women of our Conference would gladly make the amount good. We only ask that, as soon as your auxiliary is apportioned its share of this small amount, it may be promptly attended to, and the money sent to Mrs. C. C. Fant at Holly Springs, marked for Miss Cessna's traveling expenses.

Let earnest prayer be made for this dear young woman, that our Father may lead her into places of highest usefulness, and may give her many precious souls for her hire.

MRS. G. H. LIPSCOMB.

Winona, Miss.

When there is no gospel in the preaching, what good will it do to crowd the church?

The Christian Life.

THE BLESSINGS OF CHEERFULNESS.

What a difference it makes when one is habitually cheerful! Wherever such a person goes he carries gladness. He makes it easier for others to live. He puts encouragement into the heart of everyone he meets. When you ask after his health, he answers you in a happy, cheerful way, that quickens your own pulses. He does not burden you with a list of complaints. He does not consider it necessary, to tell you at breakfast how poorly he rested, how many hours he heard the clock strike during the night, or any of the details of his miserable condition this morning. He prefers only to speak of cheerful things, not retaining the brightness of the morning for you with the recital of his own discomforts.

The cheerful man carries with him a fragrance in his presence and personality—an influence that acts upon others as Summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver, and happier. Such a man makes a little spot of this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's struggles and tasks easier. His hearty handshake puts a thrill of new vigor in your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty or service.

The blessing of one such cheerful life in a home is immeasurable. It touches all the household with its calming, quieting influence. It allays the storms of perturbed feeling that are sure to sweep down from the mountains of worldly care and conflict, even upon the sheltered waters of home.—J. R. Miller, D. D.

HOW TO EDUCATE.

Youth is the season ordered by nature for the training of mind and character. Then strong propensities, so easily converted into instruments of vice, may be regulated and counteracted by providing channels for their proper exercise, by giving high and pure objects for their co-operation. Thus the feelings and passions of youth and manhood can obtain their highest gratification and be contributory to the best moral culture. If a youth be imbued with a love of pursuits that employ the intellect, and is furnished with refined pleasures, he is more likely to become a good man, a useful, honorable citizen, than if subjected to the strictest moral discipline and kept in unsuspecting ignorance of the vice and wickedness of life. A proper knowledge of the nature of evil is the best armament against becoming subject to it.—The Outlook.

A brittle thing is our earthly happiness—brittle as some thin vase of Venetian glass; and yet neither anxiety, nor sorrow, nor the dart of death, which is mightier than the oak-cleaving thunderbolt, can shatter a thing even so brittle as the earthly happiness of our poor little homes, if we place that happiness under the care of God. But though neither anguish nor death can break it with all their violence, sin can break it at a touch; and selfishness can shatter it, just as there are acids which will shiver the Venetian glass. Sin and selfishness—God's balm does not heal in this world the ravages which they cansel—Canon Farrar.

If I do what I may in earnest, I need not mourn if I work no great work on the earth. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth-strain from the white of one snow drop—such be my ambition!—George Macdonald.

I hope we shall educate the people until a soul's inheritance as an immortal being, with the universe of God at his feet, shall count for more in the thought of his heart than all the gold and all the glory of the world.—J. H. Vincent.

Narrow-minded people who have not a thought beyond the little sphere of their own vision recall the Hindoo saying, "The snail sees nothing but its own shell, and thinks it the grandest in the universe."

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

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Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

DIED IN THE FAITH.

Rev. Geo. Morrison, a local older belonging on the Caseyville circuit, died two weeks ago. He was a good man and full of years. I hope some one of his friends who has known him for many years will write for the ADVOCATE of his life. I would suggest Rov. A. B. Nicholson, who was a life-long friend, or Hon. J. S. Sexton, who know him intimately.

C. MCDONALD.

Caseyville, Miss.

THE HOLY PASSION OF ENTHUSIASM.

The men and women who have been greatly used of God in the conflict with evil and in the extension of his kingdom have not always been the talented, the intellectual, the educated, the trained, the strong; but they have been souls aglow with Christian enthusiasm. Whatever else they may have had or had not had, they did have this one thing. The Christian worker who lacks this enthusiasm will have a hard time of it. He must fail of attaining the best possible results of service.

Enthusiasm is not a rare thing among men. It is manifested wherever men toil and strive and contend, in all departments of human ambition and effort. But the enthusiasm that is Christian is not so common. If we inquire for a definition of Christian enthusiasm, it is easy to find it in a thousand exemplifications in heroic lives of men and women in the service of God and humanity. Christian enthusiasm is a high and holy passion. It is divine life in motion. It is pure love on fire. It is faith inspired, it is hope triumphant, it is faith, hope, and love at concert pitch in the swell of a mighty harmony. It is knowledge driven by zeal. It is a soul at full stretch under high and holy inspiration.

Christian enthusiasm kindles, warms, and burns like flame. It flashes and strikes like lightning. It pours like great showers. It rushes like mighty rivers. It moves onward resistlessly. It pierces the darkness; bridges the rivers; climbs or tunnels the mountains; shatters the barricades of hell. It presses toward the mark and reaches it. —The Evangelical.

Finding fault with everything is the poorest business any man ever went into, for the simple reason that sensible people soon tire, and then sicken, listening to the ill-natured snarls of a chronic fault-finder. There is no kind of a man that will not commit suicide in the fault-finding business if he just keeps on at it. When he gets so far that people say, "Oh, he'll find fault anyway; what is the use in paying any attention to what he says!" the unfortunate man is about done. Prolonged unfavorable criticism, even when it is right in the main, injures a man; when it is wrong, it kills him! One thing is clear. Should the day ever come when sensible, reasonable people say instinctively, "Oh, he'll snarl, and find fault and oppose, no matter what you do," be sure your usefulness is about gone. Your first duty is to mend your ways, or look around for a quiet corner to die in!—Kuoxonian, in Canada Presbyterian.

FROM THE WORK.

Rev. J. W. Tinnin, P. C.: "We closed our tent meeting at Pisgah, Whitestown circuit, Mississippi Conference, on Aug. 24. More than 60 professed to have been either converted, reclaimed or sanctified during the meeting. We were assisted the first three days by Rev. C. H. Ellis, of New Orleans, and the last seven days by Rev. J. L. Morrill, of Cartersville, Ga. We have received about 60 in the church up to date and have more than 100 professions. We have three more meetings to hold. Glory!"

Rev. H. P. Lewis, P. C., Carthage circuit, Aug. 26, 1898: "Am just home from Pine Grove, on Walnut Grove circuit, Forest district, where I helped Bro. L. J. Jones in a meeting. Bro. Jones is very much loved by his people. We had a wonderful meeting at Pine Grove; several conversions and accessions, and the church revived. On my work we have held some good revival meetings. The camp meeting at Carthage Camp Ground was a success; many bright conversions; a number of backsliders reclaimed. The preaching, done principally by Rev. J. L. Morrill, of Cartersville, Ga., was plain and pointed. At Singleton we had a wonderfully good meeting."

Rev. F. N. Sweeney, P. C., Pine Grove circuit, Louisiana Conference, Aug. 30, 1898: "We are moving along very nicely on the Pine Grove circuit. I have held three of my pretracted meetings. Revs. J. H. Montgomory, J. I. Hoffpauir, and J. M. Alford assisted me. These brethren rendered good and efficient service, and I feel under many obligations to them. I have been almost constantly engaged in protracted meetings for the last six weeks, and I have witnessed great manifestations of the Holy Spirit in the conviction and conversion of sinners. We are now engaged in the Bluff Creek Camp Meeting. Pray for us."

Rev. J. W. Raper, Montpelier, Miss., Aug. 24, 1898: "We have just closed a most powerful meeting at Prospect, on this work. We begun on the thirteenth of this month. Bro. Thames, our presiding elder, was with us Saturday and Sunday. On Sunday he preached the most powerful sermon that we have ever heard from him. The people were moved to tears. We went on from that service, and had fifteen additions to our church. Such power as we have not often seen was felt in this meeting. We had, some time ago, a very fine meeting at Friendship, another one of the appointments on this work. We were there nine days. We had nine additions there. We are indebted to Bros. E. S. Lewis, G. S. Sauders, and M. W. Ward for their faithful service at Friendship. God is with us. We expect to be in a new house at Sparta by Conference."

Rev. W. J. Porter, Eunice, La., Aug. 24, 1898: "Closed a good meeting in Prudhomme City on July 20, another at Church Point, Aug. 7, and the last at Long Point on Aug. 21. Bro. J. G. Sloane, of Crowley, assisted me in each meeting. Bro. Fannt LeRoy, of Opelousas, also assisted at Church Point. The Holy Ghost was manifest at each place in convicting, converting, and sanctifying power. In all, there were about thirty-five professions of regeneration and cleansing. Thirteen were added to the church; six of whom were parents, and three in the evening of life. Praise the Lord for sanctifying and keeping power."

Rev. W. T. Woodward, P. C., Simesport circuit, Louisiana Conference, Aug. 27, 1898: "We have just closed a most gracious revival at Marine Church. The preaching was done by preacher in charge, Bro. H. L. Hughes, preaching six sermons each. Bro. A. C. Flowers preached one sermon, and did faithful work both in singing and praying. We had several conversions, nine additions to the church, and baptized an adult. Our church is ready for use in Marksville. It is finished throughout; painted beautifully. We expect Bishop H. C. Morrison to dedicate it some time in October. Prior to his siege with Bro. B. F. White, of the Delhi district."

Rev. W. G. Roberts, Glenmorn, La., Aug. 24, 1898: "We have had some good meetings. We found the work in a bad condition, spiritually and financially, and some of the churches are very much like we found them. However, there is great improvement all over the work. I held a meeting at Hemphill, and had no help. Five joined the church. I held one meeting at Spring Creek. Bro. Geo. Jackson did the preaching. Visible results, Bro. Jackson did some good preaching, notwithstanding he is very feeble. He has not forgotten how to preach. We did not have many in attendance, as the weather was unfavorable. We had received four into the church before having any protracted meetings."

J. N. Ware, Damascus, Miss., Aug. 30, 1898: "Our beloved pastor, L. J. Jones, of Walnut Grove charge, closed one of the best meetings at Pine Grove Church, Aug. 25, that the writer has ever had the privilege of attending. The church was wonderfully revived; seven accessions and, I think, more to follow. Many testified to their conversion. Bro. Jones was assisted by Rev. H. P. Lewis, Sr., of Carthage circuit; also valuable services were rendered by Rev. Murdock McDonald and Rev. J. R. Hays, local preachers. We will never forget our much-loved old father in Israel, H. P. Lewis, who was so faithful in preaching the pure Word of God while in our midst, and the Word was honored of our Father in heaven. May he live long to bless the church with his labors!"

Rev. R. C. Grace, Plaquemine Brulee circuit, Aug. 24, 1898: "We have had a glorious revival in Rayne. The meeting closed last Thursday night. There were five accessions to the church, and about fifteen conversions and reclamations, and the church greatly strengthened and blessed. Rev. R. M. Blocker assisted me, and his preaching was with power in the Holy Ghost. Rev. W. B. Van Valkenburgh was with us at the commencement of the meeting and preached three sermons. Rev. M. C. Manly was with us very near all through the meeting, but was taken sick before we closed. He preached two sermons, and was happy all the time. Brethren, you will do well to get Bro. Blocker to help you in a meeting. I wish I had space to tell you all about his preaching and his faith. At different times after he had preached the sermon, and had plead with the unsaved to come to the altar, and there would be no more in the congregation, he would look over the church into the faces of the people and say, 'We must have a conversion to-night;' and they would come and be converted in a few minutes. Again, when there were conversions at the altar, he would say, 'We must have more conversions to-night.' Brethren and others would come, or some brother or sister would bring them, and they would be converted. All the glory to the Lord. Amen!"

CASEYVILLE CIRCUIT.

We held a protracted meeting at Bethel, beginning the fifth Sabbath in July; Rev. J. M. Morse assisted. The congregations were large and the attention good. There was a spiritual impulse given the church that will bring forth fruit in the future.

At Pleasant Valley I had Robt. Selby as the preacher. It was a good, spiritual meeting. Work was done that will abide. Selby is yet young, but he is one of our best preachers.

New Hope meeting was next, and B. H. Rawls came to help, and the work was well and satisfactorily done. The membership was stirred and twelve added to the church, and two children baptized, one of whom was named for the pastor, which was highly appreciated.

On Aug. 25 there was a meeting at St. Water to take legal steps in a variance between two of my principal members of ten years' standing, but it was settled between themselves with some assistance of friends. This itself will go far towards greater spirituality. This charge has been greatly divided from various causes, so we have lacked unity of spirit for years. Now we expect better times. We have two meetings yet to hold.

C. MCDONALD.

Caseyville, Miss.

Cupid's Lasso.

It's the way of the world. Cupid discovers a man and a maid putting their heads together in a confidential way. The little frontiersman throws his lasso over them and there you are; two people are made more or less happy for life. If she is a bright, healthy, cheerful wife they will be more and more happy as the years go on. If she is weak and ailing and incapable there won't be much happiness for either of them.

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THURSDAY, SEPTEMBER 8, 1898.

"Could'st [illegible] sion see
Thyself [illegible] man God meant,
Thou never more wouldst be
The man thou art, content."

Too low they bnild who b[illegible] beneath the stars.—Selected.

I have lived to know [illegible]at the secret of happiness is neve[illegible]o allow yonr energies to stagn[illegible].—Adam Clark.

Break one thread in the border of virtne, and yon don't know how mnch may unravel.—Cnnningham Geikie.

Whenever I find a great deal of gratitode in a poor man, I take it for granted there wonld be as much generosity if he were a rich man.—Pope.

There is a hidden sweetness in the Bible that one never finds until he undertakes to read a chapter to somebody who is hungry for it.—Bible Reader.

It is the law of heaven that you shall not be able to jndge what is wise or easy, nnless yon are first resolved to jndge what is jnst, and to do it.—Rnskin.

With the talents of an angel, a man may be a fool; if he jndge amiss in the snpreme point, jndging right in all else does but aggravate his folly.—Yonng.

All the possible charities of life onght to be cnltivated, and when we can neither be brethren nor friends, let ns be kind neighbors and pleasant acqnaintances.—Edmund Burke.

Death to a good man is bnt passing through a dark entry, out of one little dusky room of his Father's house into another that is fair and large, lightsome and glorious and divinely entertaining.—Adam Clark.

Theology is but a science of mind applied to God. As schools change, theology mnst necessarily change. Truth is everlasting, bnt our ideas of trnth are not. Theology is but our ideas of trnth classified and arranged.—H. W. Beecher.

If in the plan of hnman life godliness be made the center, from this spring will flow on one side a stream of self-cnltivation, and on the other a current of helpfnl deeds which will fill the measnre of one's dnty to his fellows.—Selected.

However far apart two people may be, if they will move toward a common center, they will find that as they come nearer to the center, they will be nearer to each other. So the nearer we come to Christ, the nearer we will be to each other.—Selected.

All natural results are spontaneous. The diamond sparkles without effort, and the flowers open impulsively beneath the Summer rain. And trne religion is a spontaneous thing—as natnral as it is to weep, to love, or to rejoice.—Rev. E. H. Chapin.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, bnt above all is the power of going out of oneself and seeing and appreciating whatever is noble and loving in another man.—Thomas Hughes.

ECCLESIASTICAL NULLIFICATION.

The pnblished purpose of a few exalted Methodists to defy the law passed at the recent General Conference defining the anthority of a pastor in his pastorate, and the throat of a few others to "appeal to Cæsar" if any pastor dares to interrnpt their movements, and of others to secede from the church, recall a chapter of early history.

The General Conference of 1850, after full discussion, declined to expnngo from the Discipline the celebrated "Ninth Section." The South Carolina Conference was vigorously opposed to retaining that statute, believing it to be the source of mnch tronble, and at its session succeeding the General Conference resolved nnanimously that an edition of the Book of Discipline, amended by having the Ninth Section expnnged, should be pnblished for circnlation within its bonnds. The edition was printed, a fac-simile of the authorized edition, minus the rnle on slavery, and received the editorial endorsement of the Southern Christian Advocate. That a large and influential Annual Conference could have been induced to adopt a measure so menacing to the integrity of the church shows how nnreliable the jndgments of men become when influenced by passion.

The announcement of that Discipline for circulation in South Carolina—"terms the same as the anthorized edition"—called forth a wise, statesman-like deliverance from Holland N. McTyeire, then in the first year of his editorship of the NEW ORLEANS CHRISTIAN ADVOCATE. In the ADVOCATE, of May 24, 1851, he says:

"An Annual Conference of the Methodist Episcopal Church, South, has formally discarded the 'connectional edition' of the Discipline, and published another to snit itself—and this in open defiance of the General Conference. What are we coming to? And is it so that our much-boasted connectional bond is bnt a rope of sand?

"The qnestion was fairly discussed; the South Carolina Conference was fully and ably represented in that discussion, and the General Conference refused, for reasons, to expunge the Ninth Section. After snch decision, from which there is no appeal, our adherence to the Discipline, as it is, resolves itself into attachment, not to the section itself, bnt to Connectional Methodism. May any Annual Conference, after failing to carry a point through its representatives on the floor of the General Conference, take the matter into its own hands, and do what the General Conference onght to have done? Then, this going np qnadrennially to General Conference, and carrying grave questions for discussion and decision there, is all a farce; it is only for the amnsement of the delegates—traveling a little and speaking a little. If the General Conference will only do what it onght to do, all is well; bnt, if not, any Annual Conference will do it. The Georgia Conference will expurgate and amend the Articles and Constitntion of the Methodist Episcopal Church, South, and make it what, in its jndgment, it onght to be. The Alabama Conference will have another edition differing from the others, it matters not at what point; and all the rest are at liberty to follow suit. . . . It matters not whether in a small matter or a great one the change was made, the principle is the same. The action is a direct and bold anbversion of Connectional Methodism."

So it was in that day of sectional and political excitement. Snch history could not now be repeated. The value of Connectional Methodism as an evangelistic agency has been too abnndantly vindicated, and its principles are too dear to her people, for an entire Annual Conference to nullify one of its statntes. Bnt individuals here and there, from various motives, have announced their determination to defy a law adopted by the General Conference—the only legislative authority in the church. In so doing they resist not one piece of legislation alone; they assail the integrity of Connectional Methodism. If one law can be set aside with impunity, why not another? And, then, why have any law at all?

A sneer at loyalty to the church is an assault upon the sanctity of a vow.

Be great in act as yon have been in thonght.—Selected.

THE CZAR'S PLEA FOR PEACE.

The following letter from Judge S. S. Calhoon, one of the leading lawyers of Mississippi, and the reply of Bishop Galloway, will be read with intense interest. The sentiments here expressed can not fail to awaken a sympathetic response in every Christian heart.

Jackson, Miss., Aug. 30, 1898.

Right Rev. Charles B. Galloway, City—

MY DEAR BISHOP: No donbt yon concur with me in the opinion that the peace papers of the Czar Nicholas is the most striking historical fact of the whole Christian era. From no other potentate could it have come with the same significance and power of influence as from the chief of a semi-enlightened nation backed by snch enormous force. Manifestly, Providence inspired it.

However, I write not to bore you with any views of my own, but to say I think now is the time for the great heads of churches, by tongue and pen, to emphasize and spread the influence of the Czar's utterances, and to snggest the large value of a pnblication by yon of snch a paper as yon are so admirably snited to prepare on this theme.

Yonr friend, S. S. CALHOON.

Jackson, Miss., Aug. 31, 1898.

Hon. S. S. Calhoon—

MY DEAR FRIEND: Many thanks for your much appreciated note of yesterday afternoon. I can not express the gennine satisfaction it gave. My own soul has been profonndly stirred by that most remarkable and timely deliverance of the Russian Emperor, and I was longing for the intelligent sympathy of some kindred spirit. I qnite agree with you that this plea for peace by the ruler of the most powerfnl nation on earth marks an epoch in the world's history which will become an era. It has come with the snddenness of a revelation and the force of an inspiration. The diplomats of nations have been startled, while court and cabinet have felt the tremor of a political convnlsion. Astnte statesmen—skilled only in the game of diplomatic intrigne, and utterly innocent of the spirit out of which snch a prayer is born—are shaking their heads ominously while trying to divine the secret of this sndden conversion. But while the sports of the world's politics are in skeptical amazement, the plain people of the nations will accept the straightforward statement as the expression of the benevolent honesty and transparent sincerity.

Whatever hidden motives may be attributed to the great monarch by the snspicious and envious, the noble sentiments expressed, and the lofty pnrpose avowed, mnst command the warm approval of all Christian nations and peoples. The world has taken a long step forward because of this manly and timely utterance. It may be called utopian, and may occasion smile or sneer according to the temperament of the critic, bnt no nation will ever again reckon without this high deliverance.

By this one act the young Emperor of Russia has placed himself at the head of modern, progressive statesmanship. He has set aside the stern traditions of his own royal house, and expresses sincere desire to reverse the war policy of ornel centuries. He has thus brought not a new element into the world's politics, bnt has placed the old principles under conditions and sanctions that must hereafter tell immensely and benefi cently upon the destiny of nations.

I agree most entirely with the comment of one great European statesman, that "whoever believes in the creative power of ideas propounded with conviction and clearness must rejoice that the note brings a new and benevolent course into the world's life, and groups anew the participants in that life." It means a new alignment on higher plans—an international readjnstment on diviner principles. In a word, it contemplates the incarnation and enthronement of the teachings of the Man of Gallilee in the life and intercourse of nations. And in it is involved the grand triumph of the principle of arbitration in all international controversies—a principle which is only another name for Christianity in political statesmanship.

An "armed peace" is a real declaration of readiness for war. It is a travesty on national trust, an impeachment of personal and national honor. It not only exhausts industrial resources, disrupts the home-life of a people, and diverts the energies of thousands from productive pnrsuits, but it destroys international confidence, cheapens respect for national treaties and alliances, and assails the sacred principles that bind communities and peoples together.

Disarmament, of course, as has been suggested, involves the necessity and duty of removing the causes for heavy and increasing armaments; international politics mnst, therefore, be revised and made to harmonize with new principles.

Not to respond heartily to this royal appeal—this imperial prayer for peace—would reflect upon the teachings of our churches and impeach the vital principles upon which our boasted civilization has been providentially built. I feel authorized to say for the more than 5,000,000 adherents of the great communion to which I belong, that we will respond to the Emperor's earnest prayer with a loud and long "Amen!"

I have thonght it beautifully significant that this royal plea for peace should signalize the closing days of the nineteenth century; that its evening sun should go down in benediction upon a planet praying that wars may cease in all the earth. Of necessity hopes can not be realized at once. The currents of centuries can not be changed in a day. Other storm clouds will appear, and other wars and rumors of wars will be heard. Yet, a better day is coming. I have no dream of an early millennium, bnt the Russian Emperor has sounded a note that will make melody through the generations. Slowly, but surely, the prayer for peace will be converted in the world's hymn of praise for the restored brotherhood of man. Then will open wide the gates of that glorious morning which Alfred Tennyson saw in a vision, when

"The war-drums shall throb no longer, and the battle-flags be furled,
In the parliament of man, the freedom of the world."

Very truly your friend,
CHAS. B. GALLOWAY.

AT SLIDELL.

By invitation of the pastor, Rev. J. J. Kelley, we lectured on Tuesday night, the thirtieth, at Slidell, La. The lecture was given in the Pythian Hall, which was well filled with an audience that gave respectful attention to what we had to say. The proceeds of the lecture will be used in the erection of a parsonage, which Bro. Kelley hopes to erect in the near future. Slidell is a prosperous town of more than a thousand inhabitants. Its principal industries are brick making and the manufacture of lumber. Our church there is weak, numerically and financially, bnt is on the up grade. Bro. Kelley seems to have won the hearts of his flock and of the community in general. Any Methodist who wishes to put money into the Lord's treasury in a place where it is needed, and where it will bring in large returns, can do so by aiding this church in building a comfortable parsonage.

To Bro. and Sister Kelley we are indebted for genial companionship and cordial hospitality during our stay.

FROM DR. CAMERON.

The Rev. J. B. Harris, of the North Mississippi Conference, died at his home in Kelley, Miss., this morning, at fifteen minutes after 3 o'clock. He was sixty four years old, and had been in the ministry about forty years. The Rev. B. P. Jacobs has been down with slow fever three or four weeks. His wife is also sick.

J. D. CAMERON.

Holly Springs, Miss., Sept. 3, 1898.

[The brethren of the North Mississippi Conference will read the above with painful interest. Bro. Harris was a most excellent man—highly esteemed by all who knew him. His old parishioners in various sections of the Conference will mourn his loss as that of a personal friend. Many prayers will go up for the recovery of Bro. and Sister Jacobs.]

TO THE SHREVEPORT DISTRICT.

DEAR BRETHREN: The physical condition of my wife and daughter Pauline render it necessary for me to get them out of this climate, and I leave here with them for San Antonio, Texas, at once, and will remain with them until Oct. 1, when I will return and begin my last round on the Shreveport district. Please pray for us. Fraternally,

J. L. P. SHEPPARD.

[We sincerely hope and pray that a change of climate will result in the speedy recuperation of Sister Sheppard and her bright, accomplished daughter.—EDITOR.]

A YOUTHFUL QUEEN.

On Monday, the fifth, at Amsterdam, Wilhelmina was crowned Queen of Holland in the presence of more than 200,000 people, she having just reached the age of eighteen, at which she is legally eligible to rulership. Since her father's death, some eight years since, her mother has exercised the prerogatives of sovereignty in her behalf. During all that period this young scion of royalty has been in training for her high position. Her mother, though not, perhaps, what the world would call a very talented woman, nevertheless possesses a vast amount of good common sense. Hence, she has left no stone unturned to fit her daughter for rulership. Ample educational facilities have been afforded her, but book knowledge has been only a small part of her equipment. She has been trained to habits of industry and economy. She has not been taught to look upon the world from palace walls alone, but has been brought into contact with life in its multifarious phases. She has been taught to sympathize deeply with the toiling masses in their struggles with poverty and hardship, and to manifest her sympathy in various forms of efficient helpfulness. This seems to have been in perfect accord with the tendencies of her nature. Hence, she is most ardently beloved by her subjects. She has also been brought up "in the nurture and admonition of the Lord." While not specially brilliant, she nevertheless possesses in abundance those traits of character which are essential to wise rulership.

Queen Wilhelmina is to-day the idol of her nation, and we do not doubt that she will continue to hold the affections of her subjects as with hooks of steel. Had royalty always been of her type and had her training, many a blood-stained chapter in mundane annals would never have been written.

THE FACTS IN THE CASE.

Denunciation of railroads as great cormorants, devouring the substance of the people, has been in recent years a part of the stock-in-trade of a certain class of political demagogues, who have asserted, without offering a scintilla of evidence to support the assertion, that there has been no reduction in railroads rates at all comparable with the reduction in prices of other commodities. This charge will no longer be made among intelligent people. The Agricultural Department of the United States Government has recently published a statistical exhibit showing the freight rates of the railroads of the country for the past thirty years, from which it is learned that during that period there has been a decline in rates of fifty-eight per cent.

The Denver Conference was held at St. Paul's Church, Denver, beginning August 18. Bishop W. A. Candler was the president, and it was his first Conference. In the chair, he was a model presiding officer—just, fair and courteous to all. In the cabinet, he was kind, brotherly, wise and firm. In the pulpit, he was a great preacher of a strong Christly gospel. The prophecy of this Conference is that Bro. Candler will be one of our greatest Bishops. Dr. J. H. Pritchett, the new Secretary of the Board of Missions, was with us. This was his first Conference. He is a workman that needeth not to be ashamed of his work. He will awaken the conscience and stir the heart of the church on this great theme.

We were blessed with the presence and counsel of the new Secretary of Church Extension, Dr. H. P. Whisner. This was also his first Conference. He is evidently the right man in the right place. The verdict is that he is well qualified for his important work.—Rev. J. H. Ledbetter, in St. Louis Advocate.

The Mid-Continent has the following: "The announcement is often made when a minister enters the pastorate in a new field, that he begins his labors 'under the most encouraging circumstances.' Of course he does. 'A new broom sweeps clean.' The new minister is praised and feted; his congregations are large, and everybody is in a good humor. What a pity that such condition of things can not last! But after a while the novelty wears off just like the nap on the minister's broadcloth coat, and then a scene not so encouraging is presented. The minister is perhaps as good a preacher as he was at first, and just as faithful in his pastoral ministrations, but a change has come over the spirits of some of the people and they think a change desirable. Some of the people who are most cordial in their treatment of a minister at the beginning of his labors are the most distant after the lapse of a few months or years. This picture does not describe the situation in every church. Let us be thankful that it does not. But that it is descriptive of many congregations is manifest from the many changes which are made after a ministry of very brief duration in each."

He who is doing all for God he can do will soon be able to do more than he does now.—Selected.

NOTES.

Dr. Sawyer dispensed the Word last Sunday at the First Presbyterian Church.

Our correspondence this week takes in a wide range—Rhode Island, Oregon, California, Brazil and Greece.

Rev. C. H. Ellis has emigrated from the low grounds of the Crescent City to the very Summit of Mississippi.

We regret to have missed a call recently from Rev. F. N. Parker, who made a brief visit to the city to "see the folks at home."

Miss Minnie Cowan, of Oxford, will resume her duties as teacher of Latin in the North Texas Female College, Sherman, Texas, Sept. 6.

Rev. S. S. Keener is at present making headquarters on the gulf coast, but this does not prevent his meeting all his engagements as presiding elder of the New Orleans district.

Our offer to send the ADVOCATE until the first of February for fifty cents is one which every pastor ought to make known to his flock. Take notice that we offer a premium for subscriptions sent under this offer.

Rev. M. L. Burton, manager of the Methodist Orphans' Home at Water Valley, has started a small monthly paper in the interest of the institution. It is called "Our Home." The September issue is filled with interesting matter pertaining to the institution.

From a private letter from Rev. J. W. Honnoll, presiding elder of the Corinth district, we quote as follows: "Our preachers on the district are doing good work. We have had good revivals in the church, but not many conversions. The collections will be better, I think, than ever before."

The Harmon-Knickerbocker meeting at Ellisville was a success, resulting in twenty accessions, a number of conversions, and a general quickening of spiritual life. There were also many accessions to other churches. Congregations were so large that the church had to be exhausted for the court-house.

The W. C. T. U. of this city has established headquarters in a spacious and well-arranged building at 305 St. Charles street. The hall where meetings will be held is on the second floor. The first floor will be occupied by the W. C. T. U. restaurant, which has been successfully operated here for many years. This is a good place for visitors to the city to find something to refresh the inner man.

Rev. J. A. Randolph, of the North Mississippi Conference, now stationed at Macon, has been appointed chaplain of the Third Mississippi Regiment, now in camp at Jackson, Miss. This regiment, it is supposed, will be continued in the service for a year or more. While men of the type of Randolph are needed in the pastorate, they are also needed in the chaplaincy. To an earnest, consecrated, tactful minister, who is adapted to the work, an army chaplaincy offers immense possibilities for usefulness. More especially is this the case when the field of service is to be a country like Cuba, Porto Rico, or Luzon, where Christianity in its purity is unknown.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

MILLSAPS COLLEGE.

The seventh session of Millsaps College will begin Wednesday, Sept. 14. Let all new students take notice that the entrance examinations will begin Tuesday, the thirteenth. Interesting exercises will be conducted in connection with the opening of the session, and it is important that all students should be present.

W. B. MURRAH, Pres.

Jackson, Miss.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The Sunday-school Year-Book of the Mississippi Annual Conference is just from the press. It is a neat booklet edited by Rev. Henry G. Hawkins, of Meridian. It is brimful of information concerning Sunday-school work. The League and the Sunday-school are twin sisters.

We thank Dr. DuBose for complimentary notice in Era, of Aug. 18, concerning this scribe and this department. We are also under obligations to our good friend, Dr. Black, for publicly announcing in ADVOCATE, of Aug. 25, his opinion as to our ability to hustle.

All we have is upon the altar—time and talents—dedicated to God and humanity. Particularly are we interested in the young men and women of to-day, upon whom the Church and State depends for great things in the coming days. Wonderful are these nineteenth-century opportunities! May God help us to take advantage of them!

Rev. C. D. Atkinson, the Vanderbilt missionary campaigner, who has done such good work among the Leagues in Louisiana, is now in Mississippi. Below we give dates and places he will (D. V.) visit during next two weeks: Brandon, Sept. 9; Durant, 11; Winona, 12; Carrollton, 13; Greenwood, 14; Grenada, 15; Water Valley, 16; Oxford, 17; Holly Springs, 18.

In another place in these columns will be found a communication from Miss Vic Thompson, of Tupelo, anent the amount pledged by the Mississippi Leaguers at Meridian. We ask the Leaguers to read, mark, learn, and inwardly digest, and then act in the living present.

In a private letter from Mrs. T. S. Sligh, the accomplished wife of the president of Mansfield Female College, she expresses her deep interest in the Epworth League work. Many of our colleges now have flourishing Epworth Leagues. This is as it ought to be.

Recently, during a protracted meeting in a distant community, we were called upon to bury a young lady who had died without God and without hope. She had signified (some weeks before) her intention of attending the services, becoming religious, and joining the church, but she put it off too late. Jesus offers salvation to sinners; but let us remember that he offers salvation to-day.

ATTENTION! MISSISSIPPI LEAGUERS.

The twelve hundred dollars pledged by the Leagues of our State for the support of Dr. and Mrs. Fearn in China, and the Water Valley Orphans' Home, is coming in slowly. Not yet $200 of it has been paid. This money is needed, and I urge that all League presidents throughout the State give this matter immediate attention; also that the district secretaries push the matter in their immediate districts as much as possible. In order to rouse people to action in regard to anything, the matter must be kept before them continually. This pledge must be redeemed. It will never do for the Leaguers of a State which has given to Southern Methodism both of our Epworth League secretaries, to fall behind in this work. Shares were taken at the Meridian Conference to the amount of $600. So, Epworth Leaguers, arouse yourselves, and redeem these shares at once. I also avail myself of this opportunity to request that the name of the presidents and the membership of all new Leagues be sent to me immediately upon the organization of same, as it is very necessary that I have a correct State League directory. Yours, "All for Christ,"

MISS VIC THOMPSON,
Cor. Sec. and Treas.

Tupelo, Miss.

LESSON X.

SUBJECT—THE WINNING OF PERSIA; OR, THE MIRACLE OF PERSONALITY.

The heroine of this chapter is one of the noblest figures in all church history. Note the statement accorded of her character on page 150. The story of her self-devotion, her indomitable courage, and her implicit faith, is well calculated to arouse every young woman to the question, "What may I do for my Master?" This is pre-eminently a woman's age, and the gospel is not lacking in its invitations to them to thrust forth the sickle and garner in the ripened grain.

1. Study the character of Miss Fiske from the natural and supernatural sides, and emphasize the power of this character in the accomplishment of the arduous labors to which she was called.

2. Study the character of the people to whom she went, and show how gradually her influence began to tell, and how permanent was the effect.

3. Pay special attention to the points on pages 157-161, illustrating the fact that she was divinely sustained and guided in her work.

Monthly meeting of Union Epworth League on Tuesday eve, Sept. 13, at Rayne Memorial Church, at 7:30.

NORTH MISSISSIPPI CONFERENCE NOTES.

The third Sunday in August, and two days following, this scribe spent at Wesley Chapel, Poplar Creek circuit. On Sunday we had an enjoyable Children's Day service. Although there had been no Sunday-school in that church of more than 100 members for a long time, the canonical programme was well rendered, a creditable collection taken, and arrangements perfected for a permanent Sunday-school hencoforth. The pastor, Rev. J. J. Garner, was sick and unable to be present during the meeting. I learn that he is getting well now.

On Tuesday evening, Aug. 23, I journeyed by buggy and train to McAnerny, Carrollton circuit, where Bro. Sanders, aided by Bro. Crowe, was engaged in a good meeting, which closed on Thursday night with three accessions to the church. Bro. Sanders reports well of his protracted meetings, which have resulted in about thirty-five additions to the church on profession of faith.

Friday evening, Aug. 26, I went to Water Valley; thence out four miles to attend the camp meeting held on the camp ground established in 1877. A goodly number of tenters were present, and the congregations were large and orderly. The meeting was in charge of Presiding Elder Morehead, and Pastors Bowen, Gibbs, and Leech. The first-named, however, was unable to be present until the last day. Other preachers were also present, and rendered valuable service, as follows: Revs. J. W. Malone, E. H. Rook, B. P. Patterson, and H. D. Estes. Bro. A. J. Jones was also with us, but in great feebleness of body. The preaching was evangelical, the singing hearty, and all the services spiritual. "The Young People's Hymnal" was used to the delight of everybody.

On Tuesday evening, just as we were ready for the night service, notification came that there were four suspected cases of yellow fever eight miles distant; so it was deemed best to close the meeting immediately. There was evidently much good accomplished, and there would have been far greater results could the meeting have continued two days longer, as was contemplated.

Rev. J. F. Evans has been unable to preach for some time past. He is suffering with rheumatism, and has lost the sight of one eye. His numerous brethren and friends deeply sympathize with him, and pray for his speedy restoration to health.

Rev. J. A. Bowen and others recently held a meeting at Blount's Wells, ten miles east of Coffeeville, in a region destitute of Methodist preaching. A church was organized with eighteen members, a Sunday-school started, and a church building enterprised.

We have good news from many brethren of successful meetings, the details of which they will surely furnish to our "Conference organ."

Brethren, let us hear from you often. Tell to the world what the Lord is doing in your part of the vineyard.

G. W. BACHMAN.

Kosciusko, Miss., Sept. 2, 1898.

EXPERIENCE TEACHES the value of Hood's Sarsaparilla. It is constantly accomplishing wonderful cures and people in all sections take it, knowing it will do them good.

HOOD'S PILLS cure all liver ills. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

EAST MISSISSIPPI FEMALE COLLEGE.

President Beeson, of East Mississippi Female College, tells us his buildings will be full to overflowing; that he is puzzled to arrange for room for all who want to come. He has had time to do but little travelling, the college having grown so much in favor that he has been compelled to give most of his time to his mail, having two stenographers and other clerical help employed. He has applicants from nearly every Southern State. The fine talent he employs is bound to attract patronage. People like to send where they can get the most for their money. We extend our best wishes to this growing institution. Next session opens Sept. 21.

WASHINGTON COLLEGE.

In this issue of the paper will be found the announcement of the Washington College, Washington, D. C. This is probably the leading school for young ladies at the National Capital and the only one there claiming a distinctly college grade.

The grounds of the college front the Capital and Library and are commanding and beautiful.

It is doubtful if there is a city in the world that offers so much, educationally and socially, as our beautiful Capital City. A year at this school must be of incalculable benefit to any young lady who attends.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present, address me at Carthage, Miss.

H. P. LEWIS.

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In every town and county to sell "War with Spain," the most complete and authentic history of the war. A bonanza for agents. Outfit free on receipt of 20 cents in postage for mailing. Big commission. Handsome premium.

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We will send the ADVOCATE to new cash subscribers from now until Jan. 31 for fifty cents. This offer is only to new subscribers. Address

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512 Camp street, New Orleans.

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

LOUISIANA LEAGUE MISSION FUND.

Previously reported	$81 01
Ladies on Keachi circuit	5 15
Minden League	10 00
Bro. Stewart (Alexandria)	2 50
Miss Lizzie May Sligh	15 00
Sent G. W. Cain	$75 00

Please make postoffice money orders and drafts payable to G. W. Cain, Nashville, Tenn., where convenient to save expense and forward to me. The pledges are all due. Please send at once.

P. O. LOWREY, Treas.

Farmerville, La.

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Liabilities	218,278,213 07	Increase of Income in 1897	4,459,813 96
Surplus	$35,508,191 59	Increase of Surplus	5,774,679 80
Paid to Policy-holders since organization	$462,907,250 71	Decrease of Expenses	146,178 81

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Sit down by the side of your mother, my boy;
You have only a moment, I know;
But you will stay till I give you my parting advice—
It is all that I have to bestow.
You leave us to seek for employment, my boy;
By the world you have yet to be tried;
But in all the temptations and struggles you meet,
May your heart in the Savior confide.

You will find in your satchel a Bible, my boy;
It is the book of all others the best;
It will teach you to live, it will help you to die,
And lead to the gates of the blest.
I gave you to God in your cradle, my boy,
I have taught you the best that I know,
And as long as his mercies permit me to live
I will never cease praying for you.

Your father is coming to wish you good-by;
Oh, how sad and how long we will be!
But when far from the scenes of your childhood and youth
You will remember your father and me.
I want you to heed every word I have said;
For it comes from a heart filled with love;
And, my boy, if we never behold you on earth,
Will you promise to meet us above?
Hold fast to the right, hold fast to the right,
Wherever your footsteps may roam;
Oh, forsake not the way of salvation, my boy,
That you learned from your mother at home!

—Our Visitor.

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"I began at the bottom," said Mr. Mathiessen to a World reporter. "My father was president of the old Chicago Sugar Refining Company, and when I came West, he put me in as a workman at $1.50 a day. Many a morning I've gone over to the plant on Taylor street, with my dinner-bucket in my hand, and worked ten hours a day at hard labor. I was gradually promoted, and, in 1890, the management of the company was given me. Business had not been good.

"By fighting on my own lines, I succeeded, in a short time, in paying forty per cent. a year in dividends. The capital stock was only $1,250,000, but we paid forty per cent. on this every year.

"We had such a good thing that we were in a position to make strong demands before we entered this combination. These demands were accepted, and I took a leading part in the formation of the present company. The organization was completed a year ago, and the presidency was tendered me."

"How would you advise a young man to succeed as you have done?"

"The only way I know for a young man to make a success is to work hard. I work because I like it. There is so much diversity about this business, it never gets monotonous. My success here is largely due to system. The business is divided into departments, and they run like clockwork. I could not retire from business if I wanted to. I could not be happy unless I had something to do."

Mr. Matthiessen is easily approached, greets all visitors pleasantly, listens attentively, and answers briefly and tersely. He will not allow men to take up his time unnecessarily, but jumps to the point in the fewest possible words. He frequently carries bundles of papers home, which he works over until midnight.

His time is so entirely occupied that he has not developed any decided inclination for amusements. He says he finds all the relaxation he wants in his business. He is not a club-man, and he is not a fashion-plate. He will talk with a visitor and carry on business at the same time, without losing sight of the object of the visit or the business in hand.

SELECTING A CAREER.

"Next to the matter of selecting a wife—which in the majority of cases is little more than a leap in the dark—the most important problem which a young man has to confront is that of deciding upon his trade, business or profession," writes Rev. Charles H. Parkhurst, D.D., in Ladies' Home Journal. "Almost any young man's decision as to what he is going to do will mean the narrowing of his preparation, whereas all success that is fairly worthy of the name means breadth of preparation. A man needs to get a great mass of foundation under him if he is going to put either a high or a wide structure on the top of it; and if he knows too soon exactly what it is he is going to do, that mass of foundation will not be forthcoming. In all cases where it is possible it is a great deal better for a man to get the knowledge first, and then let him decide what the vocation shall be, than to decide the vocation first, and let that determine what sort of knowledge he shall accumulate.

"If a man is in earnest to do the best that is in him, it will be much to his advantage to get over the feeling that there is any hurry about actually settling down to his life-work. It is a great deal wiser to drift, and to do almost anything that offers, as a temporary arrangement, than to make up one's mind finally and irretrievably to an employment that may possibly be a misfit, and that will involve, therefore, a certain amount of failure. We can safely depend upon it that in the case of a man who has a strenuous purpose there is a certain gravitating tendency between him and the work he is best fitted to do, and if that gravitating tendency is not hurried too much, it will assert itself, and the man, without any excessively painful searchings of heart, will find himself where he belongs. Along this line the only safe decisions are the decisions that shape themselves, and that we settle into without being very distinctly conscious at any time that a conclusion is being reached."

"I WANT A DOLLAR."

A miser lay dying who had been a professed follower of Jesus all his life, but whose supreme purpose had been to get rich. My father was the attending physician. The old man lay upon the bed, his white locks, whitened by the frosts of over eighty Winters, pushed back from a noble brow, his hands bleached by sickness, clasped over his breast and above the coverlid, the firm lips slightly parted, the eyelids closed, as slowly, but surely he was breathing his last.

Weeping loved ones had gathered round to catch the last words, if such there should be, or obtain once more some faint recognition. My father knelt by the bedside, and taking one of his hands in his, asked him if he should pray. A slight pressure was the only response. The prayer was offered, and then father sang a hymn which had been the old man's favorite.

As he closed the song the eyes of the dying man opened, the friends pressed closely to the bedside, his lips moved, and father, bending over him, asked him if there was anything he wanted. He spoke one short sentence; then his chin dropped, the eyes opened wider, the breath stopped, and he was dead. What was that last sentence? It was this: "I want a dollar." Strange consolation for loved ones. Yet that sentence was the very incarnation of the supreme object of his life. It is not possible to press within a smaller compass the very pith of the mercenary spirit. A wonderful sentence for a dying man face to face with eternity. What an epitaph for a tombstone?—The Gospel in all Lands.

The single glass of wine or beer per day, which sufficed at the beginning, will soon be enlarged or repeated. It was enough to start the blood into a gallop yesterday, but falls short to-day, and will not begin to do to-morrow.—Horace Greeley.

GENTLENESS.

Gentleness is love in society. It is love holding intercourse with those around it. It is that cordiality of aspect and that soul of speech which assures that kind and earnest hearts may still be met with here below. It is that quiet influence which, like the scented flame of an alabaster lamp, fills many a home with light and warmth and fragrance altogether. It is the carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is the curtain which, from many a beloved form, wards off at once the Summer's glow and the Winter's wind. It is the pillow on which sickness lays its head and forgets half its misery, and to which death comes in a balmier dream. It is considerateness. It is tenderness of feeling. It is warmth of affection. It is promptitude of sympathy. It is love in all its depths and all its delicacy. It is everything included in that matchless grace, the gentleness of Christ.—The Parish Visitor.

BOY CHARACTER.

It is the greatest delusion in the world for a boy to get the idea that his life is of no consequence, and that the character of it will not be noticed. A manly, truthful boy will shine like a star in any community. A boy may possess as much of noble character as a man. He may so speak and live the truth that there shall be no discount on his word. And there are such noble, Christian boys, and wider and deeper than they are apt to think is their influence. They are the king-boys among their fellows, having an immense influence for good, and loved and respected because of the simple fact of living the truth. Dear boys, do be truthful. Keep your word as absolutely sacred. Keep your appointments at the house of God. Be known for your fidelity to the interests of the church and Sunday-school. Be true in every friendship. Help others to be and do good.—Child's Paper.

THE SWEETNESS OF LAUGHTER.

A woman has no natural gift more bewitching than a sweet laugh, remarks a writer in the Home Queen. It is like the sound of flutes on the water. It leaps from her in a clear, sparkling rill, and the heart that hears it feels as if it bathed in the cool, exhilarating spring. Have you ever pursued an unseen fugitive through trees, led on by a fairy laugh, now here, now lost, now found? We have, and we have pursued that wandering voice to this day. Sometimes it comes to us in the midst of care, or sorrow, or irksome business, and then we turn away and listen and hear it ringing in the room like a silver bell. How much we owe to that sweet laugh!

A gentleman once went to Sir Eardly Wilmot, Lord Chief Justice of the Court of Common Pleas, under the influence of great wrath and indignation at a real injury he had received from a person high in the political world. After relating the particulars, he asked Sir Eardly if he did not think it would be manly to resent it? "Yes," said the knight, "it will be manly to resent it; but it will be God-like to forgive it." The gentleman declared that this had such an instantaneous effect upon him, that he came away quite an altered man, and in a very different temper from that in which he went.—Churchman.

The question of how far family prayer is observed in Christian households is being given consideration in religious papers. Another, closely connected with it, that it might be well to inquire concerning, is this: How far does the reading of religious literature occupy the Sabbath hours in Christian households? There was a time when secular papers, magazines and books were carefully collected on Saturday evening, and laid away. But we fear that in many households it is not so now, but that even children are permitted to read the monthly magazines and the literature and fiction of the day.—Journal.

NOT A GOOD USE OF THE BIBLE.

When we see men spending all their time and all their energies on analytical criticism of the Bible, we recall the story of the little girl who, when writing her geography lesson on the Arctic Ocean, said, among other things: "The Arctic Ocean is used principally for purposes of exploration." The Bible with some people is principally used for the purpose of criticism.—Watchman.

Hygiene.

A SOUND BODY.

A great deal of the want of harmony in the world, the impatience, the quick flashing anger, the hardness, the harshness, comes from lack of physical health.

Balance gives power, and power gives serenity. The well man is happy in spite of himself. He does not mind a pin-prick or a nettle-sting. If stirred for a moment to resentment, he easily settles to his wonted calm. He lives outside himself in a range of natural pleasures, and brings to his companions the breeziness, the freshness of nature.

The music of life was never evoked from a tortured nerve. Dull, damp, raw, spiritual weather has no more attraction than a day of this description. Just as a sparkling fire on the hearth sets hearts dancing in accord with the dancing flames, so the brightness of the eye, the cheeriness of the smile, the jollity of the laugh of a healthy man brings buoyancy and blitheness to all about him.

We are rested out of doors because there we find the tonic, the cheer, the sanity of health.

Is it not, then, everyone's duty to strive for right physical conditions? The body is the soul's house. Ah, what a poor, ill-cared-for home do we in many cases furnish for the celestial tenant! The inner man looks out through grimy windows upon a distorted landscape. To his vision, his world, his fortunes, his friends, are unnatural.

The serene man, the loving man, the believing man, is very apt to be a man in good health. His "good disposition" has either preserved his health or produced it. The soul that turns constantly to the source of life for supplies brings to the body full tides of vitality that heal, nourish, inspire. It is well for the body when we remember that in God "we live and move and have our being."—Mary F. Butts, in Golden Rule.

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OBITUARIES.

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BOUNDS—On the twenty-seventh of April, 1898, died in the triumph of the gospel of grace, Mrs. JANE BOUNDS, in her seventy-seventh year. Her illness was long, but at last she sweetly passed away to be at rest.

Sister Bounds was one of those good women at home whose life was consecrated to the comfort and happiness of her family and the many relatives and friends who shared her generous hospitality. More than thirty years ago she lost one of the best of husbands, after which the care of a large family was committed to her, some of whom have preceded her to the better land, while those left to mourn her loss, one, the Rev. Ben H. Bounds, is an honored member of the North Texas Conference; others are members of the church, and those who are not, high-minded men. In her long illness she was kindly cared for at the home of her devoted son, A. J. Bounds, whose good wife never grew tired in her labor of love to the suffering one.

Her happy conversion, and the circumstances attending it, are thus related by her son, Rev. Ben H. Bounds, who was present:

"In the year 1873 I was on the Kosanta circuit, North Mississippi Conference. The second Sunday, I think, in September I announced to my congregation that I expected to be at a camp meeting the next Sunday with my mother, who was out of the ark of safety, and requested all who would agree to pray for her salvation next Sunday to please stand up, and, to my great delight, almost the entire audience rose.

"The next Sunday I was on the camp ground with mother, located some five miles west of Pittsboro. The previous service, Friday night and Saturday, had passed off rather dull, and so with the Sunday services, consisting of morning prayers at the stand, preaching at 8 A. M., at 11 A. M.; at 3 P. M. grove meeting, and at night we had the sacrament of the Lord's Supper, followed by an exhortation, a short altar service, and we closed and went to our tents. The camp lights were all out but a few, and I think there were sixteen preachers in the preachers' tent, and all had lain down but Bro. Amos Kendall, when some one commenced to shout at a tent near by, and soon the well-known voice of Rev. Jas. M. Hampton was heard leading one of those grand songs as no one else could but him. Soon there was quite a gathering about that little shouting band, and, as the interest rose, some one proposed to have a midnight sermon, to which all readily agreed. Bro. Kendall, who was presiding elder of the Granada district at that time, soon had the horn sounded at the stand, which brought out all the campers, and Bro. Hampton led his band of singers and shouters to the stand, where, as soon as the song closed, he mounted a bench and proceeded to call for penitents, which flocked around him so that he could not get down; but, standing there, he called on Bro. Peacock, a local preacher from near Granada, to pray, and while he was praying there were twelve bright, happy conversions, and soon after the prayer the others were converted, and it was very apparent that another call must be made, or we would have to quit. So, urged by the presiding elder, I took my stand in the altar and proceeded to give another exhortation, and call for more penitents, and after some forty or fifty had crowded into the altar, my mother came in and gave me her hand, weeping, and said, 'I can't stand it any longer.' I led her out in the altar to where her father (Andrew Hailey) was sitting in a chair, who had hobbled out there to be in the thick of the fight, and I told her to 'kneel there at her father's knee, who had prayed for her a thousand times, and would pray for her again,' and, kneeling there, she gave her heart to the Lord just before midnight on that Sunday night, I think, in answer to my people's prayer, and from that happy night to the day of her death I felt that I had a mother to pray for me." R. M. DAVIS.

KILPATRICK—GEORGE KELSAY KILPATRICK was a sprightly boy of two years and eight months. He was the son of James and Jimmy Kilpatrick. He was born in Marshall county, Miss., near Red Banks, and died the seventh of August, 1898. He was the idol of father and mother. Their hearts were set upon him, and they anticipated much pleasure in him in their coming life; but how soon can our plans and prospects be thwarted!

God hath taken little George to himself, and hath, in doing this, given the father and mother an urgent call to steer the boat of life toward that heaven where Jesus said: "I will come again and receive you unto myself, that where I am ye shall be also."

Father, what a call! George lives on heaven's high and holy hills, and do you not hear his sweet voice saying, "Father, steer the boat this way"? He lives far from a world of grief and pain; he is happy for evermore. You can [illegible]

A FRIEND.

Mt. Pleasant, Miss.

CASE—SADIE CASE was born and reared in Marshall county, Miss.; was poor and little known to but few people. Homeless and but few friends, but Jesus loved her, and I have been informed that she was one of the few that were converted at the Rosaville Camp Meeting last year. She and her mother stopped in at Bro. John Woody's about the first of August, and she, being weak and sick, was not able to get away from there, being afflicted with typhoid fever. The kind women of this place (Mt. Pleasant) gave her every attention that they could, and Dr. Scruggs did a faithful part in administering to her wants; but, despite of all that could be done, death did its work on the twenty-first day of her sickness. She was fifteen years old the fourth day of July, 1898. After the solemnities of the burial services were performed by Rev. Joseph Johnson, her body was laid to rest in the cemetery of this place to await the resurrection of the good. May the peace of God abide with the bereaved and lonely mother!

A FRIEND.

HARRIS—A cloud of sorrow gathered over the home of Bro. Sam and Sister Fannie Harris on the fourteenth of August, 1898. The angel of death visited their home and took their lovely daughter, IRBY LINWOOD, who was born May 30, 1886. The Sabbath before she attended the camp meeting at Bailey's Camp Ground in apparent good health.

Irby had a lovable disposition, and was loved by all that knew her. She said to her mother while in health that she felt that she ought to join the church; that she loved the Savior, and was trying to do his will. She lived just long enough to gather the affection of her associates. The good Lord knows what is best. He has taken her home, and has given her parents and her sisters and brothers another cord to draw them heavenward.

Weep not, fond parents; the Judge of all the earth will do right. Heaven will be the home of all the good. JOSEPH JOHNSON.

CHRISTY—WILLIE ARCHIBALD CHRISTY, son of A. H. and R. M. Christy, was born in Wall Hill, Marshall county, Miss., July 3, 1881; professed religion and joined the Southern Methodist Church in 1891, and died Aug. 3, 1898.

Bro. Willie was always a good boy. With him life was an earnest reality. His conversion was genuine, and his Christian life consistent and faithful. With him Christianity was a grand reality, and deserved the greatest respect and the best service. Bro. Willie had the confidence and appreciation of all who knew him. Near the last he said: "If it is the Lord's will for me to go, I am ready. I am his child, and where he leads me, I will follow."

He is greatly missed in the home, the Sunday-school, and the church; but just over the river he is waiting and watching for loved ones whom we trust will all meet him when this weary life is over. J. H. SMITH.

COOPER—Died at his home near Bergamot, Ala., Aug. 12, 1898, Bro. JESSE COOPER, aged seventy-two years ten months and ten days. He was married Sept. 25, 1855, at the same time uniting with the M. E. Church, South. A faithful soldier of the cross has fallen asleep in Jesus. To him were given twelve children, six of whom, with his companion, survive him.

Look up beyond the trials here
Unto the home of Christ so dear,
And see the father, husband, friend,
With Christ in sweet communion blend.

"He is not dead, but sleepeth," and may we all, loved ones and friends, live so that we may be permitted to meet our sainted brother with all the redeemed host when the death angel shall call us hence!

Bro. Cooper was, perhaps, one of the oldest subscribers of the ADVOCATE.

MRS J. C. ELLIS.

SHIPPEY—We, the committee appointed by Rev. H. C. Morehead, P. E., by order of the Quarterly Conference of Paris circuit, third quarter, 1898, held at Liberty, Aug. 6, submit the following:

Whereas, It has pleased God, in his providence, to remove from the militant church and time to the triumphant church in eternity Rev. W. L. SHIPPEY, who was clear in mind and strong of heart, pure in life and abundant in labors in the Master's vineyard, loving all, and by all loved who knew him; therefore, be it

Resolved, That we bow with submission to the will of God, who does all things well, and we extend to his bereaved parents and brothers and sisters our sympathy, and commend them to the love of that God who never makes a mistake.

Resolved, That a copy of these resolutions be furnished the bereaved family, and a copy be spread on the Quarterly Conference journal, and one each be furnished the church organs, Methodist Headlight and NEW ORLEANS ADVOCATE, for publication.

E. H. BOOK, P. C., for Com.

DEAFNESS CAN NOT BE CURED

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c

Hall's Family Pills are the best.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant saying. Are you a comfortable person to live with? Are you pleasant to have about?—Gail Hamilton.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

There are some saints who, while they ought to be the salt of the earth, would be more properly characterized as the pepper.

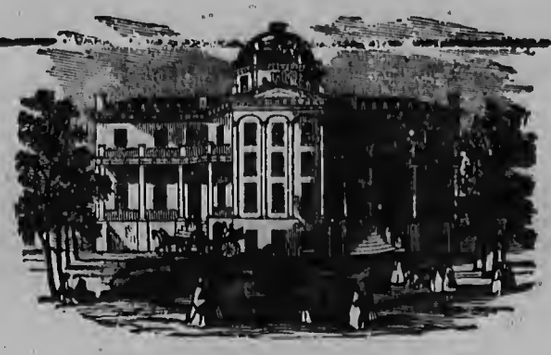
NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on those diseases. Address B. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

GRENADA COLLEGE,

—AND—

Conservatory of Music, Art and Elocution.



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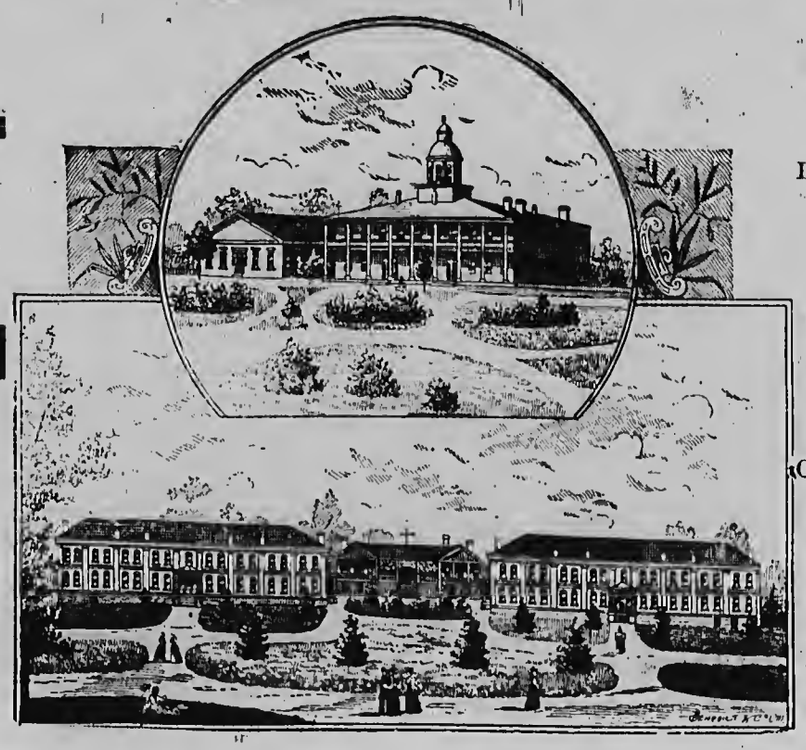

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Our graduates hold leading positions in our *Southern Colleges.* Of our recent graduates in Music, *one* is Director of Music in a Kentucky College; another occupies a similar position in an Alabama College; another has an honorable position in a Mississippi College. Some who did not complete our course occupy equally honorable and lucrative positions. What WHITWORTH has done for others, it can do *for you.*

LOOK AT OUR RATES.

Board, washing and tuition (10 months).....$125 00
One girl from each County or Parish will be given the above and any *one extra* for..... 150 00
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Accommodations for 150 boarders. 117 enrolled the last session. Write at once. All letters cheerfully and promptly answered.

REV. JOHN W. CHAMBERS, A. M., PRESIDENT, Brookhaven, Miss.

East Mississippi Female College,

J. W. BEESON, A. M., President,

MERIDIAN, MISS.

SESSION OPENS SEPTEMBER 21.

SAID BY THOSE WHO KNOW IT BEST TO BE THE

Most Religious,

Most Flourishing

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FOR THE ADVANTAGES—

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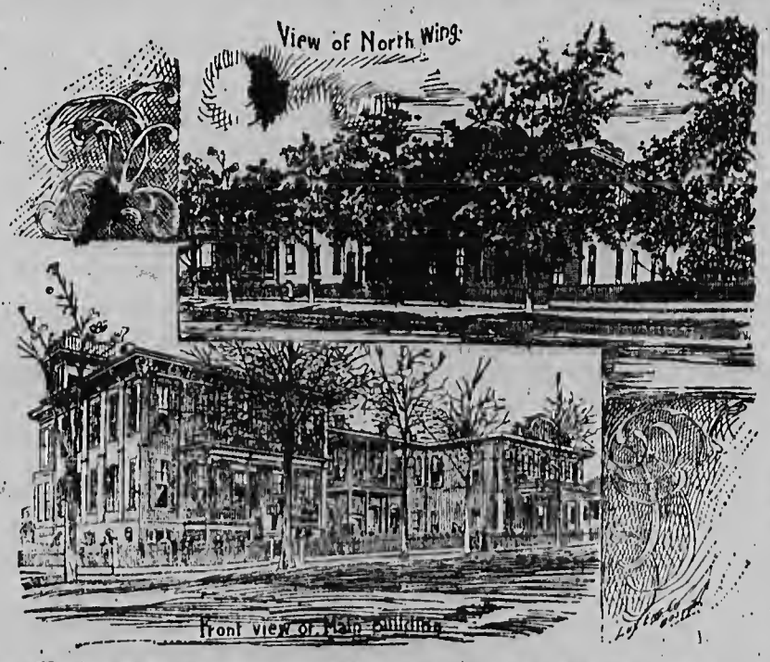

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Best All-Round College for Young Ladies in the Gulf States.

Commodious Brick Buildings, Large New, Three-Story Brick Extension, Hot and Cold Baths, Sewer and Gas Connections. Fine mineral water from a well 314 feet deep, recently bored on College grounds. Three hundred and twenty-five students last session. Fine health record. FINE BUSINESS COURSE. Book-keeping, Stenography, Type-writing, Dress-making [illegible]

CONSERVATORY OF MUSIC.

Recently established, with a native of Berlin, Graduate of Kullak's Conservatory (Germany), as Director. Work compares favorably with that done in Boston and Cincinnati Conservatories. One hundred and seventy-eight students in Conservatory first session. Fine Vocal, Art and Elocution teachers. The finest violinist in a female college in the South—a native of France; speaks and teaches French, German and Spanish. Curriculum as high as that of most Southern male colleges. New Faculty has in it A. B. Graduates of Wellesley, University of South Carolina, Post Graduate students of University of Chicago, and other higher institutions of learning. Perhaps the strongest Faculty in a Female College in the Gulf States. All teachers specialists, well trained. *Several Scholarships of Free Tuition to award.* For beautiful Illustrated Catalogue write to J. W. BEESON, A. M., PRESIDENT, *Meridian, Miss.*

The Royal is the highest grade baking powder known. Actual tests show it goes one-third further than any other brand.

ROYAL BAKING POWDER CO., NEW YORK.

NEWS OF THE WEEK.

Forty-five deaths from sunstroke occurred in one day in New York City recently.

The American Bible Society has sent 3500 Spanish New Testaments to Santiago de Cuba.

Baltimore is about to send a pioneer commercial expedition to Cuban and Porto Rican ports.

A steamboat, which was employed in taking up torpedoes near Fort St. Philip, below New Orleans, was wrecked by a torpedo last Saturday. Six lives were lost.

General Miles' plans to have the 4600 volunteers now on their way with him to New York from Porto Rico march up Broadway and pass before him in review, has been upset in Washington.

While 350 officers and men have been killed in battle or died of wounds received in our late war with Spain, there have died of disease in camps between 1200 and 2000 volunteers and regulars.

This year's election will be the first to be held in the greater City of New York, which has the largest constituency in the world in respect to the vote cast in it for any candidates. London, with its larger electoral population, votes for its nominees in districts instead of at large, as in New York.

The mustering out of troops is being carried on pretty actively. It is entirely possible that there may still be serious trouble with Spain over the terms of peace, unless the defeated nation can be allowed to have her way in settling the details. In the event of such trouble the war would have to be continued.

President Benjamin Andrews, of the Chicago schools, is going to introduce Spanish into the schools there. He holds the belief that business as well as culture now demands a knowledge of Spanish on the part of the people of the continent of the United States if they wish to deal successfully with the islands.

The last cotton crop, just figured up, breaks all records at 11,199,994 bales. The next largest cotton crop was that of 1894-95, when 9,901,251 bales were made. More than one-fourth of this year's great cotton yield must be credited to Texas. Kansas and Utah produce a little cotton, the former being credited with 364 bales, and the latter with 75.

The Peace Commission appointed by President McKinley is as follows: William R. Day, Secretary of State; Edward Douglass White, Associate Justice of United States Supreme Court; Cushman K. Davis, United States Senator from Minnesota; William P. Frye, United States Senator from Maine; Whitelaw Reid, formerly United States Minister to France.

Miss Annie Wheeler, daughter of General Wheeler, who has been nursing the sick at Santiago, and is now in the United States, has become especially endeared to the men for her adaptability under all circumstances. On the voyage from Santiago to Montauk, Miss Wheeler several times acted as chaplain in reading the prayers for the dead as the bodies were consigned to the watery grave.

General Wheeler, commanding the camp at Montauk Point, Long Island, has issued an address to the people of the United States, giving the situation at that camp and the conditions which exist there. He says that while there has been more or less mismanagement in the care of the soldiers, sick and well, the Montauk Camp is in excellent condition, the defects and mistakes having been corrected.

On Friday, Sept. 2, the army of Sir Herbert Kitchener, composed of British white troops, Egyptians and Soudanese Arabs, to the number of about 30,000, met the 80,000 men of the Mahdi, near Omdurman, on the Upper Nile, a grand rallying point for the wild tribes in that part of Africa. The Mahdists made the attack, and were routed. It is estimated that 10,000 of the Mahdists were slain. The total casualties of the English were about 500. Kitchener's great victory, after a march of more than a thousand miles into a desert under the equator, is one of the most magnificent achievements of modern times.

NOTICE.

The Woman's Home Mission Society of the Mississippi Conference will convene nt Meridian, Sept. 23, 1898, at East End M. E. Church, South.

We desire it largely attended by all interested in home mission work, and hereby extend a cordial invitation to them to be present.

An effort will be made to secure reduced rates on the railroad. Homes will be provided for those sending their names to Mrs. J. B. Chatfield. Come, praying for an outpouring of God's Holy Spirit upon each one, that his name may be glorified and the cause advanced in our Conference.

REV. G. H. GALLOWAY, Pastor.
MRS. J. B. CHATFIELD, Pres. Local Society.

Meridian, Miss., Aug. 30, 1898.

NOTICE.

At the Meridian District League Conference, to be held at West End, Sept. 13 and 14, not only the Leaguers, but all the young people of the nineteen pastoral charges are urged to attend. Pastors are requested to announce this. Those desiring to attend may send their names to Mrs. Mary Teeter, and have homes assigned them. Dr. H. M. DuBose and State President J. A. Randolph will be present.

Colladelah, Miss., Aug. 29, 1898.

E. M. F. COLLEGE OPENING.

The East Mississippi Female College will open Sept. 21 with a grand concert by the teachers of the conservatory. The president requests all to come on the twentieth, if possible, so as to be in time for the concert.

THANKS.

In behalf of the M. E. Church of Bayou Gonla, La.—Rev. Sumner McGruder, pastor—I desire to tender thanks to the white people for their liberal contributions to our parsonage fund; the amount raised Aug. 28 being $103.

FRANK L. MORRIS.

IT IS JUST AS IMPORTANT

That you enrich and purify your blood in the Fall as in the Spring. At this time, owing to decaying vegetation, a low water level, and other causes, there are disease germs all about us, and a weak and debilitated system quickly yields to attacks of malaria, fevers, etc. By purifying and enriching your blood with Hood's Sarsaparilla you may build up your system to resist these dangers, as well as coughs, colds, pneumonia and the grip, which come with colder weather. To be on the safe side, take Hood's Sarsaparilla now, and always be sure it is Hood's, and not something else represented to be "just as good."

McCLURE'S MAGAZINE FOR SEPTEMBER.

In McClure's Magazine, for September, Mr. George E. Graham describes the destruction of Admiral Cervera's fleet, as he himself had the good fortune to see the work done from Commodore Schley's flagship, the "Brooklyn"; and Mr. W. A. M. Goode describes it as he, too, saw it, from Admiral Sampson's flagship, the "New York." Together the two papers give a complete and most vivid account of what was undoubtedly the most picturesque event of all the war; and being illustrated with portraits of all the commanders, pictures of all the ships, and views of all the wrecks, largely from photographs taken by the authors they leave nothing to be desired.

An exposition, by Mr. George B. Waldron, of "The Commercial Promise of Cuba, Porto Rico, and the Philippines," presents the possibilities of our recent conquests in most eloquent figures.

Other features of the number are a fully illustrated article giving some marvelous facts regarding the action of volcanoes, by Cleveland Moffett, and an account of "How the News of the War is Reported," by Ray Stannard Baker.

THE S. S. McCLURE CO.,
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E. M. F. COLLEGE.

We will make as low rates as any female college that furnishes the same advantages, until buildings are full. Before deciding on a college for your daughter write to

J. W. BEESON, Pres't,
Meridian, Miss.

See advertisement elsewhere.

MONEY TO LOAN.

We buy or loan money on life insurance policies in old line companies.

S. D. G. Co.,
505 Gould Bl'd'g, Atlanta, Ga.

See advertisement of LaGrange Female College. It will pay you to send for its beautiful catalogue.

MARRIAGES.

THOMPSON—DOOLITTLE.—In the Methodist Church, Newton, Miss., Aug. 18, 1898, by Rev. D. P. Bradford, Mr. Robert W. Thompson, of Gulf Port, Miss., to Miss Maud E. Doolittle, of Newton.

FULLER—BISHOP.—At the residence of the bride's mother, Greenwood, La., July 24, 1898, by Rev. P. M. Brown, Mr. Francis Fuller to Miss Lilly Bishop; all of Caddo parish, La.

SMITH—LAMBUTH.—At the residence of the bride's father, Caddo parish, La., Aug. 7, 1898, by Rev P. M. Brown, Mr. Wm. Smith to Miss Pearl Lambuth, all of Caddo parish.

PITTS—CATES.—At the residence of the bride's mother, Caddo parish, La., Aug. 17, 1898, by Rev. P. M. Brown, Mr. Leland Pitts to Miss Mory Cates, all of Caddo parish, La.

CRUNK—ALEXANDER.—At Greenwood, La., Aug. 31, 1898, by Rev. P. M. Brown, Mr. S. H. Crunk, of Marshall, Texas, to Miss Mary T. Alexander, of Greenwood, La.

CAMP MEETING.

Salem Camp Meeting will begin Thursday before the second Sunday in October, 1898. We extend a cordial invitation to everybody to attend. Preachers coming by L. and N. R. R who notify us will be met with conveyance, Thursday, at Moss Point. There will be a public tent at reasonable rates. J. L. JORDAN, P. C.

PAINT TALKS—VIII.

WHY A COMBINATION OF ZINC AND LEAD IS "NON-POISONOUS."

All the salts of lead, including white lead, are extremely poisonous compounds, and nothing can be added to them which will make them non-poisonous if taken into the system. Therefore the lead in a combination paint is of itself as poisonous as the lead in a keg of "strictly pure carbonate." But in the combination paint, the lead is first of all, diluted. Suppose the mixture to be half lead and half zinc white: this reduces by one-half the quantity of poisonous material in a given bulk of the dry paint. Furthermore, such a combination will require about fifty per cent. more oil than the pure lead would need to make it ready for use, thus reducing still further the quantity of the poisonous material in a given bulk of the paint.

The foregoing considerations are of special interest to the painter, he being the only one whose health is jeopardized in the application of the paint. But the most important consideration is the behavior of the paint after it has been applied. It is well known that pure lead paint quickly crumbles and falls into powder—"chalks off," in painters' parlance. This lead dust or powder is poisonous, and especially so to women and children. It may not produce severe lead poisoning, but it does injure the health. Now zinc white does not crumble from the painted surface, and when combined with lead it prevents the latter from crumbling. Hence with a combination paint made of zinc and lead there is no "chalking off," and consequently no possibility of lead poisoning.

A lead combination paint containing zinc is, therefore, perfectly safe to use as far as the health of those living in its presence is concerned, and relatively safe as regards the health of the painters who apply it.

Some French authorities claim that pure zinc white is superior to white lead on every account, and one prominent Parisian firm of contracting painters use no white lead in any of their work; but, taking conditions as they are and experience as it runs, this is rather an extreme view. Painters are familiar with the use of lead, it is very opaque, and when properly combined with zinc to hold it in place, and to whiten it, makes generally a satisfactory paint. But alone it is not a good paint and is anything but economical. Compared with the best combination paints it costs more per pound, requires fully fifty per cent. more of it to cover satisfactorily an equal surface, and needs renewal in a much shorter time. On every consideration the combination paints have the advantage. STANTON DUDLEY.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Ethel, at Marvin Chapel	Sept.	24, 25
Kosciusko station		25, 26
Chester, at Antioch	Oct.	1, 2
Sallis, at Spring Grove		5
Ackerman, at Liberty Hill		8, 9
Ebenezer, at Liberty Chapel		15, 16
Pickens, at Pickens		20
Poplar Creek, at Salem		22, 23
Salem, at Tabernacle		29, 30
Belzona circuit...(W. W. Mitchell)..		
Walthall, at Lebanon	Nov.	4
Eupora, at Mathiston		5, 6
Rural Hill, at Rural Hill		12, 13
Louisville, at Louisville		19, 20
Lexington and Tchula, at Tchula		25
Durant station		26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Inka circuit, at Hebron	Sept.	3, 4
Blue Springs circuit, at Liberty		10, 11
Booneville circuit, at Blackland		17, 18
Kossuth circuit, at Pleasant Grove		24, 25
Corinth station	Oct.	1, 2
Guntown circuit, at Lebanon		8, 9
Ripley circuit, at Wier's Chapel		15, 16
Corinth circuit, at Gaines' Chapel		22, 23
Marietta circuit, at Marietta		29, 30
Inka station	Nov.	1
Brown's Creek circuit, at Paradise		3
Belmont circuit, at Patterson's Ch.		5, 6
Jonesboro circuit, at Camp Ground		12, 13
Booneville station		15
Saltillo circuit, at Center Star		17
New Albany circuit, at Mt. Olivet		19, 20
Ripley and New Albany, at Ripley		26, 27

J. W. HONNOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Water Valley—North Main Street	Sept.	3, 4
Water Valley—Wood Street		10, 11
Coffeeville, at Goshen		17, 18
Grenada station		24, 25
Oxford station	Oct.	1, 2
Grenada circuit, at Bethel		8, 9
Paris, at Spring Hill	Fri.	14
Toccopola, at Lafayette Springs		15, 13
Banner, at ——		22, 26
Tatum, at Cascilla		29, 30
Strathmore	Nov.	5, 3
Sinte Springs, at ——		12, 16
Chapel Hill	Tues.	15
Pittsboro, at ——	Thurs.	17
Ellzey, at ——		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please hasten on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MOREHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Sardis	Wed.. Sept.	7
Como		10, 11
Senatobia		17, 18
Batesville and Wesley		24, 25
Coldwater and Hernando	Oct.	1, 2
Nesbit		8, 9
Eureka		15, 16
Charleston		22, 23
Cockrum		29, 30
Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed..	16
Arkabutla		19, 20

T. C. WIKA, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Macon station	Sept.	10, 11
Crawford		17, 18
Starkville station		24, 25
Columbus circuit	Oct.	1
Columbus station		2, 8
West Point		8, 9
Tibbee		15, 16
Brooksville		22, 23
Sturges		29, 30
Shuqualak	Nov.	5, 6
Hebron		12, 13
Winstonville		16
Lagrange		19, 20
Cedar Bluff		23
Starkville circuit		26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood station	Sept.	11, 12
Winona station		18, 19
Vaiden		24, 25
Winona circuit	Oct.	1, 2
Carrollton circuit		8, 9
Carrollton station		15, 16
West		22, 23
McNutt		29, 30
Black Hawk	Nov.	5, 6
Indianola		12, 13
Dublin and Brooklyn		19, 20
Sidon		26, 27

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Cornersville circuit, at Friendship	Sept.	3, 4
East Holly Springs cir., at Bethel		10, 11
Pontotoc circuit, at Palestine		17, 18
Abbeville circuit		24, 25

J. D. CAMERON, P. E.

ABERDEEN DIST.—THIRD ROUND.

Nettleton circuit	Sept.	2
Verona and Nettleton		3, 4
Tremont circuit		8
Fulton circuit		10, 11
Okolona circuit		17, 18

S. M. THAMES, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.
(In Part.)

Woodland	Sept.	10, 11
Martin		17, 18
Jefferson Street		24, 25
Wesley Chapel		25, 26
Perry's Creek	30, Oct.	1
Woodville		2, 3
Mt. Carmel		8, 9
Fayette		15, 16

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—THIRD ROUND.

Satartia, at Dover	Sept.	3, 4
Warren, at Oak Ridge		10, 11
Bolton, at Clinton		17, 18
Flora, at Brownsville		24, 25
Anguilla, at Bethel	Oct.	1, 2
Edwards, at Rives Chapel		8, 9
Rocky Springs, at Hickory Ridge		15, 16

F. H. MOUNGER, P. E.

FOREST DIST.—THIRD ROUND.

Chunkey, at Concord	Sept.	9
Reso Hill, at Hopewell		10, 11
Heidelberg, at Sandersville		15
Vossburg, at Central		17, 18
Walnut Grove, at Beech Springs		23
Neshoba, at Philadelphia		24, 25
Indian Mission	(8 P. M.)..	25
Carthage, at Singleton's		27
Hillsboro, at Good Hope		28

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pleasant Ridge	Sept.	3, 4
Hazlehurst		4, 5
China Grove, at Tylertown	Wed..	7
Pleasant Grove, at Sarlins		10, 11
Mt. Carmel, at Santee	Thurs..	15
Westville, at Pleasant Hill		17, 18
Providence, at Georgetown		24, 25

Pastors will please be prepared for Questions 17 and 18.

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Winchester, at New Hope	Sept.	3, 4
Mathersville, at Liberty		10, 11
Energy, at New Home		17, 18
Enterprise, at Enterprise		24, 25
Doleville, at Linwood	Oct.	1, 2
Shubuta, at Shubuta		9, 10

C. G. ANDREWS, P. E.

JACKSON DIST.—THIRD ROUND.

Madison, at Pocahontas	Sept.	3, 4
Terry, at F. Hill		10, 11
Capitol Street		17, 18
First Church		24, 25
Camden, at Thomastown	Oct.	1, 2
Fannin, at Union		8, 9
Lake City and Lodi		15, 16
Brandon		22, 23
Steen's Creek		29, 30

R. D. NORSWORTHY P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee	preaching.. Sept.	25
Plaquemine Brulee	Quar. Conf.. Nov.	2
Jeanerette	preaching.. Oct.	2
Jeanerette	Quar. Conf.. Nov.	16
Crowley	preaching.. Oct.	9
Patterson	preaching..	16
Patterson	Quar. Conf.. Nov.	24
Morgan City	Quar. Conf.. Oct.	20
Abbeville		22, 23
West Lake		29, 30
Grand Cheniere	Nov.	5, 6
Lake Charles		12, 13
Lake Arthur		19, 20
New Iberia	Quar. Conf..	23
Prudhomme		26, 27
French Mission		29
Lafayette	Dec.	1
Opelousas		3, 4
Franklin		5
Indian Bayou		10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibsland, at Foster Chapel	Sept.	27
Farmerville, at Marion	Oct.	1, 2
Calhoun, at Calhoun		4
Vernon, at Wesley Chapel		8, 9
Downsville, at Douglass		15, 16
Lisbon and Summerfield, at S		22, 23
Ruston		29, 30
Bienville, at Castor	Nov.	5, 6
Boyneaville at New Salem		11
Homer, at Homer		12, 13
Valley		18
Minden		19, 20
Shreveport, at Pine Grove		26, 27
Ouachita		30
Lansville	Dec.	3, 4
Ganaville		7
Arcadia		10, 11

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Tallulah, at Tallulah	Sept.	24, 25
Rayville, at Rayville	Oct.	1, 2
Winnsboro, at Winnsboro		8, 9
Bastrop, at Bastrop		15, 16
Oak Ridge, at Mer Rouge		22, 23
Vidalia and Gilbert, at Gilbert		25
Girard and Colony, at Girard		27
Monroe, at Monroe		29, 30
Deslard, at Deslard	Nov.	5, 6
Lake Providence, at Lake Providence		12, 13
Waterproof, at Waterproof		19, 20
Harrisonburg, at Harrisonburg		26, 27
Bonita, at Bonita	Dec.	3, 4
Delhi, at Delhi		7, 8
Floyd, at Floyd		10, 11

Bishop Morrison will dedicate the Mer Rouge Church, Oct. 23.

B. F. WHITE, P. E.

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See following letter: S. S. "State of Texas," Harbor of Key West, May 17th, 1898.

Finlay, Dicks & Co., New Orleans, La.—

Gentlemen: I am in receipt of your kind letter of May 14th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire also to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours, CLARA BARTON, President American National Red Cross.

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Christian Advocate.

VOL. 45.—NO. 37. NEW ORLEANS, THURSDAY, SEPTEMBER 15, 1898. WHOLE NO. 2195

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FORGETTING.

BY REV. C. OWEN LARRISON.

How often the cares of yesterday,
The past with its ghost of pain,
Rise up to our burdened souls to-day,
And we bear them all again!

Yet, why should we worry and grieve in mind?
The past can return no more.
We [illegible] better forgetting the things behind
And reaching to those before.

It matters not what "might have been;"
The great are the things to be;
And the highest aim is to now begin
To live for eternity.

Then, leaving the changeless past for aye,
Forgetting its trials and tears,
Step out in the newer, brighter day,
And live in the coming years.

Correspondence.

A VIEW OF VENICE.

MR. EDITOR: Since writing my last I seem to have bidden farewell forever to Mother Earth. Have been on the water for a week, and now find myself still in its grasp. When I left Athens, instead of making my return trip overland by way of the railway which skirts the coast of the Gulf of Corinth, I took ship at the famous port of Piræus, and coasted around the southern extremity of the peninsula. Needless to say, this was one prolonged holiday excursion. "The south wind blew softly" all the while; the Mediterranean was at her best. Smooth, placid waters, skies of beautiful blue, golden suns, and soft, balmy breezes—these, together with charming company on shipboard, made up one of the most delightful trips of my whole series so far. For full six days we enjoyed the exquisite effects of that strange intermingling of the lights and shades of heaven and earth so characteristic of this fascinating sea.

Nor was the Adriatic a whit behind the "Great Sea" in the glory of her cloud and sky panoramas. I confess I had some few misgivings as we entered upon it. The memory of Horace's "Stormy Adriatic"—so vividly impressed by the master's rod in my early attempts at Latin—was so fresh as to arouse my fears lest old Neptune might take dire vengeance on one so great a land-lubber as I for presuming to trespass on his fair domain. But, happily, these fears were never realized. The calm beauty of this justly famous water, the gentle caresses she gave our good ship, the soft, silken breezes with which she fanned us to peaceful slumber, will never be forgotten.

At Trieste my stay was not long; just had time enough to be "pulled" (in two senses) by the boatman who transferred me and my ever-faithful companion in travel—my grip—to the ship that was to bear me to this place. She had the good old name of "Thetis," and I was glad to entrust myself to this daughter of the sea. Her easy motion, and the lullaby made by her powerful engines, soon put me to sleep, and when the morning came I found the vessel anchored, but, wonderful to tell, no land was near on which to rest my longing eye; nothing but vast areas of palaces and churches, towers and massive mansions in stone and marble emerging like a thing of magic from the fountains of the deep. And this was Venice, set like a jewel in the sea, her gilded domes and flashing minarets reflecting such a lustre as to obtain for her the enviable title, "Queen of the Adriatic." This meed of praise I readily accord, and add: the gem of all the land as well. Milan has her grand cathedral, Florence her veritable acres of exquisite art, Rome her Forum and Saint Peter's, Naples her Vesuvius and Pompeii, the glory and interest of which are offset, however, by the city affording, as it does, the most concentrated combination of dirt, disease, and deviltry I've yet seen; but Venice is unique. She stands alone in the variety of her beauty and the unending charm of the interest she excites. Imagine a modern metropolis without any of the appliances of modern life. No wagons, no fire engines, no street cars, no dust, no noise—no anything that we are accustomed to attribute the title of civilization to. There's not even a horse here; am told that there are thousands of people in the city who never saw one, save the bronze ones that adorn the entrance to St. Mark's; so that, unless they get it in the guise of beefsteak, these people are very unsophisticated in the matter of horseflesh. But there is one animal that thrives here—the pigeon. What the bald eagle is to America, this the pigeon is to Venice—only more so. St. Mark's Square is a perfect paradise for pigeons. Pigeons, pigeons everywhere; but, look out! don't touch one of the dear birdies, save with the stroke of affection, for, if you injure a feather, down swoops a policeman and ings you off to jail. One can spend hours watching these flocks coming and going, cooing and bathing in their special fountain. 'Tis interesting to see visitors and children feeding them corn, which is peddled out by regular venders. So gentle are they that they feed without fear from the hands, and some I've seen so brave as not to wait for the corn to be bought, but, with an air of supreme importance, light at once on the peddler's basket and devour the golden grain with a zest that would put all artificial appetizers to the blush. If we follow the pigeons, they will lead us straight to St. Mark's Church. What St. Peter's is to Rome, and St. Paul's to London, this St. Mark's is to Venice—the climax of art and architecture on their religious side. The view from the head of the great square—which itself is flanked on either side by pillared aisles of imposing appearance—is grand in the extreme. Indeed, so gorgeous is this church, with its array of gold and blue, as to appear on first sight gaudy. But this false impression soon passes, and one is absolutely lost in contemplation as the five magnificent arches, with their mosaics, which form the great facade, begin to tell their story. As one stands there entranced, the great drama of the crucifixion begins to unfold. The deposition from the cross, the victory over death, the resurrection, and, finally, the ascension, find new emphasis as they are narrated no longer in letters, but in these great mosaics from the masters. The inside is even more impressive. Here you stand amid the monuments of the prowess of Venice on land and sea. That little column there in the left corner near the great altar has been snatched from the great mosque of St. Sophia at Constantinople, along with the four bronze horses and columns that adorn the main arch of the entrance. All about you are the indications of an antiquated past wholly a revelation to Young America. The massive pillars, made of huge slabs of porphyry and marble; the five great domes, glistening with gold; the floor, sunken with the weight of centuries—all these, coupled with the tomb-like stillness of the place, cause a weird feeling to pass over one unaccustomed to anything older than the up-to-date-ness of Caroudelet or Moreau. But I shan't burden your patience further than to say that the second evangelist—the "straightway" man, as we Greek students call him—assumes larger interest when viewed through the adoring eyes of these Venetians. Henceforth I have a most majestic commentary on his character as well as newer light on his interpretation of the Man of Galilee. He and his lions are indelibly impressed upon me. Venice without them is like Hamlet with Hamlet left out. In themselves they constitute a sermon of lasting power, both indicating by every turn of feature and expression of countenance massive force held in due bounds by the restraining influence of a heaven-directed judgment; but more impressive than Mark and his lion are the words inscribed on the tablet he holds—words of his Lord speaking in tones of endearment to him, and through him to all that should come after, "Peace to thee, Mark, my messenger of good tidings."

But there is an exhaustive (and exhausting) work of over six hundred pages descriptive of St. Mark's; so I may be pardoned for feeling as I've often felt before: that the text is too big to handle, and for availing myself of that rendering made for the benefit of preachers "in the brush:" "When you are persecuted in one verse, flee to the next for protection." That "next" with me is the far-famed Doge's Palace, just around the corner from St. Mark's. Here I would fain take refuge for a while, and, as I sit and lounge, describe its gilded halls and gloomy prisons, its gorgeous saloons and Bridge of Sighs; but the number on this page warns me that I have already exceeded my limit.

THOMAS CARTER.

Venice, Aug. 22, 1898.

Communications.

CENTENARY OPENING.

MR. EDITOR: The opening at Centenary was an occasion which attracted to the Auditorium quite a select and appreciative audience on Sept. 7. President Cooper was on deck with much just pride, as there assembled more boys than at any time since the war, eighty-two being enrolled on the first day. The auditorium, whose artistic dome has acted as a cavern which has swallowed eloquence without limit in its capacious maw for years gone by, having been lately beautifully ceiled, is transformed in its acoustic properties so that all eloquence will hereafter reach those for whom it is wrought out—the audience. The speaker is now easily heard all over the large auditorium. The campus has been greatly beautified by trimming up all the trees, removing all the undergrowth, and building a new fence all round the large grounds of the college; the erection of two new cottages—one for the president, called the Gay Cottage, in memory of Sister E. J. Gay, who made quite a large and generous gift to the college, just before her death; another cottage to be occupied by Prof. W. H. Carter. The dormitories are thoroughly renovated and occupied by boys; all the rooms taken up to date. There have been purchases made for the chemical department, and it is hoped to have the grounds and buildings lighted by our own electric plant by the next commencement day. The immediate community have expended quite a neat sum in grading and graveling a nice sidewalk all the way round the college property up to Millwood Institute.

Everything is moving off right foot foremost under the very able and energetic management of President Cooper. Unless all promises fail, there will be one hundred students at Centenary within the next ten days (they are promised), and by the next term we hope to have one hundred and twenty. The quarantine may delay some of these students a few weeks, but some are on the way who will be on hand at opening of next week. All the professors start off with much enthusiasm. Centenary is on the up-grade, and doing work second to none, whether they be renowned far and near by the blare of trumpets, or not. The work turned out from our college is the peer of any, and excelled by none. There was never a time when the denominational college was more needed in our State than now; never a time when the Methodists ought to exhort on this line more so than now, not that our college is merely a machine for sectarianism, but because it is turning out true and noble specimens of Christian manhood. Every Methodist family ought to stand by their own institution of learning, and have their boys educated by an institution that has the right and province to develop them, soul, mind, and body, religiously and spiritually as well as mentally.

We congratulate the Methodists of Louisiana on the auspicious opening of their college, and hope they will rally to its support, as it is the only chance for a religious education of a vast majority of our boys who can not leave the State to seek an education abroad. We, too, raise the cry like our sister State. Let Louisiana Methodists educate their own boys in Louisiana. Why call on Mississippi to do this work, or any other State? Let us have State pride enough to care for our own children, neither educating them at public expense or at the colleges of neighboring States, thus admitting our own neglect and indifference. Centenary will give as thorough and economical an education as any college. Let us all stand by our own institutions.

The exercises were opened by Dr. Byers leading in prayer, a letter of congratulation from Bishop Keener to Dr. Cooper was read, then an address by the writer, and a practical and very appropriate one from Bro. F. N. Parker, of Baton Rouge. Dr. C. W. Carter is to preach the opening sermon on next Sabbath in the auditorium. Everyone went home greatly rejoiced over this "real commencement occasion" that gave promise of enlarged usefulness for our Centenary College.

"For her our prayer shall rise
To God, above the skies."

S. S. KEENER.

N. B.—Later note that ninety were enrolled by Sept. 12.

A WORD ABOUT THE WAR CLAIM.

In response to many inquiries, and in order to remove some possible misapprehension, I feel constrained to make a brief statement about the Publishing House war claim.

1. The Bishops of the church, at their own instance, and with perfect unanimity, have proposed, on stated conditions, to take proper steps to have tendered back to the United States Government the money appropriated in payment of that claim. While reaffirming its righteousness—believing it a debt of honor that should have been paid years ago—we could not consent, so far as our responsibility extends, for the church to retain the money, if either House of Congress affirmed it was appropriated on the misleading statements of our representatives. We felt as much assured then, as now, that in making this formal tender, we represented not ourselves alone, but the overwhelming sentiment of the entire church.

2. That action of the Bishops has been formally and officially communicated to the Vice-President of the United States, with the respectful request that he lay it before the Senate and "invite prompt action thereon."

3. The further "steps" promised, in response to that solicited action on the part of the Senate, the Bishops are voluntarily and sacredly pledged to take. To the absolute fulfillment of that promise the church has felt no occasion for additional assurance.

4. Whatever may be necessary to preserve the stainless honor of the church will assuredly and promptly be done. But every step must be taken legally and constitutionally. Precipitate action would almost certainly produce complications that would delay final and honorable adjustment.

5. Personally, I can not commend the wisdom of an immediate session of the General Conference on this matter. Still, it may become necessary; if so, I am sure the call will be promptly issued.

6. Apart from lamented personalities that may have been indulged in earnest discussion, the widespread sensitiveness to any criticism upon the stainless name of our church is occasion for great gratification. Such godly jealousy will preserve her perpetual purity. There has never been the slightest possibility of the church's failure to do absolutely right in this whole matter. The question of money is nothing when a vital moral principle is involved.

CHAS. B. GALLOWAY.

Jackson, Miss., Sept. 3, 1898.

BY THE GOVERNOR OF THE MISSISSIPPI TERRITORY.

A PROCLAMATION.

For the preservation of peace and good order, all persons within this Territory are hereby prohibited from giving, or vending to any Indian, or Indians, at or within three miles of the town of Natchez, or of any other settlement of white people in the ordinary jurisdiction of the Government, any whisky, rum, brandy, or other ardent spirits, upon penalty of being punished with the utmost vigor.

This prohibition to continue in full force and effect to the first day of November, next.

Given under my hand and seal, at Concord House, near Natchez, and Territory aforesaid, on the tenth day of October, 1798, and of the Independence of the United States of America, the twenty-third.

(Signed) WINTHROP SARGENT.

MR. EDITOR: In examining, a few days ago, the manuscript journal of Governor Winthrop Sargent, the first governor of the Mississippi Territory, my eye chanced to fall upon the above most interesting document. It was the first feeble effort put forth to restrain a great evil in this young country—an evil which grows with the years, and which demands the sleepless vigilance of all Christian patriots to arrest its shameless tide of ruin. We are far removed from that day of small things in matters of legislation, but there is occasion for renewed organization and determination if we are to preserve the fruits of moral reform. I call upon every friend of temperance in Mississippi to prepare for another assault upon an intrenched and unscrupulous foe.

CHAS. B. GALLOWAY.

Jackson, Miss., Aug. 31, 1898.

A TRIP TO MONTEAGLE.

During a recent trip from Birmingham to Chattanooga, on the A. G. S, I was more than ever impressed with the quiet sublimity and rare beauty of the scenery which greeted our eyes. Our roadbed lies at and near the base of Lookout Mountain for more than seventy miles.

We can not pause long in bustling Chattanooga, with its noisy rock-paved streets, its needless distance between depots, its numerous decorations, indicative of a past and present war.

Nor can I enlarge on a hasty visit to Chickamauga Park, with its fifty thousand troops in camp and on drill, its stirring bugle calls and drums' deeper roll.

At Cowan we change cars for the mountain line. This meanders up Sewanee's rugged sides, affording us a wide, sweeping view of vales and mountains, with Tullahoma and Nashville on the blue horizon—one of the loveliest scenes the eye can rest upon, like a glimpse of "the bright world far away." Passing University of the South and its village, we soon reach the village of Monteagle, where we find three or four hundred people nicely homed, hotel, church, etc. By paying a small gate fee, we enter the "assembly grounds." Here the sight of a small city in a forest greets the eye. Very few of the primeval monarchs of the wood have been taken away, yet the cottages are as near together as in most towns. They have no need of gardens here, for the mountaineers and lowlanders supply all such luxuries at moderate rates. Very few of the denizens remain here for the Winter. It is emphatically a "Summer resort"—the "Southern Chautauqua." Those who build, and most who visit this place, combine the pursuit of knowledge with health and pleasure. This gives a choice collection of people from many States. Mississippi is well represented.

The last few years have marked great improvement in the hotel and other accommodations. With little labor a perfect system of drainage and sanitation has been achieved. If people there are not healthy, it is not for lack of pure air and water, good food, and ample means of recreation. Prominent in the latter line are the lectures (two daily) on various scientific, historical, literary and humorous subjects; frequent concerts by Fisher's Centennial Band; magic lantern exhibitions of naval battles, cities, harbors, etc.; playing tennis, ten pins; swimming matches in the "pool;" going on excursions to points of historical interest, like "Bragg Point," "Cooley's Rift," "Bridal Veil Falls," "Alpine View," "Sunset Rock," "Coal Mine," etc.

Twilight prayers, usually attended by four or five hundred people each evening, with stirring song and rapid talk on religious subjects; Sunday-school, Christian Endeavor, sacred concerts and sermons on the Sabbath, give a sweetly hallowing influence to the whole program.

Did space permit, I'd like to tell of some of the most notable of these things enjoyed during a stay of eight days. But I must cease for the present.

Further improvements are in hand for next year. With such a wisely liberal man at its head as Maj. R. W. Millsaps, of Jackson, it is not hard to foresee continued and increasing prosperity in every department of this great association's good work. The rates of travel and of board are very cheap.

J. P. DRAKE.

Selections.

GREAT BRITAIN SAID NO.

There does not seem to be any reason to doubt that France planned to have Europe interfere in Spain's behalf. It would have been a dexterous stroke of policy had she succeeded in uniting all the powers against the United States, for it would have diverted their attention from disquieting matters at home, and would have been an assertion of European supremacy. With her adroitness in diplomacy, joined with exceptional good fortune, she succeeded in gaining the assent of Italy, Austria, Russia, and even Germany. She looked upon Great Britain as the nation most easily won to her side, because of the menacing attitude assumed by President Cleveland, and because of the disputes which so often arise between the two nations speaking the same language. But to her intense chagrin, and to the utter defeat of all her plans, Great Britain not only refused to join such a movement, but declared that if any further steps were taken in that direction, she would join forces with the United States and declare war against all interference from any quarter of the globe. It is needless to say that nothing more was done.—Zion's Herald.

BARON HIRSCH'S GREAT GIFT.

Baron Hirsch gave to the poor Russian Jews and their fellow-Hebrews in Poland, Hungary and Austria $10,000,000, and shortly afterward as much more to other charities. His benefactions are yet without a parallel in history. And this famous financier and railroad king, besides giving $10,000,000 to Christian schools and hospitals in Europe, gave $40,000,000 to build commercial schools in the waste lands of the continent for the Jews. His widow and daughter are following his example.—Exchange.

WHO IS GREAT?

We call him great who stands unmoved—
Calm as some beaten rock—
When some great trouble hurls its shock;
We say of him, his strength is proved;
But when the spent storm folds its wings,
How bears he then life's little things?

We call him great who does some deed
That echo bears from shore to shore;
Does that, and then does nothing more;
Yet would his work earn richer meed,
When brought before the King of kings,
Were he but great in little things.

—Anon.

Communications.

FROM DARKNESS INTO LIGHT!

BY MISS ADAH SAUNDERS.

On a cold January morning, a timid, light haired little girl, ten years of age, was brought from her rural home in Itswamba county to the Mississippi School for the Deaf, in Jackson.

There was nothing to mark the identity of this little girl—save a tag, on which was written her name and the address of the institution.

Her mind was in total darkness—even to the knowledge of her own name—and she was too timid to try to make herself understood by the natnral gestionlations she had nsed at her home. She was put in the primary department, under Mr. Saunders' instruction.

She was soon assured that her teacher was her friend, and by his tender, fatherly attentions he interested her in the bright-colored pictures, charts, toys, blocks, etc, that furnished his class-room. In a few days she was willing to have him take her little hand and form the letters of the alphabet, also the sign-words for many of the objects around her. After constantly associating the sign-word with the object, she was taught to select the object from the sign-word, and vice versa.

When she had learned the names of some of the objects, she was taught verbs expressing simple actions. It was shown to her that "a girl runs," "a boy runs," hnt that a table or a chair could not run; and that a bird flies, but that she could not fly.

Instruction in writing began almost from the start, and from the labored efforts at tracing over her teacher's writing, she learned to form the letters and write words and short sentences.

She was then taught to count with bright colored buttons and crayons, and when two or three fingers were held np she could select a corresponding nnmber of objects without hesitation. As light gradually entered into the little darkened mind, her whole face seemed to be illumined with the happiness of intelligence.

Along with this daily routine of class-room work was the regular assembling in the chapel, every morning, for religious instrnction. At first, all the part she could take in these exercises was to fold her hands and bow her head at the close of prayer.

She soon was able to delight in the pictures of the infant Christ; recognize the boy, Jesus, and feel deep sorrow for the Savior on the cross.

Promptly at the opening of her second session, she returned with much gladness, an evidence that the little knowledge she had gained gave her a thirst for more, and a willingness to trust those who had guided and guarded her for one year.

With each recurring year she advanced in both manual and oral departments. Her life in the domestic department was a particularly useful one. From making doll's clothes and sewing gay patch-work, she learned to keep her wardrobe in order, and finally to design and make her own clothes. She was of great assistance in the general sewing for the institution, and became so efficient in the household duties that she was appointed to assist the matron and received a small salary for her services, which services were not allowed to conflict with her literary advancement.

No step in this girl's school life was more gratifying than that of her spiritual development. From the simple Sunday-school lesson that was repeatedly tanght her that "God is good," "God is wise," "God is love"—she gradually acquired the ability to study intelligently the more difficult lessons; and to apply the truths of the Bible to her own life, until she realized her duty and became a member of the Baptist Church.

At last her school days were ended. It proved, however, that all her institution friends were not willing to give her up, for one young man, who had been a pupil, and is now a prosperous farmer in one of the northern counties of Mississippi, wrote and asked her to come back to this State and preside over his home. To this she agreed. Nothing was more natural than that the marriage ceremony should be solemnized at her alma mater, surrounded by those who had trained her for life's duties. The pride which all connected with the institution felt in the State's ward was manifested by the deep interest taken in preparing for this wedding.

The ceremony was performed by the pastor of the Baptist Church, and interpreted by the superintendent of the institution.

This ends the school career of one girl who was educated at the Mississippi School for the Deaf.

What was done for her has been, and is being, done for all who avail themselves of the opportunities and advantages offered to those who are in need of this kind of instruction. I hope this true story, of one pupil, may induce any who have deaf children to send them where they may be fitted for good and useful lives in this world, and for eternal life.

BOARD OF MISSIONS M. E. CHURCH, SOUTH.

FIFTY-SECOND ANNUAL REPORT, MAY, 1898.

This pamphlet of 244 pages (including the covers) is of more than usual interest, and ought to be in the hand of every intelligent preacher and layman in our church. Besides the usual statistical and financial tables, which are of no little value to the student of mission work and mission fields, there are new features which greatly enhance the worth of the book. The half-tone portrait of Dr. I. G. John, who magnified the office of Missionary Secretary, who loved the cause, and whose mind was stored with accurate information from every mission field in the world, is a tasteful memorial to a good and useful man who fell on sleep a few years ago. And so of the portrait of Thomas B. Holt, the faithful treasurer of the Board. The picture of the China Mission Conference, in which are grouped the Bishop presiding, the missionaries of the Parent Board and of the Woman's Board, the native helpers, preachers and Bible women, the little children of American parents and the little children of parents converted from heathenism, with the vine covered walls of church and school for a background, furnishes food for thought and seed-thoughts for more than one sermon. The picture of the Brazil Mission Conference, as it appeared in 1895, made up of men, missionaries and native, in all the vigor of glorious young manhood, devoted to the work of the Lord, is suggestive of a young giant not wholly conscious of his strength, yet feeling the strivings and stirrings of the almost infinite potentialities with which he is endowed, and incarnating the promise and prophecy and certainty of marvelous results. The picture of the "Old Ladies' Meeting, Kobe, Japan," makes one sad because of the long, long, and inexcusable delay on the part of our church, as well as of other churches, in sending the gospel to those who so sorely needed its light and its peace; and yet it makes one glad also, inasmuch as the gospel reached Japan and was preached unto the people before these old women had passed away in the darkness of heathen superstition. But what shall be said of the picture of Dr. Charles F. Reid, our apostle to Korea? Twenty years ago he stood before the Kentucky Conference in Shelbyville, Ky., a slender, but athletic young man, scarcely more than twenty-one years of age, accepted by the Board of Missions and appointed to China. His portrait represents a man whose head is as white as if seventy years had been lived by him. Surely he bears on his "body the marks of the Lord Jesus;" not the scars made by Roman rods or Jewish lash, but the deeper wounds made by the evil influences of China's enervating and prostrating climate. The diet of raw beef and water crackers, on which he so long lived, stayed the hand of death and prolonged his days for the labor of love to which his life has been and still is thoroughly consecrated. It is no wonder that our God is so abundantly blessing his efforts, and giving him and his faithful co-workers so many souls as seals to their ministry. The picture of MacDonell Memorial Church, Durango, Mexico, shows that we have gone there to stay as a church, and help to lead Mexico out of the darkness of superstition into the light of the pure gospel of Jesus Christ. The maps of our mission fields in China, Korea, Japan, Brazil and Mexico, and of the contiguous country, are helpers to a right understanding of the situation and condition of affairs. The list of contributors to the "Debt Payment" gives honor to whom honor is due, and suggests that it might be wise for our secretaries to follow the example of our Canadian brethren, and publish in the annual report the name of every person who pays not less than $2 yearly to the cause of missions. It evidently tends to increase collections in Canada; why would it not do in our own country? Public recognition of good done hurts nobody, and helps many. To contribute to missions is not giving to charity, and it is very well to let each hand know how little the other is doing. Both might do better.

Let all our preachers, local and traveling, and all our laymen and laywomen who love the Lord Jesus Christ and long for his coming, send three two-cent stamps to Dr. W. R. Lambuth, 346 Public Square, Nashville, Tenn., and get a copy of this very valuable and very interesting book.

T. L. MELLEN,
Miss. Conf. Miss'y Sec'y.

Canton, Miss., Sept. 5, 1898.

BY WAY OF REPLY.

Anent the strictures of Rev. S. Q. Bass in the ADVOCATE, of Sept. 1, on my notes in the issue of Aug. 11, I have a few brief remarks to make. The animus of his writing renders it unnecessary to explain to the observant reader who or what the writer is. "His speech bewrayeth him."

What I wrote that touched his sensitiveness was and is true, and "as yet" I have no regret for the writing, nor any purpose to retract or modify it in the least, notwithstanding his expressed wish that I had not written it. If the little that I said puts his "craft in danger of being set at nought," as he seems to fear, he should rather be glad that many things have not been written that might have been. Wonder if the following will not take his breath? Rev. C. Herbert Richardson, in the New York Christian Advocate, Sept. 1, writes as follows: "The church is burning 'strange fire'—that is, is looking to others than pastors for 'revival work'—and a class of men known as 'evangelists' is called upon for such occasions. There are, doubtless, among these godly and useful men who, like Mr. Moody, have done noble service for God and his cause. But the great majority of them go throughout the land seeking whom and where to devour. Novelty of methods, of doctrine, of statement and of conduct usually characterize them; so that not infrequently the church experiences a revolution that depreciates all its past history and effectually bars the path of its immediate progress in the future. At times coarseness of speech, approaching even to vulgarity, ribaldry and indecency, form prominent features in their preaching. Usually they bring a song book, often of their own composition, or, if not, one in whose sale they are pecuniarily interested, and the service begins with the disuse of the sublime and godly hymns of Wesley, Watts, Cowper and Newton, set to the music of Mozart, Haydn, Mason, Hastings, etc., and the use of a vapid and senseless jargon that catches the ear only to create a meretricious appetite and to lure from the power and beauty of divine song. The last state of such a church is worse than the first. Both the Methodist Episcopal Church and the Methodist Episcopal Church, South, have been compelled to put in their Disciplines provisions to prevent the evils wrought by this class of men."

Let it be borne in mind that not I, but a greater than I, drew the above picture, which is a true representation of what we have seen and heard in our own regions.

As to Rev. S. Q. B.'s animadversions on myself, and "all others who oppose local preachers' help," and are guilty of "the awful sin of prejudice," and of "the selfish principle and littleness of being against so-called evangelists," they may pass for all they may be worth to every well-informed and candid mind. It is well known that these are but hackneyed thrust phrases belonging to the dialect of a certain class of disappointed self-seekers that are used when reason or intelligent argument can not be adduced to justify a hobby or practice.

This leads me to say that this constant rant from certain quarters about opposition to local preachers and their work from the itinerant preachers deserves to be rebuked wherever heard. It is, in general, evidence that a local preacher in the M. E. Church, South, who proves himself worthy and well qualified for the office that he bears, by keeping himself in harmony with the doctrines, polity and authorities of the church, does not want for favor and encouragement from the itinerant ministry. But when one chooses to be a roaming preacher, to go at will without counsel or rule, rather than to be a local preacher and do the work of the same under law and wise counselorship, he forfeits his claim upon the co operative sympathy of the "loyal sons of the gospel;" then when they do not bow to him and yield to his whims, he cries out "littleness," "prejudice," "opposition," etc. So it is from that way and source that comes most of the trouble. The Lord give us more local preachers.

G. W. BACHMAN.

Kosciusko, Miss., Sept. 6, 1898.

Correspondence.

LETTER FROM MONTANA.

If anyone does not know what real loneliness is, let them undertake, as I did, a railway journey of between two and three thousand miles. On the invitation of my uncle, Rev. T. W. Flowers, of the Montana Conference, I left my home Aug. 9, and traveled continuously for five days and nights, parting with my last Mississippi friend at Port Gibson on the first night of my travels. At Vicksburg a pleasant-faced lady, who had taken quite an interest in the lonely wayfarer, left also, and after that it grew to be quite an affliction to have to change conductors. All honor to the patient, kind-hearted conductors, who take such good care of unprotected ladies. A friend said to me as I was leaving Fayette, "I don't believe you realize what you are undertaking," and I really did not, but traveling is rendered safe and pleasant by the fidelity and courtesy of the various officials. We had no mishap; only once our engine became detached and ran off from us, and twice in the same night some of the car-coupling broke, and we waited with what fortitude we could until it could be fixed. Fortunately there were no other trains due; so we did not fear any collision.

We passed through nearly all sorts of places—through some of the best, some of the worst, some of the grandest, some of the wildest, some of the most desolate, and some of the most fertile regions that the Lord ever made. All kinds of crops could be seen, and I shall never again wonder where all the tobacco comes from. Acres on acres of it, and then more; but there were times and places where even a tobacco patch would have been a refreshing sight, a sure evidence of human life in some form; desolate regions which seemed to be forsaken of God and shunned by man, where even a goat could not find enough to sustain life, and for, perhaps, hundreds of miles our way led us through this terrible bleakness. Suddenly, on rounding a curve, there burst into view a magnificent herd of cattle, and we were in Montana. But nature has jealously guarded this lovely valley, and there were still the Rocky Mountains to cross. In one place the train makes almost a complete rainbow, and to one unaccustomed to mountains, it seems quite a dizzy height. But man has braved all the dangers and discomforts of mountains and tunnels and arid plains to reach the Bitter Root Valley in Ravalli county, and well has he been repaid for all. I can not begin to do justice to it in this short letter. Nature has opened her storehouse in rich profusion, and peace and plenty reigns on every side. Vegetables, fruits and flowers delight and please in endless plenty. Mr. Robertson, a progressive ranch man (or as we call them, farmer), has at last succeeded in growing Montana peaches equal to any I ever saw elsewhere. Nearly everything necessary for man or beast is grown here—everything, in fact, with the exception, perhaps, of sugar and salt. Tons and tons of hay and wheat are being harvested, and still the fields teem with plenty.

I have often heard of Kentucky horses, but do not care to see any finer ones than they have here. They fairly fly over the ground with what seems to me immense loads. But locomotion here, in people and horses, may be summed up in three words, "Coming, going, gone." There are no loiterers, and yet nobody seems to be at work. One thing deserves special mention: no oars run here on the Sabbath. They have two churches here, and some good church workers. We attended services yesterday conducted by Rev. E. J. Stanley, a member of the Montana Conference. We were too late in the evening for the meeting of the Christian Endeavor Society, which I very much regretted. I heard a little of the leader's closing remarks, after which we had a sermon delivered by my uncle, who has been here twenty-seven years, and is still striving to extend the Redeemer's kingdom. We had a pleasant call to-day from one of the foremost church workers, Mrs. Curtis Goff, an earnest Christian, full of good works.

Now, Doctor, I am not employed by any syndicate, or firm, or railway company to write up this section; but if I could prevail on anyone seeking a home to come here before settling elsewhere, I should feel that this was not written in vain.

LUCY A. FLOWERS.

Victor, Montana.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

For twenty years the Woman's Board has been at work seeking to carry on God's will concerning the nations of the earth. Though marked by no startling achievements during these years, there has been steady progress, creditable development, and to-day flourishing missions in China, Korea, Brazil and Mexico are maintained. Looking over the past, noting the small beginning in 1878, the few hundred women willing to work systematically for the divine enterprise of foreign missions, the one missionary sent out, and the widespread apathy of the church as to woman's work, the heart dwells with thanksgiving upon the present condition of Woman's Board. Comparing our achievements, however, with the tremendous forces of heathendom which still confront Christianity, we should be depressed, rather than exultant, but for the sure words of promise. It is sad, but true, as some one strikingly declares, that "Christianity as yet touches the age-incrusted and unyielding surface of heathendom only in spots, and has hardly broken its way through to an extent which enables us to recognize its power or to discover its transforming tendency." But we rejoice to know that, as a Board, we have helped to send to far off lands a force of transcendent energy of divine power that in some measure is making itself felt, that with quiet persistency will continue to overturn all obstructions until it becomes the maker of a new civilization throughout the world.

What has been accomplished abroad has not been more important, not more transforming, than done at home. The women of the church have stepped out upon a broader platform, have reached a higher plane. Twenty years ago they hesitated to assume the responsibility of planning and executing work which demanded so much thought and faith. Opportunities were overlooked, or cautiously and imperfectly met; but a change has come, not only in methods of work, but in motives and purpose. Flashes of enthusiasm, consequent upon some thrilling speech, have in many hearts settled into steady, abiding conviction, and the thought of God that woman is a potent agency in the evangelization of the world has been transforming conscience, educating the mind, sanctifying the whole being, and elevating the hopes of the rising generation. A wonderful movement of the young life of the church has grown out of the home influences consequent upon the uplifting, quickening power that the subject of foreign missions has wrought upon the mothers' hearts. Are not the sons and daughters of such mothers more ready to respond to the watchword of the Students' Volunteer Movement, "The evangelization of the world in this generation"? Very gratefully does every woman recognize the powerful influence the work is having upon her own life. Visions of the "white-robed throng," many of whom she turned to Christ, make the dark valley bright and the Holy City more inviting. The conflict is only fairly begun, however; and no woman who loves the Lord Christ is thinking of retiring from the ranks. She is seeking rather to swell the number enlisted, to revive the flagging energies of the disheartened, and to push the battle to the ends of the earth.

"The army of Christ is not an army of occupation simply; it is an army of conquest," and moving to certain triumph. The world is open; not a country is closed to trade, to the eye of adventure, to the greed of gain, and surely not to the gospel. There is money in the pockets of the church, and facilities of travel have made the opposite shores of the Pacific almost "next door," and all the nations need the gospel. As we catch glimpses of the great thought of God, to evangelize the world through human agency, our purposes broaden, and, instead of China, Korea, Brazil, and Mexico, we embrace Africa, India, Cuba, the isles of the sea—the whole world.

The organized working force of Woman's Board include 34 Conference Societies, 270 districts, 3,629 auxiliaries, and 74,479 members—a gain of 664 during twelve months. There has been increase in collections, notwithstanding the small amounts in the way of donations and bequests. The report of the treasurer shows $86,418.76—$3,538.29 over last year's receipts. This is better than our fears, and encourages us.—From Mrs. S. C. Trueheart, Foreign Secretary, in Twentieth Annual Report of "Woman's F. M. Society," 1898.

The Christian Life.

GOD'S CHISEL.

Look at the artist's chisel. The artist can not carve without it; yet imagine the chisel trying to carve alone. It lays itself against the hard marble, but it has neither strength nor skill. Then the artist comes and seizes it. The chisel lays itself into his hand, and is obedient to him. Thought, feeling, imagination, skill flow down from the deep chambers of the artist's soul to the chisel's edge. The sculptor and the chisel are not two, but one; it is the unit which they make that carves the stone. We are but the chisel to carve God's statues in this world. We must yield ourselves altogether to Christ, and let him use us. Then his power, his wisdom, his skill, his thought, his love shall flow through our soul, our brain, our heart, our fingers.—Phillips Brooks.

It is not a sign of character or of intellect always to be giving emphasis to one's disbeliefs. If a man does not believe this thing or that, why should he trouble himself or others about it? If there is anything that he does believe, that is the thing for him to emphasize. If, indeed, he does not believe anything, the less he says about himself the better.—Sunday-School Times.

Joy is a prize unbought, and is freest, purest in its flow when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide their waters there.—Bushnell.

The Bible is a book full of light and wisdom. It will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom, and use.—Sir Matthew Hale.

If you tell your troubles to God, you put them into the grave. They will never rise again when you have committed them to him. If you roll your burden anywhere else, it will roll back again like the stone of Sisyphus.—Spurgeon.

Real friendship is a slow grower, and never thrives unless engrafted upon a stock of known and reciprocal merit.—Chesterfield.

It requires the effort of your life to forgive the person whom you have wronged.—Exchange.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA:—Rev. Bernard M. Shullck of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

HENNINGTON CAMP MEETING,

NEAR CRYSTAL SPRINGS, MISS.

The twenty-seventh annual camp meeting at this place was opened Wednesday night, Aug. 24, and closed Thurs. day night, Sept. 1. There were fourteen ministers in attendance, ten of whom participated in the preaching of the Word. We have seldom listened to a series of sermons as full of instruction and spiritual power as those delivered at this camp meeting. The congregations were uniformly large, and the order well-nigh perfect. There were a large number of penitents at the altar at many of the services, and many of these, perhaps seventy-five in all, professed to find peace with God. The camp meeting was much enjoyed by the Christian people, who were there in considerable force. It was an occasion of social reunion of great value to the church life of the country. This camp ground was established twenty-seven years ago. Of the forty original stock-holders, only eleven survive. There are now about one hundred cottages on the grounds; all were occupied except, perhaps, two or three. The gate fee, and a voluntary contribution of the members of the association, paid the expenses of the meeting, and also liquidated the remains of an old debt amounting to $100, that had existed for several years.

The ministry of the Rev. Geo. R. Stuart was greatly enjoyed. Several of his sermons will not soon be forgotten.

Rev. Dr. Weems, the presiding elder, was not able to be with us but a few days, owing to his other duties on his large district; but his sermon on Tuesday, at 11 A. M., made a profound impression that will abide.

Rev. A. B. Nicholson, in age and feebleness extreme, preached with the power of former years. It reminded us of forty-three years ago, when we were converted under his ministry.

J. W. Brown gave us a sermon on the Christian armor that was clear, strong, and scriptural. It was much enjoyed by all who heard it.

J. W. Chambers did efficient service, both in preaching to the general congregation and to the children. We had several services for the children at 4 P. M., which were largely attended by the little folks.

Bros. Williams, Tucker and Smiley also ministered to the lambs, greatly to their edification, as well as to the general congregation. Their preaching was with power and demonstration of the Spirit.

T. W. Adams thrilled the audience with an earnest sermon on the strait gate and narrow way.

The presence of Rev. P. A. Johnston was a benediction. He declined to preach, on account of his infirmities, but his prayers and his talks in the experience meeting had the old-time ring about them.

The singing, led by W. O. Newman, was good. The book used was "Our Young People's Hymnal." It is, perhaps, the most popular song book ever published by our House. I have sold about 500 copies of it, including the two last camp meetings held here.

And now let us face the future. We know not what a day may bring forth. Let us all be ready for life or for death, as the case may be. W. B. LEWIS.

OPELOUSAS DISTRICT CAMP MEETING.

This camp meeting was held about two weeks ago at the Kennison Springs, midway between Opelousas and Washington. This is but the second annual meeting, and everything belonging to this institution points to future success. The grounds, so beautifully shaded and bountifully watered, with unsurpassed drainage, furnish an attraction to all comfort-seekers and pleasure-lovers. A comfortable tabernacle, a good preachers' home, and a hotel with one small temporary tent, make up the buildings. No improvements since the last year's meeting. If the citizens of that section of country—and a few of the surrounding towns of the district—would build and camp on the grounds, we would soon have a good thing of it. As it is, our congregations come and go. During the week we have but few people, except at night, when a great many attend, and on Sunday the crowd is large. Bro. Blackshear, the chairman of the Board of builders and managers, is in every way wide-awake, and is doing all within his power to make the enterprise a success. The presiding elder, Rev. H. O. White, leaves nothing undone that would add to the development of this encampment and services. The preaching was done this year by the following ministers: Revs. H. O. White, J. M. Henry, T. K. Faunt LeRoy, Isaac T. Reames, A. S. J. Neill, and R. M. Blocker.

Two excellent young ladies—Miss Bessie Cunningham, of Rayne, and Miss Daisy White, of Crowley—handled the organ. Bro. A. C. Skiles, of Opelousas, was our efficient cornetist. The choir was led by the writer. Our choir was strictly religious, and did their part well, considering a want of training in special songs for the occasion.

While we did not have many conversions and accessions, the general good, wholesome impression indicates a great deal for the cause. If our present presiding elder, who moves at the end of this Conference year, can be succeeded by a man like himself—full of camp-meeting life—and if our wide-awake Bro. Faunt LeRoy is retained as the pastor at Opelousas, and if our good old Bro. Blackshear is spared us to hustle up matters generally, there can be no reason why we should not look forward to a better meeting another year. This camp-meeting enterprise, if properly managed and well manned, and fully baptized with the fire and the Holy Ghost, is destined to become a great power for the Lord in Opelousas district. Let this whole country begin to work and pray for the next annual meeting.

R. M. BLOCKER.

Jeanerette, La., Sept. 8, 1898.

FROM THE WORK.

Rev. J. White Davis, Indian Bayou circuit, Louisiana Conference, Sept. 7, 1898: "Last week Bro. R. C. Grace, of Bayou, La., assisted me in a meeting at Bethel of 7 days. Results: 21 conversions, 16 applications for membership, and 2 infants baptized. He preached a plain gospel, and all who heard him were deeply impressed. Our membership has been greatly strengthened and revived. Results of work on this circuit since Feb. 13, 1898, have been 53 infants baptized, 32 accessions to the church, and 21 conversions. Our congregations have been immense and extremely quiet. God bless these people."

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Faculty of sixteen trained teachers; 441 students last year; Tuition free to those who intend to teach; total necessary expense $106 for session of eight months. Fall term begins October 3, 1898. For catalogue, write to

B. C. Caldwell, President.

Millwood Institute,

Jackson, Louisiana.

The Fall session of this school will begin on the first Wednesday in September, 1898.

FACULTY.

Few, if any, changes will be made in our teaching force for the coming session.

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Address REV. J. W. CHAMBERS, Pres., Brookhaven, Miss

Rev. W. M. Williams, Gallman, Miss., Sept. 5, 1898: "We have had good meetings at three of our churches. There has been many conversions and about forty accessions. We have our meeting at Bethesda yet to hold, which will begin the second Sunday, ultimo. Can't you come and be with us? We had a good camp meeting. I think much lasting good was accomplished. Our work is improving spiritually and increasing numerically. God has graciously blessed our work this year. Our meeting at Gallman was especially good; about twenty-one conversions and sixteen additions. Come if you can."

Rev. L. F. Alford, DeKalb, Miss., Sept. 2, 1898: "I began my work on North Kemper circuit, which is composed of six churches, with the full determination of having a revival at each church, and the Lord has graciously heard our prayers. We began our meetings the second Sunday in July, and have held five. The Lord has been with us in saving power. Many hard sinners have been converted, and have given their lives to their Savior. Oh, how it fills my heart with unspeakable joy to see them coming out on the Lord's side! Our members have been greatly blessed. Many of them have moved up in the divine life, and are on a higher plane of Christian living. We are indebted to the following brethren for services rendered: Revs. J. J. Kelly and J. M. Alford, of the Louisiana Conference; J. J. Golden, C. M. Crossley, D. G. W. Ellis and F. Robinson, of Mississippi. These men of God did us much good. My work has as many good, kind people as any work I know anywhere in the country. We have almost completed a new church and furnished another. Thirty-nine members have been received up to date. Collections very good, and yet the good work goes on. We feel stronger in the faith, and better prepared to do our duty. 'The best of all is, God is with us.' To him be all the glory. Brethren, pray for us."

Rev. J. B. Anders, Amite circuit, Aug. 31, 1898: "On the thirteenth of August we commenced protracted services at Mt. Vernon Church with no ministerial help, except Rev. C. A. Hastings, a local preacher, from Wilkinson circuit. The preacher in charge, Rev. D. F. Guice, did not come until Monday evening, and had to leave Tuesday morning on account of his wife being sick. Bro. Hastinge did all the preaching for seven days, preaching two sermons a day. We had an old-time revival such as Methodists enjoyed fifty years ago, shouting and praising God. It was said the preaching was the old-time doctrine that Methodists preached forty and fifty years ago. The verdict of the four denominations that worshiped with us was that God surely had called Bro. Hastinge to preach, and that he preached nothing but the gospel. So I will say to any preacher that wants to get help in revival work that I know of none that will do better work in the old-time way of singing, praying and preaching. The church was greatly revived, sinners converted and old feuds settled, and a weekly prayer meeting organized, and at the close of the last service the writer baptized and received into the church twenty-one adults and baptized one infant, and (D. V.) on the third day of September, at 3 o'clock, will baptize and receive 6 more adults into the church. To God be all the honor."

SALLIS CHARGE, NORTH MISSISSIPPI CONFERENCE.

Our people paid their assessment for foreign mission early in the year, and have met the entire assessment for the other collections where they have been called upon. We expect to pay "in full" all these assessments. Our church at Sallie now shines with new paint, at a cost of $70. On the seventeenth of July, it being the occasion of our third Quarterly Conference, Bro. Oakley dedicated Bethel, a beautiful little church, completed last year. Here we were joined by Rev. E. G. Kilgore, who gave us seven days' faithful service. This earnest man of God has lost none of his former zeal, but preaches a full gospel, pungent and effective. He remained with us through our next meeting of eight days at Spring Dale, which was a veritable Pentecost. I have scarcely ever witnessed such power as was manifested in both preacher and people. We thank God for the coming of Bro. Kilgore, and our prayers go with him.

On the seventh of August we began a ten-days' meeting at Sallis. We were joined Tuesday, the ninth, by Rev. W. M. McIntosh, and while some of our people were prejudiced against not only Bro. McIntosh, but any and all evangelists, yet the great victory for God and the church in Sallis won by the uncompromising faith and zeal of this consecrated man of God, coupled with the prayers and labors of the Christian people here, has removed all such prejudice, and we all feel that the Lord sent Bro. McIntosh to Sallis.

As a result of the three meetings mentioned, we report sixty-three conversions, twenty-four additions to the Methodist Church, and as many to the other churches. To our God be all the glory.

Our Woman's Home Mission Society has recently placed a beautiful suite of furniture and matting for one room in the parsonage. A well has just been dug, and we expect to remodel the parsonage throughout before Conference. The Lord bless the ADVOCATE.

A. T. BUCK.

An honest man in this day and age has little need to fear death by hanging. The danger that Innocent men will die upon the scaffold has been reduced by modern laws of evidence to a minimum. There is one appalling death that still threatens innocent men. It is a slow and lingering death from consumption. One-sixth of the human race die from this relentless enemy of humanity. Probably no subject connected with health is so important and so little understood as the conservation of vital force. The human organism is a wonderful machine, and is so constructed that if exhaustive draughts are made upon the vital forces during youth and middle life, the mechanism responds for the time, but at the expense of its future usefulness. The man who overworks or exhausts himself day after day is constantly overdrawing his store of vital force. Finally the mechanism of supply breaks down and the man becomes a physical bankrupt. The mechanism of supply in a man is his stomach. There the food is transformed into vital force. If the stomach is weak and the digestion impaired, the body ceases to receive and store up vital force. If the draught is continued, consumption or some other equally fatal disease is the result. Dr. Pierce's Golden Medical Discovery is a great producer of vital force. It enables a man to daily store up energy to do almost any amount of work or stand any amount of exposure. It does its work through the stomach. It makes the weak stomach strong. It facilitates and increases the flow of digestive juices. It promotes and perfects the assimilation of all the life-giving elements of the food. It is the great blood-maker and flesh-builder.

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THURSDAY, SEPTEMBER 15, 1898.

Look for goodness, look for gladness.
You will meet them all the while;
If you bring a smiling visage
To the glass, you meet a smile.
—Alice Cary.

Make your best thought into action.—Madame Necker.

No one can reach heaven over a ladder of his own make.—Exchange.

He who waits to do a great deal of good at once, will never do any.—Johnson.

There are people who, like a new song, are in vogue only for a time.—Rochefoucauld.

God is better served in resisting a temptation to evil than in many formal prayers.—William Penn.

I look upon death as necessary to our constitution as sleep. We shall rise refreshed in the morning.—Benj. Franklin.

Bees never work singly, but always in companies, that they may assist each other. A useful hint to Christians.—Horne.

We do not need faith to move mountains so much as we need faith that will not allow us to exaggerate mole hills to mountains.—Selected.

It is a pity that some people can not see that they can be firm and uncompromising without abusing those who differ from them.—Christian Witness.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down is weaving when it comes up to morrow.—H. W. Beecher.

Knowledge will not be acquired without pains and application. It is troublesome and deep digging for pure waters; but when once you come to the spring, they rise up and meet you.—Felton.

A mountain may be hidden in the dark, but not even a mote can be hidden in a sunbeam. Many a man manages to keep comfortable by keeping his life hid from the light of the Book.—Selected.

Good things don't turn to bad ones because you can't have them any more. A thing you're not fit for and never ought to have had may; but a real good stays by; it overflows all the rest.—A. D. T. Whitney.

Conscience is like a sun-dial. If you let truth shine upon it, it will point you right; but you may cover it over so that no truth can fall upon it, or you may let false light fall upon it, and then it will lead you astray.—Bower.

It is a perilous thing to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling be suffered to wake without passing into duty, the character becomes untrue.—F. W. Robertson.

Christ's conception of freedom was not liberty to do as men pleased, but liberty to do the best things; it was freedom for the unfolding and developing of the best that was in man; it was freedom to live in the highest sphere in which he was capable of living.—Rev. Ernest Evans.

THE GOSPEL OF GIVING.

If we are to judge by appearances, comparatively few Christians have definite convictions on the subject of giving. While some devout, unselfish souls regard liberality as a means of grace—yea, as a gracious privilege—the vast majority in the church seem to regard it as a duty to be shirked, if possible; and neglect thereof is generally supposed to be a trifling matter.

Though there are but few who would openly boast of illiberality as did a certain sister, who thanked the Lord that though she had been a member of the church twenty years, it had not yet cost her a cent, yet not a few are victims to the same spirit of selfishness. Consequently, instead of "honoring the Lord with their substance," they dishonor him by living for themselves, and by giving the church as little as possible. It is astounding how little conscience church members, as a rule, manifest when it comes to contributing to religious purposes. The collector, be he steward or pastor, is oft regarded and sometimes treated as if he were an extortioner, whose demands are to be resented and resisted. Vast numbers gain all they can, and save all they can, but not for a moment do they entertain the thought that it is their Christian duty to give all they can.

We believe that stinginess is hurting the spirituality of far more people than either worldliness or intemperance. Where rum debauches thousands, covetousness is debasing and deadening the souls of tens of thousands. Liberality is one of the surest indications of piety as well as one of the best promoters of spiritual life. Not every man who gives liberally is a consistent Christian; but no man can be a consistent Christian without giving as the Lord hath prospered him. Heart-religion and purse-religion are inseparable. The idea is far too prevalent that what is given to the Lord is lost, so far as this world is concerned—that there is no temporal advantage in liberality. Such a notion, however, is contrary to the teaching of the Bible and the general experience of faithful Christians. The saintly Richard Baxter left on record this testimony: "I never prospered more in my small estate than when I gave most." Says the editor of the United Presbyterian: "Experience, observation, and the divine promises prove that God is as ready to prosper a liberal man and a consecrated life now as he was under the Mosaic dispensation. His challenge has never been withdrawn, 'Prove me now herewith.'" Almost without exception, believers who have adopted the plan of giving a tenth of their income to the Lord have been so wonderfully blessed, financially and spiritually, that nothing could induce them to abandon it. What a multitude of professing Christians persist in believing that selfish living is the surest way to prosperity in spite of the plain teachings of Scripture! Says the sacred writer, "The liberal soul shall be made fat." Again, it is written: "Honor the Lord with thy substance and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And shall we not believe the Savior when he says: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom"?

The fault with a large number of Christians is not that they give nothing, but that they give so little in proportion to their ability and manner of living. Liberality that amounts to self-denial is by far too rare. A street Arab once said to a companion, "Jim, what does liberality mean?" The reply was, "Why, it means to give away all the old clothes you don't want." Liberality of this type is, alas! too frequently met with. All through the Scriptures God seeks to impress upon us the duty and importance of offering to him the best we have, of bringing to him the most precious gifts in our possession. The Jews were required to bring as offerings the firstlings of the flock, the finest of their wheat, the first-fruits of the harvest, the tithe of all their produce, and, as long as they did this faithfully, the Lord's blessing was upon them. Is our best too much to give our Lord, who shed his precious blood upon the cross for our redemption? Those who love the Lord with all their soul and strength do not count it a burden to give liberally to his cause. The Christian who practices liberality finds indeed that "it is more blessed to give than to receive."

Some who are struggling under the burden of poverty, not being able to give as liberally as their neighbors, withhold all offerings, and so deprive themselves of a means of grace. Let us remember that God values our gift, not according to the size of it, but according to the motive that prompts it—according to the self-sacrifice it represents. The offering of a penny by a person of small means may be of far more value in the sight of the Lord than a gift of many thousands by a man of wealth. To the poor Methodist miners of Cornwall, in John Wesley's time, church membership meant as to giving "a penny a week and a shilling a quarter;" and yet this small sum, like the widow's mite, was worth far more in the sight of God than are the far larger contributions of latter-day Methodists.

The faithful Christian must not only "honor the Lord with his substance," but he should do so regularly and systematically. Spasmodic giving is one of the great hindrances which the church has to contend with. Paul's advice is to lay by something on the first day of the week. How seldom is this injunction observed! Few, indeed, are they who regularly set aside a specific sum for religious purposes. Hence, when calls are made to replenish the Lord's treasury, there is nothing on hand. Church members usually find money enough for the things they like, but the instant church finances are mentioned, they become poverty-stricken. There is plenty of money for pleasure excursions, for ornaments, for luxuries, for follies of various kinds, but how little, comparatively, is obtainable for the promotion of the blessed gospel!

Says the Rev. S. B. Shaw: "Men will boldly declare in religious meetings how many dollars they used to spend for whisky and tobacco and other things that they would have been better off without, and yet, if asked to give half of that amount each year for the support of the gospel, they declare they can not possibly afford it. Will not God say to us as he said to Israel of old: 'Will a man rob God? Yet ye have robbed me.' And while we say, 'Wherein have we robbed thee?' will not his answer be, 'In tithes and offerings'"?

ANARCHY REDIVIVUS.

On Saturday, the tenth, Elizabeth, the Empress of Austria, was assassinated while walking the streets of Geneva, Switzerland, whither she had gone on account of her health. The instrument used was a stiletto made from a triangular file. The assassin was immediately arrested and is now in custody. He is an Italian of the name of Luccheni. He had no personal grudge against his victim, but slew her simply because he is an anarchist—a would-be destroyer of law, order and government.

The deceased Empress was in her sixty-first year. Though somewhat eccentric, she was a highly accomplished woman, of thoroughly lovable character. She was almost idolized by her subjects, or, rather, we should say those of her husband, the Emperor Joseph. The entire land is in mourning. Such demonstrations of grief as have been witnessed in the cities of Austria for the last few days are rare in the annals of the world.

The effect of that assassin's dagger no eye but that of Omniscience can foresee. The Emperor is old and feeble. He is a man of a very affectionate nature, and devoted to his wife. This blow may be more than he can stand. His death would be disastrous in the extreme. The Austrian Empire is held together almost solely by his unique and charming personality. There is, perhaps, no nation in which there is less homogeneity of sentiment. There are diversities, racial, linguistic, political, and so on to the end of the chapter. The only bond that holds the antagonistic elements together is reverence for the venerable monarch whose sceptre has been for a half century the symbol of integrity and patriotism.

The heir to the throne, the Archduke Ferdinand, is a man so utterly different in character from the present sovereign that it requires no prophet's eye to foresee a clash of arms as one of the probable results of his coronation. Let that begin, and the dismemberment of the empire and its partition among the great European powers is almost certain.

HIGHLY COMMENDABLE.

Rev. J. L. Morrill, of Georgia, a local-preacher evangelist well known in these parts, has withdrawn from the M. E. Church, South, and joined the Methodist Protestant Church. He has recently published a statement of his reasons for this course, which may be briefly summarized thus: He had made up his mind to continue to do evangelistic work in such localities as he might choose without regard to the wishes of pastors or presiding elders. This being the case, he could not continue in the M. E. Church, South, without being a rebel against its authority. This his conscience would not allow him to do. Bro. Morrill's course is to be commended. No man ought to continue to minister at the altars of a church whose authority he sets at defiance. And the same principle applies to laymen. Strange ideas of honor those people have who remain in a church which they denounce and defy. Such a standard of honor is held in contempt by men of the world. No secular organization would tolerate such conduct in its membership. How it is possible for a professing Christian to pursue such a course is more than we can understand. The world is wide, and ecclesiastical organizations are numerous. That man is exceedingly hard to please who can not in these times find some church to suit him. The Methodist Protestant Church is a good church, and is exactly the place for many among us who are dissatisfied with our form of church government. If we should ever become dissatisfied with the polity of the M. E. Church, South, we think it likely that we shall follow the example of Bros. Morrill and Beard.

SPLENDIDLY UNIQUE.

Helen Gould's last benevolent deed is the most striking of them all. She has turned over her splendid home on the Hudson—Lyndhurst—one of the most magnificent mansions in America, to the government, to be used temporarily as a hospital for sick and wounded soldiers. There are others who have given money for the relief of suffering humanity, but if there is another millionaire in the world who has given such an exhibition of philanthropy as this, the muse of history has failed to record his name. In addition to this, with the cares and toils incident to her large estate upon her hands (for she manages her own affairs), she has for some weeks spent much time in giving personal attention to the wants of the sick and wounded soldiers in the national hospitals. No official of our army or navy comes out of the war with such a halo of glory about his brow as does Helen Gould.

NEW BOOKS.

SIXTEEN EXCUSES OF SINNERS STATED AND ANSWERED. By Isaac L. Peebles, of the Mississippi Conference, Nashville, Tenn.: Barbee & Smith, 1898.

The above-named pamphlet lies upon our table by courtesy of the author. The title is a terse description of the book. The ordinary excuses which men render for neglecting to seek "the pearl of great price" are "weighed in the balances and found wanting." Its circulation among that class for whom it is prepared ought to be productive of much good. Pastors will find it a valuable adjunct to their pulpit ministrations.

PRIZE FIGHTING IN THE SCHOOLS, AND OTHER ESSAYS. By W. L. C. Hunnicutt, D. D. Barbee & Smith, Nashville, Tenn.

The above-named work is a 12 mo. of 208 pages neatly bound in cloth. Price, 50 cents. There is also a paper-bound edition which sells at 30 cents. As indicated by the title, the work is a collection of miscellanies, there being in all eighteen different productions, some in prose, some in verse. The first and longest article is that named in the title, "Prize Fighting in the Schools." It is a forceful argument against the prevailing custom of offering medals and other prizes in our schools. Inasmuch as the prize can be won by only one pupil of a class, however large, the author thinks the effect upon the class, with the exception of the few who compete for the prize, is depressing rather than stimulating; and who can deny that this is true? Many other evils of the system are pointed out. The author would have prizes offered, if at all, in such a way that all diligent and faithful pupils will be rewarded. Another thoughtful paper is entitled, "Freedom, Human and Divine." "Susannah Wesley" is a treatise whose circulation among the mothers of the country would be beneficial to the next generation. All the articles are thoughtful and suggestive. The poems are in a pleasing vein. Send and get the book. It may be had of the publishers at Nashville, or of the author, Gloster, Miss.

AN ENGLISH JOURNAL ON THE PRESIDENT.

An article in the London "Spectator," the most influential of English weeklies, comments as follows on President McKinley's great services during the war:

"Without training in military business, or experience in diplomacy, or habitude in managing great affairs, he was suddenly called on to conduct a serious war which he only half approved, to create the necessary forces and to take resolutions certain to rouse the jealousy of half the great powers of Europe. He had, at one and the same time, to organize a fleet, to create an army, and to make it clearly understood that during war time the United States would suffer no interference. It seemed at first that, crushed by the weight of these responsibilities, the President might fail. The total unreadiness of the country for war, an unreadiness in which European statesmen could scarcely believe, deepened this impression, and for a moment it was generally held that Mr. McKinley, though a good man, would prove unequal to a task which might have oppressed a Bismarck.

"The doubt has now disappeared. It seems probable that power, as occasionally happens, has developed latent forces in its possessor of which the world did not suspect the existence; but at all events it is certain that Mr. McKinley has risen to the height of his circumstances, and though he can not be Abraham Lincoln, he convinces those around him that he has many of his great predecessor's best qualities. All disposition to wobble has gone out of him. He is aware, as Lincoln once said, that ultimate decision in executive matters must rest with him; that the responsibility before the people and before history rests on his shoulders; and with that certainty he has become as clear and firm as if he were a great man of business at the head of a great factory.

* * * * * *

"The enlargement in his conception of the work to be done is unmistakable. The President was, probably, at first under the impression, shared by the whole of his countrymen, that the war would be a small affair; but that impression has disappeared, and America is fighting Spain as if Spain were a first-class power. . . . The man who steadily grows like this is a considerable man, even if he did choose some inferior advisers, and does not realize any more than Thiers did the effect of heavy tariffs upon the production of national wealth. Mr. McKinley's new demeanor has been answered by a new development of public confidence, and he is now, by far, the most influential personage in the United States."

NOTES.

Dr. A. S. Hunt, of the American Bible Society, is dead.

***

Dr. E. H. Monnger, of the Mississippi Conference, has recently been sojourning at Monteagle.

***

Rev. J. M. Alford has been appointed financial agent for Johnston Collegiate Institute, Greensboro, La.

***

Miss Belle Kearney has lecture engagements in Virginia, New Jersey, and New York every night for more than a month ahead.

***

Rev. Thomas B. Clifford, pastor of Booneville station, North Mississippi Conference, has been appointed by Bishop Jos. S. Key as financial agent of Centenary (male) College and Mansfield Female College, Louisiana Conference, to which position he had recently been elected by the respective Boards of Trustees.

Chillicothe, Ohio, has seven women who fill the position of street-car conductors to the entire satisfaction of the company and the public.

***

Just think of getting such a paper as the NEW ORLEANS ADVOCATE from now until February (four and a half months) for 50 cents. Have you told your friends or parishioners of the offer?

***

Some days since Rev. J. A. Orman, presiding elder of the Murfreesboro district, Tennessee Conference, appointed an Investigating Committee in the case of Dr. J. B. Barbee. The committee reported no trial necessary.

***

Rev. J. A. Lowe, of the Northwest Texas Conference, is at present sojourning at Nettleton, Miss. It is probable that he will transfer to the North Mississippi Conference at the close of the present ecclesiastical year.

***

In a letter from Prof. Thomas Carter, dated Vienna, Austria, Aug. 25, he writes that after visiting Frankfort and Hanover, Germany, he will spend ten days in England, and then sail for home, reaching here about Oct. 1.

***

Dr. Anita Newcomb McGee was commissioned, Aug. 30, as assistant surgeon in the United States Army, with the rank and pay of second lieutenant. She is the first woman who ever received a military commission from the United States Government. Her first official work was the selection of thirty trained women as nurses for army service in Porto Rico.

***

Our friend, Bro. W. Y. Webb, of Gloster, Miss., has been a subscriber to the NEW ORLEANS ADVOCATE thirty-three years, having subscribed for it immediately after he joined the church—a good example for all young converts. He has never missed an issue, except during the quarantine last year. He has always paid in advance, has never received a dun, and never had any trouble with the publisher. May his tribe multiply!

***

From a private letter from Dr. I. W. Cooper, dated Sept. 12, we quote as follows:

Finest opening since the war! We will enroll 100 this week. By Oct. 1 we will have 130 students at Centenary. Buildings and grounds attractive. Students delighted. Tidal wave has struck us. Enthusiasm at white-heat.

We extend heartiest congratulations to Dr. Cooper and his co-laborers. Louisiana Methodism will rejoice with an exceeding great joy.

***

Rev. H. G. Hawkins has published a neatly-gotten-up booklet of seventy-six pages, entitled "Sunday-School Year-Book, 1898, Mississippi Conference." The work was prepared by request of the Mississippi Conference of Sunday-school Workers, held at Meridian, April 12 to 14. It contains the Minutes of that Conference and much other matter concerning Sunday-school work within the bounds of the Mississippi Conference. The work of the editor seems to be admirably done.

***

Rev. G. W. Ferrer, pastor of the Clarksburg circuit, died Saturday, Sept. 3, and was buried Sunday, Sept. 4. Bros. W. L. Linfield and B. F. Lewis were present, and took part with us in the services.

W. W. SIMMONS.

Forest, Miss., Sept. 5, 1898.

Bro. Ferrer had been a traveling preacher only a few years, but had done faithful work in the fields assigned him. He has gone from his labors on earth to his reward on high. We bespeak the sympathies and prayers of the brethren in behalf of his sorely bereaved family.

***

We are indebted to our good friend, Sister S. S. Cope, Paulding, Miss., for a copy of the Minutes of the twelfth Annual Meeting of the Parsonage and Home Mission Society—a pamphlet of 106 pages, containing full information about all the work of the society. It is adorned with portraits of Dr. David Morton, Miss Lucinda B. Helm, and Mrs. George P. Kenrick. If there is anywhere a belated Methodist who thinks this society is doing nothing, or next to nothing, a copy of this pamphlet put into his hands will show him what a Rip Van Winkle he is.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS HART.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The Epworth League stands for reverence for sacred things.

The man that does not uncover in the presence of all sacred things lacks the essential elements of nobleness.—Nashville Christian Advocate.

Rev. C. H. Briggs, in his letters of travel to the Nashville Christian Advocate, mentions the fact that the non-conforming churches in England pattern too much after the Church of England.

The above statement will doubtless meet with the approval of most Methodists from America who have traveled in England. We are, however, afraid that many American Methodists, in their efforts to keep away from the forms and fashions of the "Old Church," have gone entirely too far in the other direction.

In many places there is no reverence for the sanctuary or the service, and many regard the minister as a mere professional man.

Let the young Leaguers everywhere remember that the ministry is heaven-ordained, and that no man is qualified to preach the gospel who has not first been called of God, and inwardly moved by the Holy Ghost so to do.

The custom of bowing in prayer upon entering the house is a custom among the English that the Americans would do well to perpetuate.

A lady friend of this writer, who was recently called upon to conduct a missionary service, expressed herself as being much impressed by the conduct of an elderly lady in the congregation. Immediately upon reaching the pew this mother in Israel knelt for a few moments in silent prayer. The Leaguers everywhere will do well to thus prepare themselves for the sanctuary service.

No longer do we worship in peculiarly planned temples or tabernacles, nor do we bow before figures erected through Popish error, but the house where we meet is God's house, and we should realize that we are in his presence, and so deport ourselves. This rule applies both in log-meeting houses with pulpit floor and metropolitan cathedrals with orchestral choir.

The young people should be taught to carry their Bibles, in order that they may follow the reading of the lessons by the minister. This we noticed to be the habit of the Canadian Methodists, before whom we had the privilege of preaching last Summer.

Another fact noticeable in the congregation just referred to was, that the young men—members of the congregation and of the League—occupied the front seats in the middle aisle.

We are sure that the above paragraph will remind many of our readers that such is not the case in the Southern States. As a rule, the young men, and many of the young women, see how near the rear of the church they can sit, and leave the front seats entirely vacant. A stranger, on entering, might be impressed that the young people were afraid of the preacher, and wished to be as far away from him as possible under the circumstances.

If we were asked to give our views, we would certainly say it was a sign of religious coldness, for we have never known a really spiritually minded man or woman who would voluntarily select a back seat in church.

Epworth Leaguers of Mississippi and Louisiana should take front seats, enter heartily into all of the service, and thus inspire and help your pastor, and at the same time secure a rich blessing upon your own heart.

"Let all the people sing," is by no means an exhortation of recent date, but, nevertheless, needs to be emphasized as much just now as it ever was. The Epworth League ought to take the place of the so-called singing-school, and teach our young people to use our own books and sing our own songs.

The "Young People's Hymnal" is a capital book, and should be in use in every League. Write to Barbee & Smith, Nashville, Tenn., for special prices. Leaguers in bounds of the North Mississippi Conference will do well to write to Rev. G. W. Bachman, Kosciusko, Miss. Get a good supply at once.

LESSON XI.

SUBJECT—MADAGASCA THE MARTYR; OR, THE MIRACLE OF PERSECUTION.

(Read also Sections VI, p. 93, and IX. p. 133.)

1. The people superstitious, cruel, lustful, thieving, lying idolaters. (Pages 162-165.) Hardly any field more uninviting. See the statement of the French governor.

2. Study the providential movements among the people themselves. Political unity a necessity. Study the influence of the Roman Empire on the spread of early Christianity. Educational movements a necessity. The study of the language and introduction of printing stages not to be overlooked.

3. The crisis in the work. All seems about to be lost; the period of persecution sets in. Compare the story of the Israelites in Egypt and the experience of Daniel in Babylon.

4. Make a comparative study of the four eras of persecution (p. 171), and compare with these the history of early Christianity, showing how the purity and truthfulness of the gospel will always arouse opposition on the part of the prince of the power of this world.

5. Study the period of progress (p. 186) on. Contrast the reigns of the two Ranavalonas (p. 189), and see what God can do in less than 40 years! There is scarcely anywhere in all the range of missionary literature a closer approximation to apostolic experiences than here.

MILLSAPS COLLEGE.

Our health authorities report a case of yellow fever in Jackson, and you may announce that the opening of our college session is postponed until further notice. Those who are familiar with the history and surroundings of the reported case say there is no occasion to apprehend any serious spread of the disease. We have no fear at all of the infection reaching the vicinity of the college. The case reported is more than one mile from us. We hope, therefore, that students who intended to come this session will adhere to their purpose. We will announce another day for opening as soon as practicable. W. B. MURRAH.

Jackson, Miss., Sept. 10, 1898.

NOTICE.

To the Members of the W. F. Missionary Society of the Mississippi Conference—

The time for our nineteenth annual meeting is near at hand, embracing the second Sunday in October. Let every member of the Conference society bear this meeting on her heart in daily prayer to God for the presence of the Holy Spirit on that occasion, and let us set apart Friday, Sept. 30, as a day of fasting and special prayer for the blessing of God upon our meeting.

Delegates and visitors are requested to send their names as soon as possible to Mrs. B. F. Jones, so that homes may be assigned and everything made ready to receive our visitors.

ADDIE V. MARSHALL,
Pres. W. F. Miss'y Society, Miss. Conf.

A FAR-AWAY ADVERTISER.

On this page will be found an advertisement from Mrs. Altaresky, Jerusalem, Palestine. Naturally our readers will wish to know something of her before entrusting her with business. We, therefore, state that we have in our possession a testimonial as to her entire reliability from Bishop Blythe, and this document is certified to as to its genuineness by Edwin S. Wallace, U. S. Consul at Jerusalem. The document bears the official seal of the United States. Mrs. Altaresky is the wife of a missionary.

OBSERVATIONS.

MR. EDITOR: After more than four years' absence, I have recently visited my children in North Louisiana, only one of whom is "according to the flesh," but three of them who are "my sons"—and daughters—"in the gospel," of whom I am proud, and whom I love as my own "kin according to the flesh."

A run from Boyce, via Shreveport and Gibbsland, to Homer brought me to the scenes of my first labors in Louisiana in 1877.

As I neared Homer I began to hear talk of "the Spring Lake Camp Meeting." About 4 miles south of that town, on the L. and N. W. R. R., there is a beautiful miniature lake covering, perhaps, one or two acres of land. On the plateau to the south of this lake is a commodious tabernacle and a few tents. Over the pulpit is the motto of the corporators: "Holiness Camp Meeting." I thought all camp meetings were holiness camp meetings—never heard nor read of one carried on for unholy purposes. Wonder why this particular one should assume to be more holy than others?

I saw Revs. J. M. Beard and F. D. Van Valkenburgh, formerly of the Louisiana Conference, M. E. Church, South. At the time of my presence there the only preacher beside those named was a Rev. Walker, whose accent of the "r" was of the regular Yankee roll. I took him to be quite a funny sort of man. He seemed so full of fun that there was not much room for anything else. Dr. Beard preached an interesting sermon the evening I was out to hear.

After a meeting of ten days the Methodists (who are members of the M. E. Church, South), together with a Presbyterian or two, got together and organized a circuit, composed of Monroe, Aroadia, Homer and Minden, and called to the pastorate of this new circuit Rev. J. M. Beard, who at present—I am told—is a local preacher in the Protestant Methodist Church.

It is due those who have gone into this new movement to say that most of them are of our very best people, and have not withdrawn from our church. The intention behind this concerted insubordination is, I am persuaded, good; but the error will surely crop out in the near future. Too much zeal is never "according to knowledge," and will always overreach the ends intended. Holiness is both a good thing and scriptural; but when holiness assumes an unheard-of policy to override an aged, well-tried, and God-honored policy, it is time to stop and think—and pray.

The doctrine of holiness is preached in all our pulpits by all our pastors, and nothing more than technical differences can be had by going elsewhere. God has greatly honored our ministry, and the wise will stay with it. Truly yours,

J. A. PARKER.

GRENADA COLLEGE.

At this writing, Sept. 10, the quarantine is very rigid at Grenada; but the infected district is over 40 miles away in one corner of Lafayette county. The fever has been kept strictly confined to the infected section, not more than 10 miles square, and has now nearly run its course for the want of material. There has not been, and is not now, any fever in Water Valley, and twelve days have elapsed since the place was quarantined. Dr. Gant and other health officers, in position to know, are confident that there will be no further spread. The sanitary condition of Grenada is almost perfect, and the town is remarkably healthy. In my travels during the Summer I have found no place so nearly free from all kinds of sickness. The reports are so favorable that I feel confident that the quarantine will be raised, except against the infected district, in time for the college to open, as published, on Sept. 21. If in the next few days I should find travel still obstructed, I will give each patron due notice for a later opening. J. W. MALONE,
Pres. Grenada College.

IF YOU HAVE ANY disease due to impure or impoverished blood, like scrofula, salt rheum, dyspepsia, or catarrh, you should take Hood's Sarsaparilla and be promptly cured.

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BLUE MOUNTAIN FEMALE COLLEGE.

In spite of the quarantines and fever excitement we brought our girls through, without exposure or trouble, and opened our twenty-sixth session with the usual local patronage and 104 boarders. On account of the yellow-fever scare many failed to come. We do not wish them to try to come now; but just as soon as the situation will permit we will arrange for them to come. The girls are well and happy, and are perfectly safe here. No one at Bine Mountain has been to or passed through a suspected point. Every precaution will be taken by us and our village officials. We have fine prospects for a prosperous session. But for the fever scare we would have had the largest opening in the history of the college. LOWREY & BERRY.

Sept. 7, 1898.

EPWORTH COLLEGE OPENING POSTPONED.

In view of the prevalence and possible spread of yellow fever, the quarantine regulations, etc., we deem it advisable to postpone the opening of Epworth College until the fever excitement abates. We will open as early as the circumstances will justify, and all pupils, patrons, and teachers will be duly notified. We have incurred a heavy expense during the Summer; have repaired the college buildings thoroughly, advertised liberally, and have traveled many miles in canvassing, and we trust that our friends and patrons will not forsake us and turn aside to some other school pending this misfortune to us. We will make good all losses, and will give a full session's work.

Trusting that the college will feel no lack of loyalty on the part of its patrons and friends, I am,

Yours respectfully,
E. T. KEETON.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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6. The Secret of a Happy Home.—Harland.
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to dose, deluge and finally derange your stomach. Ten to one, if it cures your trouble, the drugs you have taken will bring on another hardly less serious. Why jump from the frying pan into the fire?

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IF YOU KNEW.

BY CARLETON EMERSON FNELL.

If you knew the dreadful story of that sparkling cup you're draining,
How it drags a man from virtue down to dark perdition's brink,
Yes, and wrecks his brain and body, leaves no trace of good remaining—
You would never dare to touch a drop of the accursed drink.

If you knew the crime it genders, how it makes a man a devil,
How it prompts to deeds of evil such as mind could hardly think,
If you knew the sickening scenes that mark the drunkard's midnight revel—
I know you'd never touch a drop of the accursed drink.

If you knew the grief, the anguish, if you heard the bitter crying
Of the piteous pleading hearts now doomed in black despair to sink—
As you saw that host of victims on rum's bloody altar dying,
You'd swear to never touch a drop of the accursed drink.

If you knew how many souls were hasting on to woes infernal,
If you know how hell rejoiced as each form staggers o'er the brink—
You would pledge your sacred honor at the throne of the Eternal
That you'd never, never stain your soul with the accursed drink.

God forgive the man or woman who by thoughtless word or doing
Dares uphold the glittering wine cup! Let that man or woman think
That he who thus approveth hath become with guilt accruing
A partaker in the evil of the soul-destroying drink.

—Ram's Horn.

PRESIDENT FAURE, OF FRANCE.

H. S. Morrison, a lad of seventeen, having secured a position as a contributor for Success, has traveled considerably in Europe. He obtained recently an interview with Felix Faure, the President of France, an account of which he gives in the following words:

He came into the room unexpectedly, but I knew him at once, from his pictures. He held out his hand and his greeting was most pleasant. "I am very glad, indeed, to see you. You have come a long, long way to see me"—and he laughed, pleasantly. The President, to my astonishment, spoke English with scarcely any French accent,—a somewhat remarkable thing.

"Yes," I said, replying to his greeting, "I have come a long way, but I do not consider that I have traveled in vain, since you have been good enough to see me."

"O, I am always glad to see American people, and especially young people," he added. "I have always had a great admiration for the Americans I have met over here in Paris, though of course I have not seen them at home."

"American boys are very energetic, aren't they?" "Yes," I replied; "but I don't believe they're any more clever than French boys, who sometimes work their way to the very top from the very bottom."

The President laughed. "You mean me, don't you?" he said.

"Yes, sir. And I should be so glad if you would tell me something about how you happened to rise in such a remarkable way."

"Well, in the first place,"—and M. Faure settled himself in his chair for a long talk,—"it didn't happen. It wasn't by any mere chance that I have become President of the Republic, but it was accomplished only by years of hard and faithful labor. You will find, as you grow older and move along in the path you have chosen for yourself, that nothing that amounts to much is accomplished in any other way than by hard work. At least, that is the case in France, and I don't see why it should be different in America. As I suppose you know, I was an apprentice in a tannery at Havre, when only a boy of fourteen. I had to go to work at an early age, you see, and I have worked ever since. I worked in that tannery for several years, doing my best to learn and advance myself. Finally, I grew skillful enough to earn wages, and a part of those wages I placed in the bank every week, even if it were only a franc. A franc a week, you know, will make a great many Napoleons in time. After a few years, my employer was so much pleased with me that he gave me a partnership in the business, which I was able to pay for with the francs I had laid by week by week. A short time afterwards my old employer died, leaving the entire business to me. So much for my business and money-making! You must know that all the time I was working so hard in the tannery, I had little or no opportunity to learn to read and write; so that, when I became the owner of the business, I could barely keep my books. I used to be obliged to keep a secretary the whole time, though I might have done his work with ease had I been capable.

"Being proprietor then, and no longer a workman, I had much more time for study, and I immediately began to school myself in every branch of learning, with the result that I can now speak several languages, and feel equal to almost any mathematical problem. My wealth and learning gave me an opportunity to become member for Havre in the Chamber of Deputies; and, after several terms in that body, I was elected President of the Republic. So there you have my whole career in a nutshell!

"You and every other boy can do the same, but it takes grit and hard work, and perseverance, and that's what so many men haven't got. But perseverance can be cultivated, too. Some boys don't seem to have a desire to accomplish great things. When I was a boy, the example of Napoleon and our other great Frenchmen gave a constant inspiration to me. I could never read enough about their lives, and the things to which they attributed their success. And I never read of one of them who thought he had risen by anything else than hard work and perseverance.

"There is no such thing as luck in the world. What people call luck has been accomplished by that same hard work I have been telling you about. It is only a way lazy people have of excusing themselves for not having accomplished as much as their neighbors, and it is a poor excuse, indeed.

"It is the duty of every man to make the most of himself, and not the least, and we should never rest on our oars while we have strength left to push ourselves along. Do you suppose that I shall now retire and enjoy myself, because I have been President? No, indeed; I propose to work as long as I am able, serving myself and the world at the same time, for it is possible to do that, you know. Young men shouldn't get the idea that, because they are to serve the world, they must give up all thought of their own future. Serving the world means making the most of your opportunities, be they ever so small, and always looking upward. You can not look too high."

THE BRAVEST THING.

I am asked to record the bravest thing done within my immediate knowledge in the Civil War. On mature reflection, passing by some hairbreadth escapes, I should award the palm to something done by a young assistant surgeon of mine, not quite twenty-one years old, Dr. Thomas T. Miner, then of Hartford, Conn. It was at an exceedingly convivial supper-party of officers at Beaufort, S. C., to which a few of my younger subalterns had been invited. I saw them go with some regret, since whisky was rarely used in my regiment, and I had reasons to think that it would circulate pretty freely at this entertainment. About Dr. Miner I had no solicitude, for he never drank it. Later I heard from some of the other officers present what had happened.

They sat late, and the fun grew fast and furious, the songs sung becoming gradually of that class which Thackeray's Colonel Newcome did not approve. Some of the guests tried to get away, but could not; and those who attempted it were required to furnish in each case a song, a story, or a toast. Miner was called upon for his share, and there was a little hush as he rose up. He had a singularly pure and boyish face, and his manliness of character was known to all. He said: "Gentlemen, I can not give you a song or a story, but I will offer a toast, which I will drink in water, and you shall drink as you please. That toast is, Our Mothers."

Of course, an atom of priggishness or self-consciousness would have spoiled the whole suggestion. No such quality was visible. The shot told; the party quieted down from that moment, and soon broke up. The next morning no less than three officers from different regiments rode out to my camp, all men older than Dr. Miner and of higher rank, to thank him for the simplicity and courage of his rebuke. It was from them I first learned what had happened. Anyone who has much to do with young men will admit, I think, that it cost more courage to do what he did than to ride up to the cannon's mouth.—Col. T. W. Higginson, in Chicago Inter-Ocean.

THE IDEAL HOME.

The ideal home is the one that ministers to the needs of all those who make it. It is the place where sympathy, interest, intelligent understanding of even the moods of its circle, inspiration, and, above all, repose, are found. The ideal home ministers intelligently to the needs of the spiritual and intelligent nature, as well as the physical. Its development unto perfection depends on the combined efforts of its responsible members. The ideal home was never attained by the efforts of one, but by the co-operation of all. This does not mean that each shall fit himself into a mold. A perfect home is like a perfect mosaic, where each part, with its individual difference, fits in its place to make the perfect design. The corner-stone of the ideal home is love; it is love that is its life; love is its inspiration, its defense, its crown of victory. Sorrow, defeat, shame itself, are vanished where love has its perfect work. "O world, where is thy sting? O poverty, where is thy victory?" is the pæan of him who is sheltered in the love that makes the ideal home.—Nashville Advocate.

TROUBLES WHICH NEVER REACHED ME.

He was an old man, and on his death-bed, so the story runs, and thus addressed his sons: "I have had a great deal of trouble in my life, but most of it never happened." It was a clergyman of Virginia who thus addressed his congregation, one Sunday morning: "I declare unto you, brethren, the sharpest troubles I ever had were those which never reached me." Other folk beside the clergy can deliver like testimony. Most people will anticipate, get into fanciful moods, imagine with great and sore imaginations what will happen, and thereby get into the sorrows. They will do it, and there is no help. Real troubles, and we have no God on our side; imaginary trials, and we have God on our side. What such need is a little wisdom and a little faith, and troubles of this kind will not so much as pay them a visit!—Southern Churchman.

Hygiene.

EDUCATION AND HEALTH.

My one grumble in life is that while we are advancing at last in the matter of technical education in so far as trades are concerned, we linger and lag in the matter of health-teaching, that most vital of all subjects; and thus far we fall short of the ideal of national education. What are the opportunities for the average man or woman to acquire a training in the laws and practice of health? Is the subject taught in schools? Is it made a compulsory and essential part of ordinary education—this vital knowledge which teaches us how to live long and to live happily? Does "the man in the street" know the composition of the air he breathes; or does he appreciate the functions of his skin? How many cultured people know anything about the germ theory of disease, or what the difference is between infection in typhoid fever and infection in typhus? Does the householder know what is meant by an intercepting trap, or that he is liable to acquire disease if, in the absence of proper drainage, his house is only a continuation of the sewers? It seems to me that we utterly neglect these things in our teaching, and yet on our knowledge of them depends our very existence. Truly does Spencer say that in education we allow the ornamental to supplant the useful; and he is equally sarcastic and forcible when he remarks that it is small comfort to a mother whose first-born has died of the sequelæ of scarlet fever, to reflect that she can read Dante in the original.

If it be admitted that of all knowledge that which enables us to live long in the land is the most precious, why is the teaching of health not made compulsory in every school in the land? I would allow no boy or girl to leave school without being taught the laws of health, plainly and soundly expounded, and based on the knowledge, equally plainly illustrated, of the simple facts of physiology. I taught physiology and health in schools for years, and I experienced no difficulty whatever in interesting boys and girls in their physiology lessons. You arm them for the world's sanitary dangers and pitfalls in this way, and at least give them the chance of living healthily and well. To-day most of us maintain our health more as a matter of accident than as one of good guidance. Strange is it to reflect, that if we desire to know the facts of, say, astronomy, we are willing to study at least a primer of the science. We know the knowledge we desire will not come to us save as the result of study. But with health, a far more vital thing for everybody than a knowledge of the starry heavens, the matter is only one of luck. If we happen to be healthy born and to escape disease, good and well—if we fall ill, well, it is simply our fate in the game of life, and there is an end of it. I would make all this apathy about health impossible, by teaching the young that to live long and healthy means applying a little knowledge to the affairs of our daily existence; and I say, I would begin with the school, for there you find the mind receptive, and the soil ready for the good seed to be sown therein, such as will bring forth fruit an hundredfold. Well may thinking people approve of such sentiments, when they consider the profit likely to accrue from the establishment of health-knowledge as a permanent subject in our educational curriculum everywhere.

There are many voices pleading to us for culture and for education—voices that seek to make the world better and brighter and happier all round; but it is surely the comely Hygeia that, amid the Babel of tongues to-day, entreats us to heed her counsels, speaking to us with a sweeter voice and a purer tone than all the rest.—Andrew Wilson, in The Humanitarian, London.

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OBITUARIES.

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TAYLOR—Mrs. CORNELIA TAYLOR was born Sept. 20, 1853, and went away to be with God, Aug. 11, 1898. She was married to Mr. George Taylor, January, 1880, by Rev. J. W. Medlock. She joined the M. E. Church at an early age, in which she lived true until death, and was constant in attendance upon the preaching of the Word. She will be sadly missed at her church—Blocker's Chapel. Her pastor has lost as true a friend as ever a preacher had. Her home was the home of the preachers, and many have found joy and comfort in her hospitable home. She was loved by all who knew her. A devoted mother, a loving companion, a good woman has gone

"Where the winter of death will give place to
life's spring,
When the ransomed ones enter the courts of
their King,
And walk by the river that flows where the
light
Is dimmed by no winter, where death can not
blight."

She was conscious until the last. Just before she died her oldest son asked her if she could see Jesus. She bowed her head for yes, and sweetly passed away. O glorious thought that Jesus will lead his children through life, and to death he sweetly comes and bears their spirit to his eternal home.

She leaves a devoted husband, five children, a host of relatives and friends, to mourn her departure. We feel our loss is so great since one so good, useful and noble has been taken. A home that was once so happy is now sad and lonely, because mama is not there. But, cheer up, loved ones; we can meet her again. She's now with the angels before the white throne,
There waiting in glory to welcome her own.

ONE THAT LOVED HER.

HINES—Whereas, It has pleased God to remove from earth our beloved friend and co-laborer, Bro. H. H. HINES, who was for more than twenty years the efficient secretary of our Sunday-school; therefore, be it

Resolved, That while we are deeply bereaved in the death of our friend, we submit humbly to the will of our Lord concerning him, confidently believing that he has only been called to exchange "the pen for the palm," the toilsome service of earthly life for the higher service of God in heaven.

Resolved, That in the death of Bro. Hines the church has lost a tried and useful officer, his family a kind and loving husband and father, and the community a citizen who, in all the relations of life, lived "in the faith that makes the faithful."

Resolved, That we will cherish the memory of our dear friend as a precious possession, and strive to emulate him in the practice of those virtues which made his life so pure and beautiful.

Resolved, That we hereby express our deep sympathy with the bereaved family, and pray that the comforting love of our Savior in their's always, and that a copy of these resolutions be furnished them, and also to the NEW ORLEANS CHRISTIAN ADVOCATE for publication. R. S. RICKETTS, for Com.

WHARTON GREEN, Sec'y.

STRINGFELLOW—Dr. JOSEPH S. STRINGFELLOW was born near Okolona, Chickasaw county, Miss., Nov. 30, 1854. He was united in holy wedlock to Mrs. Joana Cell in Holmes county, March 3, 1883. He began the practice of medicine in 1876, in which profession he made a great success. At his death he held a regular practice in about one hundred families. He was a good, faithful, sympathetic physician, always ready to go to relieve the suffering, and never refusing either poor or rich when it was possible for him to reach them. He was a good citizen, a kind father, and devoted husband. He was converted about thirteen years ago, and joined the M. E. Church, South, under the pastorate of Rev. N. O. Augustus, in which he lived an acceptable member till the day of his death. He died in his home about fourteen miles north of Belzoni, Aug. 23, 1898. The funeral services were held at his home. A loving wife and three bright children are the family relatives left to mourn their loss. The writer feels that a personal friend has gone to heaven, as among his last words he said, "Safe in the arms of Jesus." J. H. BASS, Pastor.

WILLIAMSON—Whereas, The spirit of our beloved friend and sister, Mrs. J. C. WILLIAMSON, loosed from the bonds of flesh, has gone to its eternal home, and we shall claim her no more among mortals; therefore, be it

Resolved, By the Ladies' Aid Society of Pleasant Hill M. E. Church, that while we are sad and bowed down in our bereavement, yet we look up and receive consolation in recognizing the loving hand of Providence in our dear sister's taking away.

Resolved, That we realize fully the loss our society, the church and community have sustained in losing her; yet, when we cast aside all selfishness, we willingly bear it, feeling that it was with her as with Paul, "To me to live is Christ, and to die is gain."

Resolved, That three copies of these resolutions be made, and one be sent to the family of the deceased, one to the county paper, and one to the CHRISTIAN ADVOCATE.

Pleasant Hill, Miss.

MORRISON—Whereas, It has pleased the Grand Master of the universe, in his infinite wisdom, to take from our midst our beloved brother, GEORGE MORRISON; And, whereas, We recognize in Bro. Morrison a Christian man, a true friend, a zealous Mason, and a good citizen; therefore, be it

Resolved, That Pine Bluff Lodge No. 428, A. F. and A. M., that the M. E. Church has lost a good brother and a zealous minister of the gospel, and that we recommend to the living the Christian character of our departed, so that when the Grand Master of the universe shall call us before his divine presence, that the trestle-board of our lives may meet his divine approval, and that we may hear the glad and welcome tidings that only come to those that remain faithful to the end, "Enter into the joys of the Lord."

J. J. SULLIVAN, for Com.

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A COURAGEOUS PREACHER.

The Rev. W. H. Milburn, the "blind chaplain," has served for years at different periods as chaplain of the Congress of the United States. He is almost totally blind. His first appointment as chaplain is interesting, and shows that boldness for truth has its reward.

It was in 1845. He had been a "circuit preacher" for about two years, preaching nearly every day in the week and three times on Sunday, riding in the saddle two or three hundred miles each month to keep his appointments. At this time he was sent on a journey from St. Louis to Wheeling, Va. The journey was made by boat. On board were a number of congressmen on their way to Washington. The young preacher was shocked to discover that many of the nation's representatives "swore outrageously, played cards day and night, and drank whisky to excess."

Sunday came before the end of the journey was reached. The young minister was invited to preach. He gladly consented, as he had longed for an opportunity to speak his mind. At the close of the discourse he turned to the congressmen, who occupied seats of honor on his right and left, and, amid intense silence, trembling with emotion, said: "I understand you are members of the Congress of the United States, and, as such, you are, or should be, the representatives, not only of the political opinions, but also of the intellectual, moral and religious condition of the people of this country. . . . If I am to judge the nation by you, I can come to no other conclusion than that it is composed of profane swearers, card-players and drunkards. . . . Consider the influence of your example upon the young men of the nation—what a school of vice you are helping to keep up. If you insist upon the right of ruining yourselves, do not, by your example, corrupt and debauch those who are the hope of the land. I must tell you that, as an American citizen, I feel disgraced by your behavior; as a preacher of the gospel, I am commissioned to tell you that unless you renounce your evil courses, repent of your sins, and believe upon the Lord Jesus Christ with your hearts unto righteousness, you will certainly be damned."

The brave young preacher went to his room, thought over what he had said, and determined to stand by his words, and abide the consequences. It was in the days of stern action, and the young man knew not what the result would be. Just then there was a tap on his cabin door, and a gentleman entered, who said: "I have been requested to wait on you by the members of Congress on board, who have had a meeting since the close of your sermon. They desire me to present you this purse (handing him between fifty and a hundred dollars) as a token of their appreciation of your sincerity and fearlessness in reproving them. They have also desired me to ask if you will allow your name to be used at the opening election of chaplain to Congress. If you will consent to this, they are ready to assure you an honorable election."

In a few days Congress met, and, as a reward for his loyalty to truth, the blind preacher was elected as chaplain of the Congress of the United States.—Young People's Union.

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It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked if he ever expected to go to heaven. "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there.—Exchange.

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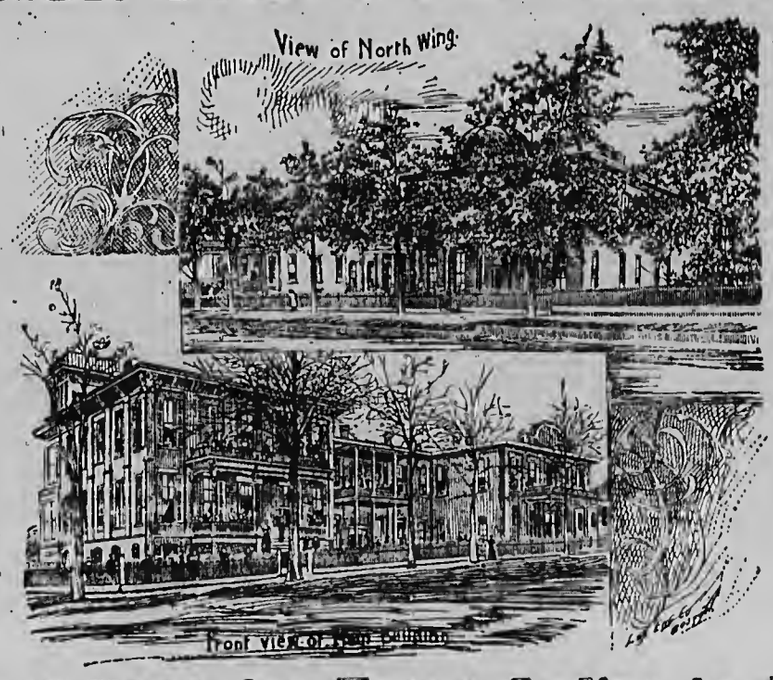

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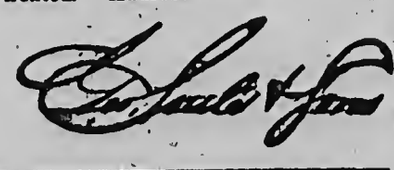

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Full courses in Classics, Modern Languages, Mathematics and English. Thorough preparation for best colleges. ENTRANCE INTO VANDERBILT UNIVERSITY ON CERTIFICATE. Health conditions unexcelled. No saloons. Home influences. Fall term begins August 24th, 1898.

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New Orleans Christian Advocate,
512 CAMP ST.

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M. R. POWERS, Dist. Pass. Agent, 704 Common St., New Orleans.
S. H. HARDWICK, Ass't. Gen. Pass. Agent, Atlanta, Ga.
JOHN M. KNIGHT, Passenger Agent.
A. BENSCOTER, Ass't. Gen. Pass. Agent, Chattanooga, Tenn.
J. C. ANDREWS, Southwestern Pass. Agent, Houston, Tex.

NEWS OF THE WEEK.

President McKinley is experiencing difficulty in procuring men of prominence to serve on the committee to investigate the conduct of the war.

The American army chaplains have instituted Protestant services in private buildings in Manila. Such services have never previously been held in the history of the Philippine Islands.

The American Tract Society has 400 publications in the Spanish language, and intends to put a Spanish primer and Testament in the hands of every Cuban family as soon as things are more settled.

General "Joe" Wheeler has accepted an invitation to deliver an address before an Atlanta audience for the benefit of the Atlanta Relief Association, whose good work for the sick and wounded has achieved widespread recognition.

The Chicago school census has just been taken. It gives a total population by races, as well as the school population. The figures presented in the Times-Herald show the following as to nationalities: Germans, 490,542; Irish, 248,142; Swedes, 111,190; Poles, 96,853.

The post-mortem examination of the remains of the late Empress of Austria, who was assassinated on Saturday last by an Italian anarchist, has revealed that the weapon completely transfixed the heart, penetrating three and one-third inches, and making a wound one-sixth of an inch wide.

President McKinley has so far heeded the voice of public opinion that he has decided to order an investigation of the blunders of the War Department. All that will be said is that Secretary Alger has asked for such an investigation.

Russell Sage, the New York millionaire, is connected with twenty-seven corporations, in which there are forty-three railroads. He is the only living original director of the New York Central Railroad, and the only living founder of the Fifth Avenue Bank. He has stood a cash run on himself in hard times of $9,000,000 in one day.

A proposition is being considered to call at Chicago, about Nov. 16 next, a convention or congress on the subject of the Nicaragua Interoceanic Canal. The object of the convention is to secure legislation by the United States Congress to the end that the canal may be constructed, controlled and operated under the authority of the United States.

One of the big questions of the week, which will receive the consideration of the President and his advisers, will be the organization of the army for the occupation of Cuba. It has been practically decided to have three military departments, forming one grand military division, with a major-general of the regular army in command, who will perform the duties of military governor.

The investigation to be made of the War Department by the committee will be broad enough to cover the entire conduct of the war and to get at the bottom of all charges of inefficiency and neglect that have been made. It is not to be confined to the complaints concerning the condition of the troops in the camps in the United States, but is to cover the administration of the army in the field as well in Cuba, Porto Rico and Manila.

Now that the Peace Commission, which is to frame a treaty between the United States and Spain, has been named on the American side, the possibilities of the treaty furnish an interesting subject for speculation. The only part of the programme which remains unsettled is the probable disposal of the Spanish East India Islands. It is generally understood that the United States will demand Porto Rico as a permanent possession, and that Cuba shall be made free and independent.

Lord Wolseley, commander-in-chief of the British army, recently celebrated his sixty-fifth birthday, and is still of extraordinary activity and youthfulness, both in appearance and character. Apropos of the canteen question, which has been troubling some of our army officials, he is opposed to the system, and declares that for fighting there is nothing like tea. He himself practices what he preaches in this respect, for he has been a total abstainer for the greater part of his life.

The announcement that Admiral Dewey considers the situation critical at Manila, and has asked for an additional cruiser and battle-ship, is significant. The Philippines are going to be the subject and the scene of very serious troubles. Either Spain will refuse to surrender them, and may, if it has not already been done, give Germany a mortgage on them, or is hoping for some sort of foreign intervention should the United States claim the islands.

The Chief of the Bureau of Yards and Docks of the United States Navy has advertised for bids for the construction of a naval dry dock at Algiers, La. Proposals will be received at the bureau until 1 o'clock P. M., Monday, Oct. 31. By the act of Congress the limit of the cost of the entire work is $850,000. This is to be a combined floating and graving steel dock, with shore connections and all appurtenances complete. It is to be capable of lifting vessels of 15,000 tons displacement and 27 feet draft of water.

IMPORTANT NOTICE.

The Woman's Home Mission Society will observe Oct. 10-13 as a Week of Prayer and Self-Denial. The collections of the week will be devoted to the Cuban Mission School at Key West, Fla., for which $5,000 has been contingently pledged.

We respectfully ask our ministers to preach on the morning of Oct. 16 the annual home mission sermon. A Cuban Mission program for the night service has been prepared by Miss Mary W. Bruce.

To this especial Cuban program we call the attention of the Epworth Leagues, and other young peoples' organizations throughout our church, asking them to use the Sunday evening program, and contribute to this cause. Copies of this program can be obtained, free of cost, by applying to Mrs. R. K. Hargrove, West Nashville, Tenn.

All contributions should be sent to Mrs. W. D. Kirklund, 2301 West End avenue, Nashville, Tenn., stating specifically that it is for the Key West School.

MISS BELLE H. BENNETT, Pres.
MRS. R. K. HARGROVE, Gen. Sec.
MRS. W. D. KIRKLAND, Gen. Treas.

THE ALUM HEART.

Many people are suffering from some form of heart disease who have no idea of the cause of it.

Any disturbance of the digestive organs affects the heart's action, and therefore every food which interferes with digestion is responsible where there are troubles of this character.

It has been discovered that the use of baking powder made from burnt alum coagulates the blood very rapidly, which interferes with its free flow through the arteries and valves of that organ. Formerly alum was used as a specific for children's croup, but owing to its tendency from causes named to produce heart failure, physicians no longer employ it.

In face of such facts, and in view of the overwhelming testimony of scientists as to the poisonous character of this drug when used for food purposes, can there be any excuse for the ignorance or unconcern which permits anyone to take from the grocer a package of alum baking powder, simply for the sake of saving a few cents in price?

It is a healthful sign that many States are limiting by law the sale of the alum baking powder. Very soon it will be prohibited in all States, or treated as a poison, as it should be. But for such laws, how are the alum powders to be known by consumers?

Where alum powders are not branded as such, nor their sale prohibited by law, it is better to avoid the use of any new or doubtful brand until it has been analyzed. The purity of all powders may be suspected if they are sold at a price lower than the price of the best standard brands. We know the Royal to be a first-class cream of tartar powder, and if consumers insist upon having that brand, they will be sure of a pure, healthful article. In view of a recently reported case of poisoning of a whole family living near Logansport, Indiana, from the use of alum powder, it behooves everyone to use extraordinary care in purchasing their supplies. We do not hesitate to recommend the Royal to all who are in doubt as to the powder they have been using, as the United States Government tests placed that brand at the head of all the tartrate powders.

PREJUDICE RUN MAD.

Nearly four years ago an officer of the French army was accused of selling plans of French fortifications to an agent of a foreign government. He was tried by a court-martial, behind closed doors, found guilty, and sentenced to life imprisonment on an island off the coast of French Guiana. All the incidents of the trial were worthy of the days of the Inquisition. The officer was a Jew. It has never been denied that he owed his conviction more to that fact than to any evidence against him. Less than two months ago the Secretary of War made a statement to the French Chamber of Deputies to the effect that he had discovered the one scrap of evidence needed to remove all question of the guilt of Dreyfus. The Chamber, by a practically unanimous vote, placed its seal upon the verdict. That was supposed to put an end to the matter. Last week it was discovered that this scrap of evidence was forged. All France has been thrown into a frenzy, and there is no doubt but that the government will be compelled to have the case re-tried with open doors. Guilty or innocent, the whole course of the French Government is the most flagrant disregard of all the principles of equity that has ever disgraced a modern nation.—Zion's Herald.

MARRIAGES.

PAYNE—SULLIVAN.—At the residence of the bride's mother, in Marshall county, Miss., Aug. 20, 1898, by Rev. J. D. Cameron, Dr. J. D. Payne, of Pickens, Miss., to Miss M. L. Sullivan.

McDADE—PRINCE.—At the residence of the bride's father, Mr. J. W. Prince, near Haughton, La., Aug. 31, 1898, by Rev. H. J. Boltz, Mr. A. F. McDade to Miss Sallie Prince, all of Bossier parish, La.

NOTICE.

To the Members of the Minister's Education Aid Association of the Louisiana Conference:

I take this method of reminding you that your annual obligations to the Association fall due in the month of September, and urge you, therefore, to make an early remittance of the amount.

ROBERT H. WYNN, Sec.
Station A, New Orleans.

For Sale.

A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

CHURCH DEDICATION.

The new Methodist Church in Magnolia, Miss., will be dedicated Sunday, Sept. 18, 1898. Rev. W. C. Black, D. D., editor of NEW ORLEANS CHRISTIAN ADVOCATE, will preach the dedicatory sermon, 11 A. M., after which the beautiful, commodious and convenient house of worship will be formally dedicated according to the ritual of the Methodist Episcopal Church, South. Dr. Black will preach again at 8 P. M. Daily services will continue in the new church.

J. A. B. JONES, Pastor.

LONG BEACH, MISS.

At this place we held a meeting from Aug. 14 to 21, inclusive. Heat and moisture interfered with fullest attendance. Some sickness had same influence. Bro. C. F. Emery, of Biloxi, did the preaching. His sermons presented the gospel in a strong and attractive light. The people were well pleased and edified. Socially, he was very pleasing to all, and specially to the young. We all owe him a debt of gratitude. Two dear lambs came fully into the fold of Christ, while all who attended were built up and made stronger.

Quarantine, etc., has prevented our holding any protracted service at "the Bay." We wait the opening of Providence.

J. P. DRAKE, P. C.

NOTICE.

To the Preachers of the Opelousas District, Louisiana Conference, M. E. Church, South—

DEAR BRETHREN: As we will soon commence the fourth round of Quarterly Conferences, I wish to call your special attention to the statistics to be reported at the next Annual Conference. Be sure and get a new Discipline, so that you may be right in your reports. We have (besides the statistics of last year) to report indebtedness on parsonage, number of churches damaged or destroyed, amount of damage, insurance carried, premiums paid, losses sustained, collections on same; Woman's Foreign Missionary Society, Woman's Home Mission Society, amount collected for other purposes by Sunday-school. By careful attention to this matter we will have our statistical table correct when published. I hope every preacher will write to Barbee & Smith, and get the proper statistical blanks, and have them ready by the first of December, and mail me a copy. Please don't wait for the meeting of the Conference.

H. O. WHITE, P. E.

"That night," said President McKinley, in conversation with a Pittsburg gentleman, "after the day's duties were over, I was talking with Mrs. McKinley about our wonderful successes and God's evident participation in them. We then dropped on our knees and thanked God. Arising, I thought how many thousands there must be in the United States whose minds were turned in the same direction; and I sat down and wrote the Thanksgiving proclamation."—Exchange.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs sta., at Holly Springs..Sept.	20
Byhalia, at Byhalia	24, 25
Potts Camp, at Myrtle	27
Red Banks, at Eureka.....Oct.	1, 2
Olive Branch, at Olive Branch	8, 9
Pleasant Hill, at Lewisburg	10
Ashland, at Ashland	15, 16
Mt. Pleasant, at New Salem	22, 23
Waterford, at Soule Chapel	30, 31
Holly Springs ct., at Pleasant Grove..Nov.	5, 6
Wall Hill, at Chulahoma	7
Cornersville, at ——	12, 13
East Holly Springs cir., at Liberty	10, 20
Abbeville, at ——	22
Pontotoc, at ——	26, 27

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DURANT DIST.—FOURTH ROUND.

Ethel, at Marvin Chapel.....Sept.	24, 25
Kosciusko station	25, 26
Chester, at Antioch.....Oct.	1, 2
Sallis, at Spring Grove	5
Ackerman, at Liberty Hill	8, 9
Ebenezer, at Liberty Chapel	15, 16
Pickens, at Pickens	20
Poplar Creek, at Salem	22, 23
Salem, at Tabernacle	29, 30
Belzona circuit...[W. W. Mitchell]	29, 30
Walthall, at Lebanon.....Nov.	4
Enpora, at Mathiston	5, 6
Rural Hill, at Rural Hill	12, 13
Louisville, at Louisville	19, 20
Lexington and Tchula, at Tchula	25
Durant station	26, 27

J. S. OAKLEY, P. E.
Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Booneville circuit, at Blackland.....Sept.	17, 18
Kossuth circuit, at Pleasant Grove	24, 25
Corinth station.....Oct.	1, 2
Guntown circuit, at Lebanon	8, 9
Ripley circuit, at Wier's Chapel	15, 16
Corinth circuit, at Gaines' Chapel	22, 23
Marietta circuit, at Marietta	29, 30
Inka station.....Nov.	1
Brown's Creek circuit, at Paradise	3
Belmont circuit, at Patterson's Ch	5, 6
Jonesboro circuit, at Camp Ground	12, 13
Booneville station	15
Saltillo circuit, at Center Star	17
New Albany circuit, at Mt. Olivet	19, 20
Ripley and New Albany, at Ripley	26, 27

J. W. HENNOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Coffeeville, at Goshen.....Sept.	17, 18
Grenada station	24, 25
Oxford station.....Oct.	1, 2
Grenada circuit, at Bethel	8, 9
Paris, at Spring Hill.....Fri.	14
Toccopola, at Lafayette Springs	15, 13
Bannor, at ——	22, 26
Tatum, at Cascilla	29, 30
Strathmore.....Nov.	5, 3
Slate Springs, at ——	12, 10
Chapel Hill.....Tues.	15
Pittsboro, at ——.....Thurs.	17
Elizey, at ——	19, 20
Water Valley cir.—Wyatt's Chapel	26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MCARHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Senatobia.....Sept.	17, 18
Batesville and Wesley	24, 25
Coldwater and Hernando.....Oct.	1, 2
Neshit	8, 9
Eureka	15, 16
Charleston	22, 23
Cockrum	29, 30
Courtland.....Nov.	5, 6
Pleasant Grove	12, 13
Tyro.....Wed.	16
Arkabutla	19, 20

T. C. WIKA, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Crawford.....Sept.	17, 18
Starkville station	24, 25
Columbus circuit.....Oct.	1
Columbus station	2, 3
West Point	8, 9
Tibbee	15, 10
Brooksville	22, 23
Sturges	29, 30
Shuqualak.....Nov.	5, 6
Hebron	12, 13
Winston ville	16
Lagrange	10, 20
Cedar Bluff	23
Starkville circuit	26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BUAROUGHS, P. E.

WINONA DIST.—FOURTH ROUND.

Winona station.....Sept.	18, 19
Valden	24, 25
Winona circuit.....Oct.	1, 2
Carrollton circuit	8, 9
Carrollton station	15, 10
West	22, 23
McNutt	29, 30
Black Hawk.....Nov.	5, 0
Indianola	12, 18
Dublin and Brooklyn	10, 20
Sidon	26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, at Poplarville.....Oct.	1, 2
Columbia, at Columbia	8, 9
Ellisville and Laurel, at L	15, 16
Purvis, at Purvis	22, 23
Ameriona, at Salem.....Tues..Nov.	1
Vancleave, at Red Hill.....Thurs..	3
Ocean Springs and Scranton, at O. S. Sat	5
Biloxi station....Sat. night and Sun..	6
Bay St. Louis, at B. St. L.....Mon..	7
Pearlington and Logtown, at L..Tues.	8
Galloway, at Galloway	12, 13
Leaksville, at Salem	14, 15
Escatawpa, at Zion	19, 20
Moss Point station.....Sun., 7:30..	20
Whittington, at Whittington	21
Gulf Port, at St. John's	22
Williamsburg, at Good Hope	26
Fuller, at Bethel	27
Hattiesburg station.....Dec.	3, 4

C. A. POWELL, P. E.

NATCHEZ DIST.—FOURTH ROUND.
(In Part.)

Martin.....Sept.	17, 18
Jefferson Street	24, 25
Wesley Chapel	25, 26
Percy's Creek.....30, Oct.	1
Woodville	2, 3
Mt. Carmel	8, 0
Fayette	15, 16

W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—THIRD ROUND.

Bolton, at Clinton.....Sept.	17, 18
Flora, at Brownsville	24, 25
Anguilla, at Bethel.....Oct.	1, 2
Edwards, at Rives Chapel	8, 9
Rocky Springs, at Hickory Ridge	15, 16

E. H. MOUNGER, P. E.

FOREST DIST.—THIRD ROUND.

Heidelberg, at Sandersville.....Sept.	15
Vossburg, at Contral	17, 18
Walnut Grove, at Beech Springs	23
Nesboba, at Philadelphia	24, 25
Indian Mission.....(8 P. M.)	25
Carthage, at Singleton's	27
Hillsboro, at Good Hope	28

W. W. SIMMONS, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Mt. Carmel, at Santee.....Thurs..Sept.	15
Westville, at Pleasant Hill	17, 18
Providence, at Georgetown	24, 25

Pastors will please be prepared for Questions 17 and 18.

J. M. WEEMS, P. E.

MERIDIAN DIST.—THIRD ROUND.

Energy, at New Home.....Sept.	17, 18
Enterprise, at Enterprise	24, 25
Daleville, at Linwood.....Oct.	1, 2
Shuhuta, at Shuhuta	0, 10

C. G. ANDREWS, P. E.

JACKSON DIST.—THIRD ROUND.

Capitol Street.....Sept.	17, 18
First Church	24, 25
Camden, at Thomastown.....Oct.	1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 16
Brandon	22, 23
Steen's Creek	20, 30

R. D. NORSWORTHY P. E.

See advertisement of LaGrange Female College. It will pay you to send for its beautiful catalogue.

All the world is wondering why
So few wounded American soldiers die.

THE NATIONAL AMERICAN RED CROSS SOCIETY IN CUBA ARE USING

"Dicks' Mul-en-ol"

FOR CUTS, WOUNDS, AND BRUISES.

See following letter:

S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

Finlay, Dicks & Co., New Orleans, La.—
Gentlemen: I am in receipt of your kind letter of May 13th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours,
CLARA BARTON,
President American National Red Cross.

Mul-en-ol is a most powerful antiseptic, causing wounds to heal without inflammation. Manufactured by FINLAY, DICKS & CO., Ltd., New Orleans, La.

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(DEPARMENT OF SOUTHERN MEDICAL)

As the result of a combination of the

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THIS, The Oldest DENTAL COLLEGE in Georgia, will be designated as a department of the consolidated school. Having new modern buildings designed and equipped thoroughly with the latest appliances for teaching the SPECIALTY OF DENTISTRY, adding the combined influence of two Medical Colleges, the advantages offered the student are of the very best. Next session opens first Tuesday in October. Address

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62 Inman Building, Atlanta, Ga.

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LUMBER,

NEW ORLEANS, LA.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee.....preaching..Sept.	25
Plaquemine Brulee.....Quar. Conf..Nov.	2
Jeanerette.....preaching..Oct.	2
Jeanerette.....Quar. Conf..Nov.	10
Crowley.....preaching..Oct.	0
Patterson.....preaching..	10
Patterson.....Quar. Conf..Nov.	24
Morgan City.....Quar. Conf..Oct.	20
Abbeville	22, 23
West Lake	29, 30
Grand Cheniere.....Nov.	5, 6
Lake Charles	12, 13
Lake Arthur	19, 20
New Iberia.....Quar. Conf..	23
Prudhomme	26, 27
French Mission	29
Lafayette.....Dec.	1
Opelousas	3, 4
Franklin	5
Indian Bayou	10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibsland, at Foster Chapel.....Sept.	27
Farmerville, at Marion.....Oct.	1, 2
Calhoun, at Calhoun	4
Vernon, at Wesley Chapel	8, 9
Downsville, at Douglass	15, 16
Lisbon and Sammertield, at S	22, 23
Ruston	29, 30
Bienville, at Castor.....Nov.	5, 6
Haynesville, at New Salem	11
Homer, at Homer	12, 13
Valley	18
Minden	19, 20
Simsboro, at Pine Grove	26, 27
Onachita	30
Lanesville.....Dec.	3, 4
Gansville	7
Arcadia	10, 11

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Tallulah, at Tallulah.....Sept.	24, 25
Rayville, at Rayville.....Oct.	1, 2
Winnsboro, at Winnsboro	8, 9
Bastrop, at Bastrop	15, 16
Oak Ridge, at Mer Rouge	22, 23
Vidalia and Gilbert, at Gilbert	25
Girard and Colony, at Girard	27
Monroe, at Monroe	29, 30
Desiard, at Desiard.....Nov.	5, 6
Lake Providence, at Lake Providence	12, 13
Waterproof, at Waterproof	19, 20
Harrisonburg, at Harrisonburg	26, 27
Bonita, at Bonita.....Dec.	3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

Bishop Morrison will dedicate the Mer Rouge Church, Oct. 23.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Plaquemine.....Sept.	18
Rayne Memorial.....11 A. M..	25
Parker Memorial.....7:30 P. M..	25

S. S. KEENER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Baton Rouge—Second Church.....Sept.	17, 18
Baton Rouge—First Church	18, 19
Clinton, at Clear Creek	24, 25

R. W. TUCKER, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Montgomery, at St. Maurice.....Sept.	17, 18
Ada and Winfield, at Atlanta	20
Jena and Jonesville, at Lismore	24, 25

V. D. SKIPPER, P. E.

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Christian Advocate.

VOL. 45.—NO. 38 NEW ORLEANS, THURSDAY, SEPTEMBER 22, 1898. WHOLE NO. 2196

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Correspondence.

WIEN AND WEIN.

MR. EDITOR: I wonder how many readers of the ADVOCATE could guess the difference between the two words that make my caption. If it were not for the pity I feel for those who suffer the sultry heat of our August sunshine, I should put the riddle at a venture; but since it's too warm for such serious business as cutting Gordian knots and cracking hard-shell chestnuts, I'll let the secret out—if any there be.

In my college days, when I came within range of the stentorian voice of the German professor, and the attempt was made to drill a hole in the adamantine thickness of my brain-box sufficiently large enough to let in the idea that "ie" is "ee" and "ei" is "ii," I took it as a matter of course that there was a huge difference between "veen" and "vine," as these two words are pronounced; but now that I have been intimately associated with both of them for four full days, it seems as if that seeming difference has well-nigh disappeared, and the two words are practically synonymous. If any difference exists, it is one of relative import merely, and may be expressed on this wise: the people inhabit "veen," and "vine" inhabits the people; or better, perhaps: here men live in "veen" and on "vine." In fact, I don't see why the King's sagacious Society of Solomons—if he is so unfortunate as to possess one—doesn't come together and pass a decree abolishing all necessity for any difference in the spelling in these two words. 'Twould save a deal of pen-scratching—and head-scratching, too—for us who have to whisper the rule over ere we can make the transposition successfully.

Why, the other night I saw what purported to be a representation of the industries of Vienna, and fully nine-tenths of the program was devoted to the exaltation of the goddess of grape-juice. But there's more than wine in Vienna—there's some beer. For a wonder, it hasn't all been gulped down yet. Day and night the numerous cafes and beer-halls are filled, people—men, women, children—coming and going, swilling and swizzing at a rate truly astonishing. The wonder shifts into admiration as you behold the colossal capacity of these peripatetic tanks; so much so that Bacchus on a beer-keg would, it seems to me, be an abundantly sufficient substitute for the present elaborate coat-of-arms of this imperial city.

But not everything is liquid here; there are some solids, in the shape of the most imposing public buildings I've seen anywhere. The Rathhaus, the Reichsraths building, the University of Vienna, and, overtopping all in magnificence, the Royal Palace, are monuments in marble and granite to the artistic sense and architectural skill of Austrian workmen. Many gardens, and statues of famous poets and heroes, give a refreshing novelty to the eye unaccustomed to anything save the unceasing monotony of mortar and brick.

More than this, Vienna is a great centre for students by reason of her great museums, and the attention here paid to art in all its forms. Her opera houses vie with those of Paris, while among her treasures of painting and sculpture she counts many of the masterpieces of the world. Here it is that marble has spoken most forcibly to me, at least, and it did so because, touched by the master-hand of Canova in his celebrated "Theseus and the Centaur," it expressed the transcendent superiority of calm and confident wisdom over all the array that mere brute force could summon.

Marie Theresa—a name that will go down in history coupled for goodness and true greatness with Victoria's—is, of course, a central figure in the history of Austria. A great bronze statue of her has its place in a large and beautiful park of flowers and graded drives, flanked on each side by a great building of granite. These are gift of the present king, and are both museums—one of painting and sculpture, the other of natural history; one showing what man has made, the other—to some extent, at least—telling the story of what has made man. In the latter, especially, I have spent many an instructive and inspiring hour. Here are gathered the finest specimens of all forms of existence—a veritable epitome of creation arranged in orderly series, and giving a bird's-eye view of that one divine intent that started with a molecule of mud and was not satisfied till it had culminated in the mind of man. On the ground floor are all the forms that the mineral kingdom can boast, among some of which I met old friends in the shape of meteor stones from Pennsylvania, and still nearer home—Arkansas. "There was no speech nor language," yet, as I looked upon them here in the heart of Europe, they seemed to tell me tidings that brought cheer to my heart and a gladsome "How are you, old fellows; when did you come from America?" to my lips. They must have been the kind of stones that have sermons in them, I reckon. I've heard "rocky" discourses a-plenty, but never before one of such soothing sweetness. The novelty was refreshing, I assure you. The animal kingdom is, of course, on a different and a higher floor. All the acumen of the ages has not been able to reduce these two spheres of being to the same plane. The great gap has not been bridged, even by the scions of modern science; and as I climbed the stairway separating the dead crystal from the living cell, my inward thought was: "This is not a connection, but a chasm—a chasm ever yawning and teaching, by its mysterious depths and infinite width, the greatness and glory of Him who spanned it with a breath!"

It was my good fortune to stumble on an exposition of huge proportions going on here. This is the jubilee year of the king, and the celebration of this occasion is on a scale commensurate with regal splendor. The great time here is night; or, rather, it is not night, as all the gloom of darkness is dispelled by such a glare of gorgeousness as to well-nigh force one to buy blue goggles; arches and stars and electrical fountains all galore, enough to make the aurora borealis turn green with envy, and anything less than the rainbow blush for shame.

But, speaking of light, reminds me that it is getting dark, and in the hotels in Europe tallow candles are extra; so, as I'm in seeing distance of the exposition grounds, I'll have to say good-night.

THOMAS CARTER.

Vienna, Aug. 27, 1898.

LETTER FROM MISS KEARNEY.

MR. EDITOR: It is gratifying to know that the time has come when women can be immortalized in stone and bronze and marble, and other material forms, as men have been throughout the centuries. During a recent visit to Albany, N. Y., I visited its magnificent capitol, which cost nothing less than twenty-five million dollars, and is still in a state of incompleteness. The stupendous structure has been in process of erection for many years, but the sound of workmen's tools is constantly breaking upon one's tympanum, and in many directions piles of debris greet the sight. On the sides of the superb stairway leading from the entrance there are standing out in fascinating picturesqueness the heads of Frances E. Willard, Susan B. Anthony, Clara Barton, and Mollie Pitcher, carved from solid granite and imbedded in the massive walls. Around in the niches above are the busts of authors, statesmen, musicians and heroes galore, but these four women's faces are projected clearly in great space, with no mass of ornamentation near to lessen the force of their uniqueness. It is suggestive of the nineteenth century, in which have blossomed the grandest types of womanhood that the world has ever known.

After two days spent in Schenectady, the scene of horrible Indian massacres in the days of the early history of New York, but now lying quiet and prosperous in the heart of the beautiful Mohawk Valley, I went to Lake George. This lovely body of water is the astonishment of all who visit it for the first time; primarily, on account of its vastness; secondly, for its surpassing beauty and grandeur of environment. It is a combination of Alaskan water-ways, Yellowstone Lake, and Lake Geneva; nothing more could be said. In one day the entire length of Lake George was compassed twice by a round trip. The steamer passed continually between superb mountains and numerous islands that line its shores and dot its surface. On the latter, and upon the mainland, there are tremendous hotels and charming Summer homes for the entertainment and enjoyment of those who have money enough to abide in those delectable spots.

Saratoga was in full bloom. The season was at its height when I was there. The swells were out in force, either driving in their handsome rigs of every pattern "under the sun;" betting on the races, both men and women; taking dinner at the hotels in town, or out in some sylvan retreat, where the bills run always into the hundreds for a single spread; or disporting themselves in other ways peculiar to swelldom. A friend of mine, while waiting for a train, was at the Grand Union Hotel, one of the fairy palaces of Saratoga, one afternoon, walking up and down a long gallery that looked out on the interior grounds of the court. A hireling of the place, who was filled with a consciousness of the importance of his office, walked up to her and said loftily: "You can't be allowed to promenade on this veranda beyond ten feet. At the other end are people who are paying $50 a day for the privilege of being quiet." I do not wonder that the poor of this nation have become hardened and desperate in the face of such wicked laviahment of money on the part of the careless rich, who seem to vie with each other in spending the greatest amount for the most trivial hobbies. Saratoga is called a village, but there are 30,000 people who live there all the year around. It has every appearance of a city. For a long time it lost its prestige with the aristocrats as a Summer resort, because it was taken possession of bodily by the rich Jews, who went there to splurge; but those men and women "without a country" were finally pushed to the wall, and later made an exodus to other blest (?) abodes. Now the upperteudom of millionaire Anglo-Saxonism have complete swing. The scenery around Saratoga is very tame, but the springs, for which the place is so famous, are priceless in their healing powers. These "wells of living water" are to be found all over the "village," while others are miles out in the country. They vary in their mineral properties and in the form of reaching their level. One gurgles up from a cone-shaped solid rock of generous proportions, one springs into the air like a geyser, while others gently force their way to the surface of the ground. It would take a specialist to describe their qualities.

Narragansett Pier is another of the very fashionable Summer resorts of the East. Here surf-bathing is the charm. It is a fine place in which to watch humanity in its gay and careless mood, and to philosophize on life. Between ten and twelve o'clock in the morning is the time for bathing; it is also the time for promenading. Down upon the wet, dirty, sandy planks in front of the bath-houses come the "four hundred" of many States; the ladies dressed in white and light-colored silks and white shoes, and the gentlemen in white flannel and duck. Down through the drip and the grime they come like figures in a show; the women raining an elegant dress each day, and the men growing more blase with each passing hour. When the first cool breath of September is felt baggage, private coaches, horses and servants are started off, and a stampede is made for the mountains. There another round of gaieties is entered upon of a different order until the Winter season in the cities opens. On and on they go, smiling and chatting, driving and dancing, sighing and dying. It is the same old story.

BELLE KEARNEY.

Newark, N. J., Sept. 7, 1898.

Communications.

BISHOP KEENER DISSENTS.

MR. EDITOR: I wish to place upon record my views of the Publishing House claim, as I think they are in accord with the views of a large majority of the ministry and the membership of our church.

The war claim of the Methodist Episcopal Church, South, upon the government for the use and damage of our Publishing House at Nashville by the United States Army was estimated at the sum of $458,400. This considerable claim will be understood when we remember that the Publishing House was held by the United States Army from 1863 to 1865, and was highly serviceable for the use of the Federal Government.

Very soon after the close of the war the claim for its use and damage was presented by our Publishing Committee, and has been steadily pursued until its recent payment by Congress. During the agencies of Dr. Abbey, of Dr. Redford, of McFerrin & Palmer, and of Barbee & Smith, the Publishing Committee have had the matter in hand, making different contracts with different parties as attorneys to look after and advance this claim, offering them liberal and generally conditional fees upon their success.

During this long period since the war it was for years virtually ignored by the government, until twenty years ago the Senate Committee (1878) brought in a report which said: "The sum of $288,000 would be, as we understand the proof, a less sum than was saved the treasury in the use of the material, machinery, houses and appliances of this great Publishing House. This sum is much below the lowest estimate of any of the witnesses as to the loss actually sustained by the claimants, and would not be adequate compensation if measured by such a standard." After so favorable a report it will scarcely be credited that the Senate took no further action for twenty years, looking to its allowance.

War claims have met with but little encouragement when coming from the South. This came from a church which was largely exponent in name and in fact of the Confederate side of the Civil War. We can not wonder that a Federal Congress should feel no enthusiasm in this direction, or that many members should oppose its allowance at every stage conscientiously, not to say bitterly. But it is the impossible that happens, both in war and in peace. The claim has been recognized by the three parties constituting the government Legislature—the House of Representatives, the Senate, and the President—upon its merits, and has been paid, and we have the money rightfully in hand.

The government could grant this relief only upon the merits of the claim. It had no eleemosynary right in the premises, nor was any sought at its hands, in its prosecution. It could have been invalidated by any fraud attempted by its attorney which looked to the merits of the claim. If, for instance, he, or anyone authorized to represent the Publishing Committee, should have stated to the Senate that this fund is to be distributed to all alike—to the Northern Church, to the Southern Church, to the Republicans, to the Democrats, to the Populists and Prohibitionists all alike. Such a statement would have been fatal as affecting the merits of the claim, because false. Any misstatement in that direction would, by its fraudulent intent, have vitiated the action which proceeded only upon the true merits of the claim.

The government acted justly at the last, which was all he asked; not mercifully, which we did not ask. There was no secrecy, no cause for any, between the senators and Messrs. Barbee & Smith. To all their inquiries it was told them that Mr. Stahlman was the representative of the Publishing Committee, and they were referred to him, and he was instructed to seek them. As Mr. Stahlman was for three years in and about the lobbies and halls of Congress, it was to be supposed that he was no stranger to the members of either House.

Messrs. Barbee & Smith were carefully examined by the Lodge Committee and fully exonerated of any attempt to bribe or seek personal advantage by the prosecution of the claim, as they have also been by the opinion of the Publishing Committee of the General Conference, before whom this entire matter was fully ventilated. And as they were upon the face of the whole matter almost unanimously re-elected to the office of Book Agents, their character for personal and commercial integrity must be maintained by the church and the episcopal college. Should they be forced to resign, or even allowed to, it would go down in history as a confession of fraud by the church and by its agents. The same conclusion would be the result of returning this money to the government. It has been long pursued and justly obtained, and we can not by action afford even to imply otherwise. I do not favor, therefore, any action looking that way, either by Bishops, Conferences, or Book Committee. I am most truly yours,

J. C. KEENER.

Selections.

WHAT IS AN EDUCATION WORTH?

In spite of the general impression that college men are not as practical outside the learned professions as those who, from boyhood, have grown up in their vocations, there seems to be a growing demand for college-bred men and women.

The manager of one of the largest manufacturing concerns in the country recently told the writer that he always tries to get college men for his business, and would take no others, unless compelled by necessity. This man declares that college graduates learn his business much more rapidly; that they seem to comprehend the situation much more clearly; that their ability to adapt means to ends is much greater than that of others; and that their superior intelligence, broader views, and greater power of combination, give them a great advantage.

Many of the large establishments throughout the country prefer to employ college men, especially for foremen, superintendents, etc.

Rev. Dr. Charles F. Thwing, in his latest work, "The American College in American Life," refers to the increasing proportion of college-bred men in the professional, political and intellectual life of the country.

Forty-two of the fifty-six signers of the Declaration of Independence had a liberal education. Three of the five members who drafted the Declaration—Jefferson, Adams, and Livingston—were college-bred. Twenty-nine of the fifty-five men who composed the convention of 1787, which framed the Constitution, had a classical education. Three were educated at Harvard, four at Yale, nine at Princeton, five at William and Mary College, one at Oxford, and one at Glasgow. Edinburgh and Aberdeen were also represented. Sixteen of the thirty-two Speakers of the House of Representatives have been college men; twelve of the twenty-four Presidents of the United States have been liberally educated. Twenty-three of the thirty-six men who have filled the office of Secretary of State have been college graduates, and five others were in college for a longer or shorter period. The highest positions in the courts of the United States, or of individual States, are usually filled by college graduates. Every chief justice, except John Marshall, has been a college graduate, and Marshall was a student at William and Mary College till the outbreak of the Civil War. Two-thirds of the associate judges of the Supreme Court and two-thirds of the present Circuit Court judges are college graduates.

A large proportion of the members of the Cabinet have been liberally educated. It is interesting to note, however, that of President McKinley's Cabinet, only one member—Secretary Long—is a college graduate.

Bishop Vincent declared that, if his son were to be a blacksmith, he would send him to college.

The fact is, there are some things in the world worth more than money, and education is one of the most important.

What material advantage can compare with mental wealth? Who would not prefer to be an intellectual millionaire, or a large banker of character, rather than a mere hoarder of great treasures in silver and gold? Can anything else compare with the development of one's self? Can the gaining of money be favorably measured with the expansion of the intellectual powers, the unfolding of the soul's infinite possibilities? It seems sacrilegious to even suggest that a boy can make more money by going into business without devoting years to gaining an education. Those who advise this course evidently consider money as an end rather than as a means. It is the view of the miser rather than that of the character-builder.

There is no real success except in growth. He who has ceased to grow, to increase his individual wealth, has ceased to be successful, however many millions he may be able to count.

The success of an acorn is in becoming an oak. No other success is possible to it. But it is not to become a scrub oak; not an oak with a single branch, even if enormously developed; but a full-rounded, symmetrical oak, which will furnish not only shade and beauty of contour, but stalwart timber for a ship or a building.

Even a cobbler with a college education, we contend, would be infinitely better off than one without it, for the chances are that, with it, he will possess himself of books, periodicals, works of art, even though they be few and simple, and with other means of self-culture which he would not otherwise obtain.

Is a liberal education worth nothing to a farmer? Is it worth nothing to know the laws of chemic forces, to be able to analyze the soil, to know the laws of alternating crops, to be able to bring out the latent possibilities of apparently sterile land, to understand the laws of heredity in stock-raising, the possibilities of tree and vine?

Is it worth nothing to be able to look into the mysteries of nature, and to intelligently appreciate its marvelous beauties? Is it worth nothing to be able to read "books in the running brooks, sermons in stones, and good in everything?" What is wealth if this is not? Can anyone conceive of greater riches than an intellect well stored, well disciplined?—than a broad, deep, full-orbed soul?—Success.

THE CHARIOTEER.

BY AMOS R. WELLS.

O God, take the reins of my life!
I have driven it blindly to left and to right.
To mock of the rock, in the chasm's despite,
Where the brambles were rife,
In the blare of the sun and the deadliest black of the night.
O God, take the reins of my life!

For I am so weary and weak,
My hands are a quiver and so is my heart,
And my eyes are too tired for the tear-drops to start,
And the worn horses reek
With the anguishing pull and the hot, heavy harness's smart,
While I am all weary and weak.

But thou wilt be peace, wilt be power,
Thy hand on the reins and thine eye on the way
Shall be wisdom to guide and controlling to stay,
And my life in that hour,
Shall be led into leading and rest when it comes to obey;
For then wilt be peace and all power.

Now, Lord, without tarrying, now!
While eyes can look up and while reason remains,
And my hand has yet strength to surrender the reins,
Ere death stamp my brow
And pour coldness and stillness through all the mad course of my veins—
Come, Lord, without tarrying, now!

I yield thee my place; which is thine,
Appoint me to lie on the chariot floor;
Yea, appoint me to lie at thy feet, and no more,
While the glad axles shine,
And the happy wheels run on their course to the heavenly door—
Now thou hast my place, which is thine.
—The Outlook.

Communications.

THOUGHTS ON EDUCATION.

Herbert Spencer, in his essay on this subject, which has had such a profound influence on modern methods, says, "To prepare us for complete living is the true function of education." The time-honored analyses of man into physical, mental and moral, is comprehensive, and must have, in order to his complete development, its counterpart in educational instrumentalities. In the gymnasium, the school, and the church, representative in their several departments, we have a sufficiently definite statement of the correlated energies looking to this full-orbed education. Right here there seems to be a good deal of misapprehension. The word "education" has become almost identified with the work of schools and colleges, and the moral evolution of mankind, as well as the effort to accomplish it, is measured by the work done in them. The church, whose sole aim is moral elevation, is put in the background. This is misleading, false, and unfair. It is like getting the circumference of a tree by measuring one of its branches. Let us not minimize the religious work of our colleges, but let us repudiate this slanderous idea that finds so large a place among us.

Each of these agencies is supreme in its own sphere, and there must be no intrusion upon this supremacy by either of the others. If there is, the result will be a misshapen man. When athletics trespass upon the province of study, the result is a physical giant, but a mental dwarf. No matter which of these agencies is the trespasser—the gymnasium, school, or church—the result of the intrusion will be a one-sided character. Develop the moral to the exclusion of the intellectual, and very likely a fanatic is your product.

* * * * * * *

One aim of education is to make a living. This is its first and most important object, if not its only one, with a great many of the people. They look upon it as simply a means of making money—a commodity exchangeable for gold. It is valued in dollars and cents. To fit a man to get on in the world is the lowest aim of education. The evolution of manhood—the drawing out of all native possibilities—is its highest and comprehensive end. To make a living is simply to secure the physical bases of life. Surely life does not end here, but is only begun. We do not live to eat, but we eat to live. The development of those powers which are rooted in the physical, to their greatest extent, so that man may correspond with the largest possible environment, and live the completest life, is education's ideal.

* * * * * * *

Many advocates of Christian education take the position that education (mental) apart from moral training is a positive evil—that it increases immorality and crime. I do not believe this. In fact, I believe the opposite. Education, even apart from moral teaching, decreases immorality and crime. Following are some reasons upon which I base this belief. (1) Idleness in youth is a prolific cause of lawlessness and crime. Education gives occupation and tends to cultivate habits of industry—hence it acts as a prophylactic. (2) Education by giving a legitimate means of making a living takes away from the so-called necessity of criminal practices to this end. It relieves the pressure of that environment which would influence a man to crime. The fact that one has this lawful means of livelihood is in itself an inducement away from illegitimate means. (3) Intellectual development is in harmony with God's purposes. Surely, God does not stultify himself by making increased immorality and crime a result of obedience to this implicit command. If it is contended that a man's aim may put this development in discord with God's purposes, as when he trains his body in order to a prize fight, I maintain that in general there are no ulterior or sinister motives prompting education. Children have no very definite purpose, if indeed they have any at all. They do not aim, but are aimed. (4) But you say, "Education increases power, and an educated criminal is more dangerous for this very reason." Certainly this is true, but it must be remembered that while education increases the power, it decreases the tendency to misuse that power. Educated criminals are rare as compared with illiterates. Now, I would not be misunderstood. I do not say that education will eliminate sin, that it is regenerative; but that its effect is restrictive rather than stimulative.

* * * * * * *

The difference between the secular and religious school is not in their primary aim, for this in both is mental education. Nor is the essential difference to be found in the curriculum of studies, for there are only minor differences here. The essential difference is in the moral atmosphere. The best that can be offered by the non-religious school is thus expressed by President Johnston, of Tulane University: "Our part is to have a care that no foul contagion prevails to poison the young souls under our charge." This is merely negative. The church school is the ideal one, because it cultivates the mind in an atmosphere, not only free from contagion, but pregnant with positive, definite moral influences. The State school is good, the unsectarian school is better; but the denominational school, whose work is defined and accentuated by its distinctive characteristics, is best.

HERMAN W. KNICKERBOCKER.

"JACK-KNIFE AND BRAMBLES."

MR. EDITOR: I have just finished a second reading of "Jack-Knife and Brambles," by good Bishop Haygood. Five years ago I first read this book, but it is fresher, stronger and richer to me now than it was then. In my judgment this book has never been as popular as its merits justify. To a man earnestly enquiring after the truth, and desirous of knowing the simple meaning of the Christian religion, I could not recommend a more helpful book—one calculated to throw more light on some of the vexed "questions" of the day. It is in Bishop Haygood's own style. One well acquainted with the sainted Bishop's way of expressing himself would know the work had he used a nom de plume. The book has revived a picture made on my mind in 1890. I was then at the Southern University, and the Bishop came to preach the sermon at commencement. It was among his first services after being elevated to the bishopric. This was the only time I ever saw the gifted Georgian, but I will carry to the grave a distinct impression of his appearance. Short and stout, somewhat bald, with a face that would induce confidence anywhere, a head well poised and evidently full of sound sense, he looked not so much like a great orator as like a great man. His discourse made a lasting impression upon one student's mind, the story of the "Fiery Furnace" being the foundation of his sermon. He advised the boys to hold on to their mother's religion; not to be led off by every wind of doctrine, but to stand firm to the teaching of the true religion, though it carried them through the fires. He demonstrated the fact that a preacher does not have to condescend to the arts of sophistry, or depend upon high-sounding rhetoric, to be popular. His common sense was in evidence that day. So in the book under discussion, it is saturated with good, consecrated common sense.

This is a day of "problems" and "questions" in the church, and in some quarters there is a growing tendency toward intolerance. It was to rebuke this spirit that the Bishop dropped a paragraph here and there, but this is not the main purpose of the book. The whole book is an unanswerable argument against extremism in religion, and an exhortation to use common reason in the interpretation of God's Word. Higher criticism, evolution, and religious bigotry all receive his compliments. The chapter on "The Devil's Theory of Virtue" is worth tenfold the price of the book. If a man is hungry for something strong and refreshing, let him devour "Meats and Herbs," and he will feel better. His rule for honest-hearted Christians is: Attend with all your might to the fundamentals of religion; as to God, substituting his will for your own; as to man, living by the Golden Rule, and keeping out of small disputes and mere side issues with conscientious purpose, tireless persistence, and unfailing charity. This is a good rule to live by.

The chapter on Procrustes deserves to rank as a classic on the sacred rights of conscience. He says: "The instinct of personal freedom, stronger in the sphere of religion than anywhere else, is God-given. In this right is conditioned a man's chance to be a man." He quotes a fine phrase from Dean Aiford, "The end of God's work in a man is the man." He says in another chapter: "What a man's conscience is worth is not determined by sincerity alone; a good and safe conscience commands or forbids in the light of the truth. The sphere of conscience can not be wider than a man's knowledge of God's truth concerning rights and wrongs." So he concludes by saying that a man who does not know the truth has an unsafe conscience.

My apology for writing these lines is the hope of stimulating a wider reading of this really great book. Bishop Haygood was one of the most noted men of the South, and of all his many and varied gifts, his good, sound sense was by no means secondary in importance. He was a stalwart man, and had the courage to attack anything he thought was wrong. He loved his church, and did not hesitate when the occasion arose to use his jack-knife in her defense. There are hundreds of young men all over the South who rise up to-day in the strength of their manhood and call him blessed. His works do follow him.

E S. LEWIS.

Shaw, Miss.

"REX" REVIEWED.

MR. EDITOR: In the ADVOCATE, of Sept. 1, I note a communication from "Rex" entitled, "Some Things That I Object To." It is to some statements made by him that I wish to utter a protest. It seems that the gentleman is hard to please on the subject of evangelists, for in a former article he tells us that he wrote for one to help in the Sam Jones Camp Meeting, but found him too costly an article. I note that he objects to certain kinds of preaching at camp meetings. I suggest that a time-card (as railroad men would say) be submitted to him, and secure his approval of every subject. In the name of more than five thousand itinerant preachers, I unqualifiedly deny what is intimated by "Rex:" Listen at the language: "I wish to inquire why it is that at the present time nearly every station and circuit in Methodism is annually dependent for a revival, not on God, as in early and spiritual days, but on the advent of an evangelist. Where is the fault? It can not be with God! That it is not with the laity is relatively true. Hence we must look elsewhere for a solution of the problem. It must be, therefore, that something is wrong with the clergy," etc.

"Rex" would shout, "Eureka!" By one bold stroke of his pen he has settled the question. To make such a statement as the above is to draw from a morbid mind. I suppose "Rex" knows how large the church is, and is conversant with every "circuit and station in Methodism," and knows what the preachers are doing. He must be an extensive reader, for he has found out that whatever troubles exist, are traceable to the clergy.

If "Rex" were a member of my church, I would have him treated for dyspepsia at once; his symptoms are bad. The church of to-day is spiritual ("Rex" to the contrary, notwithstanding); her ministers are devoutly consecrated to God. We do have in stations sometimes, so I have heard, members who think it no harm to take a social glass, or play a game of cards, just to teach the boys, you know.

"Rex" complains of too much "Greek and Hebrew" in preaching. I suppose his preacher got him mixed up. Listen at the "King." He says: "So entirely is this true in many instances that the closet is seldom entered," etc. The knowledge of "Rex" is to be admired. How does the gentleman know these things? I am sure he makes a good church member; just the kind the preacher wants—always at church, Sunday-school, and prayer meeting. Of course, he holds family prayers, too. He commences his article by arraigning nearly every "circuit and station preacher," but later turns his attention to the station preacher, and says that "they are too lenient with people's faults." Just last week, in the ADVOCATE, he was greatly displeased because some preacher at Sam Jones Camp Meeting hit too hard.

I thought at first that "Rex" must be a lawyer, but his reasoning leads me to suppose that he is just "Rex," and nothing more. After having said that nearly every circuit and station preacher depended on the evangelist, he next says, "It is gratifying to know that among our preachers there are but few of this sort; but there are some."

Now, is not that reasoning? First he says, "nearly every preacher;" second, a reason for the failure of the station preacher; third, gratifying to know among our preachers there are but few of this kind. He closes by saying it is also a fact that this evangelizing business has ruined the people (he changes again); at first the preacher, now the people—"ecce homo." Now, he says, "The only remedy for this sort of people is for preachers to ask God to reconvert them, and put in a little common sense with the dose of religion."

In a former article "Rex" tell us what great things were done by an evangelist at Sam Jones Camp Meeting. He closes by asking the preachers to pray for those who thought that they needed evangelists; that when they were reconverted, that a little common sense should be added. He writes for an evangelist; he praises the evangelists; he must be one of those who want evangelists. Let all of the preachers pray that his request be granted; common sense added with reconversion.

OBSERVER.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LoNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The sixth District Meeting of the W. F. M. Society, and fourth of the Home Mission Society of Corinth district, North Mississippi Conference, convened at 8 P. M. in the M. E. Church, South, at Iuka, Miss., Aug. 27, 1898.

The exercises were opened by choir singing 149 in Hymnal. Mrs. S. A. Dean, our gifted former secretary of this district, led in the devotional exercises. The Iuka Juveniles then gave a suggestive representation of "The Light Bearers," after which Mrs. Pyle delivered the address of welcome to the adults, and Miss Minnie Robinson to the juveniles. These were responded to by Miss Rugg, of Booneville, and Miss Sadler, of Corinth. Mrs. E. A. Neblett then held a short consecration service.

Dr. W. T. J. Sullivan, of Corinth, preached the annual sermon on Sunday morning. "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers." His sermon was truly inspiring. Sunday afternoon the Junior Missionary Society held a special service. Rev. McGruder Sullivan, from Centenary College, and Mr. Robt. Neblett, who has recently consecrated himself to the foreign work, made interesting talks to the children. The "Ruth Neblett Memorial Society" held its annual meeting on Sunday night. The hour was replete with good music, papers and reports, showing that this body has done good work for the foreign fields.

On Monday morning the Home Mission Society met, with Mrs. Geo. Bynum presiding. After a song Mrs. Bynum read the Scripture lesson and prayed a very earnest, fervent prayer. Reports from the societies showed an increase of last year's work. Several interesting papers were read, written by Mrs. Helen Worsham, of Corinth; Mrs. Ann Bynum, of Booneville. Interesting talks were made by Mesdames Dean and Neblett, after which Mrs. Bynum read a paper on "The Duty of Woman in the Home Mission Work." Mrs. Dean then organized a local society with thirteen names.

Monday afternoon the W. F. M. Society was called to order by Mrs. T. B. Clifford. After reading of the Minutes, Mrs. Clifford called for reports. While few delegates were present, written reports were received and read. Mrs. Hammersly read an excellent paper on "Importance of Reading Missionary Literature," also one from Mrs. Dean on a "Model Lady Manager." At the night session Mrs. Sadler read a well-written paper on "My Duty as a Christian to the W. F. M. Society." Mrs. Clifford then made a farewell talk full of kind encouragement. After a fervent prayer by Bro. Shumaker the congregation was dismissed to meet in Corinth, Miss., one year hence.

MRS. A. D. SADLER,
Sec'y pro tem.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

NOTICE.

To the Auxiliaries of the Home Mission Society, North Mississippi Conference—

DEAR SISTERS: Let me urge you to send delegates to the Annual Meeting at Cleveland, Miss. Especially do we hope for and expect a full representation from the Delta districts. We expected to have the meeting early in October; but in view of the general anxiety on account of fever, the date will not be announced until circumstances justify it; but with God's help we can make all our plans and preparations, praying that he may soon remove the plague from our State, and give us renewed zeal and courage to go forward with the work he has given us to do, remembering these words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

I wish also to beg that the annual Week of Prayer be observed through out the Conference. Oct. 10-16 is the time set apart by the Woman's Board of Home Missions, and the program for same will be published in October number of Our Homes. This can be made a time of spiritual refreshing, and it is to these special services and offerings that the general work looks for help to carry on its undertakings.

I hope to see many of you at our Cleveland meeting, and pray God's blessings upon you and this work we are helping to carry on.

SALLIE T. WALKER, Pres't.

Holly Springs, Miss.

The Christian Life.

THE JOYFULNESS OF BELIEVING.

The conception which some people have of religion and the religious life, a joyless, solemn, painfully restrained state, full of crucified natural desires and impulses, seems so little borne out, either by Scripture or human life, that one can not help wondering how it ever came to get such a hold upon the average mind.

As a matter of fact, there are no people in the world quite so evenly and perennially and supremely happy as are Christians. There is a rapture and a peace in having something to believe that the unregenerate heart knows nothing of.

"These things have I spoken unto you," said Christ, "that my joy might remain in you, and that your joy might be full." Is it thus that the world's Redeemer strikes the keynote of a faith of sad self-denials and compulsory gloom? The first outcome of his teaching, as he looked back upon it, was the joy, the personal happiness, of the believer. How significant! Christ might have said that he had spoken his words of life that the Christian might have wisdom; that he might have sobriety and seriousness of mind; that he might have a supreme hatred of evil. But, no; the first thought of Christ is the happiness of his followers—not the mere surface pleasure, but the great, deep-down, blessed joyfulness of knowing, and believing, and living the grandest moral and spiritual principles ever uttered by human tongue.

The world knows better, nowadays, than to honestly and seriously believe that Christians are a mirthless, joyless, sombre folk, concerned only with the great, tragic experiences of life, the mystery of death, and the mist-enveloped problems of the future. In all that makes life rich and sweet and lovely; in all that elevates and charms and humanizes the race; in every form of innocent enjoyment; in all sunshine, laughter, music, friendship, enterprise, love; in the best things, the truest things, the happiest things, the Christian, in accordance with the joy-bringing purpose of his Master, takes, and forever will take, the lead of all the world. Shrink not from Christianity, young man, young woman, because you fear it will curtail the legitimate joy of life! For instead of casting so much as a hand's-breadth of shadow upon your soul, it will so flood life with the very sunshine of God that you will seem to have risen into a new world, a new atmosphere, genuine as light and beautiful as dreams.—Zion's Herald.

BEWARE OF MISJUDGING.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stock of cut-and-dry judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and contentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtile, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren.

The true idea of the rest of paradise is not that of a long, lazy dream. An old Christian painter once painted a series of pictures in the life of a saintly scholar. One represents him in his study, hard at work with books and pen; another shows him, old and weak and ill, receiving his last communion; another depicts his death, and then the artist paints the saint in paradise. But when you look at it, he is back in his study, going on with his old work! Only the lines of age and sorrow have gone out of his face, and with great skill the painter has suggested that the difficulty and trouble of his labor have passed away, that the toil is no longer painful, but pure joy.

This is a very beautiful thought. God's garden of rest is no place of slothful ease and pleasant, useless dreams. The rest consists in the removal of pain and difficulty of work, not in having nothing to do. It may even be possible, as the painter fancied, to go on with the work which interested us on earth, but without its labor and sorrow: to work like Adam in Eden, with neither sweat of brow nor weariness of brain.—Prof. Shuttleworth, in Sunday Magazine.

In life's battles discouragements must come. No life is free from some dreary days; your life can not be all sunshine. But the man who has the patience and trust of Job will come off conqueror at last, and will enter that home where life is a treasure sublime and days of adversity never come.

Envy is one of the foulest of all the brood which finds origin and shelter in the unregenerated heart of man or demon. It is defined to be "selfish ill-will toward another because of his superior success, endowments, or possessions; ill-natured grudging in view of what another has or enjoys."—Standard.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—Phillips Brooks.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

THE MIKADO PRESENTED WITH A BIBLE.

BY REV. H. LOOMIS, YOTSOHAMA, JAPAN.

About three years ago the Agent of the American Bible Society received from the Prime Minister of Japan an assurance that a copy of the Bible would be received by the Emperor in case the Bible Society should wish to make such a gift. It was arranged that the three Bible Societies who are co-operating in Japan should unite in such a presentation, and a suitable copy of the Scriptures was duly prepared. Owing to various changes in the government, and other circumstances, the book did not reach his Majesty until about a month ago.

A letter of acknowledgement was received from the secretary of the Prime Minister, dated July 16.

The acceptance of such a book by His Majesty is an indication that the ruler of Japan is not unfriendly to the teachings which it contains, and it is practically an indorsement of the work of the societies that are supplying his people with the Word of God.

The President of the House at the last session of the Diet is an elder of the Presbyterian Church, and a very consistent and earnest Christian.

After the dissolution of the Diet he invited all the Christian members of the House and some of his friends from Tosa and Tokyo to the official residence for a prayer meeting. About forty persons were present. The Rev. Uyemura Masahisa led the meeting. Mr. Kataoka said that when he was first approached by his friends and urged to accept the nomination for President, he positively refused. But upon further reflection and prayer he felt that it was perhaps God's will that he should accept the position, and he ought not to refuse, as God would give him the help that he needed. Having such faith in God, he accepted the office, and he trusted that on account of the divine guidance he had been able to fill it without discredit. On taking his seat in the House it was his daily custom before the business of the day to offer up a silent prayer to God for help, and to ask his blessing upon the assembly. He felt that such a meeting of Christian men was a matter of rejoicing and thankfulness. Other addresses and prayers filled up the rest of the evening.

The country is now for the first time in the control of a Cabinet that has been chosen by the representatives of the new party which was formed by the union of the former Liberals and Progressionists. The new party was organized and is controlled by a General or Executive Committee consisting of two representatives of each of the two former organizations. Mr. Kataoka has been chosen as a member of that Committee. Another member is Mr. Ehara, of the Canadian Methodist Church, and the head of their educational work in Tokyo. Thus one-half of the Committee are men of pronounced Christian character, and the government is very largely under the control of these four men. It is a most remarkable fact, and one that should call forth gratitude and praise to God.

DIED IN THE FAITH.

On the thirtieth of August, Mrs. Henrietta S. Kearney, wife of my uncle, J. K. Kearney, of Canton, Miss., died. She was a sister of William Henry Pipes, formerly State treasurer of Louisiana. She was a devoted wife and loyal friend. She inherited considerable wealth from her father at the close of the war, and has always lived in affluence. She was a woman of unusually strong mind, but of the gentlest, most lovable nature. Her hospitality was boundless. She led a Christian life, and died the death of the righteous. BELLE KEARNEY.

FROM THE WORK:

Rev. W. J. Roberts, Alexandria, La., Sept. 9, 1898: "Our church this year has chronicled nothing exceedingly marvelous or miraculous. We have endeavored to faithfully carry on the ordinary routine of work and worship. The pastor has been abundantly cared for; twelve members have been received into the church; the Sunday-school and congregations are both good; while during the first six months the church paid upwards of $80 for missions. Notwithstanding what some of the saints may think, be it hereby known to all men that Alexandria Methodism is making progress in spite of the devil and difficulties."

Rev. J. S. Sanders, Many, La., Sept. 13, 1898: "We have just closed a glorious meeting here at Many of thirteen days. Rev. J. L. Morrill, of Cartersville, Ga., preached ten days with the Holy Ghost sent down from heaven, and God set his seal to the preaching. We had between fifty and seventy-five bright conversions, two sanctified and some reclaimed. Many of the converted went to work in the meeting, leading their friends to the altar, and praying in public whenever called on. Thirty-seven joined the Methodist Church, and three the Baptist; a number of family altars were erected, and Many is not the same town, spiritually. Among those who joined were the leading people of the town, and all but four were grown. The parish treasurer and his wife were past fifty. We baptized twenty-three. There were eighteen young men of our leading families. I have had fifty accessions to the church up to date, and two meetings yet to hold. God is with us converting, reclaiming, and sanctifying the people."

Rev. Robt. W. Vaughan, P. C., Downsville circuit, Louisiana Conference: "Have just closed the last of my Summer revivals. In recounting the Summer's work there is much to praise God for. Have held five revivals on my work with following results: Ninety accessions, a new organization that promises to be one of the strongest on the circuit. They have secured the land, bought the lumber and employed workmen for the erection of a new church, which we hope to report finished and dedicated at next session of Conference. Have organized new prayer meetings, and expect to organize two Epworth Leagues this month. Have secured part of collections. We have had a gracious uplift along every line, for which we are very grateful to God. We have had a great amount of sickness that has hindered us no little in our work. My sister has been six weeks confined with slow fever. We owe a great deal to the efficient aid of Revs. W. F. Henderson, C. F. Staples, W. A. Clark, B. H. Sheppard, A. J. Notestine, and our presiding elder, B. T. Crews. The Lord has graciously overruled differences that have long held our people apart. All praise to our God!"

MARTINSVILLE CIRCUIT.

I have four churches on this circuit and three school-house appointments. It extends over a considerable territory, but is not a strong work, and will probably be changed somewhat at the coming Annual Conference. I have missed but one appointment, that being filled by a local preacher.

In my pastoral work I find there are comparatively few subscribers to the ADVOCATE. While I find some families that have "family altars" who are not subscribers to the ADVOCATE, yet the two go hand in hand to a considerable degree. I made efforts early in the year to raise the collections ordered by the Conference, but we have a good per cent. yet to raise.

My first protracted meeting was held at old Tabernacle Church, eleven miles west of Hazlehurst, which was a strong church at one time, but has been on the weak list for a number of years. Bro. W. M. Williams, of Gallman, assisted me there, doing faithful and earnest preaching. The church, we trust, was revived, but no accessions.

At Union Chapel Bro. H. D. Howell did the preaching. We had a splendid meeting. One applied for membership. Everybody, both Methodist and Baptist, who attended the meeting were delighted and benefited by Bro. Howell's preaching.

Revs. George Hively and Milton Ferrell assisted me at Pine Grove. The meeting was well attended, and the members made stronger in the faith, though there were no accessions. Bro. Hively did the preaching on Saturday and Sunday to the delight of the hearers. Bro. Ferrell came on Monday. He preaches with power and great zeal. Many of the hearers were moved to tears under his preaching.

At Pleasant Ridge we had our presiding elder, Rev. J. M. Weems, with us on Saturday. After that time Rev. V. V. Boone did the preaching. His preaching was strong, pointed, and with power. The members were revived, and I am sure lasting good was accomplished. The preaching was such as would send conviction to saint and sinner, and not merely a playing on the emotional nature.

There were four accessions to the church. While we are encouraged in our work by seeing the fruits of our labors, yet there is a great work to be done, even among the members of the church. May the Lord give success to the ADVOCATE and its labors!

L. E. ALFORD.

FROM ELLISVILLE.

On the crest of a gently sloping hill, in the busy town of Ellisville, stands a lovely church, and in the shadow of its tall, imposing spire nestles the itinerant's resting-place, the parsonage. How well I remember my first glimpse of my new home, the pretty, convenient cottage, built, as an enthusiastic visitor said, "with an eye to beauty." The rounded gallery, surmounted by turreted dome, the bay windows, and all the modern adornments, are calculated to present a dainty exterior. The interior newly furnished throughout; large, well-lighted parlor, opening into the cosy dining room, whose double windows glance out on wide expanse of noble pine trees. My thoughts fly backward to the faces of Bros. Johnson and Gunn, who so cordially met us at the train; our drive to the parsonage in the carriage of the former, and the hearty welcome accorded us by the elect women in waiting; then the delicious breakfast, warm as the welcome, to enhance our comfort.

I recall my first visit to the beautiful church, which you, Dr. Black, had the honor of dedicating during the pastorate of our predecessor, now Chaplain Keen. I remember my first glimpse of the Sunday-school, under the capital supervision of an old Meridian boy, Mr. H. S. Gunn. By the way; our presiding elder said, at his last visit, that our average attendance exceeded that of any Sunday-school in the Seashore district, and we are justly proud of our work. In my own interesting class of young men I have three promising nephews of our Epworth League Secretary, Dr. DuBose. Writing of him reminds me that we have a flourishing League, manned by that gallant young captain, W. A. Holloway, and that the members are capital helpers in our church work.

On July 2 the pastor's family was vigorously "pounded" by good things to tempt the inner man, from substantials in the grocery line to the delicious froth of a dainty ice. A visiting cousin (not a follower of John Wesley) was greatly interested in the loaded table and package-covered floor, and departed, greatly impressed, as well he may be, by the generosity of Methodist Ellisville. The pastor's Ellisville salary is collected and paid monthly by that noble young steward, Mr. Gus Cooley, a son-in-law of Bro. Downer, of our Conference. By the way, we have literally reaped the fruit of Bro. Downer's labor when he served as pastor here several years ago. The plums, peaches and figs which he planted then have yielded us an hundredfold. I have not yet had the pleasure of meeting our flock at Laurel, but am sure I would find good, thoughtful Methodists there, as at every other place where my "lines have fallen."

The spiritual condition of our charge, and the good meeting at Laurel, followed by the blessed "Harmon-Knickerbocker revival" at Ellisville, I will leave to the pastor's descriptive pen, hoping that this little tribute, so deserved by our parishioners, is not too lengthy for the dear ADVOCATE columns.

(MRS.) JULIET HOWE HARMON.

Cupid is usually pictured as a frolicksome, playful little fellow, always smiling or laughing, but with just a trace of malice in his make-up.

This is the artist's ideal. In reality, Cupid in these days is a matter-of-fact little chap. He is beginning to learn that life is not all a summer holiday. He is fast learning that sick men and unhealthy women have no right to tamper with love or matrimony. It is best for themselves and best for the human race that they should not. It is not a hard matter for men and women to preserve their health if they wish. It is far from impossible for them to restore it after it has been lost. That being the case, the modern Cupid is right in looking with disfavor upon matrimonial matches between sick men and unhealthy women. Ill-health in a woman is generally the result of some weakness or disorder of the distinctly feminine organism that is slowly sapping her vitality. At first, a little pain and slight indispositions which seem to her quite unimportant. They grow steadily worse until she suffers all the time from burning and dragging sensations, and occasionally has to take to her bed. Finally they completely unfit her for wifehood and motherhood. Dr. Pierce's Favorite Prescription is an unfailing remedy for ailments of this kind. It acts directly on the delicate and important organs concerned in maternity and makes them well and strong. It transforms weak, sickly, nervous invalids into healthy, happy wives and mothers. Medicine dealers sell it. No honest druggist will recommend a substitute.

"Since I wrote you we have had a baby girl born to us," writes W. R. Malcolm, of Knobel, Clay Co., Ark. "My wife took Dr. Pierce's Favorite Prescription during the expectant period and until confinement, and she had no trouble to mention. A stouter, healthier child was never born. Our child will be one year of age on the 8th inst., and she has not been sick a day. Has not had so much as the colic."

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THURSDAY, SEPTEMBER 22. 1898.

A spirit that from earth had just departed
Lingered a moment on its upward way,
And, looking back, saw, as though broken-hearted,
Its friends and kindred weeping o'er its clay.
"It seems they loved me dearly. Had I known it,
My life had been much happier," it said.
"Why only at our parting have they shown it—
Their fondest kisses keeping for the dead!"
—Margaret Eytinge, in Harper's Magazine.

Years, like raindrops, have a thousand times fallen to the ground and comes up in flowers.—Beecher.

To worship rightly is to love each other; each smile a hymn, each kindly deed a prayer.—Whittier.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart.—Samuel Smiles.

Theodore Monod said that he would like the epitaph on his tomb stone to be, "Here endeth the first lesson."

A sin without its punishment is as impossible, as complete a contradiction in terms, as cause without effect. —Selected.

He that would enter into the kingdom of heaven must with heart and soul forsake the kingdom of the world.—Starke.

A golden proverb has often been converted into a brazen falsehood by simply passing it through the lips of a fool.—Exchange.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—Exchange.

There is no greater gift or possession than to believe God speaks to us. If we believe that, we are already blessed.—Martin Luther.

Ask God to show you your duty, and then do your duty well; and from that point you mount to the very peak of vision.—Edward Everett Hale.

Whatever our space allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.—T. Edwards.

Did you ever feel the joy of winning a soul for Christ? I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says, "By your means I was turned from darkness."—C. H. Spurgeon.

The sweet singer of Israel often had occasion to complain of the wicked reproaches of his enemies—the Doegs and Ahithophels of his age—men whose tongues cut like razors, and wounded like swords; but he turned all their maledictions into matter of music and song, and played them off upon his harp.—Selected.

Every day of meeting sorrow superbly makes the life more grand. Every tear that falls from one's own eyes gives a deeper tenderness of look, of touch, of word, that shall soothe another's woe. Sorrow is not given to us alone that we may mourn. It is given us that, having felt, suffered, wept, we may be able to understand, love, bless.—Anna Robertson Brown.

TAKING THE WORLD FOR CHRIST.

The gospel is universal in its scope and mission, or it is nothing. Unless we utterly misconstrue and falsify the teachings of the New Testament, Jesus did not come to establish merely a national religion, to preach a gospel meant principally for the Jews, or any other race. His love swept beyond the barriers of race and country. His purpose transcended the limits of time and space, and embraced the people of every age and nationality. His mission to earth was not to bring light and immortality to a part of the human race, but to save the world—to set in motion agencies and influences that should extend to earth's remotest bounds and embrace every class and condition of men.

As Bishop Hendrix has strikingly said, "Only a Christian brain can conceive of a God great enough to save the world." Nowhere among the heathen religions do we find such a truth taught or hinted at. The greatest and best of the heathen moralists were far from conceiving of a religion whose benefits should extend widely beyond their own nation. The Greeks and Romans worshiped deities who, it was supposed, had no concern for the people of other nationalities. The Jews, though worshipers of the true God, and though professing to believe the promise made to Abraham that through his seed all the nations of the earth should be blessed, held the most exclusive views with regard to their religion, and practiced the most rigid intolerance and selfishness. The Gentiles were looked upon as dogs whose very touch was defiling, and who were beyond the reach of God's mercy unless they became Jews. Says Bishop Wilson: "The Jew was self-centered. He had the notion that he was the special favorite of God, and that whatever was given to the world must first be given to him, and through him by piecemeal and in part to the rest of the world. And the gospel took the same direction in their thought that all else did." Even after the day of Pentecost the majority of Jewish Christians, the apostles among them, seem not to have understood the world-wide mission of the gospel, and wanted to dole it out through ceremonial ordinances and limitations. It was not until after God had poured out his Spirit upon the Gentiles in the house of Cornelius that Peter and the rest realized that the gospel was for them as well as for the Jews. Even after the lapse of nineteen centuries, amid the full glory of gospel light and conquest, there is much practical skepticism as regards the duty of the church to Christianize the world. How difficult it is for us to realize that God is no respecter of persons, that he loves the souls of the Chinese and the degraded Hindoos as much as those of the people of Europe and America! How hard it is for us to rid ourselves of the notion that we in this land have a peculiar right to the gospel, that we are God's favorites! Yet, if the Word of God be true, Christ died as much for the most degraded savage in Africa as for the most cultured in any land. The worst outcast is as much entitled to the benefits of the gospel as the most respectable anywhere; for it is not declared that Christ died for the wise or the great, or the civilized or the wealthy, but that he offered himself to save sinners.

"He comes to make his blessings known,
Far as the curse is found."

When the Master speaks our sins forgiven, does he say to any of us, "Son, thou needest not to use thy influence, thy voice, or thy substance, for the propagation of the gospel?" Does he say to any believer: "Thou hast no part in this work. I intend to convert the world without thy aid?" Nay, instead of such instruction, he says to his followers, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "Ye are the light of the world"—the light that is to shine into dark places and dispel the gloom of superstition and despair. When we ask our Lord what we shall render to him for all his benefits to us, back comes the answer: "Publish the story of salvation over land and sea. Tell the perishing millions of earth of the Redeemer who stands ready to save all who come unto him." The answer to the question, "How much do we love Christ?" is to be found in the record of the love that we show to our fellow-men, in the efforts we make for the spread of the gospel.

In proportion as we have the Christ-spirit, just in that proportion will we become interested in the salvation of people in foreign lands. Our Lord's chief concern when he was upon earth was to save men. Hence, if we take little interest in the fate of the heathen, we show that we are almost strangers to his constraining love. It is a selfish spirit that causes us to care only for the spiritual welfare of our relatives and neighbors. "If ye love them that love you, what thank have ye? Do not even sinners the same?" Almost the sole concern, however, of many professing Christians is for themselves and their families. Provided these are partakers of the gospel, it matters little to them that millions perish. Many are like the old man who once prayed, "O Lord, bless me and my wife, my son John and his wife—us four and no more."

There is strong prejudice against the claims of foreign missions because missionary enterprise runs counter to selfishness and covetousness, because it calls for large liberality, for love that overleaps the bounds of country and race, for sympathy that looks upon other destitution and degradation than that just at our doors. It bids us send the glad tidings to those that are in the greatest need, to the nations that are in the "gall of bitterness and the bonds of iniquity." After a missionary in South Africa had finished a sermon, a chief arose and said: 'Teacher, these good things you have said make my heart warm and glad, but why did you not come sooner and tell us? When you had the honey, why did you sit down and say, 'O, how good this honey, how sweet,' and keep it all to yourselves, when God showed that there was plenty for all?"

The whole civilized world is to-day wondering at and landing the people of the United States for their humanitarianism in waging a war for the relief of the oppressed and starving Cubans, who for so many years have been in bondage to Spain. It has been a war unprecedented in history. Hundreds of thousands of the goodliest young men in the land readily volunteered to fight for the deliverance of these sufferers, cheerfully leaving home and all that was dear to obey the call of sympathy. Yet, with all the readiness of our people to respond to the calls of distress, how few are the sacrifices they are willing to make in order to relieve spiritual destitution! How amazingly little is the interest shown in the emancipation of the heathen world from the chains of error and degradation! Hundreds of lives have been sacrificed and millions of money poured out in order to deliver the Cubans from physical want and oppression; yet how few of those who enlist under the banner of the cross are ready to make any sacrifice in order to spread the glad tidings of salvation! New fields are open to us. In Cuba, Porto Rico, and the Philippines there are providential opportunities for mission work. In every land where we have planted stations God has wonderfully blest our work. Let the church awake to her tremendous responsibility and go forward to conquest. The great Captain of our salvation expects every soldier of the cross to do his duty.

THE RELIGIOUS PAPER AS AN EDUCATOR.

It is not in the range of possibility for types to put anywhere else so much of value to the mind, soul and body as in a religious newspaper. To begin with, the children are fed from it.

The religious newspaper contains information from foreign lands, often of thrilling self-denials, of good in close contest with evil, and the young heart readily forms affinities with martyrs and martyrdoms, in the contest between Christianity and heathenism. There was nothing in our young manhood so absorbing and thrilling as the account of the mutiny of the Sepoys in India, and of the terrible slaughter of men, women and children, and of the suppression of the rebellion by the Indian government, with its modes of action and sometimes cruel penalties, as reported by the missionaries to the religious papers.

The story of the self-denying work and unconquerable love of missionaries can be found only in the religious newspapers.

When manhood and womanhood are reached, and the Sabbath is all the time left for reading to the busy workers, what furnishes such varied themes, such inspiring stimulus, as the religious paper which was read in childhood? The family friend, loved and read by father and mother, comes each Sabbath to visit their children in their new homes, breathes upon them the family benison of peace of those who have gone to heaven, and thus becomes the coupling between those who have crossed the flood and those who are on their way.

What is the value of the religious paper to the business man? The good religious paper deals with the ethical in the various relations between man and man. Multitudes are disposed to reform their lives, but how can they do it without instruction as to how life can be lifted from the low secularities of mere business expediency. The fact by multitudes is not taken into consideration that men may get even with each other in trade, but lose far more than any values to be obtained in injury to themselves. It is not possible to overreach a neighbor without overreaching self. There is to be found in religious papers much helpful thought on political economy, because the high tribunal where equity can be obtained, is that which is acknowledged in these papers, recognizing their responsibilities to both God and man.

If society is to be reformed, the inspiration must come from the religion of Jesus Christ, and whatever may be said in criticism of religious papers, no other printed source is to be so much relied upon. The difference between the religious paper and the best literary and political journals is very apparent. Then, again, where can firmer support and better guidance of the Sabbath-school army of teachers and school during the moulding years of childhood be obtained than from our church papers?

The same is true in regard to all the long lists of benevolent agencies which derive from these sources of information, stimulus and life. The same may be said of our great educational systems. The moral tone, poor as it often is, without such bracing, would be absolutely bad. When we come to the church, the utility and helpfulness of these agencies are beyond computation. The church would be a paralytic but for the tonics and moral supports furnished by these mediums, through which heart-beats are felt from the centre to the extremities. What would a church be which knew no more of the extension of Christ's kingdom than what could be gained by hearsay or through secular sources?

That church in which are no religious papers of its own denomination is dead. It has no intelligence, no pulse and no directing force. After all, church life and progress are the product of denominationalism. The "fad" now is to assail it as being shallow, stupid and unphilosophical. When denominationalism ceases, there will either be no church left, or the denominations will all be in heaven. As well start a crusade against Roman or Greek noses in order to bring all faces to the same proportions and expression! That denomination does the most for God and humanity which reads and studies most its own denominational papers. We do not say that other papers ought not to be read for general information, but the family likeness and the "esprit de corps" will come from the inspiration of the hereditary faith.

The benevolence of any particular church is as the religious papers of its own order circulates among its people. Those who do not read them are proverbially stingy and ignorant of the progress of Christ's kingdom. Not long since, one who had been spending a Summer in a certain church in a suburb, said, "There is in this church of more than two hundred members only one denominational paper taken, and that by the pastor; and being curious to see the amount of contributions to home and foreign missions, found that to the foreign work was given eleven dollars and seventy-five cents, and to home thirteen dollars.—The Presbyterian.

We present the article above from The Presbyterian, as the basis of an appeal to our preachers in behalf of the NEW ORLEANS ADVOCATE. In our patronizing territory a very large percentage of our Methodist people read no church paper at all. Is it to be wondered at that they are opposed to foreign missions, and that they have no interest in church extension, or any other great connectional enterprise? Four cents a week is all that is needed to pay for the ADVOCATE. There are very few of our people who are not able to pay that sum, if convinced that it would be a good investment. Can not our preachers show them that it is one of the very best investments that could possibly be made? Who can tell what such a paper is worth in a family? We have never seen the time when we would have been willing to do without a religious paper for five times the cost of the ADVOCATE.

Now, how is the circulation of the Conference organ to be increased? The work must be done, if at all, by our preachers. The people who are not subscribers can not be reached in any other way. That this requires labor we know full well; but is there any work that would be more prolific in good results? We invite attention to the following utterance of Bishop Candler on the subject, clipped from the Wesleyan Advocate:

"'The children of this world are in their generation wiser than the children of light.'

"The politicians know the value of an organ. Some of the Methodists know the value of an organ, and these Methodists constantly push forward the subscription list of our paper.

"All the Methodists would quickly realize the value of our organ if its publication were suspended for a year. Every interest of the church would instantly and visibly suffer. Missionary sentiment would begin to die. Our church schools would suffer. The Christian life of thousands of our members would be less rich and earnest. The zeal of many of our ministers would be less ardent.

"If all our preachers would reflect upon the opportunity thus afforded, they would embrace it and make the most of it. But some think themselves too great for such small work as extending the circulation of their Conference organ. Meanwhile they waste time and energy on much smaller matters. The preachers of Wesley's day and of Asbury's time were wiser. Hence their success. Hence the great church to which we belong.

"If we fail to circulate good literature in our day, will the next generation have as good reason to think well of us as we have to think well of our Methodist fathers? Will our church grow in strength as it has grown through the wisdom of the fathers? Let us think on these things and bestir ourselves."

THE CANADIAN METHODIST GENERAL CONFERENCE.

The General Conference of the Canadian Methodist Church is now in session. As most of our readers doubtless know, Canadian Methodism is now an organic unit, the several different Methodist organizations having united a few years since. The union has been prolific of good results. The friction and strife of former years have passed away, and Methodism presents a united front from the Atlantic to the Pacific. As a result of this union, all branches of church work have flourished—missions, education, publishing interests, etc. Methodism is relatively stronger in Canada than in any country in the world, comprising, as it does, one-fifth of the entire population. In Ontario one-third of the people are Methodists.

The address of Dr. Carman, the General Superintendent, is spoken of as a statesmanlike document. It touched upon every phase of church work. Its utterances in condemnation of the liquor traffic were thunderously applauded, and one hundred thousand copies of that part of the address were ordered printed for gratuitous distribution. The significance of this action is found in the fact that the question of national prohibition will be decided at the ballot box on the twenty-ninth of this month.

A resolution was adopted expressing great gratification on account of the victory of the United States in the war with Spain. A resolution was also passed with great enthusiasm hailing with joy the manifesto of the Czar of Russia in favor of peace among the nations of the earth.

In a few days our fraternal delegate, Rev. A. Coke Smith, D. D., of the Virginia Conference, will be heard, and we have no doubt that he will prove himself worthy of the high honor conferred upon him.

From idleness springs most drinking habits. It is the direct cause of nine-tenths of the gossip and slander that disturb and divide neighborhoods. Jealousy, envy, hatred, are the sure results of idleness and pampered luxury. How sadly the rich suffer, observes a writer in the Epworth Herald. Permitting their children to follow their natural inclination to idleness, they have allowed to develop unchecked a whole nest of vipers which not even curfew bells will overcome. To quote again from Burton: "As in a standing pool, worms and filthy creepers increase, so do evil and corrupt thoughts in an idle person; the soul is contaminated." John Wesley's words on this subject should become a motto for parents, and young people everywhere, "Never be unemployed; never be triflingly employed."—Christian Herald.

All God-like things are joyous. They have touched God, and so they carry with them an irresistible gladness everywhere.—F. W. Faber.

NOTES.

The Third Ecumenical Methodist Conference will be held in City Road Chapel, London, in 1901.

***

Unforeseen contingencies necessitate the postponement of the dedicatory services at Magnolia, Miss.

***

The Discipline, as revised by the late General Conference at Baltimore, has been published. Price, 30 cents.

***

It is said that Russia, Germany, Italy and Austria have entered into a compact looking to the suppression of anarchism.

***

Under the wise leadership of Rev. R. W. Tucker, the Baton Rouge district is moving on harmoniously and prosperously.

***

Dr. John Hall, pastor of Fifth Avenue Presbyterian Church, New York, is dead. He was one of the most eminent preachers of the day.

***

From a private letter from President Beeson we quote as follows: "Our outlook is fine. We are puzzled to arrange room for all who have applied."

***

Louisiana Methodists will read with pleasure the notice of the fine opening of Mansfield Female College. Prof. and Mrs. Sligh are to be congratulated.

***

Rev. C. W. Crisler has been transferred by Bishop Fitzgerald from the Mississippi Conference to the Louisiana Conference, and appointed to Centenary College.

***

Dr. and Mrs. W. L. C. Hunnicutt are on a visit to Prof. J. B. Hunnicutt, of the Georgia State University, at Athens. We are pleased to learn that Sister Hunnicutt's health is improving.

***

The friends of Epworth College will be pleased to learn from President Keeton's notice on another page that it has opened well, notwithstanding the notice of postponement in our last week's issue.

***

Rev. D. L. Mitchel, of Biloxi, Miss., former publisher of the ADVOCATE, made an appreciated call a few days since. Bro. Mitchel has been suffering of late with an affection of the eyes. Otherwise he is in good health.

***

A private letter from Rev. J. L. P. Sheppard, written at San Antonio, Texas, under date of Sept. 15, brings the gratifying intelligence that his wife and daughter are rapidly improving, so that he hopes soon to be able to resume his work on his district.

***

The NEW ORLEANS ADVOCATE always goes to press Tuesday afternoon. This needs to be borne in mind by brethren who send in notices, etc.; otherwise they may be like the Irishman's chicken, "too late in spaking." A notice which reaches us Tuesday morning is too late unless it be a short one; and one that come Tuesday afternoon is too late, regardless of length.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

The fonrth International Conference of Epworth Leagnes will he held in the City of Indianapolis dnring the Snmmer of 1899.

The programme of the Meridian District Epworth Leagne Conference reached ns in dne time. It is a very neatly printed pamphlet, and shows much thonght in its arrangement. We hope the Leaguers had a pleasant and profitabie time.

The Epworth Era has a circnlation of nearly ten thonsand. Let the Leaguers and friends everywhere enlarge the snbscription list nntil soon it shali donhie its present circnlation, and thns mnltiply its power for good.

Recently, in the same periodicai, we read sketches of the lives of two men—Gladstone and Prentiss. What a contrast! What an object-lesson to the young men of to-day! Prentiss, when only forty-two years of age, having been "overtaken in a fanlt," went down into the grave without God and without hope. Gladstone, having seen more than fourscore years, passed trinmphantly "over the river," leaving a name of which the world will ever be prond.

We know of no more valnahie book to pnt into the hands of the yonng men and women of to-day than Bishop Galloway's, "Christianity and the Nation." Particnlarly it is fitted to stimulate and inspire the yonng people who are nndecided as to the qnestion of an edncation.

As the Epworth League is so closely connected with the work of Christian edncation, we make no apology for quoting several paragraphs from the closing pages of the book.

"The State has no worse enemy than the small politician who, nnder the plea of gnarding the institntions of the commonwealth, wonld embarrass hy hostiie legislation the schools of learning fostered hy the Christian church."

"Christian edncation is not narrow. It does not fetter thonght, hnt emancipates mind. It does not impede investigation, bnt flings wide the doors of the largest mental hospital ity, and gives the broadest commission to 'intermeddle with all knowledge.'"

"It is not the nnmber, hnt the character of onr schools; not how many children attend, hut who teaches them, and what they are taught, that type and measnre their influence for good."

"Correct prinoiples sown in the soil of the yonng mind, onltivated hy wise, well eqnipped teachers, and ripened by the snn of a gracions Providence, will prodnce a manhood and womanhood that will sacredly preserve the past and gnarantee the glory of the futnre."

LEAGUE NOTES.

We have been instrncted by the Board of Missions that all Leagues giving as much as $10 for missions are entitled to The Review of Missions, free of charge. The Leagnes at Greenville; First Chnrch, Jackson; Holly Springs and Carroliton, having already paid two shares to onr mission and Orphans' Home fnnd, will have this splendid magazine for their libraries. What Leagne will be next to pay two shares?

Let us hear from the jnniors on the mission and Orphans' Home fnnd. As yet only two Jnnior Leagnes have fallen into line. The Macon and Landerdale Juniors are now entitled to be called the banner Jnnior Leagnes of the State. The Macon Juniors came up with their share in May, and the Landerdale Jnniors followed in Jnne.

MISS VIC THOMPSON,
Cor. Sec. and Treas.

Tupelo, Miss.

LESSON XII.

REVIEW.

1. Reread the volume we have been studying for the past three months, and coliate the names of the workers, their homes, and the denominations they represent.

2. Arrange in alphabetic order the connntries where we have stndied mission work, and give the general location of each.

3 State in yonr own words three reasons why the stndy of the hook has strengthened your faith in the divine anthority and power of the gospel.

4. Let every leagner ask the qnestion, "Am I doing my dnty in the light of the nohle example and heroic sufferings of the men and women whom I have met in these stndies?"

EAST MISSISSIPPI FEMALE COLLEGE.

The E. M. F. College will open on time—Sept. 21. The health of Meridian and snrronnding conntry is fine. Pnpils from non-infected points can come without tronhle. Bring health certificates so as to show qnarantine officers on trains that yon are from no infected points. We hope the qnarantine will be so modified as to permit pnpils to change cars at Jackson. Pnpils from Lonisiana, Texas and places west can come hy Vicksbnrg or New Orleans without any difficnlty. Some from Arizona, New Mexico, North Mississippi and Alabama have already arrived, coming early to avoid being cnt off hy qnarantine. We have more hoarders engaged than ever before We are now wrestling with the prohlem of more room, which we have enconntered every year. It has always been solved satisfactorily, and we expect again to fnrnish room for all who come. The fine talent and excellent advantages we offer are certainly attracting a large attendance from all over the Sonth.

If any pnpils are delayed on acconnt of qnarantine, we ask them to come the earliest opportnnity, and we will give them special attention to help them np with their classes. We have a large facnity, plenty of teachers, and can give all the help necessary. J. W. BEESON, Pres.

MANSFIELD FEMALE COLLEGE OPENING

The session of 1898-9 opened Wednesday, the seventh instant. A greater nnmber of pnpils matriculated at this opening than at any previons term for years, and many more girls are daily expected. Indeed, a more promising ontlook for onr college has not heen in evidence for qnite a nnmber of years.

An era of greater prosperity seems to be dawning upon this historic institntion of Christian edncation, whose alnmnæ are adorning society and occnpying honored stations in the Southern and Northern States.

Onr indefatigahle and progressive President T. S. Sligh, and his accomplished wife, spent the entire vacation season canvassing for the college, with resnlts most gratifying to the friends of onr institntion. They have proven themselves worthy and eminently fitted for the grand work entrnsted to their keeping. Their scholariy attainment and Christian demeanor commend them to the most favorahie consideration of all good people. Onr facnity compares favorably with that of any other college of the kind in the Sonth, in every sense of the word. In it the best talent obtainahie, combined with experience and adaptability, is employed; hence President and Mrs. Sligh are snccessfnlly meeting all the high demands made npon them hy the edncational commnnity, and we hespeak for Mansfield Female College, nnder their skilifnl management, a greater degree of nsefnlness.

The Methodists of Lonisiana shonld rally aronnd this, their only female institution in the State. Onr banner no longer trails in the dnst of depression and disappointment, bnt prondly floats in an altitnde of increasing prosperity nnder the leadership of veteran edncators of enviable repntation.

We call npon all who have danghters to edncate to send them to Mansfield College, patronize home institntions, and hnild np yonr own schools.

Parents, in the name of Christianity, we appeal to yon to send yonr girls to Mansfield Female College, and thereby answer the demand of this oventfnl age; edncate yonr danghters, and fit them for this enlightened age of glorions possihilities. Onr college is located in the hills of North Lonisiana, and in a section of conntry noted for its healthfnlness. It is an ideal college home for the training and edncation of yonng ladies, where the most wholesomo influences prevail for the development of the highest type of Christian womanhood.

A. F. JACKSON, Scc'y.

A LIBERAL OFFER.

We pnrpose extending the cironiation of the Review of Missions nntil it reaches a snbscription list of at least ten thonsand. To do this we are making an nnnsnal offer. Until Aprii 1, 1899, on the payment of twenty-five cents, we agree to send the Review for one year to each new snhscriher. While this is far below the cost of pnbiishing, it is done in order to secnre a wider dissemination of missionary information and to hring it within the reach of all our people. The Review of Missions has been prononnced one of the best missionary pnblications in this country. It contains 64 pages of the choicest matter, both original and selected, and is the prodnct of the rich experience, wide observation, and literary ability of many writers both in this conntry and in foreign iands. WALTER R. LAMBUTH,
J. H. PRICHETT.

Nashville, Tenn.

BUSINESS DEPARTMENT OF THE E. M. F. COLLEGE.

We have decided to arrange a thorough bnsiness conrse in connection with onr college for next session, where yonng ladies can take snch a course and not come in contact with the mixed attendance of a Bnsiness College. Besides, many yonng iadies wonld like to take a bnsiness conrse in connection with their literary stndies. This can be done by having both in the same bnilding. So we have employed a teacher at the head of this department who has not only stndied these hranches theoretically, bnt who has had considerahle experience both as a bookkeeper and as a stenographer in a large wholesale honse in Nashville. She is a carefnl bnsiness woman, and a thorongh, painstaking teacher. The conrse will consist of Bookkeeping, Stenography, Typewriting, commercial nsages, and correct and practical applications of bnsiness principles. We will nse the same system of bookkeeping as that used in the Queen City Bnsiness College, and the price will be the same. The system of stenography nsed is one of the finest in nse in the United States to day. Pupils can take the whole conrse or a singie branch, as they choose.

Within recent years, the doors of the bnsiness world have been thrown open to women, and there are nnnnmbered opportnnities every year for those who are thoronghly prepared. Many do not care to be honsekeepers, all can not be teachers, for there are now, perhaps, five teachers for every position that is open. Bnt bookkeepers are wanted; typewrltists are wanted; stenographers are wanted. It is nseless to ask whether you can obtain a situation; the main point is, can yon qualify yonrself to fill a position? Competent hookkeepers and stenographers are rarely ont of employment. There is an ever-increasing demand for expert workers in these fields. Make yonrself thoronghly competent, and you need have no fears abont securing a position. If yon want a bnsiness conrse or know of one wanting snch a conrse, write ns ahont it. J. W. BEESON.

Meridian, Miss.

THAT BOOK!

A reader of Dr. Hnnnicntt's Essays says: "The Essay on The Former Days and These is partionlarly fine in matter and style. The whole hook is good reading—was sorry when I reached the end, and shali read it again—two things I can say of no other book." Send 50 cents. to Barbee and Smith, Nashviiie, Tenn., and get the hook.

We have heen reqnested to pnblish onr editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 25 copies, 50 cents; 50 copies, 90 cents; 100 copies, $1.75.

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CENTENARY COLLEGE.

MR EDITOR: Upon my arrival at Centenary College, I was both surprised and pleased at the great change in the hnildings and campns. Little did we think, when we left college last Jnne, that this September wonld find ns here again with all rooms full, and the grand old bnildings repaired and made to look like new. When we left last year it was with the belief that Centenary wonld never reopen as the school of the Southern Methodist Church of Lonisiana. Bnt a pleasant snrprise awaited ns, and now we have ahont one hnndred boys, all of whom are in good spirits, and willing to do anything for the old college. From present indications we have just cause to believe that, in the near fnture, Centenary will again take her old place as one of the leading colleges of the Sonth.

We invite and expect every Methodist boy who wants a thorongh Christian edncation to come to Centenary. We invite not only the Methodist hoys, hnt all.

Fraternally,

ROBERT O. RANDLE.

Centenary College, Jackson, La., Sept. 13, 1898.

A FAR-AWAY ADVERTISER.

On this page will be fonnd an advertisement from Mrs. Altaresky, Jernsalem, Palestine. Natnrally, onr readers will wish to know something of her before entrnsting her with bnsiness. We, therefore, state that we have in onr possession a testimonial as to her entire reliability from Bishop Blythe, and this docnment is certified to as to its gennineness by Edwin S. Wallace, U. S. Consnl at Jernsalem. The docnment bears the official seal of the United States. Mrs. Altaresky is the wife of a missionary.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in Novem ber, 1857. The Lord has hlessed me in this service, hnt I am growing old, and still have several children whose ednoation is not compiete. Onr Conference is weil snpplied with yonnger men, and still they come. Under the circnmstances, I have consented to take charge of one of the boarding honses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, hoarders. We propose to give them the best of care, and make the honse a "home" to them in the best sense of the word We have long tried to maintain a Christian home of the pnrest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the yonng gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

The Mutual Life Insurance Com'y OF NEW YORK.

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Liabilities	218,278,243 07	Increase nf Income in 1897	4,459,812 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 80
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	166,178 81

Post & Bowles, New Orleans, La., Managers for Louisiana and Mississippi.

REDUCTION ON BIBLES.

To any person complying with the conditions of our offer on third page, we will make a reduction of twenty-five cents from the prices there given, making the prices as follows: Combination, $1.75; Bourgeois, $1.50; Minion, $1.30; Emerald, 90 cents.

Take notice that this offer will expire Oct. 15.

THE ADVOCATE FOR 50 CENTS.

We will send the ADVOCATE to new cash snbscribers from now until Jan. 31 for fifty cents. This offer is only to new snbscribers. Address

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PREMIUMS TO AGENTS.

To any person who will send ns twelve new snhscribers nnder onr fifty-cent offer, accompanied hy the cash—$6—we will send, postpaid, a copy of onr Holman Self-Prononncing Bible in emerald type. For sixteen new snhscribers, with the cash—$8—we will send the minion type Bible. For twenty new snhscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new snhscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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512 Camp street, New Orleans.

N. B.—We have changed the offer so that the snhscriber gets the paper nntil Jan. 31, instead of Dec. 31.

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These are all first-class hooks worthy of a place in every home. They are bonnd in cloth in a style that is both dnrahle and attractive. We will send the whole set postpaid to any snhscriher, new or old, who will pay his snbscription one fnll year in advance—i. e., to September, '99—for the small snm of $2. Jnst think of hnying snch hooks at twenty cents each. Send yonr order at once, as this offer may close very soon. We do not sell them at all to non-snhscribers. Pay your snhscription and send $2 additional.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder. W. C. BLACK,
Publisher.

Dentist

Dr. D. Wm. Dillehay

614 Hennen Bldg,

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about the wonderful prices prevailing at the bargain piano sale going on at WERLEIN'S. You should call or write at once, if you want a piano.

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"COOL MOUNTAIN AIR ALL SUMMER." Excellent service; nicely located; reasonable prices; write us for descriptive circular, rates, etc. LINCOLN & LA BARBE, Proprietors.
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Home Circle.

BOTTLE THE SUNSHINE.

BY LIZZIE D. ARMOND.

Bottle the sunshine up, my dears,
And lay it safe away,
Hammer the cork in good and tight.
Keep for a rainy day.
For clouds will come and showers will fall,
And earth and sky look sad;
Then fling the cheery rays about,
And make the whil world glad.

Bottle the sunshine up, my dears,
Sweet temper lay away;
Carry through life a smiling face,
And let your heart be gay.
There's sorrow plenty in the world,
And strife and bitter pain,
So line the clouds with golden beams,
And sing a glad refrain.

THE SACREDNESS OF APPOINTMENTS.

There is one thing that is almost as sacred as the marriage relation—that is, an appointment. A man who fails to meet his appointment, unless he has a good reason, is practically a liar, and the world treats him as such.

"I give it as my deliberate and solemn conviction," said Dr. Fitch, "that the individual who is tardy in meeting an appointment will never be respected or successful in life." "If a man has no regard for the time of other men," said Horace Greely, "why should he have for their money? What is the difference between taking a man's hour and taking his five dollars? There are many men to whom each hour of the business day is worth more than five dollars."

"It is not necessary for me to live," said Pompey, "but it is necessary that I be at a certain point at a certain hour."

When President Washington dined at four, new members of Congress invited to dine at the White House would sometimes arrive late, and be mortified to find the President eating. "My cook," Washington would say, "never asks if the visitors have arrived, but if the hour has arrived."

When his secretary excused the lateness of his attendance by saying that his watch was too slow, Washington replied, "Then you must get a new watch, or I another secretary."

Franklin said to a servant who was always late, but always ready with an excuse: "I have generally found that the man who is good at an excuse is good for nothing else."

On the eve of Nelson's departure on a famous cruise, his coachman said that the carriage would be at the door punctually at six o'clock. "A quarter before," said the admiral; "I have always been a quarter of an hour before my time, and it has made a man of me."

Napoleon once invited his marshals to dine with him, but, as they did not arrive at the moment appointed, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "it is now past dinner, and we will immediately proceed to business."—Success.

HOME-MAKING.

There is an ocean of difference between housekeeping and home-making. One is a business, the other is an art. Many women make great successes in the business who fail absolutely in the art. Their houses are perfectly kept. Every department is run with care and exactness. There is never a failure to meet demand; but it is not a home.

A home exists for the comfort, happiness, and health of the family. There is no department of housekeeping that is not made to yield to the needs of any member. There is never a crisis of temper if a meal is late or the convenience of a member demands a change in the hour. A few minutes—yea, even a number of minutes—spent in kindly converse in the morning, the call of a friend, or the sudden desire for an hour's outing, never seems to the home-maker a violation of the moral code. Dust does not cause a nightmare, or disorder a display which love and charity agree to call nervousness. Not things, but souls, are the objects of a home-maker's care. She values peace more than system, happiness more than regularity, content more than work accomplished. Yet, with it all, her house, when she touches perfection, is the essence of regularity, order and quiet. It is this that makes home-making an art. And she alone is a home-maker who has a true sense of proportion.—The Outlook.

IN AN IDOL'S TEMPLE.

That was an odd mistake an old negro preacher made when he put "saints" for "sense," and read,

"Judge not the Lord by feeble saints."

Sometimes I am almost tempted to wish that the change in the hymn might become permanent. The world is always judging the Lord by the saints, and hence is the view so distorted. The "feeble saints" are the most numerous, and these are they whom Paul is seeking to protect when he advises the Corinthians not to be seen in an idol's temple. A man with the knowledge spoken of by Paul might sit unharmed in an idol's temple; but the weakling passing by might be tempted to enter and worship. Hence the apostle warns believers against being seen in such a place. The great principle underlying this ought to be the Christian's guiding policy. What does not harm me may bring another into sin. Self-denial for my brother's sake is my duty.

Avoid the idol's temple. In the days of Tiberius it was thought a crime to carry a ring stamped with the image of Augustus into any mean or sordid place. Real reverence for Jesus is quick and sensitive. Let it remain so. The moment we begin to venture upon doubtful measures, pleading that there is no danger, we begin to lose our hold upon our Lord. The eye soon becomes gross, and we can not discern evil.—C. C. Brown, in our Young People.

IF YOU PLEASE.

When the Duke of Wellington was sick the last thing he took was a cup of tea. On his servant's handing it to him on a saucer, and asking him if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded great armies in Europe, and had long been used to the throne of authority, did not despise or overlook the small courtesies of life. Ah! how many boys do! What a rude tone of command they often use to their little brothers and sisters, and sometimes to their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that "If you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are what win and preserve the heart, and secure the comfort.—Sir Humphrey Davy.

TEACHING POLITENESS.

A mother noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as—anything."

That was all he could tell about it, and his mother began to see through the mystery.—Educational News.

HE WATCHED AND LEARNED.

Recently a small boy, a real boy, who chases cats and wears out his clothes and slams the door, showed that he had rare ability in solving the problems and answering the questions that so frequently come into a boy's life.

Near the house was a tall maple tree, and the boy announced, late in the Summer, that the tree measured thirty-three feet. "How do you know?" he was asked. His answer was, "I measured it." "Did you climb it?" "Why, no," the boy said, with surprise; "I measured the shadow."

Some one near made the comment that shadows differ in length. He said: "Yes, but twice a day the shadows are just as long as things themselves. All Summer I have been trying to get the height of that tree. I drove a stick into the ground, and when the shadow of the stick was just as long as the stick I knew the shadow of the tree would be just as long as the tree. I measured it, and it was thirty-three feet."—Outlook.

One day the conversation at the dinner table turned upon a lady who was so unfortunate as to have incurred the dislike of certain members of the household because of some little peculiarities. After several had expressed their views in no gentle terms, the married sister added:

"I can't endure her, and I believe I will not return her call if she comes here again."

Her husband, who had hitherto remained silent, replied:

"She will not trouble you again, my dear; she died this afternoon."

"You do not mean it. Surely, you are only punishing us for our uncharitableness!"

"She is really dead. I learned it on my way to dinner."

Overwhelmed with shame, the little group realized for the first time the awful solemnity of such sinful conversation. Let us take warning, and speak of those about us as we all wish we had done when they are dead.—Advocate and Guardian.

A bank official, speaking of the defalcation of one of the clerks, recently made this suggestive remark: "Had I known he had not a happy home, I would not have kept him in so responsible a position." There is involved in the remark a truth of widest application. The home is the basis of all life. A happy home is essential to safety and success in every department of life. Occasionally a man or woman is strong enough to endure discord at home without flinching at any point of duty. But the majority are not so; they become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause.—Christian Guardian.

Children are imitative. They observe and do. They take their cue from their surroundings. They are the product of the moulding forces in the home and in society. Into their character enter the traits of father and mother, pastor and teacher. This is no new thought, but it is ever a suggestive one, and starts such searching and practical questions as these: Am I making right impressions upon the young? Am I what I should be in their eyes? Am I pure, noble, true, just, kind, forbearing, charitable, truthful and loving to a degree that will quicken, strengthen and develop in them corresponding virtues?—Presbyterian.

Hygiene.

THAT WHICH INSURES LONG LIFE.

He who would live to a good old age, who would carry youth and freshness, symmetry and beauty of mind and body, into ripe years, must have a cultured heart, an educated mind, and a well-kept body. He must be temperate and virtuous; he must not defile the temple of his soul with vice or imbrute it with sensuality. The mind is the natural protector of the body. There is a divine remedy placed within us for many of the ills we suffer. If we only knew how to use this power of will and mind to protect ourselves, many of us would be able to carry youth and cheerfulness with us into the teens of our second century.

No one thing contributes more to health or success than a strong, vigorous will. It is a perpetual health tonic, physically and mentally. It braces the system, enabling it to endure hardships, disappointments and disease. It is a balance wheel; it unifies and steadies all the movements and functions of the body and mind, and wards off the destructive shocks which often wrench unbalanced minds from their orbits, and produce discord instead of harmony. The will is the great executive in the republic of the brain; and if this ruler be weak and vacillating, there will be no order or harmony in mind or body. This executive rules with an iron hand, with a grasp upon all the faculties which secure regularity and order and harmony in the physical, the mental, and the moral realm. A weak ruler can not execute even good laws, and uncertainty and anarchy must ever reign in his dominion.

Every physician knows that courageous people, with indomitable wills, are not half as likely to contract contagious diseases as the timid, the vacillating, the irresolute.

There are many ways of ruining the body besides smoking or getting drunk. Running for the train may injure the heart more than the tobacco habit. The lack of self-control, yielding to vulgar indulgences, and illicit imaginings, often injure lives infinitely more than the things which are popularly denounced. A sulky dog and a bad-tempered horse wear themselves out with half the labor that kindly creatures do. An ugly cow will not give down her milk, and a sour sheep will not fatten. Truly the great Hebrew seer enunciated a wonderful chemistry when he said, "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."

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Habits Cured at Home. The G. Wilson Chemical Co., of Dublin, Texas, incorporated under the laws of Texas, capital $5,000, guarantees to cure anyone of the above habits. No suffering, sure and harmless. Builds up the entire nervous system and restores youthful vigor. Can be taken at home or elsewhere without the knowledge of anyone. No loss from business or work. No cure, no pay. Price $5. Letters strictly confidential. Book of particulars, testimonials, reference, etc., free. We also manufacture
TOBACCOLINE,
The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobaccoline. References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.
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OBITUARIES.

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REV. GEORGE MORRISON.

George Morrison was born in Londonderry county, Ireland, April 17, 1825 and moved to America in early manhood. He lived in Alabama until 1857, when he removed to Kemper county, Miss., and engaged in teaching, which was ever afterward his profession. He was also licensed to preach about this time. In 1859 or '60 he removed to Copiah county, Miss., and this was his permenent abiding-place except for about a year, when he was in Texas. He was one of the most scholarly men in the State, and was so recognized among scholars. He was a typical Irishmen, and was proud of his nativity. He was bland, courteous, jolly, good-natured, generous to prodigality, high-tempered, aggressive, when aroused, and as brave as Julius Cæsar.

When the war between the States was declared, Morrison, like every true son of Erin—who, it is said, has fought every battle save his own—immediately enlisted in Company D, Twelfth Mississippi Regiment, which was brigaded in Virginia under Gen. R. E. Rhodes. It has been told by his chaplain that Morrison carried a horn hung around his neck during the entire war, and it made no difference how long the march, how adverse the circumstances, or how late the hour, whenever and wherever the army struck camp, the toot of Morrison's horn calling the soldiers to prayer immediately followed, and then and there he went to hold a prayer meeting in spite of the devil or the Yankees. His kindness to the sick and wounded, and his fearless devotion to every duty, however hazardous, made him a great favorite in the army, notwithstanding his many eccentricities.

All during the war he worked hard during his spare hours on his books—Hebrew and Greek Testaments, as well as all sorts of works on "higher mathematics." I have never known any other man so passionately fond of books. They became to him friends and associates, and, in fact, a part of his life and being.

After the war he taught school and preached, as he had done before. He continued to teach until he became too old to adopt modern methods, and was a local preacher at the time of his death.

It must be confessed that neither his teaching nor his preaching produced the most satisfactory results. He had an impediment in his speech which added to his Irish brogue, and peculiar gestures prevented him from being readily understood by the people and his pupils, and militated in a great degree against him. While this is true, there are many men and women in Mississippi, and more especially in Copiah county, who owe much of their education to Morrison, one of whom I am. He was faithful, and thoroughly competent to teach, and those students who remained with him long enough to become accustomed to his peculiarities always succeeded well. He was an intense worker. I have known him to carry unsolved problems in his mind for years without giving them up, and none of them were abandoned unsolved.

He possessed a remarkable familiarity with the Hebrew, Greek and Latin authors. Mathematics seemed to present to him a charm which nothing else possessed, and the more difficult and abstract the matter in hand, the better he was pleased with it.

He was always considered a crank about books, and he had certainly gathered together the most curious and unusual selection of books ever seen in one library. Among his books were to be found the most difficult and abstract works on higher mathematics; all of the best authors on the ancient languages, various works on theology, some of the poets, many of the classics translated, and almost all of the curiosities in literature and theology published in recent years. He told me himself that he had hunted as long as forty years for some of these books, thirty years for some, twenty for others, and ten years for many of them. He had written over twenty thousand pages of what he called "Our Formula," which consisted of working out various problems in arithmetic, algebra, geometry, trigonometry, calculus, philosophy, mechanics, astronomy, etc., the most of which I now have in my possession, and it looks like the work of a life-time. There was hardly a book in his remarkable library which was not marked from beginning to end with the blue and red pencil which he used at all times to mark significant passages, thus showing that he was no skimmer, but that he read his books thoroughly. So great was his love for books that he would go hungry, if necessary, to buy them.

A few years since, when his land was sold to the State for taxes, two of his friends gave him the money to go to Jackson and redeem the same, and incinded enough money to pay his railroad fare and hotel bill. Upon his return he was showing me some books which he had bought, and of which he was very proud, and explained to me that he had walked to Jackson and back, a distance of sixty miles, and saved his railroad fare and hotel bills, and had bought these books. I have known him to do many other as curious things to get possession of a book he wanted.

He sent for me to visit him before his death, and I then learned what I had already expected—that he wished to give me a portion of his books, and have me to deliver others to persons whom he desired to have them. I found him very low, but his mind was firmly set on remembering, as far as he could, those who had been kind, and aided him in his poverty and old age. He had me to go through his voluminous and curious library—which was all he had of this world's goods—and, as I would call the name of a book, he would comment on its merits or peculiarities, and have me write the name of the donee of the same in it.

He died as he lived—in the perfect confidence of the saving power of his risen Lord, whom he had worshiped and trusted with the pure and simple faith of a little child during a long and eventful life. Without a cloud upon his faith he went down in the "valley of the shadow of death," in full hope that there was light and life beyond. "A truer man to his friends, his country and his Lord never lived."

J. S. SEXTON.

CHEEK—MRS. FANNIE CHEEK departed this life at the home of her daughter, Mrs. H. J. McKay, Utica, Miss., on Aug. 6, 1898. She was a native of Copiah county, being born on the twenty-eighth day of February, 1830. She was united in marriage to Mr. Wm. K. Cheek, Jan. 1, 1857, with whom she happily lived until his death, some twelve years ago. She united in early life with the M. E. Church at Bartonton, of which she ever lived a faithful and devoted member. Her character was such as adorned her profession, everyone acknowledging her Christian virtues. She was singularly free from the common infirmities, and possessed in a rare degree the Christian graces of patience, kindness, sympathy and charity, adorned by a meekness as beautiful as the soft radiance of a Summer sky. She was a loving disciple of the Master, and submissively answered the summons to depart and be with Christ. Her remains, attended by her three surviving daughters and many sorrowing friends, were laid on a peaceful Sabbath morn in the quiet family burying-ground at the home of her youth, there to await with the loved ones gone before the glad day when they shall awake with power and in the likeness of her glorified Savior.

R.

Utica, Miss.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Very often the man who has no religion talks the most about it. The infidel is forever prating about it, not that he cares for it, but because he must thus whistle up his courage on account of his lack of it. His infidelity would soon ooze away if he ceased to rail at holy things. His fears would get the better of him if he did not keep up a hot fire upon Christian dogmas. He is never so happy or confident as in the heat of controversy. He is then most fully persuaded that there is no God, no Bible, no hereafter. He is ready, in his judgment, to meet all comers, and if they are not forthcoming, he is compelled, for his own security, to go out and hunt them up. His stale and effete arguments lose their force, even with him, through silence.—Presbyterian.

Every time you make a new Christian you make a new argument, that nothing can overturn, for the truth of the gospel. Each new believer becomes an original witness to the truth of Christ's gospel. Each man can say, "I know whom I have believed."—G. S. Barrett, D. D

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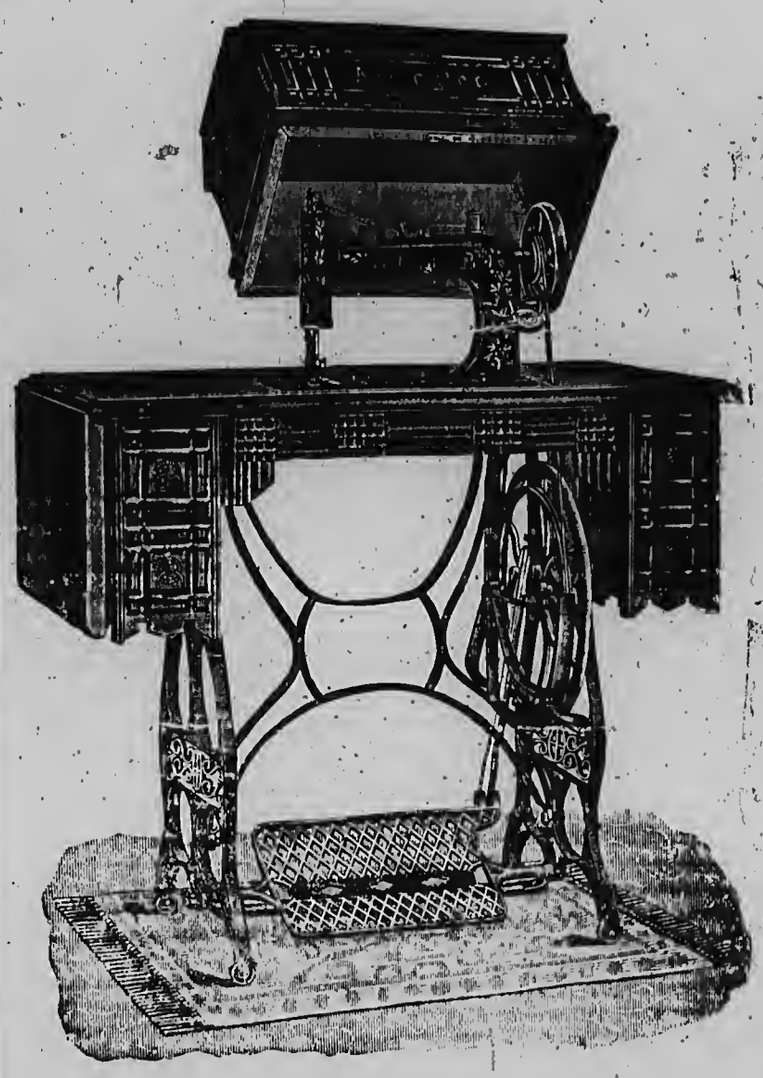
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $12, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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JOHN LEWIS CHILDS, Floral Park, N.Y.

NEWS OF THE WEEK.

Press dispatches from Washington announce the appointment of Colonel J. R. G. Pitkin as postmaster of New Orleans, to succeed Hon. Frank A. Daniels.

Winnie Davis, youngest daughter of Jefferson Davis, died at Narragansett Pier, R. I., on the eighteenth. She was a very bright, accomplished woman of most loveable character, and was exceedingly popular throughout the South.

A long conference has been held between Senor Sagasta, the premier, and Senor Montero Rios, the president of the Spanish Peace Commission, which resulted in the decision that the Peace Commission shall strennously defend the retention of the Philippine Islands by Spain.

Sagasta, having entirely routed his enemies and, as Romero Robledo says, dispersed them, at once proceeds to nominate his Peace Commission, whose instructions will be clear and decisive. Above all, the commissioners will be instructed that their mission should be completed with the utmost possible promptitude.

The Island of St. Vincent has been swept by a terrific hurricane and an immense amount of damage has been caused by floods and landslides, as well as by the wind. There has also been great loss of life. The governor of St. Vincent has cabled to the governor of Jamaica imploring the latter to send prompt assistance to the sufferers.

General Kitchener has absolute authority to claim Fashoda as Egyptian territory and to expel the present occupants forcibly if necessary. Fashoda, the correspondent says, will then be occupied by an Egyptian garrison. The Daily Telegraph's Cairo correspondent says that General Kitchener intends to present an ultimatum demanding that the French expedition under General Marchand quit Fashoda forthwith.

The solitary imprisonment for life to which the assassin of the Austrian Empress will probably be sentenced, because capital punishment is forbidden in Switzerland, will seem to most people to be worse than death. He will be placed, when sentenced, in a small dark cell from which he will never emerge while alive and will be fed just enough to support life. This treatment generally results in a complete loss of reason.

Figures compiled in the departments in Washington show that expenditures for the army amount to $78,500,000 since March 1, and for the navy $36,000,000. In the land forces 264 men were killed in battle, 1450 were wounded, 1500 died of disease. In the navy and the marine corps 14 men were killed in battle and 38 were wounded. There were no deaths in the navy resulting from the conditions of the service such as there were in the army camps.

The report that a French force has captured Fashoda, an important place on the White Nile, in the extreme southern portion of the Sondanese province of Kordofan, is a serious bit of news which promises complications between Great Britain and France. The presence of the French at Fashoda is entirely unlooked for, as the recent amicable arrangment of the matters in dispute with respect to Central Africa made it appear that all differences as to spheres of influence had been satisfactorily settled.

According to recent advices from Washington, the plans for reorganizing the army have about been perfected. The number of volunteers to be mustered out has reached about 100,000, which is the limit that the President believes it is safe to go in the process of reducing the volunteer army. The balance of the volunteers, to the number of 125,000, will be retained in the service for the present, and, together with the regular army, will comprise a total armed strength of about 170,000 men.

When all the vessels now building or authorized for the naval service are completed the fleet will be practically double the size it was previous to the war with Spain. Within a comparatively short time there will be added to the active list five first-class battleships and a new cruiser of the same size and type as the "New Orleans." There are a number of torpedo boats and torpedo boat destroyers building and soon to be commenced, while the last Congress authorized three additional battle-ships and four coast defense monitors.

Paymaster General Stanton has turned over to the President all the papers relating to the recent unpleasantness growing out of the refusal of a Texas regiment to receive pay from Major Lynch because he is colored. The President has taken no definite action beyond pressing approval of General Stanton's course in sending a sharp dispatch to the commanding paymaster of that department stating in effect that as Major Lynch had been regularly commissioned by the President as an army paymaster, the troops must take their pay from him or else go without pay.

The Frankfort (Germany) Gazette, of August 22, cites some of the figures that illustrate the strength and productive power of the United States. It notes that, by the census of 1890, the property of the United States was valued at $62,000,000,000, while the property of the whole world was estimated at $290,000,000,000. The American people, who number 70,000,000 souls, or one-twentieth of the population of the globe, possess, therefore, more than one-fifth of the entire wealth of the human race. The Union has 182,000 miles of railways, half as much as the remainder of the world entire.

NOTICE.

To the Patrons and Friends of Epworth College:

After advising with our resident patrons and friends, as well as the Board of Health, we have decided to open school at the appointed time—Sept. 14. It is now an assured fact that the fever in North Mississippi is confined to the closely quarantined communities of Orwood and Taylors.

Taylors is a small village forty miles south of Holly Springs, on the Illinois Central railroad, and Orwood, a mere postoffice, is eight miles west of Taylors. No passenger trains are permitted to enter Holly Springs from this division, and the strictest quarantine on all roads, private and public, leading in to Holly Springs, is being enforced.

The health of Holly Springs was never better than it is at present.

We have not had even a suspicious case of yellow fever here during the Summer, and our local physicians say there is no reason to fear, as there are no exposed persons within our borders.

Pupils can enter without detention over the Kansas City, Memphis and Birmingham railroad, or the Illinois Central railroad, from points north of this. We trust that the quarantine regulations will, at an early day, be so modified as to admit pupils from and through Memphis, that our pupils from the Delta, and points west, may not be long delayed in reaching here.

To those who may be detained a week or two we wish to say that we will, by imposing a little extra labor on our teachers, enable you to recover fully all that has been passed over prior to your arrival, so that, while your expenses may be a little less by the detention, your accomplishments will be the same as if you had entered at the opening.

We have incurred a heavy expense during the Summer in moving here, in advertising, in canvassing, in repairing, and in the purchase of necessary apparatus, etc., and we have employed a faculty comprising young ladies of verified ability, and we ask our patrons who are not hindered by fear of fever to bestir themselves in the interest of the college. Come and bring the children; bring them all, from four to twenty-four years of age, excluding the boys above the primary grade, next Wednesday morning at 10 o'clock, and submit them to our care and discipline for nine months, and we promise you that no effort shall be spared in their education and development.

Pupils coming in on trains will write us or wire us for any special information; but our agent will meet all trains for the next thirty days, and hence mere notice of arrival will not be necessary. When you get off the cars call for Epworth College secretary.

Yours respectfully,

E. T. KEETON.

Holly Springs, Miss., Sept. 10, 1898.

The Missouri Conference, at its recent session, adopted the following resolution:

Resolved, That we indorse the action of our Bishops, looking to the return of the $288,000 to the United States Government, and that we hereby authorize them, in so far as we have a voice or right as an Annual Conference, whether in calling an extra session of the General Conference or otherwise, to take such steps as are necessary, at the earliest possible moment.

A resolution was also passed giving it as the sense of the Conference that our regularly constituted authorities ought to take the proper steps looking to the removal of the Book Agents.

THE VICTORY rests with America's Greatest Medicine, Hood's Sarsaparilla, when it battles against any disease caused or promoted by impure or impoverished blood.

HOOD'S PILLS are the favorite family cathartic. Easy to take, easy to operate.

FROM BRO. ELLIS.

"I thank God that the thought of everlasting death has passed from me. I believe that it is his blessed will to save all his creatures. If it were not for the unspeakable bestowment of immortality—a happy, peaceful, glorified immortality—I would think most certainly that the gift of life is not only a tragedy, but a crime."—Miss Belle Kearney, in N. O. ADVOCATE, of Sept. 9.

Does the gifted author mean to avow her disbelief of the doctrine of future punishment in the above quotation? It is hardly possible to give it any other construction, and yet I am not willing to believe that is what she means. If the infinite perfections of God require a "happy, peaceful, glorified immortality" for all his rational creatures, then I can not see why these same perfections do not require that they should be exempted from suffering in the present existence.

Whoever attempts to construct a Theodicy founded upon the infinite goodness of God, leaving out of view other attributes of his nature, will find it difficult to explain the dark problem of moral and natural evil as it exists in this world. To seek relief from the "thought of everlasting death" at the expense of the logical faculty may be natural, but not wise.

D. G. W. ELLIS.

[We read Miss Kearney's manuscript very hurriedly, and thus overlooked the scope of the sentences quoted. Bro. Ellis' position is unquestionably correct.—EDITOR.]

TO THE PASTORS OF THE LOUISIANA CONFERENCE.

DEAR BRETHREN: Let me call your attention to the fact that the last General Conference made several changes in the form of "pastors' report to the Annual Conference." We are this year called upon to report some things that we have never reported before. If we are to report intelligently on them, it is imperative that we immediately provide ourselves with a copy of the blanks. They can be had for 5 cents from Messrs. Barbee & Smith, and there is little likelihood that you will be able to get them at Conference; so provide yourself with them before you go there.

Bear in mind also that reports will not be received on the old blanks, for the simple reason that the report can not be put on them in such a way that it could be entered upon the permanent records without endless trouble to the secretaries, who are unsalaried men.

If our statistical reports are to be reliable, it is in your power to make them so by being careful to report exactly on all matters that the church requires reports upon. So let us take pains to know what is required of us, and then comply as loyal men with the law of the church. I am,

Your obedient servant,

WM. G. EVANS,
Statistical Secretary.

MEMBERS OF MISSISSIPPI CONFERENCE.

All brethren who purpose bringing their wives to Conference will please inform me at once, and also all brethren who will be unable to come. The presiding elders will please send me the names of their lay delegates, so we shall be able to put those of an advanced age as near the church as possible. They will please send the names of those for admission or ordination. Brethren who purpose coming by private conveyances will please let us hear from them at once.

ISAAC L. PEEBLES.

Hattiesburg, Miss., Sept. 14, 1898.

POSTPONED!

The nineteenth Annual Session of the Woman's Foreign Missionary Society of Mississippi Conference is hereby postponed until further notice. By order of the president.

ADDIE V. MARSHALL,
Pres.

MOLLIE MCQUEEN,
Rec. Sec.

MARRIAGES.

WARD—FAIRLEY.—At the residence of the bride's parents, in Americus, Miss., Sept. 14, 1898, by Rev. J. L. Jordan, Mr. Dan Ward to Miss Emma Fairley.

CAMP MEETINGS.

The New Prospect Camp Meeting will commence Thursday night, Oct. 20, 1898. There will be a public tent on the ground for the benefit of the public. There will be no trafficking allowed on these grounds. LYMAN R. ROBERTS, P. C.

The Wilson Springs Camp Meeting will begin Wednesday before the first Sunday in October. This camp ground is situated three miles north of Moss Point. Preachers coming by way of L. and N. R. R. will be met with conveyance at Moss Point. Able ministers will do the preaching. We extend a cordial invitation to all to attend this meeting. G. W. HUFF.

Escatawpa, Miss., Sept. 13, 1898.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Vaiden	Sept. 24, 25
Winona circuit	Oct. 1, 2
Carrollton circuit	8, 9
Carrollton station	15, 16
West	22, 23
McNutt	29, 30
Black Hawk	Nov. 5, 6
Indianola	12, 13
Duhlin and Brooklyn	10, 20
Sidon	26, 27

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tupelo station	Sept. 24, 25
Okolona station	Oct. 2, 3
Prairie	8
Aberdeen station	9
Quincy circuit	15, 10
Aberdeen circuit	22, 23
Nettleton circuit	29, 30
Amory	Nov. 3
Shannon	4
Verona	5, 6
Houston mission	0
Buena Vista	10
Montpelia	11
Houston	12, 13
Fulton	18
Tremont	19, 20
Okolona circuit	26, 27

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Ethel, at Marvin Chapel	Sept. 24, 25
Kosciusko station	25, 20
Chester, at Antioch	Oct. 1, 2
Sallis, at Spring Grove	5
Ackerman, at Liberty Hill	8, 9
Ebenezer, at Liberty Chapel	15, 16
Pickens, at Pickens	26
Poplar Creek, at Salem	22, 23
Salem, at Tabernacle	20, 30
Boizona circuit...(W. W. Mitchell)	29, 30
Walthall, at Lohanon	Nov. 4
Eupora, at Mathiston	5, 6
Rural Hill, at Rural Hill	12, 13
Louisville, at Louisville	19, 20
Lexington and Tchula, at Tchula	25
Durant station	20, 27

J. S. OAKLEY, P. E.

Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Kossuth circuit, at Pleasant Grove	Sept. 24, 25
Corinth station	Oct. 1, 2
Guntown circuit, at Lebanon	8, 9
Ripley circuit, at Wier's Chapel	15, 10
Corinth circuit, at Gaines' Chapel	22, 23
Marietta circuit, at Marietta	29, 30
Inka station	Nov. 1
Brown's Creek circuit, at Paradise	3
Belmont circuit, at Patterson's Ch	5, 0
Jonesboro circuit, at Camp Ground	12, 13
Booneville station	15
Saltillo circuit, at Center Star	17
New Albany circuit, at Mt. Olivet	19, 26
Ripley and New Albany, at Ripley	20, 27

J. W. HONNOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada station	Sept. 24, 25
Oxford station	Oct. 1, 2
Grenada circuit, at Bethel	8, 9
Paris, at Spring Hill	Fri.. 14
Tocoopola, at Lafayette Springs	15, 13
Banner, at ——	22, 26
Tatum, at Cascilla	29, 30
Strathmore	Nov. 5, 3
Slate Springs, at ——	12, 10
Chapel Hill	Tues.. 15
Pittsboro, at ——	Thurs.. 17
Ellzey, at ——	19, 20
Water Valley cir.—Wyatt's Chapel	20, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MOREHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Batesville and Wesley	Sept. 24, 25
Coldwater and Hernando	Oct. 1, 2
Nesbit	8, 9
Eureka	15, 16
Charleston	22, 23
Cockrum	29, 30
Courtland	Nov. 5, 6
Pleasant Grove	12, 13
Tyro	Wed.. 16
Arkabutla	10, 20

T. C. WIER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville station	Sept. 24, 25
Columbus circuit	Oct. 1
Columbus station	2, 3
West Point	8, 9
Tibbee	15, 16
Brooksville	22, 23
Sturges	29, 30
Shuqualak	Nov. 5, 6
Hebron	12, 13
Winstonville	16
Lagrange	10, 20
Cedar Bluff	23
Starkville circuit	26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Byhalia, at Byhalia	Sept. 24, 25
Potts Camp, at Myrtle	27
Red Banks, at Eureka	Oct. 1, 2
Olive Branch, at Olive Branch	8, 0
Pleasant Hill, at Lewisburg	10
Ashland, at Ashland	15, 16
Mt. Pleasant, at New Salem	22, 23
Waterford, at Soule Chapel	30, 31
Holly Springs ct., at Pleasant Grove	Nov. 5, 6
Wall Hill, at Chulahoma	7
Cornersville, at ——	12, 13
East Holly Springs cir., at Liberty	19, 20
Abbeville, at ——	22
Pontotoc, at ——	26, 27

J. D. CAMERON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Vimville, at Why Not	Oct. 15, 16
West End	16, 17
Porterville, at Porterville	22, 23
Binnsville, at Scooba...Sun. P. M., Mon. A. M.	23, 24
DeKalb, at New Hope	29, 30
Landerdale, at Brogan's	Nov. 5, 6
North Kemper, at Meilen	12, 13
Wayne, at Liberty Hill	Fri.. 13
Winchester, at Winchester	19, 20
Waynesboro, at Waynesboro...Sun. and Mon.	20, 21
Pachuta, at McGowan's Chapel	26, 27
Enterprise, at ——...Sun. and Mon	27, 28
East End	Wed.. 30
Energy, at ——	Fri..Dec. 2
Mathersville, at Winnifred	3, 4
Shuhuta, at ——..Sun. P. M. and Mon. A. M.	4, 5
South Side, at South Side	Wed.. 7
Daleville, at ——	10, 11
Central	Mon. P. M.. 12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Hermanville	Oct. 22, 23
Utica, at Utica	29, 30
Mayersville, at Beulah	Nov. 5, 6
Vicksburg—Crawford Street	13
South Vicksburg	13
Warren, at Wesley Chapel	19, 20
Bolton	Thurs.. 24
Flora	Fri.. 25
Satartia, at Mount Olivet	26, 27
Edwards	Wed.. 30
Anguilla	Sat..Dec. 3
Rolling Fork, at Carey	4
Port Gibson	Wed.. 7
Rocky Springs	Thurs.. 8
South Warren, at Wesley Chapel	10, 11

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

(In Part.)

Jefferson Street	Sept. 24, 25
Wesley Chapel	25, 20
Percy's Creek	30, Oct. 1
Woodville	2, 3
Mt. Carmel	8, 0
Fayette	15, 16

W. L. C. HUNNICUTT, P. E.

FOREST DIST.—THIRD ROUND.

Walnut Grove, at Beech Springs	Sept. 23
Neshoba, at Philadelphia	24, 25
Indian Mission	(3 P. M.).. 25
Carthage, at Singleton's	27
Hillsboro, at Good Hope	28

W. W. SIMMONS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, at Poplarville	Oct. 1, 2
Columbia, at Columbia	8, 9
Ellisville and Laurel, at L	15, 16
Purvis, at Purvis	22, 23
Americus, at Salem	Thurs..Nov. 1
Vancleave, at Red Hill	Thurs.. 3
Ocean Springs and Scranton, at O. S. Sat	5
Biloxi station....Sat. night and Sun	6
Bay St. Louis, at B. St. L	Mon.. 7
Pearlington and Logtown, at L.	Tues. 8
Galloway, at Galloway	12, 13
Leaksville, at Salem	14, 15
Escatawpa, at Zion	16, 26
Moss Point station	Sun., 7:30.. 20
Guntown, at Whittington	21
Whittington, at Whittington	22
Gulf Port, at St. John's	26
Williamsburg, at Good Hope	27
Fuller, at Bethel	3, 4
Hattiesburg station	Dec. 3, 4

C. A. POWELL, P. E.

JACKSON DIST.—THIRD ROUND.

First Church	Sept. 24, 25
Camden, at Thomastown	Oct. 1, 2
Fannin, at Union	8, 9
Lake City and Lodi	15, 16
Brandon	22, 23
Steen's Creek	29, 30

R. D. NORSWORTHY P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

Wilson, at Manassas	Oct. 1, 2
Bayou Sara, at Tunica	8, 0
East Baton Rouge, at Blackwater	15, 16
Zachary	16, 17
Meadows and Antioch, at Meadows	22, 23
Port Vincent, at Port Vincent	23, 24
Ponchatoula, at Springfield	25, 26
Franklinton, at Franklinton	27, 28
Amite City, at Roseland	29, 30
Pine Grove, at Killian	30, 31
Live Oak, at Live Oak	Nov. 5, 6
East Feliciana, at Olive Branch	12, 13
Slaughter, at Slaughter	13, 14
St. Helena, at Day's	19, 20
Baton Rouge—First Church	27, 28
Baton Rouge—Second Church	27, 28
Clinton	Dec. 3, 4
Jackson	10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Benton circuit	Sept. 24, 25
South Bossier circuit	Oct. 1, 2
North Bossier	8, 9
Shreveport—First Church	11
Texas Avenue	12
Grand Cane circuit	15, 16
Caddo circuit	22, 23
Logansport circuit	29, 30
Mooringsport circuit	Nov. 5, 6
Fort Jessup circuit	12, 13
Many circuit	19, 20
Robeline circuit	26, 27
Pleasant Hill circuit	30
Red River circuit	Dec. 3, 4
Wesley circuit	10, 11
Coushatta	11, 12
Mansfield	14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Fellowship	Sept. 30
Boyce	Oct. 1, 2
Washington	8, 9
Evergreen	15, 16
Dry Creek	20
Pollock	22, 23
Natchitoches, at Ragan's	28
Montgomery	29, 30
Simsport, at Riverside	Nov. 5, 6
Melville	8, 7
Jena and Jonesville, at ——	12, 13
Ada and Winfield, at ——	12, 13
Chicot	19, 20
Pineville, at Fellowship	26, 27
Columbia	Dec. 3, 4
West Alexandria	10, 11
Alexandria	11, 12

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee	preaching..Sept. 25
Plaquemine Brulee	Quar. Conf..Nov. 2
Jeanerette	preaching..Oct. 2
Jeanerette	Quar. Conf..Nov. 16
Crowley	preaching..Oct. 9
Patterson	preaching.. 16
Patterson	Quar. Conf..Nov. 24
Morgan City	Quar. Conf..Oct. 20
Abbeville	22, 23
West Lake	29, 30
Grand Cheniere	Nov. 5, 6
Lake Charles	12, 13
Lake Arthur	19, 20
New Iberia	Quar. Conf.. 23
Prudhomme	26, 27
French Mission	29
Lafayette	Dec. 1
Opelousas	3, 4
Franklin	5
Indian Bayou	10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Gibsland, at Foster Chapel	Sept. 27
Farmerville, at Marion	Oct. 1, 2
Calhoun, at Calhoun	4
Vernon, at Wesley Chapel	8, 9
Downsville, at Douglass	15, 16
Lisbon and Summerfield, at S.	22, 23
Ruston	29, 30
Blenville, at Castor	Nov. 5, 6
Haynesville, at New Salem	11
Homer, at Homer	12, 13
Valley	18
Minden	19, 20
Simsboro, at Pine Grove	26, 27
Ouachita	30
Lancaville	Dec. 3, 4
Gansville	7
Arcadia	10, 11

B. T. CARWS, P. E.

DELHI DIST.—FOURTH ROUND.

Tallulah, at Tallulah	Sept. 24, 25
Rayville, at Rayville	Oct. 1, 2
Winnsboro, at Winnsboro	8, 0
Bastrop, at Bastrop	15, 16
Oak Ridge, at Mer Rouge	22, 23
Vidalia and Gilbert, at Gilbert	25
Girard and Colony, at Girard	27
Monroe, at Monroe	28, 30
Deslard, at Deslard	Nov. 5, 0
Lake Providence, at Lake Providence	12, 13
Waterproof, at Waterproof	19, 20
Harrisonburg, at Harrisonburg	26, 27
Bonita, at Bonita	Dec. 3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

Bishop Morrison will dedicate the Mer Rouge Church, Oct. 23.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne Memorial	11 A. M..Sept. 25
Parker Memorial	7:30 P. M.. 25

S. S. KEENER, P. E.

All the world is wondering why
So few wounded American soldiers die.

THE NATIONAL AMERICAN RED-CROSS SOCIETY IN CUBA ARE USING

"Dicks' Mul-en-ol"

FOR CUTS, WOUNDS, AND BRUISES.

See following letter:

S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

Finlay, Dicks & Co., New Orleans, La.—

Gentlemen: I am in receipt of your kind letter of May 13th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours,
CLARA BARTON,
President American National Red Cross.

Mul-en-ol is a most powerful antiseptic, causing wounds to heal without inflammation. Manufactured by **FINLAY, DICKS & CO., Ltd., New Orleans, La.**

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OUR WAR WITH SPAIN

ITS CAUSES, INCIDENTS, AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, maps, and choice engravings. By Hon. HENRY M. RUSSELL, assisted by SENATOR PROCTOR (Vt.) and SENATOR THURSTON (Neb.). One Agent cleared $900.00 in first two weeks, another $400.00 in three weeks. 1,000 more Agents wanted. *Distance no hinderance for we Pay Freight, Give Credit, Extra Terms and Exclusive Territory.* Write for terms to the exclusive publishers,
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DO YOU WANT A PIANO?

We want to know you if you do. If you can't pay now, write what you want us to do. We arrange terms to suit.

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THE MATHUSHEK

Piano and this climate are peculiarly adapted to one another. We guarantee them.

PHILIP WERLEIN, Lim.

WHY EXPERIMENT?

When you can buy a piano you know to be good from a reliable house? We have done business 45 years. We know what you want.

PHILIP WERLEIN, Lim.

Pierson, Montgomery & Pierson,

ATTORNEYS AT LAW,

ROOM 5, MASONIC TEMPLE,

Corner St. Charles and Perdido Streets,

NEW ORLEANS, LA.

MATHUSHEK PIANOS

ARE the best lasting good pianos in this climate you know of. Are they not? We know it.

PHILIP WERLEIN, Lim.

PEOPLE ARE TALKING

about the wonderful prices prevailing at the bargain piano sale going on at WERLEIN'S. Call or write at once, if you want a piano.

PHILIP WERLEIN, Lim,

614-616 CANAL, NEW ORLEANS, LA.

Christian Advocate.

VOL. 45.—NO. 39. NEW ORLEANS, THURSDAY, SEPTEMBER 29, 1898. WHOLE NO. 2197

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

TRUST.

I know not why my path should be at times
So straightly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I have no power to look across the tide,
To see while here the land beyond the river;
But this I know: I shall be God's forever;
So I can trust.

—London Evening Magazine.

Communications.

A "LITERARY" TIGER.

BY BISHOP CHAS. B. GALLOWAY.

The organization of "literary" and social clubs was becoming popular in the city of Jackson until a few days ago. Charters were applied for by persons without great reputation for love of books, and as this is a "dry" town, some suspicion was awakened as to the real purpose of the organization. It was feared that the club was to be a "literary" tiger, where liquors could be dispensed to the members and their friends, in defiance of the State's laws. At least Gov. McLaurin had a little wholesome skepticism on the subject, and by a very clever flank movement stampeded the whole "club" business. When the well-written charter for certain "literary" privileges was presented for executive approval, he added the following section, and then affixed his name and the great seal of the State:

"Section 12. No spirituous, vinous, or malt liquor, nor any other intoxicating liquor, nor any kind of cards or dice or device used in gambling, shall be carried upon or permitted upon any real or personal property of the corporation, and a violation of this section by any person—the corporation being responsible for its enforcement—shall ipso facto forfeit the charter, and all the property of the corporation shall thereby belong to the State, and the sheriff of Hinds county, or such other person as the governor shall designate, shall immediately take possession thereof for the State, without waiting for the legal proceedings to decide the charter forfeited. And any officer of the State, or of Hinds county, or of the city of Jackson, shall at any and all times have access to any and all of said real or personal property for inspection, and a refusal or failure or neglect to admit any such officer shall be conclusive evidence of the violation of this section. The organization under this charter will be an acceptance of these conditions."

This harmless section occasioned no little indignation, and there were threats of a purpose to insult the governor of the State. Indeed, it is reported that there was an attempt to treat him with indignity. And it is said that the charter was torn to pieces in the corridor of the capitol. The claim was that forty-five members had been insulted by the added section. And some lawyers (?) are reported to have questioned the governor's legal right to amend any charter presented for his approval.

Now, upon this affair I have indulged a few reflections:

1. If there was no purpose to make that "literary" club a tiger, the members had no occasion to be insulted at the governor's "Section 12." They would prefer really to make a chartered declaration that the good name and influence of the club should never be questioned by the permission of intemperance and gambling, or anything that would lead thereto. Above all things, "Literary Clubs" desire to be noted for morality and sobriety. Instead, therefore, of being offended at the governor, they ought to thank him for his thoughtfulness, and apologize for their own oversight.

2. If they really did intend to make of that club a tiger with a "literary" tail, they have also no occasion to be insulted at the governor's "Section 12." While somewhat disappointed that under the cover of a charter they could not run a tiger and violate the plain statutes of the State, they ought to commend the Chief Executive for his ready discernment of their scheme and his firm adherence to the law which he had sworn to impartially execute. And they ought also to thank the governor for an act of official friendship. It is better to kill a tiger, even with a "literary" tail, than to remit a fine or release a convict from the county farm.

3. "Section 12" is not to be regarded as gubernatorial disapproval of "literary" institutions. Nor is it an expression of executive disregard of the educational and "literary" needs and demands of the State. The governor is supposed to be in hearty sympathy with the educational and literary progress of Mississippi. All true friends of education and literature, however, are in accord with "Section 12."

4. All patriotic people who desire the highest moral, intellectual and industrial welfare of the State will approve the course of Gov. McLaurin in this matter. It was a timely interposition in behalf of sobriety and the good name of our commonwealth. Should this act of the Executive decrease the number of literateurs, it will not affect unfavorably the progress of literature.

5. Of all tigers, deliver us from the "literary" variety. In handsomely furnished rooms, with spectacles on his nose, and a few magazines and Police Gazettes on the table, he is more dangerous than when blind and hid in a back alley.

Jackson, Miss.

FACTS AND FIGURES.

From the Fifty-second Annual Report of our Parent Board of Missions, May, 1898, the following facts and figures are culled:

In the "General Review" the secretaries say: "While the burden of debt has for years placed an additional strain upon the Board and its faithful missionaries, it has never resulted in a backward movement. The work has gone steadily on. In some fields it has expanded, and in all there is an outlook of increasing hopefulness. The opening and successful maintenance of the Korea Mission in the midst of our financial embarrassment gives added emphasis to the growth of missionary conviction. . . . The spirit in which the missionary debt was secured has been a benediction to its secretaries, an inspiration to the whole church, and is a prophecy of greater things in the future.

"During the quadrennium we have added 10 missionaries to our force in the foreign field, while the growth in membership has been 2,177, giving a total of 8,928. There is a total of 8,483 scholars in attendance on our Sunday-schools, or an increase of 1,141. Epworth Leagues to the number of 38 have been organized, with 1,225 members. Some of these have been specially active in Bible study, tract distribution, and in soul-winning.

"The growth in church extension is indicated by the number of church-buildings having increased from 82 to 100, with an addition of 18 parsonages. The attendance upon our boarding-schools is 753, as against 576 at the close of the last quadrennium; but the number of day-schools has dropped from 63 to 32, with a decrease of 394 pupils. This contraction is largely due to enforced economy under limited appropriations. The number of patients treated in our four dispensaries and hospitals in China during the past year is 18,201, or 1,186 more than in 1893-4, while 53,240 is the number of patients treated during the quadrennium.

"The amount collected for all purposes on the foreign field in 1897-8 was $17,533.09, United States currency, as against $5,875.24 in 1893-4—an advance of $11,655.85 during the four years. This is largely the outgrowth of the policy of self-support adopted by the Board, and its faithful application by our missionaries. Brazil is worthy of special notice in this particular, having outstripped all the other fields."

The importance and the clearness of these statements must excuse the length of the quotation. From the references to our various mission fields the following items are taken:

CHINA.

"A professing Christian, Mr. Wu Ting Fan, was appointed envoy and minister plenipotentiary to the United States." . . . "During the last week in January the Emperor sent a written order to the book-store of the American Bible Society, not far from the east gate of the palace, for 160 books, 30 of them distinctly Christian." . . . "Confronted, as our missionaries are, with the heaviest demands ever made upon them, we regret the necessity of reporting a diminished force. In 1894 we had 16 missionaries—including wives, 30; to-day, after a lapse of four years, we have only 15, or, including wives, 27." . . . "The present membership is 791, giving an increase of 354 for the quadrennium. Two churches are reported self-supporting. There are 670 pupils in the 16 day and boarding-schools. The 9 Epworth Leagues have been organized since the last General Conference (1894). Not a few of the 292 members have proven most efficient in soul-winning. The treatment of 53,240 patients during the four years speaks volumes for the possibilities wrapped up in personal work in the dispensaries and by the bedside." . . . "Aggregate collection of $866 for all purposes."

JAPAN.

"In thirty years she has run the gamut of the externals of Western civilization." . . . "Losing sight of the fact that moral character is as essential to the integrity of national life as it is to the life of the individual, they adopted a system of education absolutely colorless as regards morals." . . . "Now the spirit of commercial conquest is rife." . . . "The native church has been severely tried and its membership purged." . . . "Our own church has stood its ground." . . . "At the beginning of the quadrennium there were 507 members; the number this year is 559. One church and two parsonages have been built. Two churches are self-supporting. The attendance on our 3 boarding and 9 day-schools is 520. The 54 Sunday-schools are attended by 1,554 scholars, or an attendance nearly equal to three times the church membership. Collections for all purposes this year, $980.69."

KOREA.

"Two years ago we entered Korea. Last year the superintendent of the mission reported 14 probationers. He now reports 48 native members, 156 probationers, 2 chapels, and $50 contributed by the natives for church extension. The work grows apace, and our missionaries feel that unless re-enforced at an early day, their ability will fall far short of the demands." . . . "Missionaries are treated with universal courtesy and addressed in terms of highest respect."

BRAZIL.

"During the past four years the membership has grown from 944 to 1,729—a greater increase than in any other field save Mexico. Five churches have become self-supporting, and this year the total collections for all purposes amounts to $11,943—an advance since 1894 of $7,672. Best of all, there has been a special outpouring of the Holy Spirit during the past few months."

MEXICO.

"There were 4,863 members four years ago, while the number reported this year is 5,801. The number of Sunday-schools has diminished from 147 to 123, but the attendance has grown from 3,241 to 3,604 scholars. The increase in collections for all purposes from $1,661 to $3,654 is one of the best indications of a healthy and substantial advance."

But, let our preachers and laymen send six cents in stamps to Dr. W. R. Lambuth, 346 Public Square, Nashville, Tenn., and get a copy of the Fifty-second Annual Report of our Board of Missions, and read the many other striking and suggestive and gratifying facts. And let all the brethren secure as many subscribers as possible to the Missionary Review, which can now be had by new subscribers at twenty-five cents per annum.

T. L. MELLEN,
Missionary Secretary, Miss. Conf.

Canton, Miss., Sept. 20, 1898.

Selections.

NEEDS WATCHING.

Roman Catholicism is ever keenly alive to its immunities. It has no notion of forfeiting any property upon which it has once laid its hands, or of foregoing any State privileges once possessed. In our country it has shown a grasping propensity in our cities, and has used its political power to gain special favors. It is a notorious fact that in New York City it has acquired some choice locations and exceptional advantages at the public expense. But it has never yet acquired with us the peculiar governmental recognition which it enjoys in lands where it largely or wholly dominates. Spain especially has been the pet child of the papacy, and its churches have long enjoyed pecuniary support from the Spanish government, not only at home, but in colonial administration.

This fact is undisputed, and has special significance just now for Americans, in view of the territorial changes to be effected as the result of our victory over Spain. Rome has evinced great concern about the outcome of the pending transfer of power in Cuba, Porto Rico and the Philippines to the American Republic. It knows that the transaction means, if our government is true to its genius and history, the curtailment, if not the extinction, of certain pecuniary advantages which it has hitherto claimed and enjoyed. It has been the legalized church of the Spanish possessions, and has been supported out of the public funds. Valuable tracts of land have been appropriated and used for the maintenance of its priesthood and institutions. But now Porto Rico becomes an American acquisition, and will be subject to our laws and principles of government, and the Romish clergy will have to give up State support and depend upon voluntary contributions. But matters in Cuba and the Philippines are yet open to adjudication by conference, though these islands will for awhile pass under an American protectorate. In this condition of things Romish intrigue and influence will be exerted to the utmost to get all possible recognition of ecclesiastical immunities, either temporarily or permanently. Priestcraft never voluntarily relinquishes privileges without a struggle. Our Peace Commissioners must be on the alert, and grant no dangerous concessions at the outstart or during the present transition period. They will encounter a wily diplomacy, and may be tempted to yield considerable in return for Romish influence in the settlement of difficult and perplexing problems. It will not be surprising to find, for the sake of saving its interests, the priesthood playing into our hands and pledging itself to favor the policy of an early annexation of Cuba to the United States, or even of the Philippines, if our government insists upon retaining them.

But neither American statesmanship nor American Protestantism must be caught napping at this juncture of affairs. There are indications that Rome's dignitaries on both sides of the Atlantic are already moving in the matter. Archbishop Ireland has been in close touch, politically and personally, with President McKinley, and his movements excite suspicion. Enough influence was exerted to secure a special Roman Catholic representative on the Peace Commission as first constituted. Public opinion ought to be sufficiently pronounced to demand that its members shall not commit the government to any un-American ecclesiasticism, and that they shall confer no Romanish concessions that may be bones of contention or sources of trouble in the future. Romanism must be placed upon the same level with Protestantism. Religious equality and toleration before the law are all that any church can rightfully ask or demand within American jurisdiction.

Canada has had considerable experience with a shrewd and grasping Roman Catholic priesthood, and we would do well, as a people, to learn a lesson from what she has passed through. The Canada Presbyterian, in a recent editorial upon the subject, lifts up a warning voice for our benefit. It says: "The matter, of course, is one to be determined by the government and people of the United States; but if the experience of Canada is of any value, we would advise them to watch any such movement with suspicion, as one that might cause serious embitterment for centuries to come. The church knows how to make the most of such stipulations, and to find in them an excuse for all sorts of demands. More than a century and a quarter has elapsed since the capitulation of Quebec, when the British authorities readily granted the application for the free exercise of the Roman Catholic religion, and they have not yet ceased appealing to that as a plea for immunities such as the government never dreamed of at the time. It is true, their own people are the chief sufferers, but they have suffered grievously, and the church has retarded progress to a degree which has made Quebec Province a perpetual drag on the prosperity of the country. The American people would do well to watch their politicians in dealing with this matter, for politicians are everywhere only too willing to pay a heavy price for the support of the Romish hierarchy, when they think it can be paid without detection."

There is sound sense in these words, and they ought to be heeded. The Romish vote is courted in our country by those seeking political preferment, and neither of our great political parties wish to antagonize it, and so scheming managers are disposed to grant favors to Romanism upon every occasion where they think it safe to do so; but at such a time as this patriotism ought to rise superior to partisanship.—The Presbyterian.

THE PHILIPPINE QUESTION.

We are not unaware that the government of remote colonies, with very diverse populations, and strange and difficult problems, will call for such quality of responsible officials, and such statecraft and horizon, as may well give any people pause before it be assumed. But if such qualities are not to be found in America, where would you have God look for them? Here are eight or ten millions of semi-barbarous, undeveloped peoples who must be put under civilized and Christian tutelage, if ever they are to come to the full possession of themselves and their fair islands. If America is to be persuaded to turn away from this difficult and perplexing task, where is the civilizing agent to be found? Who is there better qualified? Would you return these people to Spain?—to three more centuries of repression and stagnation? Is there not in the mere thought a suggestion of national cowardice, of unwillingness to undertake an arduous duty, because it is arduous? What if we seem to traverse our own professions? What if we began this war with no thought of conquest? Is not life always larger than logic, and events constantly thrust upon individuals and nations larger program than any they had honestly designed? In the integrity of our souls we know that if we keep these islands, it will be because we see no other way in which the lofty purposes of the humanitarian spirit of America can be accomplished among these repressed and wronged peoples. Not greedily, with lust of conquest, but with a pressing sense of high responsibility before God and the bar of advancing civilization, we urge that the Philippines be retained. Difficulties there will be in any disposition made of them; the greatest, probably, in the attempt to return into the enfeebled guardianship of Spain a people who were on the whole more than a match for her before the Americans appeared upon the scene, and who, with increased contempt for her military prowess, will continue to annoy and harass her, and make peace and prosperity impossible.

The retention of the islands will mean for the people a stable government, domestic development, increased riches, education, civilization. Even Spain, apart from her wounded pride, will be vastly the better off for being relieved from a protracted struggle with the insurgents. The United States will be given an opportunity to take the full fruitage of a high civilization into Asia, and though the difficulties may be great and the stress and strain be heavy, we would be unworthy our high place were we to meekly or fearfully decline a great responsibility to leaven a thronging continent with the pregnant truths of which God has made us inheritors and custodians. We are perfectly aware that we lay ourselves open to the sneer that our pious view of Providence leads us to what looks like a breaking of the nation's word and a besmirching of the national honor. In reply, we would briefly say to Europe: "You must interpret our action in the light of the compelling events that have come upon us, and whether our action coincides exactly with words spoken before we knew the high trusts that were to be committed to us, judge ye who are 'pure in heart and see God.'"

Some of us would add a final word. We believe it not to be debatable that the God who gave such signal and unexpected victory in the far East designs through us to give these islanders freedom of religious opinion and belief. Whatever may be the final political arrangements for the islands, we will be derelict if we fail to secure religious liberty for them. How will we guarantee this? Shall we take the word of priest-ridden Spain? Are we to believe that a sixteenth-century Catholicism can be religiously tolerant? Are Protestant missions to be permanently excluded, or subjected to the endless annoyances and petty persecutions endured by our brothers of the American Board in the Caroline Islands? Hear the American missionaries. Nobody will accuse them of lust of conquest, or undue commercial zeal or inflated jingoism, and yet so far as they have been heard from they cry una voce, "We believe it to be God's will that we keep these Asiatic islands." No devotion to a petty literalness of words, which later events thrust aside, must prevent us from what has been jestingly called, but what many of us with bowed hearts and awed souls believe really to be, "Manifest destiny."—W. F. Oldham, D. D., in Central Christian Advocate.

About the time a man learns how to treat his enemies most of them usually turn to friends.

When a man really wants to do wrong it is never hard for him to find an opportunity to sin.

IN SERVICE.

BY HORATIUS BONAR

Make use of me, my God
Let me not be forgot—
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine,
And I am part, however mean,
Of this great world of thine.

Thou uest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me, too.

Correspondence.

FOLLIES AND FLOWERS.

MR. EDITOR: It wouldn't take long to tell how I came direct to Frankfort-on-the-Main, though it did take the "Fast Express" just sixteen hours to make the transfer. I had minded to linger a bit in some of the old "stamping-grounds" of Luther; and, my! how he could stamp that foot and shake that heavy fist of his! Long time have I studied that wonderful character and been fascinated by the marvelous output of his life. A glance at some of the scenes that formed the material shell of his existence could not, I thought, fail to be of interest. But something I saw at my last stopping-place took all the edge off of my appetite for curios, even those in the ecclesiastical category. It was—antiquitas antiquitatum!—forgive the dog Latin, but it'a enough to make even a cur seek to contend with Cicero—the tooth of John the Baptist! Of course, in going to and fro in the land, I've seen many wonderful things. Enough pieces of the cross, for example, to frame a house, and nails sufficient to put it together withal; the place where the body of St. Mark is said to lie; the opaque door, on the other side of which are certainly the bones of the chief apostle, for is it not written in the Book of the Popes?—almost the veritable key given to St. Peter; and so on through the whole extent of ecclesiastical extravagances. But in all these I had no personal interest. Here, however, in this tooth of the great Forerunner was something that caught and held my attention. From a boy there has been a perpetual perplexity in my mind as to what became of the head that formed the grand finale to that infamous birthday party in Machærus. But from the first reading of the narrative down to the last there has been but one answer, "and she brought it to her mother." And there on that charger it has lain in gory grimness throughout the centuries, staring vengeance into the face of the wicked woman who instigated the dire deed. Here was a clue, at least, in this tooth. Which one the catalogue sayeth not. From the emphatic "the" one would infer that there was but one, in which case there is afforded right here a thoroughly Germanistic explanation of the prophet's propensity for the easily masticated diet ascribed to him by his biographers. And also on the same method this tooth may be fashioned into a peg strong enough to sustain a chain of evidences proving the direct connection of the House of Hapsburg with the line of Herod. Here all this was suspended in a little glass case by a silver thread, attracting multitudes, just as in olden times the rugged utterances of the real second Isaiah caused men to flock to the wilderness of Judea. And as I stood and looked I seemed to hear with a new emphasis the old time rebuke of the Master: "What went ye out for to see?—a reed, a fop, a leathern girdle, a tooth, or a man in whose soul blazed a transcendent zeal for godliness, and whose heart was strong to dare and do the right?" And as I felt its pertinence for our times, my cry was: "Away with molar myths! More truth and less tooth in our theology!"

But I mustn't let the follies of one place make me forget the flowers of another. First impressions are always the strongest, and on this principle I shall ever hold Frankfort in sweetest remembrance. After my long and tiresome ride from Vienna I sought a resting-place in the hotel, but found none. Soon, however, getting hold of a map of the city, my eye fell upon a spot of luxurious green designated the 'Garden of Palms." How refreshing even the sound of the name! The memory of many an hour spent under the cooling shade of the palmetto in home-land far away came over me with such power that I could not resist the temptation to board a train at once and make my way thither. And when I arrived at the gateway such a display of horticultural art met my gaze as to well-nigh daze me with its wealth of beauty. It was as if I had suddenly come upon Flora herself in the capital city of her kingdom. Flowers of every hue, fountains sparkling in the clear light, trees in great profusion and arranged with exquisite effect, great banks of herbs of rare worth representing every region of the globe where fragrance and beauty flourish, deep caves and tortuous grottoes, cascades and winding streams whose gentle murmurs were a constant challenge for the birds to do their best at singing, a circle of gorgeous green-houses centering about the great glass dome which protected vast areas of palms—add all these elements together, and, with the graceful carelessness of nature, fling over the whole a gossamer veil of gently falling rain—just enough to settle every mote of dust and bring into perfect vividness every tinge of green and gold—and you will have a faint idea of what went to make up the scene that carried my mind back to the first glimpse the old Book gives us of the earth. The people—myself among them—were the only thing that marred the picture, else it had been a paradise. The sight alone was solace. It was a place where one could worship in the "beauty of holiness." "The womb of the morning" had delivered to her spouse his rightful expectations, and all Nature was glad with joy for her new-born sons. Here it was I sat and strolled, and strolled and sat betimes. Here was a place where one might meditate. "The Philosophy of Paradise" was the subject most suggested. Questions come in quick succession. Why does the Bible begin with Eden—a flower garden—and reserve all its descriptions of heaven for its last pages? Why does man begin so low—a grubber in the ground? Was it that, being of the earth a part, he would soonest take to that which reminded him of his primal origin? Or was the beauty of the flower and richness of the fruitage to serve as a constant incentive to that rarer beauty of the soul and far richer fruit of the Spirit? If so, were these helpful in influences lost with the place that contained them? Rather, is not that great love for the flower world so universally met with an indisputable proof of man's memory of his first love, and, at the same time, a perpetual prophecy that there shall ever linger a longing for innocence and goodness—a longing that shall find no satisfaction aside from that vision of God which is to be the portion of the pure in heart? But I soon found that these were queries for the theologian, and not the tourist; so I shall simply state them as they came to me, and turn them over to the contributors to the column devoted to Conference Committee Censorship for final adjudication, as these gentlemen affirm that they have exhausted themselves on their former theme.

THOMAS CARTER.

Communications.

PEACE.

"Lamb of God, who bearest the sin of the world, give unto us peace," chants the priest in one of those noble litanies that has come down to us from the early church. "Peace on earth," sang earlier choristers, even the heavenly, while the universe was thrilled with light and music. The sword should turn the soil, and the spear prune the branches, was the glorious vision of the Prince of all the prophets. Across brawling centuries, filled with crime and war, here and yonder speaks a seer, or sings a poet of a redeemed earth clad in universal Summer from pole to pole, and swinging like a great emerald cradle in space, kissed by the rays of peace, lightened with the benediction of the Father, God. Amid the clash of arms, and colossal preparations for defensive and offensive wars, another voice catches up the refrain, and prays the nations be at peace among themselves.

Nicholas, Czar of all the Russias, pleads for a general disarmament of the powers. Strange that this note should rise from a nation where autocratic power and miserable serfdom so long existed together. Strange, too, that it should come from a nation whose geographical position, population and boundless resources renders it the mightiest in the world. What does it all mean? Is this the first faint note of the millennium song? Will the eyes of this generation see the fulfillment of the pledge made to the church in that elder day? Undoubtedly, from the standpoint of political economy, it is the very best thing that could come to pass. That a nation's manhood is wasted, its wealth diminished, its morals corrupted by war, is a truth so patent that none can successfully controvert it. Politically, it would be for the best, some of the wisest statesmen say; others think it an idle dream.

But are the times ripe for this ideal condition? I do not think so; I wish I might think otherwise. If righteousness and truth prevailed more among the nations, so that there were no need of the chastening, scourging rod of Jehovah, the Czar's hope voiced in his universal ukase might find full fruition. Human selfishness, greed, and unholy ambitions are fearful forces at work in all the strata of modern life. Who can tell when a mighty upheaval may come! On the other hand, there are at work in the world to-day more agencies for those things that make for peace and righteousness than ever before in its history. There is no doubt in the mind of the believer in Scripture as to final issue of this mighty moral conflict; but is this the time of victory for these moral agencies? That's the question. I think no man on earth can answer. If one has a revelation mentally, spiritually, or otherwise, let him speak. From the historical view little comfort can be gathered by the lover of peace; from the present status of the world no bright day-star of hope burns in the horizon, but, as the Orientals say, "God is great," and we will wait.

S. J. DAVIES.

THE FIAT OF FATE.

For the second time in the last three years our county has suffered defeat in striving to drive out of its bounds the demon, Drink. First, the Prohibitionists won by a small majority, but the courts set aside the election and declared it void. The last time money and wrong prevailed, and it went "wet" by a majority of nearly one hundred votes!

Recently I had a "gentleman" to tell me: "What difference does it make to you if whisky is sold in the county? You prohibitionists are a set of fools and fanatics; whisky can not harm you in any way, for you do not drink." A young lady, a consecrated Christian, said to me during our conversation about the election: "Yes, but the trouble with this curse of curses is: it not only ruins the present man, but it casts its shadow upon future lives, and the drinker by bending to this lord of crime binds to evil the souls of yet unborn men and women. That is the worst of it: the love of drink is hereditary." How true this is. The man who drinks to excess binds in the fetters of habit the lives of his posterity.

Is not the law of "Cause and Effect" laid down in God's own inviolate word? Does he not tell us, that what a man soweth that will he also reap? If we sow wheat, shall we not reap the same? Can the thistle, when planted by the hand of nature, bring forth the lily, or the violet bring forth the deadly nightshade? Are not the laws governing nature governing the spiritual kingdom also?

If we sow the golden roses,
Will we not the roses reap!
If we sorrow bring to others,
Will we not in sorrow weep!

If we, calmly and deliberately by so voting and so encouraging, license the sale and use of drink, and though we may not ourselves be drinkers and wine bibbers, yet place the temptation in a brother's path, are we not responsible to God for our brother's conduct and life?—yea, for his future eternal welfare?

I can not see how any professing Christian can calmly and deliberately cast his vote and decide for the sale of intoxicants. The law of Cause and Effect, if nothing else, should prevent one from ever touching even a glass of the cursed stuff; for it seems to me that when he raised the glass to his lips he would almost hear the cry of unborn hearts upbraiding him for the act. Is this not the meaning of the words, "Visiting the iniquities of the fathers upon the children, unto the third and fourth generation?"

A man, when he raises the glass of intoxicating beverage to his lips, clasps hands in those of Habit, weaves a fetter around his soul, and touches, by the act, a chord of woe and sin and shame that will vibrate in the brains and hearts of his children and children's children. Would to God that everyone now a devotee at the shrine of Drink could see the horrible results of the drink habit. Then there would be fewer drunken husbands, fewer broken homes and hearts in this world.

God help us to do all in our power, aided by the power of Heaven, to burst off of the souls of others the fetters the strong hand of Drink has woven around them. Let us not, by word or thought or deed, place a stumbling-block in the pathway of our brother.

J. F. DORRAH.

Madison, Miss.

OAKLAND MEMORIES.

Will some kind friend give a word-picture of the cemetery at Port Gibson, Miss., and of the tomb of Rev. Dr. Zebulon Butler, the pastor for thirty years of the Presbyterian Church in that little gem city, seated among her Claiborne hills, and of the two Spencers, for so many years supporters of old Oakland, and of the College Cemetery close by the college, including the tomb of the loved and venerable Jeremiah Chamberlain, D. D., for twenty-one years the first president? It is forty years since the writer used to go and look upon that tomb, and upon the Alumni Monument near by, and read the ivy-bound, moss-encased names of other sleeping ones.

Similar contributions are solicited from any friends who may possess relics of any kind of the old Oakland days, men and women and affairs—Rerum Oaklandarum—lying, stored away, especially sketches, portraits, or pictures of any kind, of David Hunt, Jas. Archer, Wm. Grafton, Mrs. E. Grafton, Wm. Silliman, Esq., late of Clinton, La.; W. H. Lambdin, Esq., of Adams county, Miss.; of Israel and H. N. Spencer, Dr. Zebulon Butler, and others of the founders and friends of the old Oakland College.

Brethren of such friends and alumni and of their descendants, the aim of your historian will be to recall and reanimate those old ante-bellum days, if possible, just as they were, as we thought and lived and acted in them, in that ideal condition of social, literary and scholastic life in Mississippi and Louisiana, with its varied associations so dear to many, of which the old Oakland College was a classical type and center.

Brethren, tempora mutantur, et nos mutamur in illis. Let us reanimate and preserve all of the true and beautiful and good that we can. Prompt attention to these requests is hopefully solicited, as the author of the "Oakland Memories" desires to begin the composition of the MS. at the earliest possible day, in the hope of publishing the work not later, if possible, than December next. He would emphasize the fact that this is pre-eminently a labor of love, though it is believed by many that the volume will pay for itself. All materials, of whatsoever kind, will be carefully preserved and used, and returned to their respective owners in the condition received. Special thanks are rendered to our brethren of the Southwestern Presbyterian for their marked kindness in bringing the writer into communication with so many friends, and also to the Rev. Dr. W. C. Black, of the NEW ORLEANS ADVOCATE, for similar aid.

W. A. HALL, M. A., B. D.,
Oakland Alumnus Class of 1857, Fellow of the Belles Lettres Society and Delta Kappa Epsilon, Omega, No. 2419 St. Charles avenue, New Orleans, La.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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La. Conf.....Mrs. Jno. S. Young..Shreveport.

OUR MISSIONARY GIRLS.

Nettie Peabody, an intelligent Christian girl, born and reared in Minden, La., having an earnest desire to devote her young life to missionary work, made application through the Louisiana Conference Society for admission to the Soarritt Training-school.

Mrs. W. H. LaPrade, president of this society, went to Minden to see Miss Peabody. After questioning her closely, and finding that she met all the necessary requirements, recommended her to the Woman's Board as a very desirable candidate for the course of study at this school.

Having no scholarship for Louisiana, her expenses must be met by voluntary contribution. Her Minden friends paid $78 35 on the $180 needed. The Shreveport society added $45 to that amount as she passed through, en route for Kansas City, on the fifth of September. Nearly $60 more will be required for the year's training. Can we make up this amount from the societies in the State, remembering that no regular fund of the society can be used for this purpose? Will not somebody else feel a quickening interest in this consecrated young girl, and help her? She needs your prayers, your counsel, and your money. She is "our" girl, and each member of the missionary society should feel a personal obligation and a privilege to give something towards her education.

Mrs. S. B. McCutchen, treasurer, will receive any money that you will be kind enough to give Nettie Peabody, and she will forward it to Miss Gibson, of the training-school.

Helen Johnson, whose name was mentioned at the annual meeting as a probable candidate for this school, will spend another year in Mansfield College before she is ready for admission.

May God bless our missionary girls, and enable them to fully measure up to the opportunities given them—these tender, human agencies, who are to be "witnesses for Christ!" Won't you help them?

MRS. JNO. S. YOUNG,
Editor Louisiana Conference.

DISTRICT SECRETARIES.

Shreveport District—Mrs. T. S. Sligh, Mansfield, La.

New Orleans District—Mrs. Lee Dicks, 1918 Napoleon avenue, New Orleans.

Baton Rouge District—Mrs. H. B. Eskridge, 313 North street, Baton Rouge.

Arcadia District—Mrs. O. P. McDonald, Minden, La.

Opelousas District—Mrs. Paul Foster, Opelousas, La.

Delhi District—Mrs. B. F. White, Delhi, La.

A SECRETARY'S THERMOMETER.

212°, boiling—Brings all correspondence of importance before society, and demands immediate action. Keeps the society in touch with all departments of work. Scatters sunshine! Alive! Wide-awake! Enthusiastic!

98°, blood-heat—Answers most correspondence, is awake, and keeps fully informed as to date of conventions, etc., and lets the society know about it. Puts sunshine into letters.

60°, temperate—Answers very urgent calls, but very seldom reads them before the society. Don't believe in too much enthusiasm.

32°, freezing—Occasionally answers letters when stamp is inclosed, but always very discouragingly.

0°—zero—dead—never corresponds under any circumstances.

Wouldn't it be well for all our corresponding secretaries to study this lesson and see just the state of their thermometer? I doubt not many district secretaries could testify to the fact that many, many corresponding secretaries might be registered 32°, and a good many 0° zero.

How many could be registered 212°?

What a wonderful help to the president of a society would a 212° corresponding secretary be, or a district secretary to have a dozen or more of such!—Selected.

The Christian Life.

DARK DAYS.

Many of the darkest days in history have borne the choicest fruit to the glory of God and the good of man.

It was a dark day when Israel groaned in the bitterness of the Egyptian bondage. But if the bondage had been less bitter, Israel would have been content in Egypt; out of the bondage came the exodus, the Messiah.

It was a dark day when the ardent, brave, eloquent Stephen, hope of the early church, was stoned; but out of that day came Paul.

It was a dark day when the persecution that arose about Stephen ravaged the disciples; but out of it came the world-wide preaching of the gospel.

It was a dark day when the Puritans, finding no rest for the sole of their feet, sailed from the Old World; but out of it came America.

Darkest of all days was that on which the sun hid his face from the divine man expiring on Calvary; yet all our hopes and all our happiness come from that day.—Selected.

Why was Mary herself, the chosen mother of the Son of God, doomed to the lowliness of the manger and the great final grief of the cross, and why was the redemption of the world wrought out through such pain? Why does all that is best in our lives come through struggle, agony, disappointment? We can not fully understand it, but we see what the divine law is, in this sin-cursed earth. Without the shedding of blood there is no remission of sin, and without pain and sacrifice there is no moral elevation. The way of the cross is the way to the crown; what we lose we gain; by dying we live; by giving up life we save it to life eternal. Bethlehem and Calvary are one in their disclosure of God's infinite love, his willingness to suffer for us and with us. Blessed be the light which hath shined out of darkness, the day-spring from on high which illumines our journey from the cradle to the grave! And blessed are they who, having learned the secret of the life of Jesus, can meet with calm and joyful, with hopeful and loving hearts, whatever God may send them, while the divine love constrains them to do whatever God commands.—J. H. Barrows, D. D.

I do not know what joy in service there can be to those who do not believe that one transcendent and divine man has appeared on earth to bind the hearts of those who aspire to live worthily and nobly to himself. I do not know what joy there can be to any who reduce the grandeur of his claims, the validity of his powers, to the level of ordinary humanity, and walk henceforth without devotion to any historically real and unique Savior, who contemplate the gains and losses, the joys and sorrows, the victories and wrecks and noble deeds and crimes of this life, and see in them all only the inevitable outcome of the inviolable and inexorable law of conflict and survival. I know not what, in hours of temptation and tempest, he shall cling who finds behind the intricacies of human life only an unknowable force, or believes that the all is the manifestation of God.—President Carter, of Williams College.

One who lives at a distance from God never reads the warnings of the Bible without feeling that sin and its consequences are out of proportion. It seems to him an incredible thing that such fearful evils should result from a mere matter of disobedience. The world has always laughed over what it calls the huge joke which represents our first parents as losing Eden for eating an apple. But one who lives at a distance from God has no clearer conception of sin than he has of God. It is when we begin to get acquainted with God that we begin to understand the meaning of sin. It is only in the light of God that it is shown up in all its hideousness. When we have come to look into God's face we no longer wonder at the awful consequences of sin; we only wonder at the long-suffering of God.—Exchange.

When I recall the joy of my forty-four years of public ministry, I often shudder at the fact of how near I came to losing it. For very many months my mind was balancing between the pulpit and the attractions of a legal and political career. A single hour in a village prayer meeting turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance and made souls outweigh silver, and eternity outweigh time.—Cuyler.

There are people who are always complaining that God does not answer their prayers, that have never stopped to think whether they have fulfilled the conditions upon which God has promised to answer prayer.—Selected.

'Quit your meanness" is not repentance, though it may be a part of it. The man who quits making money by a dishonest method after he has amassed a fortune does not usually repent.—Exchange.

There is nothing in the universe that I fear except that I may not know all my duty, or may fail to do it.—Mary Lyon.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

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FROM THE WORK.

Rev. C. C. Griffin, P. C., Hiram, Miss., Sept. 17, 1898: "We have just closed up our round of revival meetings on the Wilkinson circuit—in all, five. The Lord has been with us in great power in convicting and saving men. We have had quite a number of conversions, one accession, and reclamations. Our members are now in fine working condition. To God be all the glory. Pray for us."

Rev. W. M. Young, Grenada circuit, Sept. 13, 1898: "I send you a report of my meetings. We had real spiritual revivals in each of my churches. I have four churches, but held five meetings. One we held at Jefferson, in a Baptist town and community. Had the hearty co-operation of the Baptist people. Held the meeting in the Baptist Church, and had eight accessions to our church and one to the Baptist. We have had thirty-eight accessions as a result of our meetings; one young man who is called to preach, and will most likely go to Millsaps College to make preparation for his life-work. We have nearly all of the collections ordered by the Conference in good subscriptions. We will present your recent offer of the ADVOCATE to the people."

Rev. J. F. Wynn, East Feliciana, Sept. 15, 1898: "We have held four protracted meetings on this charge, and had some conversions at each appointment. Robert Wynn was with me at Oak Grove nearly eight days; W. W. Drake at Olive Branch, F. N. Sweeney at Independence, and A. S. Lutz at Gilead. It rained through the four meetings, but we reached every appointment, and the Lord was with us every time we met. During the Gilead meeting we buried Sister Pipes Higginbotham, who had been sick about five years. The change for her was, no doubt, a glorious one. Last Tuesday evening we laid away Sister Lee, grandmother of Bro. J. P. Haney. She was nearly eighty-seven years old; had been a member of the Baptist Church for more than fifty years. She expressed herself as only waiting for the Lord to take her home. The writer, in his visits, found her a sweet-spirited Christian, and expects to see her again in the bright world above."

Dr. W. T. J. Sullivan: "Corinth station has been blessed with a very gracious meeting, a true revival in the church. The work was deeply spiritual, and drew all hearts together and to Christ. All denominations took active part in the work and all services were blended in this meeting. A beautiful spirit of harmony prevails, and a strong heave towards better Christian living. The meeting began on Sunday, Sept. 4, and continued with increasing interest till Friday night, Sept. 16. My helper—the brother who did such effective preaching—was the Rev. Thos. Copeland, a member of the North Alabama Conference, and pastor beloved at Leighton. Bro. Copeland is a man of gentle, persuasive temper and speech, chaste, earnest, spiritual; his preaching is sound, practical, clear. The Christian people of Corinth feel that a great blessing has come to this community through the ministry of this servant of the Lord. Some sinners were converted, but the chief work was in moving members forward."

Rev. J. C. Ellis, P. C., Middleton, Miss., Sept. 14, 1898: "Energy Mission.—We are glad to report two good protracted meetings. The first was at Mt. Carmel; was ably assisted here by Rev. F. G. Price, of the Alabama Conference; also Rev. T. J. O'Neil, L. P., of this charge, who is an applicant for admission on trial. Bro. O'Neil has assisted me all the year by preaching three times, each month acceptably. Six persons were added to the church at Mt. Carmel. The next was at Manassas, where we were delightfully assisted by Bros. C. D. Cecil and Henry G. Hawkins. Indeed, the large congregations and the attention throughout the meeting was pleasant to behold. In fact, I don't believe better attention can be found anywhere than on Energy charge. Why, the people even give the preacher in charge fine attention. Bro. Hawkins, who served this charge seven years ago, though now acceptably serving South Side charge, in Meridian, was not embarrassed, or thought it condescending to do his best for the salvation of souls, though they be in the 'piney woods.' We were all agreeably surprised. Bro. Hawkins has improved so much that it don't seem like him; but I know it is Bro. Hawkins. He looks about the same, and acts like he used to act. He is kind, humble, and loyal. There were four applicants for membership at Manassas. We think we are slowly, but gradually moving upward."

BLUFF CREEK CAMP MEETING.

The ninth annual camp meeting of Bluff Creek Camp Ground began Aug. 25, 8 P. M., with a strong sermon by Rev. R. W. Tucker, P. E., of the Baton Rouge district, Louisiana Conference, and closed Sunday evening, 8 P. M., Sept. 4, with a good sermon by Rev. J. P. Haney, of the Bunkie charge. The preaching during the meeting was above the average. While visible results were not what would have been desired, yet good was accomplished. There were a number of conversions and accessions. The membership of the supporting charges was revived and strengthened; good resolutions were formed.

The preaching was done by the following brethren: Revs. R. W. Tucker, F. M. Sweeney, J. P. Haney, J. L. McManus, G. D. Anders, J. A. B. Jones, D. E. Kelley, J. H. Montgomery, A. S. Lutz, H. D. Roberts, W. R. Harvill, J. F. Wynn, G. P. White, C. W. Carter, C. C. Miller, Newton Brown, R. H. Merrison (Presbyterian), and Chas. W. Crisler.

Rain interfered some with the services, yet the attendance was good throughout the meeting; everybody attentive, and the order was excellent.

Viewed from every point of view, the meeting was a success. The association has succeeded in getting out of debt and is better prepared for the work of the future. May God's richest blessings crown the efforts of his servants for many years to come in their annual encampments at Bluff Creek!

A FRIEND.

FRENCH MISSION.

Our hearts were made glad last night as we came together to worship God for the first time in our new church, and my heart melted within me as I listened to the expressions of gratitude in the prayers which were offered to our heavenly Father in a tongue unknown to a great many Methodists. Our church is not finished inside, but we are going to use it as it is until God provides the means for us to complete it. It is built of good cypress lumber, and is 28 feet wide by 38 long.

Some 20 years ago the lumber was hauled and some of the timbers even cut out to erect a church here, but through the cunningness of the devil the scheme fell through, and some of the lumber was used to build a dancing-hall, which the devil is still using to the advancement of his kingdom. But those who remained faithful have never ceased to knock at the door of him who said, "Knock and it shall be opened," and "Ask and it shall be given," "Seek and ye shall find," and pray that he would grant them the means by which a house could be erected to the honor of his name, and now they are beginning to thank and praise God for the realization of prayers offered so long ago.

We have had no protracted meeting on our work yet, but our membership is a great deal farther advanced in spirituality than they were when I came on to the work.

At our third Quarterly Conference, held last week, we licensed to exhort a young Creole who says that God has called him to preach. He is very promising as a worker in the advancement of God's kingdom among the French.

We have a great many difficulties in the way of our work, and the greatest obstacle is not what you may suppose—the Catholic Church, but the drink and dance habit. We would have no trouble winning members if only we would tolerate drinking and dancing. But we are waging war, however, having on the armor recommended by St. Paul, and as we march on under the banner of the Captain of our salvation, we trust ere long to see Satan's fortifications crumbling before us, and a great many of his subjects flying for refuge to the arms of Jesus, who died to redeem them. Our work at three other points is purely missionary, and while we have not had many visible results, we have had good congregations, and are prayerfully sowing seed, knowing that God will water; and, if not, some other will reap a harvest, and we shall all have a reward. Brethren, pray for us.

MARTIN HEBERT, P. C.

Isle aux Canne, La.

CARROLLTON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

This is the third year of my pastorate on this charge, and only about two and a half months of the year remain, and the preachers will turn their faces toward Aberdeen, to make reports of their ministries, transact the business of the Conference, and get their appointments for another year. This charge has made substantial progress, both in material and spiritual ways, during this year.

Rev. W. T. Bolling, D. D., of Columbus, came on Friday, the twenty-ninth of April, and spent the night with us at the parsonage, and the next day attended our second quarterly meeting at Eden, and preached an able sermon for Bro. Stone, and the next day, Sunday, May 1, preached a great sermon, and dedicated our new church at McAnerney, and then came back to Carrollton and preached a strong and delightful sermon for the good people of this place. His preaching was a treat to all who heard him. Dr. Bolling is truly a great preacher. He will soon close his second year at Columbus, and surely that station has prospered in his hands. The church-building has been greatly improved with a beautiful metal ceiling, and other improvements, until it is one of the handsomest buildings in the State. He has also built a new parsonage of modern style, and the other conveniences of a good home. When he leaves Columbus his successors will feel under many obligations to him, and they will see that he has not been idle in the Master's cause. He has also stirred and quickened the spiritual life of the church, and all departments of the charge are prospering in his hands.

We, of the North Mississippi Conference, are proud of Dr. Bolling, and realize that we have a great, good man in him, and we hope he will remain in our Conference until the great, good Bishop of all souls will transfer him to his final charge in glory.

Bro. Bachman was with us in two of our protracted meetings, and did all the preaching at one, and preached twice at the other. He rendered good service in singing and preaching, and sold many good books. Bro. Bachman's is a great work, and may the Lord bless him and prosper the labors of his hands!

Our Irishman and "graveyard" preacher of Ebenezer, Rev. R. T. Nolen, L. P., spent part of one week with us, and did some good preaching.

Bro. Frank Marshall, of the Alabama Conference, attended one of our meetings, and preached an able sermon on Sunday, at 11 A. M. Bro. Marshall was raised in the bounds of this charge, and we feel like that he belongs to us, and would like to have him come back to us and work in the North Mississippi Conference.

Bro. H. P. Crowe, of Arcola and Hollandale, spent two weeks with us, and did some good, able preaching, and moved many sinners to repentance, and caused them to accept Christ by faith, and greatly stirred the church to a higher life. Bro. Crowe is an able preacher, and his work is lasting, and will tell in the future.

Bro. N. G. Augustus came to help us at our last place of protracted meetings, and preached a few times for the people; but I was kept from that place on account of the sickness of my wife, and failed to see him.

All these preachers did good work, and so did the local brethren on the charge give great help.

We have had forty accessions to the church this year, and the other interests of the church are fairly well up.

Bro. Stone, our presiding elder, is closing up his fourth year on this, the Winona, district, and he has been faithful to the charge committed to him.

Bro. G. W. Gordon and Sister Gordon, of the Sidon charge, are now living with us at this parsonage.

W. H. SANDERS, P. C.

If Death had to sign the warrant for every victim that he claims as his own, there would be fewer premature deaths. In the majority of cases, men and women sign their own death warrants.

Neglected health means death. A man or woman may not realize it, but the little ills that they neglect are simply the danger signals that warn them of the approach of big and serious maladies. A well man or woman gets up in the morning happy and clear-headed and alert, both mentally and physically. They have a hearty appetite for breakfast. They go about their work with alacrity, and a sense of pleasure. The day's end finds them tired, but not fagged out. They still have the energy for an evening's enjoyment. At night they find sound, refreshing slumber. They do not have frightful dreams during their sleeping hours, nor are they drowsy during their waking hours. They are not ill-tempered or fault-finding. When men or women find their condition the opposite of this, they need a course of Dr. Pierce's Golden Medical Discovery. It strengthens the weak stomach, corrects the impaired digestion, invigorates the liver, and purifies and enriches the blood. It is the great blood-maker and flesh-builder. It strengthens the muscular system, gives bloom to the complexion, regulates the functions of every vital organ and imparts both mental and physical elasticity and energy. Medicine dealers sell it, and have nothing "just as good."

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THURSDAY, SEPTEMBER 29, 1898.

He may not in His mercy grant
The very thing you ask or want;
Still, in this comfort rest—
His power, His wisdom, and His love
In bright and boundless concord move:
He'll do the thing that's best.
—Exchange.

If souls are to be saved, men must be pointed directly to Christ.—J. C. Ryle.

Remember that there is one thing better than making a living—making a life.—Gov. Russell.

First keep thyself in peace, and then thou shalt be able to pacify others.—Thomas a Kempis.

When the heart is full of God, a little of the world will go a great way with us.—Samuel Rutherford.

If a young man is going to avoid evil habits, he must first have some good ones to hold him.—Wm. R. Campbell.

There is small chance of truth at the goal where there is not a child-like humility at the starting-post.—S. T. Coleridge.

Goodness is that which makes men prefer their duty and their promise before their passions or their interest.—Sir W. Temple.

True goodness is like the glow-worm in this, that it shines most when no eyes, except those of heaven, are upon it.—J. C. Hare.

Don't expect much from the man who is always talking about how much he would give if he had some other man's purse.—Exchange.

The pattern of all mercy, who is God, has not loved us with a life which cost him nothing. Sacrifice is the life-blood of service.—Alex. Maclaren.

There is a marvelous want of savor in our piety. It is a flower of Autumn, colored as highly as it need be to the eye, but destitute of fragrance.—Horace Bushnell.

Good hearts can not be so solicitous for anything under heaven as for removing those impediments which lie between them and their Savior.—Bishop Hall.

All the men and women who have made their mark in this world and have achieved the best results have kept the eye clear and single toward one noble purpose.—Theodore L. Cuyler.

Precept freezes while example warms. Precept addresses us, example lays hold on us. Precept is a marble statute; example glows with life, a thing of flesh and blood.—W. E. Gladstone.

The whole range of skeptical literature from Hume to Huxley I have let severely alone. Why swallow poisons, and then run the risk of the antidotes or the stomach-pumps?—Theodore L. Cuyler.

We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—Lyman Abbott.

A WORD ABOUT THE ADVOCATE.

This seems an eminently fitting time for our pastors to look diligently after the circulation of the ADVOCATE. During the season of revivals and ingatherings the weekly church paper should find its way into many new homes, and return to others from which it had been expelled by spiritual coldness and neglect. The "reclaimed" and the redeemed alike need the wholesome "food convenient" of the ADVOCATE in order to their spiritual growth. It is little less than pastoral criminality to allow our flocks to go unfed, or to be fed on poisonous food. Should we not be as much concerned about the gospel our people read during the week as that which they hear on the Sabbath? If not, the one may discount or displace the other. I make an earnest plea, therefore, for an increased circulation of the ADVOCATE and of our connectional organ.

We need also to do this as Methodists. The NEW ORLEANS CHRISTIAN ADVOCATE from its initial issue under the editorship of Holland N. McTyeire has stood for Connectional Methodism. By that baptism and blessed mission it should ever stand. There is occasion for an emphatic restatement and pronounced advocacy of the connectional principle. Upon the integrity of that idea and the emulation of its spirit depend our continued triumphs. He has read Methodist history to little profit who has not discovered that in our intelligent and loyal connectionalism is the true secret of Methodism's marvelous growth. We ought, therefore, jealously to guard and sacredly preserve that vital principle from injury or desecration. To do this we need to circulate our authorized journals that put honor upon the perpetuity of Connectional Methodism, and are devoted to the exposition of its doctrines and the dissemination of its sacred teachings. Our great church has written a wonderful history, and our toilsome, self-denying fathers have handed down to us a heritage of apostolic devotion and achievement, that command our emulation and should be taught diligently to our children.

There is some ecclesiastical agrarianism abroad in the land. Though not numerically strong, it is busy and noisy. It makes a virtue of undervaluing church membership and counts it high courage to make house-top assertion of personal and ecclesiastical independence. Such a spirit, under whatever guise or pretext, and however holy in tone or phrase, can not be defended by any true doctrine of Christian ethics. To inculcate the principles of a higher life, and a diviner conception of the holy obligations of membership in the church of God, is one of the sacred functions of the CHRISTIAN ADVOCATE. Next to the support of the living ministry, at home and abroad, an enlightened Christian will sustain his church paper and church school. A distinguished layman, in a recent communication, makes this strong statement: "God forbid that I should ever become so narrow and prejudiced as to stop my church paper because it does not reflect my individual views upon every phase of church doctrine or policy." Methodism has always allowed large liberty of individual opinion and expression. Its air is free, its spirit is hospitable and fraternal, and its marvelous machinery adjustable to all conditions. Let us support its institutions, attend upon its ordinances, honor the functions of its ministry, preserve its history, conserve its connectionalism and push forward its evangelism. And as helpful thereto, let all Methodists in Mississippi and Louisiana take the NEW ORLEANS and Nashville Christian Advocates.

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Jackson, Miss.

A GOSPEL THAT SATISFIES ALL.

One of the most convincing proofs of the divine origin of Christianity is its marvelous adaptation to the spiritual wants and needs of men everywhere. It strangely and adequately satisfies the longings and aspirations of every human heart, whether civilized or savage, bond or free, great or small. On land and sea, in the bleak and barren regions of the north, where the ice-king reigns supreme, and in the sunny tropics, where Nature dispenses her blessings with prodigal hand; in the wilds of savagery as well as in the centers of population, among peasants as well as princes, the gospel of our Lord produces the same glorious results, causing righteousness and peace to spring forth and flourish, and making the hearts of men rejoice with a joy unspeakable.

If in any country, or among any class of people, Christianity had been found inadequate to satisfy man's religious nature; if anywhere it had failed to bring hope to the heart and righteousness to the lives of men, then we might be justified in saying that missionary effort is unnecessary and unprofitable. But what say the heralds of the cross in the various parts of the earth? From every quarter comes the response: "The gospel is the power of God unto salvation to everyone that believeth." With one voice the answer is given: "Christianity is the only religion that teaches the fatherhood of God and the brotherhood of man; that unlooses the shackles of sin and gives the guilty conscience peace; that inspires a hope that nothing can destroy." From every land the testimony comes: "The law of the Lord is perfect, converting the soul."

The United States Census Report for 1894 states that Christianity is doing more to keep the natives of Alaska within peaceful pursuits than all the combined forces of military and civil government, and adds that too much can not be said in praise of the men and women who are laboring to bring these people to a higher plane of civilization. One missionary testifies that "Alaskans who were given to drunkenness, rioting and sensuality have been transformed by the power of the gospel into sober, orderly and pure-minded Christians, observing the Lord's day and enjoying the means of grace."

In the Review of Missions, for September, Rev. J. W. Tarboux, of the Brazil Mission, gives the following cheering account of a great revival at Juiz de Fora: "Special services were begun on the morning of the twenty-second of May, and continued until the night of the nineteenth of June. Sunday morning, June 12, was a red-letter day and hour to the church in Juiz de Fora. God opened to our hearts the treasures of his grace and the wonders of his salvation in a most royal manner. We were overpowered and carried away out of ourselves by the glorious vision that the Word and Spirit put before our eyes. In English and Portuguese and German we praised our Savior; we laughed and cried, sang and prayed, and shouted together for the space of an hour or more. Such scenes have never been witnessed in Brazil before, and perhaps never before in South America. . . . The whole church was revived, many entered into the joyful assurance of salvation, and twenty-one persons were happily converted and joined the church."

The Review of Missions also states that similar glorious scenes have recently been witnessed at an interdenominational convention of Young People's Societies and Sunday-school workers, held in Tolnoa. Says Rev. F. S. Onderdonk of this convention: "It was a splendid success, and will give an impetus to Protestant Christianity over the entire Republic. These meetings were simply glorious. I have never seen grander demonstrations of power anywhere in the United States. Men and women prayed, wept and rejoiced in God. During calls for sentence prayers, perhaps four or five would pray at once. Presbyterian women prayed aloud in the congregation. . . . Many received the witness of the Spirit. The Mexican people had never seen or been in such a wave of glory. They said, 'Surely Jesus hath come to dwell among men.' Dr. Graybill, who has been here as a missionary of the Southern Presbyterian Church twenty-four years, said he had never seen the like."

From every land to which missionaries have gone there come the most encouraging reports of progress and of interest in the gospel story. Let us thank God and take courage. Since the redemption of the race cost the precious blood of the Son of God, co-operation with God in evangelizing the world is the grandest work that can engage human hearts and hands, and is worthy of the most heroic effort, the sublimest devotion, the noblest sacrifice.

"ALL WOOL AND A YARD WIDE."

During the election for Epworth League Secretary, at the late General Conference, the tellers were somewhat amused when they came across a ballot which read as follows: "Reverend Horace Mallard DuBose, D.D.—all wool and a yard wide."

In this way some delegate who was evidently familiar with the terminology of the dry-goods trade expressed his views as to the superior merit of his candidate. The logic of events has vindicated the fitness of the mercantile phrase. Both as editor and secretary Dr. DuBose has shown himself to be pre-eminently "the right man in the right place." The Epworth Era grows and grows, and keeps on growing. It is a paper worthy of the great church which it represents, and one whose circulation among our young people can not fail to be prolific in good results.

"THE LITERARY TIGER."

Our readers will peruse with great interest the communication of Bishop Galloway anent "The Literary Tiger." In every dry town "lewd fellows of the baser sort," who desire a return of the saloon regime, try to devise some scheme to circumvent the prohibitory law so as to give plausibility to their hackneyed slogan, "Prohibition does not prohibit." The literary society scheme is only one of many. It is said that even the sacred name of "missionary society" has been used by blind-tiger clubs. Society has no more dangerous foes than men of this stamp.

Gov. McLaurin deserves, and will receive, the thanks of every good citizen in the State, along with the curses of the whisky ring. In this case he is to be congratulated upon the enemies he has made.

A NEW BOOK.

WHAT WOULD JESUS DO? By Rev. H. Walter Featherstun, D. D.

The above is the title of an eight-page pamphlet which lies upon our table by courtesy of the distinguished author. It is a sermon from the text, "He that saith he abideth in him ought himself also so to walk even as he walked." It is an excellent discourse—"good to the use of edifying." If the ideal of life here presented could be actualized, or even approximated, what a leap this world would take Godward and heavenward!

CIVIL SOCIALISM.

The advance of the socialistic principle in public administration, says the Montreal Gazette, is as marked almost as it is silent. Not very long ago the carriage and distribution of letters was almost the only service the State did for the people. In England the telegraph has been added to the postoffice, and a decided step taken toward bringing the educational machinery of the country under complete governmental control. It is under such control practically throughout America. It is in municipalities, however, that the greatest advances have been made, and in some British cities the water, gas, baths, libraries, and hospitals are all under municipal direction. They are all embodiments of the socialistic idea, which, briefly put, calls on the public to do for the individual what it can do better for him than the average individual can do for himself. The recent hot spell in New York led to some novel applications of this principle. The suffering of the people in the poorer districts was most severe. The city authorities felt called upon to act. The parks were opened for people to sleep in at night; the streets were flushed with water to cool the atmosphere; free ice was distributed by the ton, where it was deemed necessary for the comfort of the sufferers; medical men were on duty at the city's expense to meet the call of sudden emergencies. These things were generally commended as proper, but all of them are invasions of the realm of individualism, and an advance upon the theories of the socialist, who is a very different character, it must be remembered, from the anarchist. What was done at the time of the last heated spell, with additions, when next the city suffers from a visitation of heat, and what then attracted attention from its novelty, will henceforth be the rule. So it will be seen that the collectivist has time working for him, and, in cases such as New York's, for humanity also.—Self-Culture.

A GREAT SHIRK.

"Our president is a great shirk."

So said a young woman in one of our assembly training-classes this Summer. Everybody was temporarily surprised. Then she explained that while the president of her chapter was most industrious and faithful, he did no work which the members of the chapter should do "for their own sake." He planned the activities of the chapter with the utmost care, and then encouraged others to work the plan. Wise official!

A pastor once said to us: "We have two hundred official members in our church."

"Astonishing!" we replied.

"Not at all," said he, "we have simply studied human nature. We have discovered that even Christian men and women work more abundantly if they feel that they are held responsible personally for certain definite duties. They like 'official' recognition. So we have almost no privates. But there is a host of majors and colonels and captains and lieutenants and sergeants and corporals." Wise pastor!

The pastor and chapter president who break their own backs carrying burdens which should be borne by others are on the wrong track. They do themselves an injustice. They do their members an injustice. And they do the cause an injustice also.

Major-generals are to map out the campaign, direct the forces, and infuse enthusiasm and courage throughout all the ranks. The army is to do the fighting. Blessed is the church leader who works hard to get others to work hard, and who, in the best application of the phrase, is "a great shirk."—Epworth Herald.

THEY NEED THE GOSPEL.

The Catholic papers of this country are scoffing at the arrangements now being made by Protestant Churches to put missionaries at work in the Philippines, in Cuba and Porto Rico. A meeting was recently held in New York of the Missionary Boards of the leading Protestant denominations to arrange for a plan of harmonious action, and this gathering is made the subject of very invidious comment by the Catholic press, the editors of the Catholic journals pointing out that for hundreds of years these islands have been the objects of most careful attention on the part of the church of Rome. The statement is true, and by the side of it may be placed a few of the results. In the Philippines, the friars and priests are so hated that all classes of the population seem to agree on their expulsion as preliminary to the new order of things. In Cuba, the hold of the church upon the people is so slight that persons who have had opportunities for extended observation declare that there is no religion on the island except among the women and the children. Facts like these fully justify the establishment of missions among a people, even when, as in this case, they have been under the control and domination of a church for four centuries.—St. Louis Advocate.

NOTES.

Miss Mary Helm, sister of Miss Lucinda B. Helm, has been elected editor of "Our Homes."

***

Rev. B. P. Jaco, of the North Mississippi Conference, is again at work after an illness of several months.

***

Whitworth College opened on time with a good attendance, notwithstanding the panic and the quarantine.

***

Rev. W. H. Lewis, of the St. Louis Conference, has been transferred to the Mississippi Conference. At present his postoffice is Carthage, Miss.

Poplarville High School opened at the appointed time with the largest attendance in its history. It has 260 pupils. Prof. Thames is to be congratulated.

***

Rev. A. H. Shannon, of the Mississippi Conference, who graduated at Millsaps College last June, has entered the Theological Department of Vanderbilt University.

***

Rev. W. L. Graves, of the North Mississippi Conference, who has been for two years at Greensboro, Ala., will be ready for a pastoral charge when Conference meets. Until then his postoffice will be Ackerman, Miss.

***

Rev. Wilson Moore, of the Louisiana Conference, is in feeble health. He is at present recuperating at the residence of his mother in Monticello, Ark. We hope that a brief season of rest will result in his entire restoration, so that he may resume his loved employ of preaching the Word.

***

It is gratifying to us to receive, as we do from many sources, testimonials of high appreciation of our Home Circle Department. We make our selections for that department from a very wide range of literature—both books and periodicals; and strive painstakingly and conscientiously to make it a blessing to every home.

***

"Regeneration: or, God's Ideal, and How to Reach It," is the title of a sermon preached by Dr. H. W. Featherstun in Central Church, Meridian, Aug. 21, 1898, and published by request. It is a clear, strong presentation of the teachings of Scriptures on the subject. As such, we heartily commend it to our readers.

***

The resignation of the Emperor of China, an account of which is given in our news column, is thought to indicate a movement in the interest of Russia. The relations of Russia and England are somewhat strained. Though all lovers of peace will hope for a different result, war between these two nations is among the possibilities of the not-distant future.

***

Rev. N. J. Roberts is passing through the deep waters. His son Dudley, a talented youth of noble and loveable character, died on the thirteenth at Franklinton, La. We sympathize deeply with our brother and his family, and bespeak for them the sympathies and prayers of their numerous friends in Mississippi and Louisiana. A tribute to his memory will appear in our next issue.

***

The recent massacre of several hundred Cretan Christians by the Turks has brought about a demand from the powers for the evacuation of the island by the Sultan. Suppose the Sultan should see fit to defy the powers, then what? If all the powers were united, of course, the Sublime Porte would never think of defiance; but as that international envy, jealousy and greed have so often saved "the Sick Man" in the past, may he not count on their efficiency in the present emergency? These are questions which can not be answered at present.

***

The Woman's Board of City Missions of this city held its third quarterly meeting at Parker Memorial Church last Sunday night. The opening prayer was made by the pastor, Rev. P. H. Fontaine. The president, Mrs. W. W. Carre, presided with her characteristic dignity and grace. There are eight auxiliaries in the city. The reports showed that while meetings have not been so regularly held, or so well attended as during previous quarters (many of our people being absent from the city), yet the work is established on a firm basis. The report of the city missionary, Mrs. L. Meekin, gave a gratifying account of her work. The recently appointed organizer, Miss Susie Lyons, also gave a very interesting and cheering account of her work. The report of the recording secretary, Miss Wasson, was read by Mrs. F. E. Rusa. The editor of the NEW ORLEANS ADVOCATE made a few feeble remarks, after which a collection was taken. The State president, Mrs. F. A. Lyons, was an interested spectator of the proceedings. At some time not far distant we purpose saying something concerning the importance of the work of the Home Mission Society.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

Rev. H. M. DuBose, D. D., has recently attended the Missouri and West Virginia Annual Conferences.

In each of these Conferences the League flourishes, "and the face of its hope is set to the future."

Saturday night of the Conference was set apart by the Missourians for the Epworth League anniversary. Rev. C. Grimes, chairman of the Conference League Committee, presided. He is the wide-awake presiding elder of the Hannibal district.

Rev. W. F. McMurry, presiding elder of the St. Joseph district, was formerly president of the League Conference of the great State of Missouri.

Bishop Warren A. Candler, who is presiding over the Western Conferences, is president of the Epworth League Board.

Rev. J. A. Randolph, president of the Mississippi League Conference, has recently been appointed chaplain of the Third Mississippi Volunteers. From a letter recently received from him we quote the following: "I desire you to say through the League Department that I have no idea of giving up my connection with League work in Mississippi on account of my appointment as chaplain of the Third Regiment, unless my regiment is sent out of the country. I have made a trip to Louisville to see the assistant general passenger agent for the I. C. R. R. about rates for our next State Conference, and I feel sure we will get a low rate."

The Leagues in Mississippi and Louisiana can greatly assist the pastors at this particular season of the year. The Annual Conferences are near at hand, and every pastoral charge ought to report "everything in full." We trust that every Leaguer will contribute liberally, and then assist the pastor and the stewards in collecting from the entire membership the amount which they undoubtedly owe the Lord.

Don't forget that your pastor is your representative at Conference. He loves you and is greatly interested in you, which fact he has demonstrated by his labors in your behalf. Be sure, then, and see about the condition of his wardrobe and see to it that your preacher looks as well at Conference as any member of that body.

True it is that "tis not the clothes that make the man, but the deeds through life that follow him;" nevertheless it will reflect credit upon you for having thus shown your love for your pastor, and he will surely look better and feel better in a new suit than in an old one.

All of the foregoing suggestions have doubtless occurred to those members of the church, both young and old, who appreciate the apostle's exhortation as found in I. Thess. v, 12, 13: "And we beseech you, brethren, to know them which labor among you and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake."

The following we clip from the Epworth Era, of Sept. 15, with the hope that it will be read and re-read by every Epworth Leaguer:

MEDITATIONS.

"All for Christ." What a grand motto! To be an Epworth Leaguer means something. It means that we have enlisted in the army of our Lord, to do our part in taking the world for him. So many beautiful thoughts come rushing to my mind when I read the words "Epworth Leaguer." I think of Christ, whose life was all purity and holiness, "going about doing good," and then I think of the Leaguer, with all the freshness and possibilities of young manhood and womanhood, filled with the spirit of Christ, with hearts all aglow with love, walking by faith in his footsteps; what is more beautiful?

O what glorious privileges are ours! Let us never grow discouraged, but let us, by earnest consecration to the service of our Lord and Savior Jesus Christ, seek to know more of his will, knowing that whatever we ask in faith shall be given us.

Let us pray earnestly for a baptism of the Holy Spirit upon our Leagues, that we may be filled to overflowing with the love of Christ, so that we may scatter sunshine wherever we go, and the sweet influence of our Spirit-filled lives may be felt by all with whom we come in contact.—An Epworth Leaguer.

CANCER AND TUMORS CURED BY ANOINTING WITH OIL.

The friends of Rev. S. W. Jones will be glad to know of his wife's recovery from what seemed certain death, as the following statement indicates:

PITTSBURG, TEX., AUG. 11, '98.

DR. D. M. BYE, Indianapolis, Ind.

This certifies that my wife, Mrs. S. W. Jones, has been afflicted for several years with something we did not know what. She gradually grew worse and took medicine all the time. In the fall of '97 she became almost helpless. Her physician informed her that she had an ovarian tumor and that an operation would have to be performed to save her life. She was badly swollen. He said the tumor was about the size of a child's head. She was sixty-one years of age and we did not think she could stand an operation, therefore we sent for her children and relatives to consult together for the best. Rev. G. R. Bryce of Waco, being a brother of my wife, was sent for, and all concluded it best to not have an operation and just wait on her and let her die in peace. January, '98, I found an advertisement in the Texas Christian Advocate, printed at Dallas, Tex., saying that Dr. D. M. Bye, of Indianapolis, Ind., could cure tumor by absorption. With but little hope of doing wife any good, I wrote to Dr. Bye. He wrote me what he could do. I sent at once and procured one month's treatment. The first month's treatment did not reduce her size, but stopped all pain. The second month's treatment reduced her to almost natural size. The third month's treatment reduced her to natural size, and to-day she is in better health than she has been for four years. The tumor is now almost entirely gone and she suffers no inconvenience from it whatever and is able to help do the housework, go buggy-riding and is enjoying life better than for years past, therefore we cheerfully recommend Dr. D. M. Bye to all ladies suffering with the same disease, and say to the public that we believe if it had not been for Dr. D. M. Bye, wife would to-day have been in her long resting-place. We will cheerfully answer all questions asked us by those afflicted by letter or otherwise. S. W. JONES.

P. S.—I am a member of the East Texas Conference and I am serving the people on Musgrave Cir. this year. We live 3 miles and a half southwest of Pittsburg, Camp Co., Texas. S. W. JONES.

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them a book and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from protographs showing facts that can not be questioned.

QUARANTINED.

We are shut up in Jackson; can't get out without leaving the State, which we do not purpose doing at present, at least. For the first time in a ministry of over forty years I have been hindered in my work by yellow fever. Bishop Galloway, Rev. W. W. Simmons, my presiding elder, and my Board of Stewards all tell me to remain in Jackson with my family, until all danger of fever is over. I try to obey "the powers that be." Two of our sons, John and Henry, are in Carthage, looking after and taking the best care of my charge they can. I hear through one of my stewards they are doing well. We have our boarding house, "Williams Hall," well furnished, and will be ready, when school opens, to receive and take care of the young gentlemen who may be intrusted to our care.

There is but little, if any fever in Jackson at this time. We do not apprehend any danger here on the college campus. We are over a mile from where the fever was. No fever there now. If there be no new cases within the next few days, we shall feel pretty safe. I hope all the young men who purpose boarding with us will be ready to come when school opens.

H. P. LEWIS, Sec.

Jackson, Miss., Sept. 23, 1898.

INDEPENDENT VOTERS.

One of the healthful signs of our time is the rapid increase of the number of men who will not consent to surrender their independence to party bosses; who are ready to vote for the party while it stands for sound legislation and good government and selects men of purity and integrity as its standard-bearers; but have the courage and independence to repudiate it when it stands for political corruption and commits itself to the leadership of bad men. There will never be any decided reformation in our political methods while intelligent and upright citizens hold party above principle; or allow themselves to be beguiled into the folly of voting for good men to enforce bad laws, or for bad men to make and execute good laws. Nothing is more sadly needed just now than the infusion of some genuine religion into our politics. Christian citizens should vote, and vote like Christian citizens; vote with their parties, if their parties are right, but against them when they consent to do wrong for the sake of victory. If the church members of the United States stood as solidly for purity and righteousness in politics as the saloon keepers do for the interest of the rum traffic, there would soon be a complete revolution in our political methods. Parties would cease to pander to the baser element for the sake of gaining votes; would cease to nominate for office men of contemptible character and to stand for official corruption and bribery. Let the independent vote increase. It is the terror of the machine everywhere.—St. Louis Advocate.

HELP IS WANTED when the nerves become weak and the appetite fails. Hood's Sarsaparilla gives help by making the blood rich, pure, and nourishing. Get only Hood's.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, sick headache.

A TEMPERANCE VICTORY.

Not at the polls, nor yet by resolutions or arraignment, but by the simple device of putting ice in the public fountains. Boston's water commissioner, not having the fear of the liquor dealers before his eyes, surprised the city, and materially reduced the saloon traffic, by putting seventy-five cents worth of ice in a fountain, not long since. Several fountains are thus supplied, and their increased patronage is an object lesson to all lovers of temperance. The few saloon-keepers, whose diminishing trade angers them, are alone in their opposition to a simple and just contribution to the cause of temperance. Watching the iced fountains for a single hour, almost any day in the week, will convince the most skeptical that cold water is as eagerly sought as cold beer by a very large proportion of men of all ages. Here is a hint that should be sufficient for other cities and towns where the saloon is regarded as a necessity.—Zion's Herald.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, post paid, at the following prices: 25 copies, 50 cents; 50 copies, 90 cents; 100 copies, $1.75.

HOW MRS. WM. HENRY MAKES MONEY!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than $18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear $10 a day, and double that after they get started good. I don't see why anyone should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

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SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

THE DUTY OF MINISTERS.

I want to impress upon the clergy that should be made a part of their ordinary teaching that they should lead their people, by all means in their power, really to feel for mission work, and to care for it as a part of the work which the Lord Jesus Christ has called upon everyone of us to take his share in. I want the clergy to be aroused to their duty in this matter, and to be constantly bringing it before their people, but time after time in the course of the year as a matter of Christian instruction.

The people should be instructed that this is a part of the work which is essential for their own Christian life. It is not merely a duty which they owe to perishing heathen, or to those of their own countrymen who in the colonies are running a risk of forgetting all that they learned at home, but it is a duty which they owe to their Lord, and which they can not disregard without very certainly falling short of the standard of true Christian life.—The Archbishop of Canterbury.

There is nothing more important than for a man to know himself. A right estimate of a man's own powers and capabilities is essential to his comfort and success in life. A man who over-estimates himself is always dissatisfied, because he does not receive from others the consideration he thinks he deserves. In addition to this, he is always aspiring to positions he is not competent to fill; and his failure to secure them, or if by some means he does secure them, his failure to perform their duties properly, involves him in trouble. But a man who knows himself, and has a proper conception of his capabilities, does not claim more than is due him, nor does he aspire to positions which he is not qualified to fill, so that he is not disappointed in his expectations. If a man errs in this matter, it is better for him to under- rather than over-estimate himself; then he may be pleasantly disappointed in receiving greater honor than he claims, or by being placed in positions of honor and trust to which he did not aspire.—Recorder.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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To any person complying with the conditions of our offer on third page, we will make a reduction of twenty-five cents from the prices there given, making the prices as follows: Combination, $1.75; Bourgeois, $1.50; Minion, $1.30; Emerald, 90 cents.

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to September, '99—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder. W. C. BLACK,
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DEATH IN THE FAMILY.

Ere sin could blight, or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there.
—Coleridge.

Faith builds a bridge across the gulf of death,
To break the shock blind nature can not shun,
And lands thought smoothly on the farther shore.
—Young.

I MAKE THE BEST OF YOURSELF.

A man can make himself about what he wishes to be, provided he is willing to bestow the necessary labor on himself. Gardens which are not carefully tilled are filled with weeds, which become so dominant that the flowers are choked. Souls that are left to themselves become filled with spiritual thistles. A great life is the result of skilled workmanship, and if you are ever to be a nobleman in the sight of God, you must needs bestow a good deal of labor on yourself, for, while the peerage of earth is a matter of inheritance, the nobility of heaven is made up of men who have earned their prominence.

* * * * * *

The habit of looking for clouds even when the sun shines, of expecting evil even when no evil is visible, of grumbling because you have not had the opportunities which you think you ought to have, will grow very rapidly, and if you indulge in that habit, you will not merely make yourself miserable, but will lose the power to straighten out the crooked things of life. You are a very pitiable object if you have reached the conclusion that you are not properly appreciated on earth because you have been neglected by high heaven.

On the other hand, if you will cease your criticism of your environment, put aside with a strong will your antagonism to God because he has not given you what you boldly declare you had the right to expect, and set about making the best of what you have, you will discover that the weather is not so stormy after all. When you have a rainstorm in your heart it makes very little difference whether the sun shines out of doors or not, and when you have sunshine in your heart the rain out of doors will not seriously disturb you. It is not the weather outside, but the weather inside, which determines the happiness or misery of life.

Many a man has been happy amid doleful surroundings, and many a man has been wretched in surroundings which have excited the envy of his neighbors. It is the outlook which decides these matters, and if that is cheerful, you will find more pleasure in a daisy than another can find in whole fields of flowers.—Dr. George H. Hepworth, in New York Herald.

STRENGTHENING THE MEMORY.

How to strengthen the memory is an interesting question. I think the best way is to use it constantly, making it serve you by giving it definite facts and events to carry, as a pack-horse might on a journey. There are many phases of the problem, some people finding that they can not fix dates in their minds, others forgetting the faces and names of friends, and others still having great trouble in committing anything by rote. Devices of rhymes and associations help some persons, and others simply depend on memoranda, and do not tax their memories at all. As a rule, the more we give the memory to do, however, the more quickly and faithfully it will respond to our wishes. In little children memory is very retentive, because their minds are at the stage when impressions are easily made. You know the line which says that in childhood our minds are "wax to receive, and marble to retain." So that we should be very careful, indeed, about what we say, what we do, and what we teach, where the interests of dear little ones are concerned.

Some girls have a great deal of trouble in remembering the rules of syntax, the Latin conjugations, and the pages of history which their teachers require to be recited exactly as they are in the book. Try the method of studying aloud. Go away by yourself to commit your lessons to memory, and then, over and over, slowly, carefully, and your mind and attention fixed on what you are doing, read phrases, sentences, and formulas, and by and by you will have them by heart.—Selected.

WOMAN'S OPPORTUNITY.

Wherever your life touches another life, there you have opportunity. The finest, the most delicate, the most irresistible force lies in the mutual touch of human lives. To mix with men and women in the ordinary forms of social intercourse becomes a sacred function when one carries into it the true spirit. To give a close, sympathetic attention to every human being we touch; to try to get some sense of how he feels, what he is, what he needs; to make in some degree his interest our own—that disposition and habit would deliver anyone of us from isolation or emptiness. There is but one sight more beautiful than the mother of a family ministering happiness and sunshine to them all; and that is a woman, who, having no family of her own, finds her life in giving cheer and comfort to all whom she reaches, and makes a home atmosphere wherever she goes. Though she have not the joy of wife and mother, she has that which is most sacred in wifehood and motherhood. She shares the blessedness of that highest life the earth has seen, of him who, having no home nor where to lay his head, brought into other homes a new happiness, and who spoke the transforming word, "It is more blessed to give than to receive."—Dr. George C. Lorimer.

BE READY.

What I mean by our little verse to-day is, Be on hand, Be punctual. I will tell you a story that will illustrate it. In the place where I live they call ministers Dominies. One day a man said to his minister, "Dominie, that coat of yours is well worn; you had better get a new one." Said his friend: "There is a tailor around the corner. He used to do a good business, but somehow he has been running down, until he is very poor. I wish you would let him make the coat." The minister called on the tailor, and he agreed to have the coat, ready by Saturday. Saturday the minister called for it. "Oh, that coat!" said the man; "yes, it ought to have been done to-day but I have neglected it; but I will have it for sure on Tuesday." The minister did not call until Wednesday. The coat wasn't done yet, and now it was promised for Thursday. On the Saturday following the minister went after it, and found that the tailor had moved. He hunted him up. Said he, "I have been moving;" and that was his excuse. By that time the minister saw why that man didn't get on in the world. What was the matter, children? What did he lack? "Punctuality." He wasn't prompt.—Selected.

FUN AT HOME.

Do not be afraid of a little fun at home, good people. Do not shut your houses, lest the sun should fade your carpets; and your hearts, lest a laugh should shake down a few of the musty cobwebs that are hanging there. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, they will seek it at other and less profitable places. Therefore, let the fire burn brightly at night in Winter, and let the doors and windows be cheerfully thrown open in Summer, and make the homestead delightful with all those little arts parents so well understand. Half an hour of merriment within doors, and merriment of a home, blots out the remembrance of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influences of the bright little home sanctum.—Home Doctor.

ARE YOU DOUBLING YOUR TALENT?

"Destiny is not about thee, but within—thyself must make thyself."
The elect are whosoever will, and the non-elect, whosoever won't.—Beecher.

Michael Angelo wore, over his forehead, fastened to his artist's cap, a lighted candle, in order that no shadow of himself might fall upon his work. It was a beautiful habit, and one that taught an eloquent lesson, for the shadows that darken our lives—how often they come from ourselves! While some people seem to radiate sunshine, others enshroud themselves in gloom.

One man will turn the most uneventful life into poetry, while another will change the most poetic surroundings into the dullest of prose. The man who puts his soul into his task, however lowly that work may be, transmutes labor into pastime.

While the power of observation is naturally greater in some persons than in others, it is capable of much cultivation in all. Parents can not begin too early to develop it in their children. It is largely a matter of cultivation. Circumstance and education have much to do with its formation and development. It ought to be given the widest scope. Some men observe closely and fully within their own sphere of life, but never, or rarely, go outside of it. The world is wide, and all ought to be able to see everything on an enlarged scale, as well as to utilize what they see to the highest advantage. Thus broad-minded, acute, wide-awake and useful men and women are made. They keep ear, eye, mind and heart upon the alert, and draw information, hope, cheer, pleasure, satisfaction and stimulus as they survey persons and things from time to time. They are fresh and vigorous, according to their measure and degree, in society and in the church, blessing and enriching all with whom they come in contact by the results of their observations and reflections.—Presbyterian.

Good books are public benefactors. They not only preserve the holy thoughts, noble impulses, and wise suggestions of the great and good who have lived and wrought for man's civilization and mental and moral elevation, but they place these priceless treasures within the reach of the coming generations to appropriate and profit withal.—Selected.

I know nothing can make up for such a loss as yours. But you will still have love on earth all around you, and love is not dead. It lives still in the next world for you, and perhaps with you. For why should not those who are gone, if they are gone to their Lord, be actually nearer us, not farther from us, in the heavenly world?—Charles Kingsley.

Hygiene.

NERVOUS PROSTRATION.

Nervous prostration is very rarely the result of overwork. The writer does not remember having met more than half a dozen cases of nervous prostration in the course of a medical practice of more than a quarter of century in which the condition was really the result of overwork. It is more often the result of deficiency of exercise, bad eating, and deficiency of sleep. These are efficient causes of nervous exhaustion. The exhaustion which comes from work is cured by rest. Rest is a perfect antidote for work. There must be added to the work, even if it be excessive, some other condition which prevents the body from restoring itself through the natural process—sleep. This condition is either failure of the digestive organs to supply the proper amount of nutriment for the repair of wastes, or the production within the body of poisonous substances which paralyze the vital powers and effectually prevent the natural processes of assimilation. In the treatment of so-called nervous prostration, it is necessary to carefully look into the probable causes which may be in operation to prevent repair. We would suggest the following plan:

(1) Spend two hours daily in vigorous out-of-door work. More mental work can be accomplished if this is done than if the time is all spent over the desk or in study, and the quality of the work will be greatly improved.

(2) Adopt the plan of eating but twice a day. Take nothing after 4 P. M. Especially avoid eating when tired and exhausted after an evening service, and just before going to bed, a practice which is very common with clergymen. If faint and hungry at bed-time, drink freely of water or take a little fruit juice. A bunch of grapes or an apple might possibly be allowed at supper-time while getting accustomed to the two-meal plan. The meals should be arranged so that there will be seven hours between breakfast and dinner. Adopt a rational diet, which means to exclude flesh foods, animal fats, sugar in excess, condiments of all sorts, tea and coffee. Take dry food, and make the food consist of fruits, grains, and nuts, using the latter freely so as to secure a proper amount of fat for replenishing the supplies of energy. Be sure to secure eight hours' sound sleep, if possible. If impossible to sleep for eight hours, stay in bed just the same and keep quiet. If eight hours is not sufficient, then remain in bed ten hours, and even add one or two hours' quiet rest in bed in the middle of the day. Do not allow the energies to be frittered away with visiting, worrying, or dealing with trifling matters. The out-of-door exercise should never be exhausting.—John H. Kellogg, M. D., in The Voice.

SLEEP WARM.

I know a family, one of whose members is dead, and another almost disabled, and both dated their ill health to nights spent in damp beds in cold rooms.

It is not well to sell a life so cheaply as that. Better arouse the family; better walk the floor all night; better examine the bed at the outset, and if it is damp, secure a blanket and wrap up in it; better lie down without undressing; better never put a guest into a bed until you know it is thoroughly aired and free from all dampness.

The old-fashioned, out-of-date "warming pan," which, filled with coals and embers, and moved up and down between the sheets and blankets of the "spare bed," made it dry and warm and comfortable, was worth a ton of the fancy work and bric-a-brac which adorn some chilling rooms.

Life is too precious to be fooled away by a little neglect or thoughtlessness about a spare bed. See to it that your beds are healthful and comfortable, free from damp and with plenty of covering, and then your guests will bless your care, and their Master will say, "Ye did it unto me."—The Safeguard.

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IN MEMORY OF "MAMIE."
Died Sept. 7, 1898.

BY JAMES F. DORRAH.

As soft as the dews kiss the roses,
As tender as zephyrs may blow,
As gentle and light as reposes
On the leaf of the holly the snow;
Oh! as sweet as the waters heard falling
In the desert by traveler hold,
Was the voice of the Savior heard calling;
Aye, calling his lambs to his fold!

Go, list to the song of the lover,
As he sings to his lady-love dear;
At midnight in heaven discover
The planets and pleiades clear;
But sweeter than song most endearing,
And brighter than stars (sight is cold),
Her spirit in rapture was hearing
Jesus calling his lambs to his fold!

With the sweet Summer day in its glory,
With the glad songs of birds in her ear,
Like the close of a poet's love story,
She "passed" to a happier sphere;
And sweeter than voice of her mother,
On her ear, growing icy and cold,
Fell the voice of her great Elder Brother,
Calling softly e lamb to his fold!

What a death! what a glorious dying!
With the voices of nature around,
With a song of her spirit replying
To the songs of the legions who crowned
Her soul with love's flowers immortal,
She entered the city of gold,
And heard, as she entered the portal,
Jesus calling his lambs to his fold.

While we drank of the waters of Merah,
And beat 'neath our burdens of woe,
Like the rain on the arid Sahara,
Or the kiss of the beautiful snow
On the desert in tenderness falling,
Her spirit, triumphant and bold,
Caught the voice of the dear Savior calling,
Gently calling a lamb to his fold!

Oh! dear is the kiss of devotion,
And tender is womanhood's arm,
And dear to the sailor at ocean
Is the quiet that follows the storm;
But sweeter, aye, sweeter and dearer,
Than all we may feel or behold,
When dying, the Savior drew near her,
And welcomed her home to the fold.

Madison, Miss.

JOHNSTON—Mrs. CATHERINE S. JOHNSTON was born in Sparta, Ga., Dec. 5, 1821, and died at her home in Coldwater, Miss., Sept. 12, 1898. Her maiden name was Cobb. She was married to Mr. M. D. Johnston in 1844. They moved to Mississippi in 1873. Her husband died the same year, leaving her the responsibility of rearing a young family, which task she has most admirably accomplished, leaving four devout Christian daughters, whose tenderness and devotion to their mother was beautiful to behold.

Sister Johnston gave her heart to God in early life, and joined the Methodist Church. For many years the light of her Christian influence has blessed her home and her church. She was faithful in the observance of her religious duties; loved her Bible. With a seeming premonition of her death she marked this Scripture a short time before her departure: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." While she lived to a ripe old age, it was truly touching to witness the grief of her children, and hear how they wished to keep her longer with them.

May the Holy Spirit apply the balm of Gilead to their aching hearts! is the prayer of their pastor, P. E. DUNCAN.

GILLEN—THOMAS T. GILLEN was born in New Orleans in 1875, and died at Waveland, Miss., Sept. 4, 1898. His parents were of the Roman Catholic faith, and educated their son at a Catholic school, and he was brought up a member of the Roman Catholic Church.

Two years ago he married Miss Grace R. Frierson, of Amite City, La. To them were born one child, who, in early infancy, was taken from them to a better home.

In December of last year Bro. Gillen joined the M. E. Church, South, under the ministry of Rev. E. T. Denson. He was ever after this very devoted to the church of his choice. He loved her simple forms of worship. He loved her songs and prayers. His growth in grace was steady. This was to be expected, as he was faithful in his attendance upon the services of the sanctuary, and diligent in his study of the Holy Scriptures. His was a practical religion, and one of its fruits was the faithful performance of duty at the family altar.

When the end came he expressed himself as being resigned to the will of God. He has gone home, and the faithful will meet him there. To the bereaved we extend our heartfelt sympathy. J. I. HOFFPAUIR.

Amite City, La.

GILES—Bro. JOHN J. GILES, of Attala county, Miss., was born in Leeds county, Canada, in 1822, and departed this life July 17, 1898, at his home near Hesterville, Miss. He was converted and joined the Methodist Church in 1840, and lived a consistent member of the same till God called him to his reward. He was loyal to his church, and trained his children for God. His first wife and six children have crossed the river of death, while his second and six children remain to mourn his loss. He lived to see all of his children converted except one, who has been converted since his death. I visited him a short time before he "passed away," and he assured me that he was ready and waiting for the Master's call. His loved ones and friends are sadly bereaved, but we realize that our loss is his gain. God doeth all things well. We bow in submission to his will, praying that the Holy Spirit may comfort the sad hearts, and lead them safely where parting will be no more.

J. W. TREADWELL.

Ethel, Miss.

BEATTY—On the night of ——, God's hand plucked from the garden of earth the little budding flower of humanity, MATTIE JOSEPHINE BEATTY, aged sixteen years. There is a shadow over the home, and yet it is not all dark and cold and lonely, for in the shadow is the dim outline of a human form, a strong arm is stretched to help, a voice of mellow sweetness speaks, "Those do always behold the face of my Father." "Pray moderately," says an old saint, "for God's children." "We may want them on earth, but Christ may need them in heaven. So he calls them home." On this side we call it death. It means reaching the Father. It is not departure, but arrival; not sleep, but waking. And so it is better that the little one has gone to the Father.

P. R. KNICKERBOCKER, P. C.

Crowley, La.

WALLACE—LILLIE IMOGENE, daughter of Emmett and Vida Wallace, departed this life Aug. 21, 1898, about one A. M., aged four years. ELWOOD followed his little sister the same evening, aged seven years. Lillie was sick two days with congestion; her brother was sick about four days with same disease. It was sad to see two out of three children so suddenly removed, but we are satisfied that God took them for the good of the entire family. May father and mother now give their hearts to the Savior, and go up to meet their little ones again! M. F. WYNN, P. C.

DEAFNESS CAN NOT BE CURED.

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c

Hall's Family Pills are the best.

CHINA NEEDS KNOWLEDGE.

China needs knowledge. What a parody on the name of education is the system now in vogue in China! A young man, having spent fifteen or twenty years in hard study, reaches the goal of his ambition and becomes a Sin Ts'ai, or, it may be, a Ku Jen, and what is the net result of his attainments in knowledge and mental training? He has simply learned how to read and write; he has obtained a knowledge of some of the ancient history of his own country; and he has learned those precepts about personal conduct, family government, and political economy, which make up the sum of the moral teachings of the Four Books and Five Classics. He has learned nothing of nature or of nature's God; no geography of his own or other countries, no history of other nations, no science, no mathematics, no astronomy, etc. He knows nothing, in short, of those most common facts concerning the world about him that a ten-year-old boy in Christian lands has long since learned at his mother's knee.

The Chinese need improved educational methods. Their system, while it develops the memory in a wonderful manner, and indeed leaves nothing to be desired in the mere power of retaining words, yet it dwarfs the other powers of the mind, rules the reasoning faculty, destroys the imagination, prevents independence of thought, checks original investigation, and is altogether vicious and totally inadequate to develop the God-given powers of the human mind.—Chinese Recorder.

The man who takes a familiar text which people have often heard expounded is bound to do something more with it than simply utter stale religious commonplaces which almost any exhorter might repeat by rote. If the Scripture to be unfolded is a well-known passage, so much the more reason exists for a fresh and vigorous putting of the truth which lies in it. To dole out pious platitudes, and then call the process "preaching the simple, old-fashioned gospel," is a misuse of terms as well as a waste of opportunity.—Central Advocate

In Albany, N. Y., when the cholera prevailed in 1832, there were 5,000 members of the temperance society there, and only 2 of them died, while there were 334 deaths among the 20,000 who were not members, or more than 80 for every 5,000—forty times as many as among the temperance people. "Vitality depends largely upon habits; good habits increase it, bad habits waste it."—Selected.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on those diseases. Address B. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

All the world is wondering why
So few wounded American soldiers die.

THE NATIONAL AMERICAN RED CROSS SOCIETY IN CUBA ARE USING

"Dicks' Mul-en-ol"

FOR CUTS, WOUNDS, AND BRUISES.

See following letter:

S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

Finlay, Dicks & Co., New Orleans, La.—

Gentlemen: I am in receipt of your kind letter of May 13th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours, CLARA BARTON,
President American National Red Cross.

Mul-en-ol is a most powerful antiseptic, causing wounds to heal without inflammation. Manufactured by FINLAY, DICKS & CO., Ltd., New Orleans, La.

SOULÉ Commercial College AND LITERARY INSTITUTE, New Orleans, La.

SOULÉ COLLEGE

Has the most elaborate Business Practice Courses with Stores, Exchanges, Banks and Offices, and is the only School that has an ACTUAL STORE, where REAL GOODS are bought and sold, ACTUAL MONEY received and paid, and where students keep the books by the most labor saving forms.

Forty-two years renowned as a leader. No false promises made. No charlatanism practiced. Over 100 Gold and Silver Medals, Diplomas, etc., awarded us by American and European Expositions. Commercial Course includes Expert Accounting and Auditing, and is Guaranteed Higher and Superior to any other in the South. We own our college building, and have unequalled facilities and an unexcelled faculty.

Students enter at any time. English, Academic, Shorthand and Business school. All separate faculties.

Graduates hold leading positions all over the country. Instruction all personal. Having numerous business connections, and being universally and equitably known, we have superior advantages in aiding students to secure situations.

Write for free Specimen Pages of Soule's Great Work on the Science and Practice of Accounts (716 pp.) and Soule's Philosophic, Practical Mathematics and Business Calculator (1004 pp.). These books are the master works of the age on the subjects treated. Address

Geo. Soulé & Son

LAGRANGE FEMALE COLLEGE

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Leads in the advantages of solid Christian Education. Music, Art and Elocution, specialties. Write for the facts. Session begins September 21, 1898. RUFUS W. SMITH, PRESIDENT.

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AGENCIES THROUGHOUT THE WORLD

Office in COMPANY'S BUILDING, Cor. Common and Carondelet.

Piles Dr. Williams' Indian Pile Ointment Is a SURE CURE for BLIND, BLEEDING, and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cts. and $1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

Southern Railway.

There are no finer Passenger facilities furnished than those offered by the Southern Railway.

The Dining Car Service is superb. Double Daily Trains. Pullman Palace Vestibule Sleepers from New Orleans to New York without change.

For Tickets and information apply at Ticket Offices, 701 Common Street, or 211 St. Charles Street.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.
M. R. POWERS, Dist. Pass. Agent, 701 Common St., New Orleans.
S. H. HARDWICK, Ass't. Gen. Pass. Agent, Atlanta, Ga.
JOHN M. KNIGHT, Passenger Agent.
A. BENSCOTER, Ass't. Gen. Pass. Agent, Chattanooga, Tenn.
J. C. ANDREWS, Southwestern Pass. Agent, Houston, Tex.

W. W. Carre & Co.

LUMBER,

NEW ORLEANS, L.

JOB PRINTING.

WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS, POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.

SEND IN YOUR ORDERS.

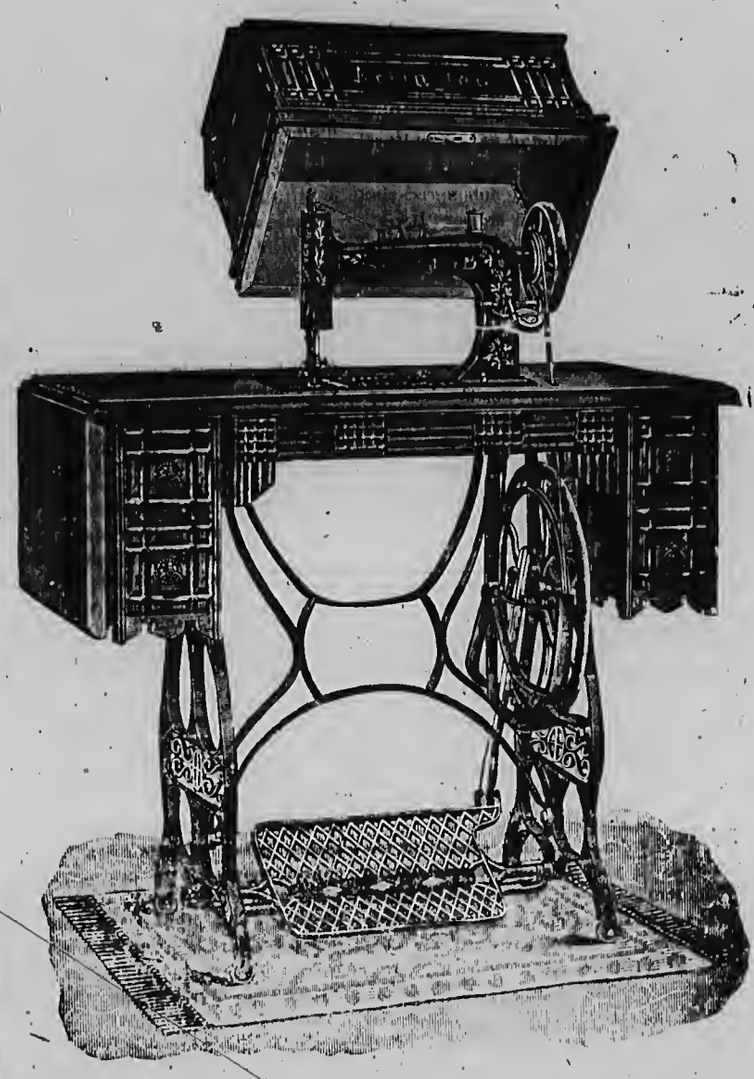
New Orleans Christian Advocate,

512 CAMP ST.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

NEWS OF THE WEEK.

The toll on an ordinary ship passing through the Suez canal averages about $4000.

A Tacoma flour mill recently received a single order from China for 100,000 barrels of flour.

The commission to investigate the conduct of the War Department has been completed and will consist of nine members, as first announced.

Theodore Roosevelt, who was in command of the Rough Riders in Cuba, has been nominated for the office of governor of New York by the Republicans.

The president of the Board of Education in Philadelphia says that at least 2500 children in that city will be limited to half sessions this year owing to lack of school accommodations.

It is announced that 10,000 Spaniards residing in the Island of Porto Rico have refused to live in the island under the American flag, and have demanded that they be returned to Spain at the expense of the government.

On Monday, the twenty-sixth, the remains of Christopher Columbus were removed from the cathedral at Havana, where they have been for ninety-six years, preparatory to their removal to Spain.

At a meeting of the French Cabinet, all the ministers being present, a decision was taken in favor of a revision of the trial of former Captain Dreyfus, and documents in the case will be sent to the court of cassation.

Ex-Secretary J. Sterling Morton, of Nebraska, has been invited by the President of Argentina to spend the coming year in that country as an adviser of the government in matters of agriculture and the organization of an Agricultural Department.

It has been definitely announced that the Spanish armored cruiser "Infanta Maria Teresa," the flagship of Admiral Cervera, has been finally floated and safely towed into Guantanamo Bay. The recovered ship will there be put in condition to proceed to the navy yard at Norfolk under her own steam.

The International Commission appointed to consider various subjects in dispute between this country and the Dominion of Canada is soon to reassemble at Quebec. The principal subjects to be discussed are the Behring Sea controversy, the Alaskan boundary dispute, the fisheries question and the trade relations of the two countries.

Tea culture in South Carolina, it is claimed, has passed the experimental stage. The Pinehurst garden, which produced 56 pounds to the acre in 1892, is now giving the substantial return of 1000 pounds per acre. The cost of cultivation is 27½ cents per pound, and it is claimed that this cost can be reduced to 16 cents.

If any doubt actually existed in the minds of the American people during the continuance of the war with Spain as to whether or not it was proposed to retain the conquered territory, that doubt is being rapidly dissipated. It is now evident to all that there is no alternative left but to hold and govern the territory conquered.

After great difficulty in securing nine men willing to serve on the investigating committee, the President has finally succeeded in completing that body, and the work of examining the acts of the War Department in the conduct of the war has commenced. At the initial meeting of the committee the President instructed the members to go to the bottom of things, and investigate impartially, without fear or favor.

The more the startling and unlooked-for coup d'etat in China is considered, the more important does it appear. Certain European intrigues were behind the dethronement of the Emperor, for that he was dethroned now admits of little doubt. It is freely admitted that the Emperor was removed because he favored a more enlightened and progressive policy, and alliances with those nations most likely to guarantee the integrity of Chinese territory.

It is now reported from Europe that Great Britain, Russia, France and Italy have entered into an agreement to finally settle the troubles existing in Crete. It is reported that an ultimatum will be sent to the Sultan, notifying him of the purpose of the powers, and informing him that, unless he complies with the demand for the prompt removal of Turkish troops from the Island of Crete and the recognition of an autonomous government in the island, the combined fleets of the powers will make a demonstration at the entrance to the Dardanelles.

Sir Herbert Kitchener, the commander of the Anglo-Egyptian expedition, has arrived at Fashoda, four hundred miles south of Khartoum, and has found the French expeditionary force already installed there, as had been reported to be the case. General Kitchener informed the French commander that Fashoda was held to be within Egyptian territory, and that the French were expected to withdraw. This the Frenchman refused to do, whereupon the British commander established a garrison and hoisted the British and Egyptian flags.

Owing to the interest which has centered in the war between this country and Spain, but little attention has been given to the very brilliant and successful military achievement of the Anglo-Egyptian army in the Soudan. The whole affair has been an unbroken record of successes, unmarred by a single untoward incident, and interspersed with just sufficient fighting to emphasize the formidable nature of the obstacles to be overcome. The reconquest of the Soudan opens up to civilization and commerce a vast and fertile region. By means of the railroad which has been constructed, Khartoum will be within a few days' journey of the Egyptian capital. This facility of communication will make it easier to govern this vast empire than was formerly the case.

JOHNSTON COLLEGIATE INSTITUTE, GREENSBURGH, LA.

It is time our brethren were hearing from this institution through the columns of the dear old ADVOCATE. This school received its name from one of the veterans in the Methodist ranks, Rev. P. A. Johnston, who has now retired from active work. It is located about the center of the Baton Rouge district, of which Bro. Johnston was presiding elder when the institution was founded. This institution is designated to be a District High School under the auspices of the Methodist Episcopal Church, South, and as soon as relieved of a small indebtedness will be turned over to the Conference. It is now in the hands of a Board composed of men loyal to the cause of Christian education.

The President is A. R. Ladner, a graduate from Centenary College, which is of itself an advertisement for the school. The faculty is thorough and of high moral and religious principles. The curriculum is above the average, being only one year below that of Centenary or Millsaps.

Those who patronize this school need not have any fears as to the physical and moral healthfulness of this place. Let our people bear in mind that this school is recognized, acknowledged, recommended, and endorsed by the Conference, as may be seen by referring to our Conference Minutes.

I am employed as agent of this school, and will, perhaps, labor in this capacity till Conference. I conceive this to be the Master's work, for Christian education is indeed the hope of our country.

Let all our brethren speak of this school and send us their boys and girls, where they may secure a first-class education at prices to suit the times.

We desire the prayers and support of all those interested in this Christian enterprise.

J. M. ALFORD.

Sept. 24, 1898.

AT DAVIS SPRINGS.

A few weeks ago I assisted in a series of meetings at Davis Springs, Natchitoches parish. There is a fine new church, painted inside and out, and supplied with a new organ. Congregations large, day and night. The finest singing that I have heard in Louisiana, and more happy people than I have seen. Methodists, Baptists and Cumberland Presbyterians all sang and shouted together. Miss Edna Pitts, an elegant Baptist young lady, was the first to lead the ladies' grove prayer meeting. I preached on Thursday, at 11 o'clock, on "Methodism, or Noisy Religion." There was a storm brewing before the close, and at the close a Baptist preacher (Rev. Ben Jones) threw his arms around me, and said "that was his kind of religion." Rev. Sam Howard, a Cumberland Presbyterian minister, did some of the preaching, and he is a power. Bro. Purcell, P. C., of the work, is serving his first year on trial, and he seems to be all right. Some conversions and accessions. Not much crude material there.

H. ARMSTRONG.

Sept. 24.

BOOMERANG.

We saw an angry little child the other day pursuing a companion and striving to pelt him with handfuls of dust clutched from the street. The little one harmed only himself, for the wind blew the dust right back into his own eyes and face, and yet, notwithstanding the inconvenience he suffered, he kept on throwing dust and blinding himself, until, his rage exhausted, he stopped to wipe his eyes and regain his breath. Poor little perturbed spirit, he was a type of many a child of larger growth. Abusive epithets, retaliatory conduct, angry utterances, and usually all forms of a tit-for-tat policy, return to plague the inventor. There is more than mere proverbial phraseology in the old maxim, "Curses, like chickens, come home to roost."—Central Advocate.

THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents. to Barbee and Smith, Nashville, Tenn., and get the book.

STATEMENT OF B. F. JONES,

TREASURER OF THE BOARD OF MISSIONS, MISSISSIPPI CONFERENCE,

FROM MAY 14 TO SEPT. 20, 1808.

FOR FOREIGN MISSIONS.

May 14	Wesley Chapel, J. T. Abney	$ 10 00
" 18	Bay St. Louis and L. B., J. P. Drake	15 00
" 18	Steens Creek, R. Bradley	20 00
" 19	Morton, W. L. Linfield	5 00
" 20	Madison, J. D. Ellis	17 80
" 23	Voesburg, R. B. Downer	10 00
" 23	Williamsburg, W. J. Dawson	10 06
" 24	Utica, G. A. Gnice	30 00
" 24	Shiloh, P. D. Hardin	35 00
" 25	Providence, H. A. Gatlin	35 00
" 30	Wesson, T. W. Adams	35 00
Jun. 1	Hermanville, A. D. Miller	5 00
" 8	Bogue Chitto, J. A. Moore	20 00
" 13	Meadville, R. S. Gale	4 50
" 17	Central Church, Meridian, R. F. Cochran, Tr.	20 93
" 24	Brookhaven, B. F. Jones	71 27
" 28	Gallman, W. M. Williams	24 00
July 20	Porey Creek, W. W. Moore	15 00
" 20	Wesley Chapel, J. T. Abney	5 00
" 27	Brookhaven, B. F. Jones	19 73
Aug. 22	Benton, H. L. Norton	22 80
" 23	Fayette, H. S. Raynor	20 00
" 23	Gallman, W. M. Williams	26 00
Sept. 10	Martinsville, L. E. Allord	6 00
		$483 03

CR.

By amount paid J. D Hamilton, Treasurer	$482 48	
By amount paid for stationery	55	
		$483 03

FOR DOMESTIC MISSIONS.

May 14	Bay St. Louis and L. B., J. P. Drake	$ 10 00
" 14	Wesley Chapel, J. T. Abney	5 00
" 14	Hermanville, A. D. Miller	6 00
" 20	Madison, J. D. Ellis	10 20
" 23	Edwards, J. G. Galloway	30 00
" 23	Williamsburg, W. J. Dawson	5 00
" 24	Utica, G. A. Gnice	22 00
" 24	Shiloh, P. D. Hardin	20 00
" 25	Providence, H. A. Gatlin	10 00
" 30	Wesson, T. W. Adams	15 00
" 30	Hattiesburg, I. L. Peebloe	55 00
" 31	Crystal Springs, W. B. Lewis	17 00
Jun. 8	Bogue Chitto, J. A. Moore	8 00
" 8	North Wesson, H. D. Howell	5 00
" 8	Fayette, B. S. Raynor	20 00
" 17	Jefferson Street, Natchez, T. B. Holloman	30 00
Aug. 23	Gallman, W. M. Williams	15 00
Sept. 10	Martineville, L. E. Alford	6 00
	Amount brought over from last report.	51 59
		$349 70

CR.

By amount paid on appropriation	$129 00	
By amount paid T. L. Mellen, Conference Secretary, for office expense	5 00	
By incidental expense	1 40	
By amount in bank	14 30	
		$349 70

SHAKE INTO YOUR SHOES

Allen's Foot-Ease, a powder for the feet. It cures painful, swollen, smarting, nervous feet and instantly takes the sting out of corns and bunions. It's the greatest comfort discovery of the age. Allen's Foot-Ease makes tight or new shoes feel easy. It is a certain cure for sweating, callous and hot, tired, aching feet. Try it to-day. Sold by all druggists and shoe stores. By mail for 25c. in stamps. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

AT HOME—WAITING.

I have been at home for over thirty days, nursing my wife who has been confined to her bed with slow fever for nearly six weeks. She was at one time very near the river. But for careful nursing, skillful treatment by our family physician, Dr. Scruggs, and the many prayers of good friends, she could not have stood the long protracted spell of slow fever. While she is able to sit up but very little, she is decidedly on the mend.

I feel sorry that on account of our sickness and the present quarantine, that I have not been able to meet some important engagements. However, if the brethren will be a little patient with me, will try to help them in their meetings later. I have found great comfort in reading the twenty-seventh Psalm during these weeks of trial and anxiety. It is hard to lie still under fire when the battle is going on. But this absence from revival work has been very restful to my tired body, and I doubt not it will prove a great blessing to me in the end. It has been very sweet and restful to my soul during these long weeks of anxiety to know that there is a loving Christ to whom all is committed, and who doeth all things for our good.

Bro. Lewis has been quite sick also. He has not been able to preach in the past five weeks. He is now up, but still very weak. Bro. Lewis has done us four years' fine work, and we regret that the time will soon come when he must leave us.

Bro. Malone is very anxious to see the quarantine regulations removed, so that he can open school. So far we feel safe, and we believe if our pastors will do their duty, we will be able to hold all our patronage. Surely every pastor of the North Mississippi Conference will exert his utmost in helping Bro. Malone at this critical crisis. One that has been as faithful to the interests committed to him by the church as Bro. Malone has to Grenada College deserves the sympathy and co-operation of every loyal Methodist in the Conference.

We have specially enjoyed the pleasant visits of the ADVOCATE during our long stay at home.

W. M. MCINTOSH.

AN OMISSION.

By oversight my write up of the Opelousas District Camp Meeting did not include Rev. George Jackson among the ministers that did the preaching. I beg his pardon for the oversight, and would say his service was highly appreciated by the people and the preachers.

R. M. BLOCKER.

Jeanerette, La., Sept. 10, 1808.

NOTICE.

MISSISSIPPI CONFERENCE.

On account of the yellow fever excitement the annual meeting of the Woman's Home Mission Society has been postponed until further notice.

MRS. S. S. COPE,
Conf. Cor. Sec.

Paulding, Miss., Sept. 19, 1898.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Winona circuit	Oct.	1, 2
Carrollton circuit		8, 9
Carrollton station		15, 16
West		22, 23
McNutt		29, 30
Black Hawk	Nov.	5, 6
Indianola		12, 13
Dublin and Brooklyn		19, 20
Sidon		26, 27

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Oct.	2, 3
Prairie		8
Aberdeen station		9
Quincy circuit		15, 16
Aberdeen circuit		22, 23
Nettleton circuit		29, 30
Amory	Nov.	3
Shannon		4
Verona		5, 6
Houston mission		0
Buena Vista		10
Montpelia		11
Houston		12, 13
Fulton		18
Tremont		10, 20
Okolona circuit		26, 27

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Chester, at Antioch	Oct.	1, 2
Sailis, at Spring Grove		5
Ackerman, at Liberty Hill		8, 9
Ebenezer, at Liberty Chapel		15, 16
Pickens, at Pickens		20
Poplar Creek, at Salem		22, 23
Salem, at Tabernacle		29, 30
Boiszoue circuit (W. W. Mitchell)		29, 30
Walthall, at Lebanon	Nov.	4
Eupora, at Mathistoe		5, 6
Rural Hill, at Rural Hill		12, 13
Louisville, at Louisville		19, 20
Lexington and Tchula, at Tchula		25
Durant station		26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Corinth station	Oct.	1, 2
Guntown circuit, at Lebanon		8, 9
Ripley circuit, at Wier's Chapel		15, 16
Coriath circuit, at Gaines' Chapel		22, 23
Marietta circuit, at Marietta		29, 30
Iuka station	Nov.	1
Brown's Creek circuit, at Paradise		3
Belmont circuit, at Patterson's Ch.		5, 6
Jonesboro circuit, at Camp Ground		12, 13
Booneville station		15
Saltillo circuit, at Center Star		17
New Albany circuit, at Mt. Olivet		19, 20
Ripley and New Albany, at Ripley		26, 27

J. W. HONNOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Oxford station	Oct.	1, 2
Grenada circuit, at Bothel		8, 9
Paris, at Spring Hill		14
Toccopola, at Lalayette Springs		15, 13
Banner, at ——		22, 26
Tatum, at Cascilla		29, 30
Strathmore	Nov.	5, 3
Slate Springs, at ——		12, 16
Chapel Hill		15
Pittsboro, at ——		17
Elizey, at ——		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MOREHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Coldwater and Hernando	Oct.	1, 2
Nesbit		8, 9
Eureka		15, 16
Charleston		22, 23
Cockrum		29, 30
Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed.	16
Arkabutla		19, 20

T. C. WIBE, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Columbus circuit	Oct.	1
Columbus station		2, 3
West Point		8, 9
Tibbee		15, 16
Brookaville		22, 23
Sturges		29, 30
Shuqualak	Nov.	5, 6
Hebron		12, 13
Winatonville		16
Lagrange		19, 20
Cedar Bluff		23
Starkville circuit		26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Red Banks, at Eureka	Oct.	1, 2
Olive Branch, at Olive Branch		8, 9
Pleasant Hill, at Lewisburg		10
Ashland, at Ashland		15, 16
Mt. Pleasant, at New Salem		22, 23
Waterford, at Soule Chapel		30, 31
Holly Springs ct., at Pleasant Grove	Nov.	5, 6
Wall Hill, at Chulahoma		7
Corneraville, at ——		12, 13
East Holly Springs cir., at Liberty		19, 20
Abbeville, at ——		22
Pontotoc, at ——		26, 27

J. D. CAMERON, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Vimville, at Why Not	Oct.	15, 16
West End		16, 17
Porterville, at Porterville		22, 23
Binnsville, at Scooba. Sun. P. M., Mon. A. M.		23, 24
DeKalb, at New Hope		29, 30
Lauderdale, at Brogan's	Nov.	5, 6
North Kemper, at Mellon		12, 13
Wayne, at Liberty Hill	Fri.	18
Winchester, at Winchester		19, 20
Waynesboro, at Waynesboro. Sun. and Mon.		20, 21
Pachuta, at McGowan's Chapel		26, 27
Enterprise, at —— Sun. and Mon.		27, 28
East End	Wed.	30
Energy, at ——	Fri.	Dec. 2
Matbersville, at Winnifred		3, 4
Shubuta, at —— Sun. P. M. and Mon. A. M.		4, 5
South Side, at South Side	Wed.	7
Daleville, at ——		10, 11
Central	Mon. P. M.	12

Exhortors and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Hermanville	Oct.	22, 23
Utica, at Utica		29, 30
Mayersville, at Beniah	Nov.	5, 6
Vicksburg—Crawford Street		12
South Vicksburg		13
Warren, at Wesley Chapel		19, 20
Bolton	Thurs.	24
Flora	Fri.	25
Satartia, at Mount Olivet		26, 27
Edwards	Wed.	30
Anguilla	Sat.	Dec. 3
Rolling Fork, at Carey		4
Port Gibson	Wed.	7
Rocky Springs	Thurs.	8
South Warren, at Wesley Chapel		10, 11

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

(In Part.)

Percy's Creek	30,	Oct. 1
Woodville		2, 3
Mt. Carmel		8, 9
Fayette		15, 16

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Caseyville, at Bethel	Oct.	1
Brookhaven		2, 3
Hogue Chitto, at Hogue Chitto		8, 9
Whitestown, at Whitestown		15
McComb City		16, 17
Magnolia, at Magnolia		22, 23
Summit, at Summit		29, 30
Gallman, at Gallman	Nov.	5
Crystal Springs		6, 7
North Wesson, at Bonnregard		12
Wesson		13, 14
China Grove, at China Grove		19, 20
Martinsville, at Union Chapel		26
Hazlehurst		27, 28
Providence, at Providence	Thurs.	Dec. 1
Westville, at Jones Branch	Fri.	2
Mt. Carmel, at Mt. Zion		3, 4
Pleasant Grove, at Pleasant O.	Mon.	5
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Lumberton, at Poplarville	Oct.	1, 2
Columbia, at Columbia		8, 9
Ellisville and Laurel, at L.		15, 16
Purvis, at Purvis		22, 23
Americus, at Saleto	Tues. Nov.	1
Vancleave, at Red Hill	Thurs.	3
Ocean Springs and Sernaion, at O. S.		5
Sat		6
Biloxi station	Sat. night and Sun.	7
Bay St. Louis, at Ll. St. L.	Mon.	8
Pearlington and Logtown, at L.	Tues.	12, 13
Galloway, at Galloway		14, 15
Leaksville, at Salem		19, 20
Escatawpa, at Zion		20
Moss Point station	Sun., 7:30.	21
Whittington, at Whittington		22
Gulf Port, at St. John's		26
Williamsburg, at Good Hope		27
Faller, at Bethel		
Hattiesburg station		Dec. 3, 4

C. A. POWELL, P. E.

JACKSON DIST.—THIRD ROUND.

Camden, at Thomastown	Oct.	1, 2
Fannin, at Union		8, 9
Lake City and Lodi		15, 16
Brandon		22, 23
Steen's Creek		29, 30

R. D. NORSWORTHY P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Slidell	Oct.	1, 2
Algiers	11 A. M.	9
Tchoupitoulas	7:30 P. M.	9
New River		15, 16
Louisiana Avenue	11 A. M.	23
Felicity Street	7:30 P. M.	23
Morgan Street	11 A. M.	30
Craps Street	7:30 P. M.	30
White Castle		Nov. 6
Carondelet Street	11 A. M.	13
Carrollton Avenue	7:30 P. M.	13
Dryades Street		20
Covington		27
Plaquemine		Dec. 3, 4
Rayne Memorial	11 A. M.	11
Parker Memorial	7:30 P. M.	11

S. S. KENNAR, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Wilson, at Manassas	Oct.	1, 2
Bayou Sara, at Tunica		8, 0
East Baton Rouge, at Blackwater		15, 16
Zachary		16, 17
Meadows and Antioch, at Meadows		22, 23
Port Vincent, at Port Vincent		23, 24
Ponchatoula, at Springfield		25, 26
Franklinton, at Franklinton		27, 28
Amite City, at Roseland		29, 30
Pine Grove, at Killina		30, 31
St. Helena, at Day's		Nov. 5, 6
Live Oak, at Live Oak		12, 13
East Feliciana, at Olive Branch		19, 20
Slaughter, at Slaughter		20, 21
Baton Rouge—First Church		27, 28
Baton Rouge—Second Church		27, 28
Clinton		Dec. 3, 4
Jackson		10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

South Bossier circuit	Oct.	1, 2
North Bossier		8, 9
Shreveport—First Church		11
Texas Avenue		12
Grand Cane circuit		15, 16
Caddo circuit		22, 23
Logansport circuit		29, 30
Mooringsport circuit		Nov. 5, 6
Fort Jessup circuit		12, 13
Many circuit		19, 20
Robeline circuit		26, 27
Pleasant Hill circuit		30
Red River circuit		Dec. 3, 4
Wesley circuit		10, 11
Coushatta		11, 12
Mansfield		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Fellowship	Sept.	30
Boyce	Oct.	1, 2
Washington		8, 9
Evergreen		15, 16
Dry Creek		20
Pollock		22, 23
Natchitoches, at Ragan's		28
Montgomery		29, 30
Simsport, at Riverside		Nov. 5, 6
Melville		6, 7
Jena and Jonesville, at ——		12, 13
Ada and Winfield, at ——		12, 13
Chicot		19, 20
Pineville, at Fellowship		26, 27
Columbia		Dec. 3, 4
West Alexandria		10, 11
Alexandria		11, 12

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee	Quar. Conf.	Nov. 2
Jeanerette	preaching	Oct. 2
Jeanerette	Quar. Conf.	Nov. 16
Crowley	preaching	Oct. 9
Patterson	preaching	16
Patterson	Quar. Conf.	Nov. 24
Morgan City	Quar. Conf.	Oct. 20
Abbeville		22, 23
West Lake		29, 30
Grand Choniere		Nov. 5, 6
Lake Charles		12, 13
Lake Arthur		19, 20
New Iberia	Quar. Conf.	23
Prudhomme		26, 27
French Mission		29
Lafayette		Dec. 1
Opelousas		3, 4
Franklin		5
Indian Bayou		10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Farmerville, at Marion	Oct.	1, 2
Calhoun, at Calhoun		4
Vernon, at Wesley Chapel		8, 0
Downsville, at Douglass		15, 10
Lisbon and Summerfield, at S.		22, 23
Ruston		29, 30
Bienville, at Castor		Nov. 5, 6
Haynesville, at New Salem		11
Homer, at Homer		12, 13
Valley		18
Minden		19, 20
Simsboro, at Pine Grove		26, 27
Ouachita		30
Lancaville		Dec. 3, 4
Gansville		7
Arcadia		10, 11

R. T. CRAWS, P. E.

DELHI DIST.—FOURTH ROUND.

Rayville, at Rayville	Oct.	1, 2
Winnsboro, at Winnsboro		8, 9
Bastrop, at Bastrop		15, 16
Oak Ridge, at Mer Rouge		22, 23
Vidalia and Gilbert, at Gilbert		25
Girard and Colony, at Girard		27
Monroe, at Monroe		29, 30
Desiard, at Desiard		Nov. 5, 6
Lake Providence, at Lake Providence		12, 13
Waterproof, at Waterproof		10, 20
Harrisonburg, at Harrisonburg		26, 27
Bonita, at Bonita		Dec. 3, 4
Delhi, at Delhi		7, 8
Floyd, at Floyd		10, 11

Bishop Morrison will dedicate the Mer Rouge Church, Oct. 23.

B. F. WHITE, P. E.

MARRIAGES.

CARRUTH—KENNA.—At Adams Church, Lincoln county, Miss., Sept. 14, 1898, by Rev. J. W. Tindin, Rev. S. Enoch Carruth to Miss Myrtie Elma Kenna.

POWELL—HODGES.—At the residence of the bride's mother, Mrs. Hattie Hodges, Aug. 17, 1898, by Rev. John W. Tindin, Jr., Thomas Powell to Miss Hattie Hodges, all of Pike county, Miss.

EDWARDS—COOPER.—At the Ponchatoula Church, Wednesday night, Sept. 14, at 8:30, by Rev. J. H. Montgomery, Mr. A. M. Edwards to Miss Katie Cooper, both of Tangipahoa parish.

BROWN—FOOTE.—At the residence of the bride's father, Sept. 21, 1898, by Rev. G. A. Gnice, Mr. T. W. Brown to Miss Ada Foote, all of Cayuga, Miss.

LEIGHTON—SARRETT.—At the residence of the bride's mother, Sept. 18, 1808, by Rev. G. A. Gnice, Mr. C. K. Leighton to Miss Ethel Sarrett, all of Utica, Miss.

SULLIVAN—STEPHENSON.—At the parsonage in Mount Pleasant, Miss., Sept. 6, 1898, by Rev. Ben P. Jaco, Mr. Murray B. Sullivan to Mrs. Mal. Stephenson.

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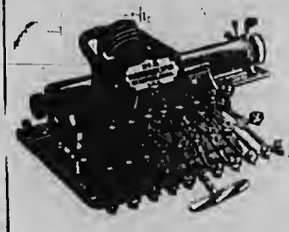

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Christian Advocate.

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THE STAR OF CUBA'S HOPE.

BY EMILY M. ALLEN.

Thy lone star strangely gleams on lurid red,
The background of a sad and blood-stained past;
Star of thy hope—what star, O suffering land,
Can rise to give thee radiance that will last?

It is not found upon the star-sown field
Of our dear flag late borne o'er Southern sea
In hands of men who knew what freedom is,
And fought grim Death that they might set thee free.

'Tis true its stripes are not so rich and red
As heroes' blood poured out upon thy ground;
Its white not purer than the holy love
Of human rights in patriot bosoms found.

Its field of blue is taken from heaven's deep calm—
God's benediction o'er since earth began;
And every star that shines in splendor there
Proclaims the ever-widening hope of man.

"Old Glory's" stars brought gleam of hope to thee,
O Cuba, weeping in oppression's night;
But think not human strength can make thee free,
Or human hands redeem thy land from blight.

Thy star of hope is Star of all men's hope;
It yet must shine on every land and sea;
Serene it rises for each human soul,
And self and sin in every man must flee.

The Day-Star from on high—it shines to bring
Good-will on earth and peace to men. O see
Its light! Lift unchained hands in praise and prayer—
'Tis Christ, the Truth, alone can make thee free.

—Our Homes.

BISHOP GALLOWAY ON THE YELLOW FEVER SITUATION.

In an interview published in the Times-Democrat, Bishop Galloway discusses the best means of preventing these annual panics over the appearance of yellow fever as follows:

"Our condition demands that we study the larger questions involved, and make some other and wiser provisions for the exigencies of the future. To this study we must bring not only scientific research, but the broadest statesmanship and the purest patriotism. In it is involved the very life of several great commonwealths. Only one supreme purpose should inspire this diligent and patient inquiry—the best possible security for the lives and property of the whole people. Every other consideration should be eliminated; personal, professional and political ambitions should be annihilated. Political theories or vagaries, however ardently embraced, should be subordinated to the higher claims of human life and national prosperity.

"It is folly—next to criminality—to wrangle over the doctrine of State's rights when the health of the people and the values of the country are in peril. And the fear that some citizen of another State should be appointed the health guardian of another section is too narrow and selfish to rise to the dignity of a decent objection. What we want is protection from disease and the protection of individuals.

"Of one thing the country is convinced—present policies do not meet present conditions, which conditions will become more perilous with an increasing population. It is a sad spectacle when one case of sickness will panic a community and stampede the whole State. The medical profession yet stands helpless before the disease, and acknowledges its impotency by advising the people that their only safety is in flight. Depopulation is the only remedy suggested, and an annual hegira toward the frost line is the only security promised. But the patient can not long survive the drastic remedy; the country can not carry the security. There must soon be a change of treatment, or there will be a State funeral.

"I have the profoundest respect for the medical profession, and from my birth have been united to it by the tenderest of ties. For the magnificent progress made in some branches of the profession during the last quarter of a century the world is deeply grateful. But the most distinguished representatives of that noble profession have admitted that little has been done in arresting the progress, or in the successful treatment of yellow fever. They put more confidence in quarantine stations than in all materia medica.

"And there is another factor in the problem. State and local quarantines, however vigilant and rigid, have demonstrated their inefficiency. True, protection may be given to small communities—to a few square miles here and there—but this has been secured at the expense of human life in other exposed localities. I have no doubt that the cruel grave in Edwards contains noble victims that would be alive to-day had it not been for the folly and frenzy of other excited communities and their inhuman quarantine restrictions.

"And, furthermore, such quarantines are an impeachment of the humanity and the broad brotherhood of man. It is little less than barbaric to consider only our own household or small community when others are in imminent and great peril. Patriotism and humanity, to say nothing of our holy Christianity, demand that we care for the whole body of the people—the poor, who are compelled to stay, as well as the rich, who are able to fly.

"Another serious complication is the want of personal and professional confidence between the State Boards of Health. The Mississippi Board has publicly announced its skepticism of the Louisiana health authorities, and, further, gave evidence of refusal to accept their reports by sending an expert representative to New Orleans to make personal and independent inspection, and report the same to Jackson. The Louisiana health guardians felt affronted, and declined to give Mississippi permission personally to inspect their sick, and it is reported that there was a personal altercation between the medicos growing out of this interstate misunderstanding. This sad state of affairs has destroyed public confidence. When doctors disagree, what are poor laymen to do? But while the Esculapian war between the States goes on the disease is introduced, panic spreads, commerce is prostrated, values decrease, men are bankrupt, and general demoralization ensues.

"The suggestion, as a sure safeguard, that a quarantine against New Orleans should be established the first of May and continue until frost, is not complimentary to the medical profession, and means the commercial degeneracy of Mississippi. The plain English of that system is, that Mississippi quarantines against the deceit and conceit of Louisiana doctors. And then it is no sure protection. Not all our microbes come from the Crescent City. As a matter of fact, there was an epidemic of fever in Memphis, and another in Shreveport, when there was no infection in New Orleans. So, while we are guarding the front door, the germs may creep in by a rear or side entrance. No. If the State Boards can not establish a condition of perfect amity and confidence, making quarantine lines of State lines will be almost worthless as protection from disease. It may provide work for a few unemployed, but, in so doing, there will be a destruction of public confidence.

"If, therefore, our only protection is in a quarantine, then it seems to me it will have to be national and under stern Federal control. It must be a part of the nation's coast defense, and for its maintenance the Federal government should be held to rigid account. Any measure of divided responsibility will, in my judgment, be limited in its efficiency. No co-operative scheme between independent State and Federal authorities will work harmoniously. That fact has already been demonstrated to our country's sorrow. If the national government is held solely and strictly accountable for the incoming of yellow fever, there will be no occasion for expensive machinery maintained by the several States, and the work will be efficiently done. The recent loud outcry against the national authorities on account of so much and such fatal illness in the American army, and the readiness of the President to search out and locate the responsibility therefor, indicate the efficient service that will be demanded. Men can not be held to rigid account when the responsibility is too much divided. The Hon. James G. Blaine contended that we ought to own Cuba in order to keep the yellow fever out of the United States. Now that it is practically under our control the national government should be held responsible for the introduction of infection from those fever-breeding parallels. I would not contend over matters of mere detail in any measure that may be drafted, but for the principle of a national quarantine under Federal control I am an earnest advocate.

"Some things we have learned from the history of this disease: 1. It is not indigenous to the United States, it is an importation from the tropics. 2. All parts of our Southern country below a certain altitude, however reputed their local health conditions, are liable to the infection if the disease is imported. Certainly no community in Mississippi can claim immunity because of boasted salubrity. Holly Springs, one of the highest and healthiest points in the State, suffered a scourge in 1878. 3. There is a tendency in the disease to assume a milder type. The history of 1897 is most suggestive. 4. Our people are still afraid of the yellow fever of 1853 and 1878. If the physicians would only change its name, there would be less occasion for alarm."

LESSONS OF THE WAR.

This is an impressive fact for our schools: it was educated Germany which triumphed over ignorant France in the Franco-Prussian war. Over ninety per cent. of the soldiers of her army could read and write, while the reverse was the case in the French army. Not avalanche charges of brute savages have achieved the grand successes in the Spanish-American war; the common school, the high school, the college, superior discipline, the finer training, scientific precision in gunnery, in drill, in naval practice, and every other knowledge pertaining thereto, have won these grand victories. Spain failed, not from lack of valor, but from lack of education, sobriety, discipline and enlightenment. Behind the exploits of Dewey and Hobson were years of grinding study and practice at the naval school. Their success was no haphazard thing; it was the scientific result of advanced education, the product of a higher civilization. Spain has entirely missed the spirit of the higher civilization of the nineteenth century. Wrapped up in bigotry, in ignorance, superstition, cruelty, and her own self-sufficiency, she has not caught the spirit of the finer mental culture of our times, and is still living back in the middle ages.

Schley's calm and quick decision to sail for the headland without the loss of a single minute, while the Cristobal Colon was skirting the shore, decided the battle. This was more than learning; it was cultivated good judgment, downright horse sense. Dewey, in the East, forced to rely upon his own judgment in difficult situations, with rampant insurgents and encroaching Europeans, in conditions where calmness and wisdom were of vital importance to himself and his country, and where a single mistake might have meant very serious misfortune for America, showed that he had grown wise, shrewd, and tactful, as well as learned, in his great school of experience.

Not only have great character-qualities been exhibited by the heroes and managers of this war; they have been conspicuous. Hobson's studies at Annapolis, and his clear judgment, were the water in the boiler, but fire was necessary to generate the driving steam. Courage, daring, tenacity of purpose, grit, self-reliance, presence of mind, fertility of resource, fortitude, endurance—these have been exhibited during this war on a hundred occasions still fresh in memory. Dewey not only knew what to do, and what his guns and vessels could do, how to maneuver, and how to shoot scientifically, but he had the example of his great master, Farragut, urging him to push forward in spite of torpedoes and mines.

The importance of a sound body has been emphasized. The astonishing number of young men who thought they were able-bodied enough to go to the war, but who were rejected, will give the teacher a grand opportunity to emphasize the great importance of developing a strong, robust physique. Six months ago nearly every man on the street probably fancied the government would think him a prize as a soldier; but thousands of youth were mortified to find that their bodies had been so weakened by smoking, drinking, careless living, and dissipation, as to render them totally unfit to serve their country in time of need. The medical examiner emphatically repeats what all history, sacred and profane, has always taught: that they who strive for the mastery must be temperate in all things—as true in the successes of peace as in the march and onset of war.

* * * * * *

At one time it appeared doubtful whether there was the stuff in our young men to give us a Havelock or a General Gordon; whether the American youth were not to be perverted by the glorification of vindictiveness, swaggering and profanity; but that mood, wherever it existed, passed away, and the American school-boy who has read of Washington's prayer at Valley Forge, and Macdonough kneeling on his deck before action, can now recall similar scenes in these three months. Hobson's prayer on the "Merrimac," Captain Philips' call to thanks on the deck of the "Texas," and the proclamation by our President, will go down in the memory of the people, even if not glorified in song or bronze. The compassion and humanity of our soldiers and sailors are as conspicuous as their heroism.

Great disasters and wars break up that dream of mankind that "a man's life consists of the abundance of the things which he possesses!" In the vast, expanding material prosperity before the American people, the memory of such deeds will remain an inspiration to every youth. Millionaires and multi-millionaires are numerous, almost common; we do not complain of that. We are glad that these heroes have certain "prize moneys" awaiting them. But Hobson and Schley and Dewey and Roosevelt shine, and will shine, because of their achievements, and not because of prize moneys.

Not achievement for self arouses this applause, but achievement for country and humanity. "Pro bono publico" is the motto. Achievement for the common good, the general welfare, the "good citizenship" of which we have been making so much, in peace or in war, in good voting as well as good fighting—this, the American teacher from ocean to ocean, from lakes to gulf, will be quick to teach, and American youth will not be slow to learn.—Success.

WEALTH.

Many thoughtful persons, in studying our social and economic laws, find reasons for believing that materialism and the heedless, mad rush after wealth, which is characteristic of a vast portion of the American people, is pre-eminently the peril of American civilization as well as of its institutions. They see a tendency in materialism to dominate the city, and point to reasons for inferring that the city is destined to dominate the nation. This class of thinkers believe that the large city of America is a menace to itself, and as the dominating influence in the land it is a peril to the nation.

While we hope that this view of the situation is somewhat overdrawn, there can be no doubt that the rapid growth in wealth and population of our cities is a real peril. The new civilization of this country is certain to be urban.

At the same time that the massing of wealth may be made a power for evil, there is abundant proof that a wise and intelligent administration of wealth is also a source of great and lasting benefit. The holder of wealth stands in an eminently responsible position in relation to his kind, and where such an individual feels, or a number of individuals feel, their responsibility and possess the intelligence and humanity for the wise direction of their power, there need be little fear that the capitalist will be a dangerous element in the community. We see no good reason for finding serious fault with the millionaire or capitalist. If he gets his wealth, even his superabundant wealth, honestly, and, as is the case with most of our present millionaires, creates his wealth under the highest brain-pressure, he has as much right to it as any workman has to his furniture or to his modest home. He is, however, in duty bound to make good use of his millions, and not to give himself up to the heaping of money which he can not use for any enjoyment, except, perhaps, for a purposeless and, we should say, intolerably wearisome ostentation. Accumulated wealth, without the proper spirit used in directing the distribution of it, is of poor use to a community. As with the individual, so with the city. A city is not necessarily materialistic because it is rich and magnificent; it is materialistic, in the sense intended, when its intellectual development is not commensurate with its physical growth. The possession of wealth makes demands on the higher intelligence. It is not so much wealth in itself, which is the occasion for the view held by writers in regard to social conditions in this country, as it is the unequal distribution of large portions of it. The production of wealth and its more equitable dissemination, we believe, should be stimulated.

The too prevalent notion that poverty, ignorance and crime must always exist, originated long before the present gigantic productive or factory system had brought about a complete change in human conditions. The multiplication of millionaires and the rapid spread of wealth reveal the potentiality of human industry, and the social and moral possibilities of the future. The church can help the productive process by doing all in its power to render the relations between man and man more amicable, by being an institution for the prevention of cruelty and injustice between man and man. The State can assist the productive process by advocating with equal warmth the interests of organized labor and organized capital, by legislative regard for the wage-earners as well as for the profit-earners. Society, moreover, should regard it as one of the most sacred of its duties to open the doors of opportunity to the masses.—Self-Culture.

THE CATHOLIC CHURCH IN THE NEW POSSESSIONS.

This is what Archbishop Ireland is credited with saying:

"There will be no commission from America to investigate the church in Cuba, Porto Rico, or the Philippines. Any statement that there will be is false and unfair to the clergy in our new possessions. The Spanish priests will not be requested to retire, for the reason that they, better than anyone else, know what is needed under the new conditions, and can bring about a change much more easily than any commission that might be appointed. The clergy in the islands is made up of men of intelligence and tact. They will attend to their own work, and do it well. You may say that the priests of Cuba, Porto Rico and the Philippines will be in accord with American ideas and progress, and that they will be left to bring about the necessary change in their own way, and it will be the best way."

That is optimistic enough, and it sounds well. But it is not dust in the eyes; rather cobblestones thrown in the face of the hearer. We are informed by Cubans of the best intelligence that there are not a dozen native Cuban priests in Cuba; nearly all are Spaniards. The same is true of the Philippines. The general information is that the priests are not "men of intelligence and tact," and that they do not "do their work well." It is a matter of universal knowledge that somehow their conduct has so lost them the confidence of their own flock in the Philippines that they are hated by the people, that their lives are not safe, and the Pope has had to appeal to the United States to protect them against the natives of the islands.

To say that they "will be in accord with American ideas and progress," and that they should be left to "bring about the necessary change in their own way," is preposterous. It evades the evident facts. Their whole history opposes the statement, and they can not fulfill the confident archbishop's prophecy except as, by means of an ecclesiastical commission or by methods less formal, they are taught what to do.

As to the status of the Catholic Church in our new possessions, whatever they may be, we may say that, of course, we should protect the religious orders in the possession of their property. It would be confiscated under Aguinaldo and his rebels, but it would not by us. Annexation is their only safeguard. But it will be a very serious question to decide what are the rights where the claims of the orders are contested, as in the case of land once confiscated and then restored after seventy years, or of rentals claimed. But our courts could be trusted to do justice to both sides. And, further, all support of clergy or churches would immediately cease. They would have to depend on the income of their enormous estates, and on voluntary support.

It should be understood that Protestant missionary work in these Catholic lands will be just as legitimate as Catholic work in this country.—The Independent.

SUNSHINY CHRISTIANS.

God never meant that chronic gloom should be an ingredient of Christian character. The hearts of his followers should make sweet music every hour, and their faces should shine with happiness, the outward expression of inward joy. To be sure, it is a much easier task for some persons to be optimistic than for others. Those who are of a sanguine temperament have less difficulty than those whose natural feelings are sad. Yet the grace of God will overcome the most inveterate case of mental darkness and spiritual gloom if one will but let it have its way. It is a reflection upon the virtue of Christianity to go through life as though the skies were clothed in black. A dyspeptic Christian repels worldlings and makes their conversion more difficult. They get the impression that the church is as cold and gloomy as a cemetery, and shrink from contact with it.—Central Advocate.

Keep yourself right with God, and nothing else will be wrong.—Exchange.

YOUTH AND AGE.

There's not a joy the world can give like that it takes away,
When the glow of early thought declines in feeling's dull decay;
'Tis not on youth's smooth cheek the blush alone, which fades so fast,
But the tender bloom of heart is gone ere youth itself be past.

Then the few whose spirits float above the wreck of happiness
Are driven o'er the shoals of guilt, or ocean of excess;
The magnet of their course is gone, or only points in vain
The shore to which their shrivered sail shall never stretch again.

Then the mortal coldness of the soul like death itself comes down;
It can not feel for other's woes, it dare not dream its own,
That heavy chill has frozen o'or the fountain of tears,
And though the eye may sparkle still, 'tis where the ice appears.

Though wit may flash from fluent lips, and mirth distract the breast,
Through midnight hours that yield no more their former hope of rest;
'Tis but as ivy-leaves around the ruined turret wreathe,
All green and wildly fresh without, but worn and gray beneath.

Oh could I feel as I have felt, or be what I have been,
Or weep as I could once have wept, o'er many a vanished scene;
As springs in deserts found seem sweet, all brackish though they be,
So, midst the withered waste of life, those tears would flow to me.

—Byron.

Correspondence.

HANOVER ON HER HIGH HORSE.

MR. EDITOR: As I'm just about to leave for England, and shall have little use for them there, I'll dump all my "h's" down on you; but, really, all joking aside, I can think of no title more expressive of what I saw in Hanover than the one given above. It seems that wonders will never cease. Europe has just been set agog by the appeal of the Czar of Russia for steps looking to a partial riddance from the heavy incubus of militarism. Coming from the source it did, it necessarily aroused a good deal of attention. Just on the heels of this manifesto—as if in rebuke for not being consulted beforehand—comes the grand parade of the German Army. Glad I was to get a chance to see the Kaiser—the etymological, if not lineal, descendant of the great Julius himself. So, when he entered this capital city, I was present in full force. Young America is always in the front when it comes to viewing a procession, and when the Emperor came sweeping down the broad avenue, I was close enough to shake hands with him—if he had only put his out; but somehow he seemed to be in a hurry.

The next day 40,000 men—about one-fifteenth of the whole force of Germany—had their dress parade. For hours and hours they marched and counter-marched; shining helmets, glittering trappings, gleaming bayonets—one continuous panorama of military splendor marching by in columns of infantry, cavalry, and artillery, made a sight to stir the multitude to the highest pitch of enthusiasm. And when the Kaiser himself wheeled from his position of review and rode forward to lead his Uhlands down the field on a grand charge, the excitement was intense in the last degree. Cheer after cheer went up, and one's mind was carried back to that wonderful power to inspire his men that characterized Napoleon, who, with no other lever than a look, wielded an army that made the heart of Europe flutter every time it took a step.

Sunday morning the scene shifted. From the field of battle I went to the castle chapel. The Kaiser was not present, as a little later in the day he was to attend the army service in Waterloo Place; but the Kaiserin, his wife, was there, and a more reverent and attentive auditor I never saw. She occupied, with her ladies in waiting and chamberlain, a lodge just to the left of the pulpit, and high enough for all to see. The whole party joined in the service with a heartiness in their singing and responses that was truly refreshing. The preacher was the celebrated Uhlhorn—great as a student of church history. Having read from his books I was doubly interested in hearing him preach. I found him simple, dignified, and earnest. Quite an impressive figure he was up in his high box—balcony-like—with black robe and bent figure enforcing the lesson of the "one thing needful." In spite of the German in which it was couched, the gospel could not be disguised, and I found myself captured by the spirit, if not altogether by the letter, of the discourse. There was a great proportion of music—well-nigh all vocal. The organ was for the most part dispensed with, and God's instrument used with wonderful effect. The whole congregation launched out on a great sea of sacred song, whose successive waves, beating incessantly against vaulted ceiling and resounding throughout the naves and arches, seemed to storm the skies themselves, securing, as their coveted trophy, the consciousness of answered prayer accompanied by that solemn solace which always characterizes true worship. I felt that though I was in a strange land, I could yet sing the Lord's song, and that my going to his house had not been in vain.

That night was a gala occasion. The place where the royal family dined had been brilliantly decorated with electric illuminations. It faced a great open square, and in this square was packed a mass of humanity as dense as clothes and hats would permit. Here the national air was sung time and time again, and at frequent intervals the Kaiser and Kaiserin—in gold and bright jewels decked—would come out on the portico beneath the beautiful canopy and wave their salutations to the multitude below. It was a sight to make a scion of Republicanism quake; the doom of Democracy seemed to be sounded at every hurrah.

This roar that royalty makes is well calculated to cause one to muse on the tenacity with which men cling to their conservatism. Over in America we think we've taught the world a few things on the subject of popular government, and, perhaps, we have, but let one give but a passing glance at things in Europe, and he will be forced to confess that "royal blood" is still at a premium, and always capable of inspiring a following. I suppose it will ever be thus; at least as long as there are castles and palaces to live in, and sons and daughters born to inherit them.

What my next will be I know not; but, as I expect to be in Amsterdam at the coronation of the Queen, it will, doubtless, be something on the worship of Wilhelmina.

THOMAS CARTER.

CENTENARY COLLEGE.

We now have an enrollment of over one hundred students. Some that we were sure of having have been detained by quarantine. Let the students from all uninfected points secure health certificates, and come on. We will use the best efforts to bring them up in their studies; so, come as soon as possible. Our faculty is giving great satisfaction. We have twelve young ministers and nine sons of ministers.

I. W. COOPER.

Jackson, La., Sept. 26, 1898.

WHITWORTH COLLEGE.

In my young manhood I patronized Whitworth, or rather Rev. H. F. Johnson, for he had been my pastor, and I loved and trusted him. I gave into his charge for four years, for educational purposes, my two oldest children (girls). Now, in my old age I am sending my two youngest.

What great changes have taken place. Then Dr. Johnson commenced in the old building, which needed repairs. His indefatigable energy, business tact, suavity of manner, pleasing address, personal magnetism, with firmness and decision that was never offensive, but drew toward him with respect and love all persons, parents and pupils included, soon built up an institution of learning second to none in the State. One building after another arose, and stand to-day as monuments of the purity of his heart for the education of this and other generations.

After the Doctor's death I doubted if his place could ever be filled by another so competent as he. When Dr. Chambers was elected to the presidency of the college, I had seen enough of him to know that he was not deficient in piety and brawn and cultivated brain-power; but, as to other necessary qualifications, I awaited developments. For two years, owing to quarantine regulations, we have been compelled to go overland a distance of forty-eight miles to reach the college. These trips gave me an opportunity of seeing the improvements made upon the property, the table-fare, and, to some extent, the work performed in the institution. First, after supper we were regaled with music and some choice songs by four of the music teachers. The next morning, breakfast and chapel exercises being concluded, on account of stress of business, Dr. C. put me in charge of one of his best teachers, Miss Marshall, who conducted me through the Art Department, accompanied by the affable and pleasant teacher of art, who explained, as best she could to my uneducated eyes and ears, many of her specimens arranged upon the walls and elsewhere about the large, well-lighted room. As I understand nature much better than art, and finding many of her specimens corresponding to nature, I concluded she is an artist, and will do her duty by the art pupils. Next, I was conducted to the recitation-room of one of the professors in mathematics, where I found a class of twenty young ladies reciting in geometry. The instruction was thorough, the class was made to think and reason aptly and quickly.

And now, Doctor, the conclusion of the whole matter is this: At last we have for president a man as near the counterpart of the late Dr. Johnson as could be expected. He has a full complement of teachers, with nearly sixty young lady pupils, and more looked for by dirt-road daily. Every facility needed for a good education is here; but one thing is wanted to make the college a success—125 more young ladies. Send them on, parents; you can't make a mistake.

J. D. S. DAVENPORT.

Communications.

CHRISTIAN EDUCATION.

This has been a busy, happy year with me. I have read several excellent books. One of which allow me to mention—"The Quillian Lectures," by Bishop C. B. Galloway; subject, "Christianity and the American Commonwealth; or, The Influence of Christianity in Making This Nation." The words that branch out from this wisely selected subject, under the direction of the gifted man, are like "apples of gold in pictures of silver." Such a production is worthy of much consideration and frequent perusal. An earnest and honest reading will enable one to appreciate the struggles of our forefathers when they began the settling of this wonderful country. It will vividly show the burning desires in their patriotic breasts to launch noble principles for the creation and establishment of a great nation for real, apostolic brotherhood, righteousness. The studying of this very instructive and suggestive book forcefully reminds us of what a rich inheritance we have fallen heir to. Hence, as sons and daughters, how respectfully, with a true, intelligent appreciation, with a single aim and unified heart, should we regard the wish, the purpose and labor of those who laid the foundation and designed the building of American civilization. It is a book that ought to be read thoughtfully by old and young. It should have a place with the chief books in every family, in every library, and in "our course of study."

I have assisted in six meetings—including my own—in which we had about thirty conversions. The Son of man has power on earth to forgive sins. I am impressed that we need to stress the development of Christian character upon the part of all church members and the immediate salvation of sinners. Let us all know and advocate that Christ came to seek and save the lost. He is not the source of disturbance or the authority for fault-finding. Our united wisdom, strength and love should be on "fire" for the grandest success and highest joy of mankind. A realizing want of Christian character and soul-saving will bring this to pass.

Again, Christian education in the common schools and colleges should be more enthusiastically and liberally looked after. So many children, young men and young women, would seek the "pearl of great price" if they had a better education; if they were practically taught in the home and in the school-room concerning the life that can be lived. It is a lamentable fact that a large number of children and youths have such meagre mental training that they are not prepared to grasp the truths of Christianity. They may be somewhat advanced in some things, but not properly in those which will in beautiful usefulness lead on to success and happiness forever. The church is doing a grand work in her efforts to "educate." What she has done and is doing should inspire us to enlarge our plans and a hundredfold increase our efficiency. More means should be gladly, willingly given to small and larger schools and colleges and universities. No believer in the Holy Bible, it does seem to us, can afford to suffer his child to go uneducated or send to any school where Christ is not presented by precept and example.

How can parents live in this country that belongs to God, where the church is our protection and prayer is our preservation, and where it is self-evident that mental culture after the pattern of the Man of Galilee is the only safety for our perpetuity, as a nation whose God is the Lord, and neglect giving their children a Christian education, is one of the insolvable problems. Every home can educate its children. Oh! that every house—used as a residence—was a home. Then thought, prayers and money would be put into the virgin soil of childhood from which would naturally spring splendid character that would be lovely in citizenship. It would effectively fill and beautifully adorn the calling of the farmer, merchant, mechanic, statesman and ministry of the gospel. This world is a superbly equipped school-house in which every creature made in the image of God has the precious privilege of accepting and living the life that is worth living. This life energized by the Holy Ghost, and sublime in usefulness and cheerfulness, consists in awakening, stimulating and helping others.

J. M. WYATT.

Ripley, Miss., Sept. 22, 1898.

THE PRESIDING ELDERS' DISTRICTS UNDER THE NEW DISCIPLINE.

The fact that the General Conference passed a law giving the Bishop the authority to enlarge the presiding elder's districts by one-half is, to my mind, evidence sufficient that the majority of the people called Methodists are in favor of such an enlargement. Personally, I have long believed in the removing of all the limits, and I would not care if the Quarterly Conference did not meet but twice a year. It is not my purpose to discuss the merits of the case here, however, but rather to suggest a plan for the re-districting of the Louisiana Conference.

My plan is to reduce the number of our districts from seven to five, and I would do it in this way: Let the New Orleans district embrace its present territory, except the appointments along the Valley and the T. and P. railroads, together with all appointments along the Southern Pacific to the vicinity of Lafayette, but not including that place.

Let the Baton Rouge district be enlarged by the addition of all appointments left out of the New Orleans district, and also all other appointments on the T. and P. railroad south of the Atchafalaya river.

Let the Alexandria district extend from Melville to Robeline on the T. and P., up the Iron Mountain to its present limits, and in addition to its present territory on the south, let it include all that portion of the Opelousas district not included in the New Orleans.

Let the remainder of the Conference, including the Arcadia district, be equally divided between the Shreveport and Delhi districts.

This would reduce two of the "beloveds" to the ranks; but as there would be no objection to that by any of the parties concerned, I hazard the expression that it would be a good thing for the Conference in general.

QUILQUESHOUE.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

MISSISSIPPI CONFERENCE WOMAN'S HOME MISSION SOCIETY.

We wish to call attention to the fact that only a few more days, and our Week of Prayer begins. We would urge its observance throughout the Conference. Remember, it will be a help and inspiration to each auxiliary, for the seal of the Divine Master has been stamped upon our work, and hence we ought to take fresh courage and work while it is called to-day, for the night cometh in which no man can work. Will the pastors who have auxiliaries "help those women who labor with them in the gospel"? Those having no auxiliaries please observe the week, and organize, if possible. Mrs. Hargrove requests that we secure an average of five dollars per auxiliary. Let the stronger ones contribute more, as some can not contribute the desired amount. Also let Conference and auxiliary officers, or those composing the Executive Committee of each, solicit among personal friends from one to five-dollar contributions.

We hope the president of each auxiliary will see that the programme is carefully prepared, thus instructing the membership of the church in the home mission work, and secure, by special invitation, the attendance of those women who know nothing of the work.

All information concerning the programme will be found in the twelfth Annual Report and the October number of Our Homes. Each auxiliary has been supplied with the former, and trust that all subscribe to the latter. So, do not fail to carry out the programme, even if not willing to contribute money. All money raised at this time must be reported as Week of Prayer collection. May God fill each worker with more zeal, more strength, more faith, more courage, more prayer!

Our Homes was founded by Miss Lucinda B. Helm in 1892, and until her death she was its sole editor and agent. She made the paper an expression of herself: gentle and tender, yet forceful and strong. Her sister, Miss Mary Helm, was her choice as successor—a choice which met with the endorsement of the entire society. Owing to her temporary ill-health, the place has been filled by Miss Emily Allen, who has most admirably discharged the duties of editor and agent pro tem., bringing to the work rare gifts and long experience in literary work, and who will probably be retained in connection with it as field editor. The society has undertaken to increase its subscription list to ten thousand as a monument to Miss Lucinda Helm, and to accomplish this, every member must press this canvass through the next fiscal year. Let our dear old Mississippi be not laggard in doing her part toward helping to erect this monument.

As our annual meeting has been postponed twice, I will say for the benefit of those who have applied to our Conference society for aid, and so anxiously await the result, that, by order of our president, the appropriations will be made by the Executive Committee as soon as possible, so the much-needed work can be done before the Winter season.

MRS. S. S. COPE,
Conf. Cor. Sec.

Paulding, Miss., Sept. 27, 1898.

A TRIBUTE TO MISS MARY HELM.

Miss Mary Helm for years has been known and loved throughout our church as a woman of rare gifts and deep religious convictions. In the beginning of the work of the Woman's Board of Foreign Missions, she was, as she is now, a power. When I first met her, at the annual meeting of the Louisville Conference Society, when the beloved Mrs. Sehon was president, I was deeply impressed by her earnest prayer at the close of the convention. She seemed to grasp fully the real vital principles and spiritual power that underlie all missionary work, and from that day to this she has been working to help answer her own prayers. With a clear head, an unusually wise and discriminating judgment, and a warm, sympathetic heart, she has been glad to give much time, thought, and labor to all church work. Cheerfulness, fine culture, loving tenderness, and intimate acquaintance with all matters of Church and State, make her a delightful, welcome guest in every home.

I have never known one more attractive to children. Her pen and tongue inspire them with high hopes and exalted ideals, and her loving heart renders her irresistible. "I love God and little children," said one whose soul linked the fatherhood of God with the whole human race; so it can be said of Miss Helm, she loves God and little children.

As the beloved secretary of the Louisville Conference Society for many years, she brought it to its present high place in the Woman's Board of Foreign Missions. In the effort to found and maintain the Scarritt Bible and Training-school for missionaries and other Christian workers she was a "strong right arm," and left no means unemployed to further its interests and to encourage Miss Bennett in her successful campaign in its behalf. When the office of a superintendent of the societies at home was created, she was the secretary, helpful and well beloved. I know her well, honor her highly, love her much, and could tell many things of interest in her life, but I forbear. She knows nothing of my writing this; was not consulted when Miss Emily Allen requested me to give the readers of Our Homes some tribute to Miss Mary Helm, the editor-elect. Doubtless she will bring all the gifts of her mind and heart into this work, as she has into everything undertaken in Christ's name, and I do not hesitate to commend her, feeling fully assured that the work of her gifted sister, Miss Lucinda B. Helm, of blessed memory, will not suffer in her hands. I pray that many years may be added to her life, that health and strength may be given, and the great good she has done during the past be the sure promise of the greater things she will do.—Mrs. S. C. Trueheart, in Our Homes.

The Christian Life.

THE CHRISTIAN IN ACTIVE LIFE.

Men are asking everywhere this question: "Is it possible for a man to be engaged in the activities of our modern life and yet be a Christian? Is it possible for a man to be a broker, a shopkeeper, a lawyer, a mechanic—is it possible for a man to be engaged in a business of to-day?—and yet love his God and his fellowman as himself?" I do not know what transformation these dear businesses of yours have got to undergo before they shall be true and ideal homes for the child of God, but I do know that upon Christian brokers and Christian lawyers and Christian men in business to-day there rests an awful and a beautiful responsibility to prove, if you can prove it, that these things are capable of being made divine; to prove that a man can do the work that you have been doing this morning, and will do this afternoon, and yet shall love his God and his fellow-man as himself. If he can not, what business have you to be doing them? If he can, what business have you to be doing them so poorly, so carnally, so unspiritually, that men look on them and shake their heads with doubt? It belongs to Christ in men first to prove that man may be a Christian and yet do business; and in the second place, to show how a man, as he becomes a greater Christian, shall purify and lift the business that he does, and make it the worthy occupation of the son of God.—Bishop Brooks.

DR. PARKER'S IDEA OF PREACHING.

The Rev. Joseph Parker preached the annual missionary sermon to young men during the Baptist anniversaries this year in London. In closing, he spoke a word to young men beginning their ministry. He said: "I have been forty-two years in the Christian pulpit. I have never faltered in my allegiance to the highest vocation known among men. I have lived in it, and I hope to die in it. The people will answer to such preaching, while all other attempts will dwindle away. During these forty-two years I have never preached about shipwrecks, murders, collisions, earthquakes, volcanic eruptions, and Sunday demonstrations in support of diverse features and phases of imprudence and nonsense. I have tried to confine myself to the four corners of the Bible, and it has been no confinement. It has been the liberty of the horizon, the liberty of the heavens."—Exchange.

LIFE AND DUTY.

Life is not the mere living. It is worship; it is the surrender of the soul to God and the power to see the face of God; and it is service; it is to feel that, when we die, whether praised or blamed, whether honored or ignored, whether wealthy or destitute, we have done something to make the world we came to better and happier; that we have tried to cast upon the waters some seed which, long after we are dead, may still bring forth its flowers of paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else. Out of the suffering comes the serious mind; out of the salvation, the grateful heart; out of the endurance, the fortitude; out of the deliverance, the faith.—Farrar.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Newgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

FROM THE WORK.

Rev. J. M. Wyatt: "We have moved on pleasantly and harmoniously this year at Ripley and New Albany. The health of our people has been and is quite good. We truly regret that we have not accomplished more for the blessed Master, but are very grateful for the advancement. Twenty-five persons have been received into the church—twelve of them on profession of faith. The Sunday-school work is doing well. One Epworth League is in an admirable condition. The missionary interests, with a willing mind, are receiving attention. It is gratifying to be fully persuaded that part of the membership of the church is living closer to God. This is a fine class of people we are serving."

Rev. Ben P. Jaco, P. C., Mount Pleasant circuit: "We passed the greater part of this year in meeting our regular appointments and doing what general pastoral work we could; but, owing to protracted illness of my family and of myself, have been very much embarrassed. Held two protrated meetings, and was in the midst of a third with better prospects for great revival than at any other place; but after preaching four days, all the time having fever, I was forced to close the meeting and submit to a month's battle with slow fever. Am at this writing able to preach some in a quiet way. Just as I was getting some better and entering upon the hungry stage of the disease, the good people of Early Grove Church and community sent us a wagon-load of such things as sugar, coffee, molasses, potatoes, chickens, hams, eggs, butter, meal and cash. Then New Salem followed, bringing things of like nature, so that as I leave off medical course I am well furnished with next necessary treatment, no parcel of which is labeled with 'directions.' We earnestly pray that the balance of the year shall be given us in health and strength, that we may work constantly and successfully."

Rev. E. C. Sullivan, Saltillo, Miss., Sept. 21, 1898: "I have just finished my round of protracted meetings. There are eight appointments on this, the Saltillo, circuit. As it is best to hold meetings in the country during the leisure weeks that come between laying by crops and cotton picking, we began the third Sunday in July, and continued for eight weeks, without vacation. The result of our meetings averaged up well. We began at Mooresville, where we were ably assisted by Bro. Bob Sargent. Had a good meeting, and took in five new members. Bros. T. L. Foster and S. B. Cox did us good service in our meeting at Oak Grove. We were glad to have with us Bro. Joe Garner at Oak Hill, for we were greatly in need of church workers there. We protracted from our third Quarterly Conference, which was held at Hebron. Our presiding elder, Bro. J. W. Honnoll, preached us two elevating sermons which gave the meeting a good send off. Bro. Turner, a Free Will Baptist, was with us there. We are very much indebted to Bro. K. M. Harrison, who did all the preaching in our meeting at Saltillo. His sermons were fine, and we had good results from his labors. Many thanks to Bro. Joe Raper and Bro. John McDugal, who came to our relief at Allen's Chapel, where we had a tolerable good meeting. Bro. B. R. East, our local preacher, did us good work at Center Star, where we had the greatest revival meeting that I have attended for several years. The church was greatly revived, fifteen souls converted to God, and sixteen added to the church. At the close of this meeting I took sick, and would have had to call in my next meeting, which began at Shiloh the next Sunday, Sept. 4, had it not been for Bro. East, who took charge of the meeting and ran it until I got able to go to his relief about the middle of the week. We had a good meeting there, which was our eighth and last one. We have had fifty-nine additions this year up to date, and hope to have more still. We have some good church workers on this charge. When I begin a revival service, and look around and see Bro. J. H. York, I. G. Young, D. H. Turner, and some of the good sisters present, I feel encouraged. Many thanks to our singers."

STATE CONVICT FARMS.

At the last session of our Conference, the North Mississippi, a resolution was introduced and adopted requesting those pastors whose works were in proximity to the State Convict Farms, to visit and preach at these places as often as practicable. In compliance with this resolution, I have visited and preached to the State convicts who are on the farms adjacent to my work. I wish to say that, as far as I am able to judge, I believe the Board of Control has done and is doing the very best they can under the present system for these poor, unfortunate creatures. On the R. N. Harris place, about two and a half miles from Clarksdale, Mr. Hatch, of Aberdeen, is the sergeant, and has immediate control and supervision over about 86 convicts. On the J. W. Cutrer place, 10 miles from this, Mr. Allen, of Canton, holds a like position. Both these gentlemen impress me that they have not only placed their time and labor in the hands of the State, but have also put their consciences into the trying and responsible positions which they hold. Their conduct towards the convicts impressed me as being eminently humane. The convicts themselves have every appearance of being well kept. They are supplied with an abundance of wholesome, well-prepared food, comfortably clad, and when one is disabled from any cause he is shipped immediately to the walls where best attention can be given him. I could not help but notice the absence of filth from the premises and sleeping apartments; also the cleanliness of their persons. Messrs. Allen and Hatch informed me that they demanded the free and frequent use of water by each convict. The warden, Mr. McNair, makes frequent visits to these camps to see that the prisoners are properly cared for.

What a wonderful improvement over former years! These sergeants and guards assure me that they appreciate my visits, and always give me a cordial welcome to the camps. All attend the services, and give respectful, attentive hearing to the "Word." I always feel better after having ministered to these people. As one poor fellow said, who is in for life, "I love for you to come; it makes me think of liberty." Thank God I am the herald of tidings that can make him "free indeed," even in prison.

J. T. MURRAH.

Clarksdale, Miss., Sept. 20, 1898.

CHANGE YOUR BAIT.

One of the rules of the successful fisherman is to use a variety of devices in order to assure success. He depends not on one appliance, but uses many. If he goes after trout, his "book" of flies may contain fifty alluring varieties, and his fishing tackle a dozen other sorts of artificial bait. If the trout will not snap at one of these, another is used, and another, until something that will catch fish is found. A grasshopper, a minnow, a fly, a worm,—these are used in succession until some successful device is secured.

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To the ministry, to whom Jesus Christ says, "I will make you fishers of men," this principle is suggestive. They may wisely apply it in the effort to vary their old methods and invent new ones whereby to secure converts. If they have during a considerable period failed to achieve that form of success which registers itself in conversions, perhaps some other method may help to accomplish victory. A change of bait may be serviceable.

Let the argumentative preacher use more illustrations, and the man who has depended chiefly upon picturesque material employ his reasoning faculties to an extent untried before. It may expedite success in the case of the precise, methodical plodder if he will cultivate spontaneity and, in the language of the elder Beecher, "let nature caper" at times. Perhaps the man who has become a slave to his manuscript may secure larger liberty and better result by using occasionally extempore methods of speech; and once in a while it will surely be of service to the man of oratorical temper if he will descend from his stilted attitude and simply talk to the people.

In like manner, if the preacher who has been occupying his time almost wholly in his study, with the view of making the pulpit his throne, will cultivate his pastoral instincts, and sympathies, and habits, he may be able to get hold of men who at long range are beyond reach. Those who have built all their hopes and aims upon the single ambition of having every Fall "a rousing revival," may find it helpful to plan the "one-at-a-time" method, trying to reach people in private interviews, individually, and thus bring them to Christ.

These are but hints and suggestions, which illustrate the principle in view. A pastor in our age ought to be alert, ingenious, and inventive; fertile in expedients; full of resources; like a great general, he ought to be able in the face of emergencies and in the midst of the battle to change his plans to meet the new developments of the hour. It is a waste of time, strength, labor, and life for a man to keep pottering away at methods and plans which after a fair trial do not succeed in winning souls. Let him use enterprise and ingenuity, and thus become a successful fisher of men.—Central Advocate.

BRICKS WITHOUT STRAW.

The Bible is an old book, but it is no less a very fresh book—a book of to-day as well as of the ages before the flood. This business of compelling people to make bricks without straw is as old as Adam and as recent as this morning's newspaper, and is as universal, almost, as breathing.

Everybody wants his tale of bricks, but not everybody is willing to give the toiler any straw. The church-goer sits in his pew on Sunday morning, and he expects the minister to wake him up, and to interest him, and to warm him, and to make him feel good, and to lift him at least for an hour out of the ruts of business and put him on the way to heaven, and to make him hear the harps and the chorus. But all the morning, before going to meeting, he has been reading his Sunday newspaper; he has found just what stocks are selling at, and who has failed, and what steamer got in yesterday, and what is the local news, and who is likely to be elected, and all the rest of it. Thus he mortgages his mind and his attention; there is no space left in his mind. And he wonders why he does not feel interested in the sermon. But how is the minister, good man, going to make bricks without so much as one shred of straw?

It is much the same if the man has been at his store or at his club till the small hours, or if his wife, excellent woman, had company last evening, or was in company, and did not get to sleep till one or two, or after.

But, alas! these things are about as broad as they are long. The minister often exacts the bricks without giving any straw. He expects the people to listen, but he does not give them anything to listen to. He did not get to his work till Friday, and as for the evening sermon, that was begun on Saturday evening about nine o'clock, and finished as the last bell was ringing; or, perchance, the discourses were not written, but were born of facility of speech and lack of thought. Perhaps the day was stormy, and the minister wanted to save up for larger houses the sermon which had been prepared; and so he gave the congregation an hour of dish-water. Did he expect the people to attend, to listen? If he did, it was a clear case of demanding the tale of bricks, but giving no straw.—National Baptist.

Much of our veneration for the classics is a sham, due in a measure to our sheep-like unwillingness to think for ourselves. When Mr. Reed defined a statesman as "a successful politician who is dead," he voiced a sentiment very like that which rules many of our literary guides. In their minds, nothing is literature that was not written either in a dead language or by a dead man, and everything is literature which was written by a dead man in a dead language. They praise the old books which they either read with an effort, or do not read at all; and it rarely occurs to them to analyze the source of their pleasure in the new books which they read with joy.—Prof. Brander Matthews, in the Forum.

What infinite care and pride a woman takes in her wedding trousseau. How fine and fit every dainty gown and filmy bit of lingerie must be. But how about herself, her own fine and delicate physical organism? Has this most important of all considerations been neglected? Has she any weakness or ailment which is going to unfit and incapacitate her for happy marriage?

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THURSDAY, OCTOBER 6, 1898.

The smallest bark on life's tumultuous ocean
Will leave a track behind for evermore;
The lightest wave of influence, once in motion,
Extends and widens to the eternal shore.
We should be wary then, who go before
A myriad yet to be, and we should take
Our bearing carefully, where breakers roar
And fearful tempests gather: one mistake
May wreck unnumbered barks that follow in
our wake.

—Sarah K. Bolton.

The first duty in life is to learn to drudge at something.—John Staples White.

No man is borne into the world whose work is not born with him.—Lowell.

God offers to every mind its choice between truth and repose.—R. W. Emerson.

Old truths are always new to us if they come with the smell of heaven upon them.—John Bunyan.

It is proof positive of a man's essential soundness if he improves as he grows old.—James Parton.

Riches should be employed for the getting of knowledge, rather than knowledge for the getting of riches.—Matthew Henry.

Drudgery is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller.

Solomon bids us "buy the truth," but doth not tell us what it must cost, because we must get it, though it be never so dear.—Thomas Brooks.

Conscience dies from neglect or abuse, not from a single blow. The man who has no conscience did not lose it in a single night.—Exchange.

Happiness is nothing but that sweet delight which will arise from the harmonious agreement between our wills and the will of God.—Ralph Cudworth.

Fulsome flattery is not so commendable as discriminate praise, but even a "little taffy" does more good than too much "Epitaffy." Emptying the green-house and blocking the thoroughfares in behalf of the dead will not compensate for the neglect of the living. Our generation needs to cultivate the expression of love in little ways.—Selected.

Time is never more misspent than while we declaim against the want of it; all our actions are tinctured with peevishness. The yoke of life is certainly the least oppressive when we carry it with good humor; and in the shades of rural retirement, when we have once acquired a resolution to pass our hours with economy, sorrowful lamentations on the subject of time misspent, and business neglected never torture the mind.—Zimmerman.

If the aim of a life be right, it can not in detail be much amiss. It may indeed be imperfect, but it can not be wholly wrong, and it can not be even partially false. When the aim of a life is right, rules and precepts are merely subordinate; when the aim of a life is otherwise, rules and precepts are utterly worthless. The ideal determines the character of the life. Ambition without character must ever prove fatal to its possessor. There is not an exception in history.—Success.

ETERNAL PUNISHMENT.

The Scriptures clearly teach the doctrine of eternal punishment for impenitent sinners. "These shall go away into everlasting punishment, but the righteous into life eternal." If the life is eternal, so is the death. If the death is not eternal, neither is the life. By no recognized principle of hermeneutics can the force of this and many similar passages be gotten rid of. If we take the Scriptures for our guide, we must either admit the eternity of future punishment, or we must deny the eternity of future blessedness.

The doctrine of eternal punishment, however, must not be confounded with the notion that the finally impenitent will be cast into a literal lake of fire and brimstone. All passages in which such phraseology occurs are figurative. "Where the worm dieth not and the fire is not quenched." Here we have two terms—"worm" and "fire"—used to describe the future punishment of the wicked. As both are in the same clause, they must be similarly interpreted. Either both are literal, or both are figurative. Will anyone contend for a literal interpretation in both cases? Will he insist that the wicked are to be tormented with real fire and also by the gnawings of a literal worm? Such an interpretation would be the very acme of absurdity. Again, in the Book of Revelation it is said that the wicked shall "drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and shall be tormented with fire and brimstone." Here again we must make choice between the two methods of interpretation. If the fire and brimstone are literal, then the wine is literal also. Just think of it—a human soul seething in a lake of liquid brimstone, gnawed by a literal worm as voracious as a hyena and as deathless as God himself, and quaffing some bitter, nauseous dose without cessation throughout eternity. Considered as an actuality, can a greater absurdity be conceived of? God never intended such language to be interpreted literally any more than he intended the oft-quoted words, "This is my body," to be thus interpreted. The Romish dogma of transubstantiation has as much foundation in Scripture as has this mediæval notion of a literal lake of fire and brimstone. Both are the result of a gross perversion of Scripture.

It would be an egregious error, however, to suppose that a rational interpretation of such passages robs endless death of its terrors. It is a very ignoble conception of the nature of man to suppose that the only suffering of which he is capable is physical suffering. Universal observation and experience proclaim with trumpet tongue that man's severest sufferings, as well as his most exalted pleasures, are mental and spiritual, not physical. How rarely does a human being commit suicide on account of physical pain! Yet suicide as the result of mental suffering is an every-day occurrence.

Viewed from the standpoint of materialism, Macbeth and Lady Macbeth should have been among the happiest of mortals. Throned, crowned and sceptered, all the pleasures which wealth, power and social position can give were theirs in the utmost plentitude. And yet they present to us the most appalling picture of human wretchedness known to the literature of the world. Macbeth imagines he sees the ghost of murdered Banquo haunting him unceasingly day and night, and the horrid vision so preys upon his mind that he loses his reason, and becomes unfitted for social functions and for the discharge of the duties of royalty. What a scene is that in the royal banquet hall when Macbeth finds his own seat at the table preoccupied by this horrid ghost, and speaks of the vision as "that which might appall the devil!" Hear his ravings, sometimes in soliloquy, sometimes in direct address to the ghost: "The times have been that, when the brains were out, the man would die, and there an end; but now they rise with twenty mortal murders on their crown and push us from our stools. This is more strange than such a murder is." . . . "Avaunt! and quit my sight! Let the earth hide thee! . . . What man dare I dare; take any shape but that, and my firm nerves shall never tremble." . . . "Hence, horrible shadow!" "It will have blood; they say blood will have blood." And who can gaze without a shudder upon Lady Macbeth so tortured with remorse that even in her sleep she rises and vainly strives to wash away the blood-stains which her guilty conscience sees upon her hands. She even smells the blood. Hear her as she looks and looks upon her dainty hands, and cries: "Out, out, I say. Who would have thought the old man to have had so much blood in him? . . . Here's the smell of the blood still. All the perfumes of Arabia will not sweeten this little hand. Oh! oh! oh!"

Thus does the matchless genius of Shakespeare, catching the spirit of "the Book of books," portray upon immortal canvas the capacity of the human soul for suffering from remorse. Hawthorne's "Scarlet Letter," though less harrowing, presents the same truth with irresistible force. And remorse is only one of many forms of soul-suffering. He who supposes that man can suffer only through the body has yet to learn the alphabet of human psychology. With every conceivable avenue of physical pleasure open to him man may be so utterly wretched that he can truthfully adopt the soliloquy of Milton's Satan: "Which way I fly is Hell. Myself am Hell."

Not only is the doctrine of future punishment clearly taught in the Scriptures, but it is in accord with "the fitness of things." It is a corollary of the doctrine of divine justice.

Let us elucidate this. In this life violations of physical law are invariably punished. What pen is adequate to the task of describing the wretchedness that follows in the wake of inebriety? And not only this grosser form of physiological sin, but those of less flagrancy have each a penalty. Gluttony, no less than drunkenness, has its reward. And so of every other violation of physical law. Now, moral law is higher than physical law. To illustrate: Edward Everett brought on his death by a violation of physical law. By seating himself in a current of cold air at a time when he was overheated and covered with perspiration, he took a cold from which he died. Charles Gitteau fired a murderous bullet into the body of our beloved and honored President, James A. Garfield. Now, here are two acts which in one sense are the same—*i. e.*, both are violations of law. But will anyone contend that the two acts are of equal turpitude? Was Everett as great a criminal as Gitteau? To such a question the intellect, the conscience and the heart of universal humanity respond with a most emphatic No. The one we revere as an ornament to American literature, oratory and statesmanship, while the other we so execrate that if we could, we would obliterate his name from the annals of our glorious country. Thus we see that moral law is universally regarded as higher than physical law. To deny this is to assert that the least excess in eating, or the least inattention to the multitudinous minutiæ of physiological law, is as great a crime as theft or murder.

Now, if it be true that moral law is higher than physical law, and if it also be true that God has provided a penalty for every violation of physical law, then, does it not inevitably follow that he must also make provision for the punishment of moral transgression? But this is not the case in this world. They who have languished in earth's dungeons and expired upon earth's gibbets and crosses: have they always been earth's greatest criminals? Who does not know that they have often been earth's purest and best? Even the immaculate Son of God expired upon a cross. They who have occupied earth's thrones and worn earth's crowns and swayed earth's sceptres: have they always been those most worthy of high honor and responsibility? Who does not know that they have often been earth's greatest criminals? Behold yon great military chieftain. Disregarding the rights of all individuals and all nations, ignoring all laws, human and divine, and recognizing no end in life save that of his own aggrandizement, he places himself at the head of an armed host of rapacious mercenaries and marches forth upon an expedition of conquest. Upon a hundred gory fields victory perches upon his banner, might triumphs over right, and virtue, liberty and patriotism lie crushed and bleeding beneath the iron heel of despotism. Thousands upon thousands perish solely because they dared to

"Strike for their altars and their fires,
The green graves of their sires,
God and their native land."

In regal splendor and with imperial tread on goes the hero (?), armed with fire and sword, spreading devastation and ruin on every side, marking his pathway by streams of innocent blood, by the smoke of pillaged and burning cities, by the sighs of widowhood and the cries of orphanage, until many proud nationalities lie bleeding at his feet. Yet this moral monster, this greatest of all criminals, revels in wealth and luxury through a long life, dies a majestic death, is buried with imperial honors, and his name is embalmed "in story and in song," and in sky-piercing obelisk that defies the ravages of time. This is no fancy sketch. Scenes like this, though variant in detail, make up a large part of the history of the world.

Now, here is a problem to be solved. We are told that God is just. Yet we see that while even the pettiest violations of physical law are followed by a penalty, the most atrocious crimes not only are not punished, but are actually rewarded with all the pleasures that wealth and honor and power can procure. Now, of course, an omnipotent Jehovah could have so constituted this world that every violation of moral law would have been followed by a penalty commensurate with its turpitude. He might, for instance, have so arranged the world that murder or theft would as inevitably have been followed by an appropriate penalty as gluttony or inebriation. But he has not done so. Hence, if there is no future state of rewards and punishments, then it is impossible to vindicate the divine character and administration against the charge of injustice.

Imagine an earthly potentate attempting to rule his realm on the principle of punishing virtue and rewarding crime in direct proportion to its flagrancy! How long would such a government last? The people would rise in the might of a noble manhood and hurl the monster from his throne. Are we to believe that God has less regard for justice and righteousness than sinful man? Precisely so, if universalism be true. If the vilest criminal and the godliest saint are to enter upon the same celestial beatitudes beyond the grave, then the God of the universe is an omnipotent demon, sitting upon a throne of iniquity and swaying a sceptre of unrighteousness.

In the parable of Dives and Lazarus the Great Teacher paints vice rolling in luxury, while virtue languishes in hunger and rags. But to his vision "it is not all of life to live or all of death to die," and in the life beyond the grave the rich man lifts up his eyes in hell, while Lazarus dwells with angels and glorified saints in the paradise of God. Universalism paints a very different picture. It portrays Dives and Lazarus carried by the same band of angels to "Abraham's bosom" to be equally rewarded—the one for a life of self-denying, faith-inspired righteousness, the other for an ignoble career of selfishness and vice. Let God's Word be honored, whatever may become of human speculations.

This doctrine of Holy Writ, like all other revelations from on high, is revealed in mercy to our race. Amid the environments of the present life man needs above everything else, as an incentive to a life of virtue, faith in a supreme Power that works in the interest of righteousness—faith in a righteous state of rewards and punishments beyond "this vale of tears." In the language of our Savior, he needs to "fear Him who hath power to cast into hell." This hope of a blissful immortality beyond the grave and this fear of "the death that never dies" are appealed to in the Bible in endlessly varied form and phraseology from the beginning of Genesis to the end of Revelations. Blot out this appeal; convince mankind that in the life to come the most atrocious criminal will occupy as high a throne and wear as bright a crown as the godliest saint, and who that knows even the alphabet of human nature can fail to see the inevitable result?

If the interests of the present life are the only interests man has to guard, then why should he perform any righteous act if it involves the slightest sacrifice of interest, comfort or convenience? And why should he refrain from any conceivable crime if his temporal interests can thereby be promoted? So fallen humanity would reason: and the very worst passions of the human heart would break forth in their most flagitious manifestations. The flood-gates of iniquity would be lifted, and the world would be deluged with vice and crime.

In the vocabulary of inspiration life and death are eternal correlatives. Hope and fear, the two motives which are of all others most potential for the control of human conduct, are appealed to in the gospel in the most effective way that Omniscience can devise.

THE PULPIT NOT ALL.

The Jewish Messenger has the following thoughtful and suggestive words that Christian as well as Jew can endorse: "It is a delicate matter to criticise the pulpit—a preacher's life is no bed of roses—but frankly, the minister, to become a real permanent influence, must live and work among his people, and not simply preach to them as a part of a weekly performance. Ministers who leave fragrant memories never rely on the spoken word—it is the kindly deed, the cheerful presence, the smile of sympathy, the handclasp of affection, the treasured confidences, the goodness done in secret and never trumpeted forth, but sinking deeply, ah, how deeply, into the heart and life of the recipient; in short, it is the minister who administers in the synagogue of humanity, without thought of self—he, and he alone, can be called a divine. The rest are simple officials at so much a year. They wear broadcloth, but lack the broad soul."

BISHOP GALLOWAY ON QUARANTINES.

Bishop Galloway's article in this issue will be read with profound interest. Like the wise leader that he is, the Bishop has struck the right key on the quarantine question. We believe strongly in quarantining against infectious diseases; but in quarantines, as well as in everything else, science and common sense ought to play an important part. Many of the quarantine regulations now in operation are utterly senseless. We refer here not to quarantines against persons, but to those against freight. There are many articles of commerce that can not possibly carry infection. Then, there are many others that can be handled with entire safety after fumigation. This fact is recognized by the medical fraternity in the system adopted in the Atlanta Convention. Yet there are localities that make no discriminations. A bar of iron or a shipment of carbolic acid is excluded as rigidly as a case of woolen goods.

Quarantines of this sort have their origin sometimes in ignorance, and sometimes in the most execrable avarice. It is easy for a few shrewd, conscienceless tradesmen to manipulate a panic-stricken community in their own interest. The same spirit manifests itself upon the arena of national politics. Not long since a certain large mercantile firm in a Northern city wrote to a certain United States senator, urging him to work against all national quarantine laws, on the ground that the Kilkenny cat-fight quarantines now prevailing in the South turn to Northern cities a vast amount of trade which would otherwise go to Southern cities. We are heartily in favor of a national quarantine.

OUR HOMES.

Our Homes is always good, but the October number is superlatively so. Miss Emily M. Allen, who has occupied the tripod since the death of Miss Helm, is to be congratulated on the success she has achieved in her difficult and important task. She has acquitted herself most admirably. On our first page we present a poem from her pen. The new editor, Miss Mary Helm, is thoroughly equipped for the place. A brief sketch of her from the facile and vigorous pen of Mrs. S. C. Trueheart is given in this issue.

A QUERY.

MR. EDITOR: Will you be so kind as to answer the following question through the columns of the ADVOCATE: Should a pastor discontinue his weekly prayer meeting because he has no male members who will pray in public, when there are five or six women who will pray when called on? A FRIEND.

ANS.—Unless there are other reasons for discontinuance than the one stated, we think it would be better to continue the prayer meeting with the help of the devout women.—EDITOR.

NOTES.

Rev. F. S. Parker is in the city visiting his mother.

* * *

Rev. R. D. Norsworthy is quarantined at Jackson, Miss., and is not likely to be released until frost.

* * *

The last issue of the Review contains an admirably written sketch of Bishop Linna Parker from the pen of Rev. F. S. Parker.

* * *

On next Sabbath night Rev. H. W. Knickerbocker will begin a series of sermons on the Beatitudes. The series will continue several weeks.

* * *

Prof. Thomas Carter reached the city on Wednesday, the twenty-eighth, after an absence of three months. He is in fine health and spirits, and loves this "land of the free" no less for his European peregrination.

* * *

Rev. W. T. Woodward writes, under date of Sept. 29: "We worshiped in our new church at Marksville, La., last Sabbath. All the seats were taken at 11 A. M. At the night service quite a number had to stand. Prospects very favorable."

* * *

Rev. M. L. White, of the Mississippi Conference, and two of his children have been ill for some time with typhoid fever, but are now convalescent. Sister White is now ill. We bespeak for our brother the sympathies and prayers of the brethren.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

ST. LOUIS LETTER.

MR. EDITOR: It may be of some interest to your readers to know something of our doings in this, the largest city in Southern Methodism. The fifty-first session of our Conference was opened on Sept. 21 in the beautiful little city of DeSoto, Bishop Candler in the chair. He kept a tight rein on the Conference from beginning to end, dispatching business without delay, and also without undue haste. His words of counsel, his earnest exhortations abounded in wisdom; his address on education and his talk to the class for admission were full of truth and practical suggestion; but his sermon on Sunday morning eclipsed every thing else. The one comment on every hand was: "It did me more good than any sermon I ever heard." Another expression often heard was: "Other sermons have made me think I could never preach again, but this one made me more determined to preach until death."

There were only two admissions on trial. One of them was William Henry LaPrade, Jr. There were several locations and one death. Dr. B. M. Messick was granted supernumerary relation. Thirteen were transferred, among whom were Dr. John Mathews to the Alabama, Dr. E. B. Chappel to the North Alabama, Dr. S. H. Werlein to Southwest Missouri, Dr. J. M. Moore to West Texas, and W. H. Lewis to the Mississippi Conference.

Some of the preachers who go to St. Louis churches are: Dr. J. H. Young, of Baltimore, to Centenary; Dr. I. S. Hopkins, of Georgia, to St. John's; Dr. R. D. Smart, of Memphis, to Cook Avenue; Dr. C. E. Patilio, of Little Rock, to LaFayette Park; Dr. T. E. Sharp, to Wagoner Place; H. R. Singleton, Jr., to Mount Auburn, and W. H. LaPrade, Jr., to Immanuel.

Resolutions strongly censuring the actions of Barbee and Smith and the Book Agents were almost unanimously adopted.

Dr. J. C. Berryman, one of the two survivors of the General Conference of 1844, and Dr. W. M. Prottsman, another pioneer of Missouri Methodism, were present and took part in the semi-centennial celebration. Both are blind and very old, but speak with power, and are always listened to with rapt attention.

The session of the Conference was a pleasant and profitable one, and many believe that the year we are now entering upon is the beginning of a new era in St. Louis Methodism.

S.

St. Louis, Sept. 26, 1898.

MILLSAPS COLLEGE.

I had hoped that the quarantine regulations now in force in our State would be so modified, by this time, that I could name a day for the opening of our college session. I find, however, that this is yet impracticable. I trust our students will not become impatient. We will admit them just as soon as we can. If they were here, we could go on with our work without difficulty, as the few cases of fever reported in Jackson are too far from the college to cause apprehension in our vicinity.

Let it be understood that we will complete a full session's work, and the advancement of no student will be delayed as result of the postponement of our opening. When we can fix the day for beginning the session, due notice will be given.

W. B. MURRAH, Pres.

Oct. 1, 1898.

IUKA NORMAL INSTITUTE.

IUKA, MISS.

The Institute opened Sept. 1st. Seventy-five pupils entered school. Quarantine prevented others from entering. This was the first opening of year 1898.

A second opening—Nov. 8, '98—has been selected for this. Classes in our courses will be organized, and pupils who enter on this date can still be in school nine and one-half months of this school year.

Free tuition, Nov. 8, '98, to June 3, '99, is offered to the first hundred pupils who apply.

Write for particulars to

H. A. DEAN.

OUR BELOVED BISHOP.

I would like to call the attention of the readers of the ADVOCATE to an article in the Methodist Review, for September-October, a brief biographical sketch of "Bishop Linna Parker, D. D., by Rev. Fitzgerald Sale Parker, of the Louisiana Conference." I do this that those who are not subscribers to the Review may secure and read an article which, as the record of a noble life, will make all who contemplate it nobler and better, "growing pure by being purely shone upon." To the "inner circle" who loved him as presiding elder, pastor, and friend, and, most of all, to "his little flock"—scattered now, but all under the loving care of the Good Shepherd, who gave his life for his sheep—to these it will bring a benediction as of precious ointment poured forth, filling the heart with thankfulness, and the eyes with tears of joy and sorrow, making a halo round a glorified saint.

As a portrait, the likeness is wonderful, drawn by a loving, painstaking and discriminating hand—a hand which seems not to have been hampered by circumstances which might have hindered its freedom of execution; and Bishop Parker, as his son sees him, stands before us. If there be touches which could be supplied only by those to whom he carried the glorious gospel of the Son of God; with whose darkened lives and desolated homes he brought the light of the Sun of Righteousness; with whose broken hearts he poured the oil and wine of the precious promises, bringing "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" if his marvelous power to "comfort with the comfort wherewith he himself was comforted" seems to be absent from the picture, it is because it was known only to those who, in the depth of human anguish, have shared his priceless sympathy—a sympathy sometimes too deep for tears! This power was apparently unsuspected by himself. In the presence of sorrow he thought, as he once said, that he was "dumb, not knowing what to say." But by the pure gospel he preached, by his fervent prayers, by his firm reliance on the eternal love and goodness of the Father, whose chastening hand may indeed turn all our moisture into the drouth of Summer, but will nevertheless surely restore comforts to his mourners; by all these things he was more than conqueror, leading those to whom he ministered "from strength to strength," from victory to victory, till they, too, could "rejoice in hope of the glory of God."

As we think of him, we think of his favorite hymn, which his "little flock," led by his beloved wife, used so often to sing:

"While the angel choirs are crying,
'Glory to the great I Am!'
I with them will still be vying,
Glory! glory to the Lamb!
O how precious
Is the sound of Jesus' name."

FANNIE MINOR MONTGOMERY.

Crystal Springs, Miss.

A GOOD MAN GONE.

Rev. J. B. Ware is dead. He died on the twenty-eighth of September, twenty-five minutes after eight o'clock P. M. He passed out quietly in the home of Bro. Jim Ware's, near Walnut Grove. Bro. J. B. Ware was about eighty-five years old. He was the father of several children, among whom is Bro. J. N. Ware, of the Mississippi Conference. His obituary will appear soon. A good man is gone.

L. J. JONES, P. C

Walnut Grove, Oct. 1, 1898.

MUCH IMPROVEMENT.

Pearl River, La., Sept. 30, 1898.—Miss Myrtle West, of this place, states that she had no appetite, and began taking Hood's Sarsaparilla. Her appetite is now good, and she is enjoying good health. Hood's Sarsaparilla is the best medicine money can buy.

NEW STATISTICAL TABLES.

To the Members of the North Mississippi Conference:

I have been requested to call attention to the fact that new statistical tables will be required this year. Ministers in charge of circuits, stations and missions can obtain them from Rev. G. W. Bachman, Conference colporter, Kosciusko, Miss.

J. S. OAKLEY,
Secretary of the Conference.

EAST MISSISSIPPI FEMALE COLLEGE.

This college opened with the largest number of boarders of any opening in the history of the Institution, notwithstanding the quarantine and yellow fever scare. New pupils are coming in every day. As soon as the quarantine is raised every nook and corner of the building will be filled, and the president is now planning to make arrangements for more room.

The new faculty proves to be the best the college has ever had. The new teacher of languages from Wellesley College is certainly fine. The teacher and assistant teacher of mathematics having studied in the University of Chicago this Summer, are now better equipped, perhaps, than similar teachers in female colleges. The teacher of English, who is an A. B. graduate of the University of South Carolina, will be hard to excel in her line. The same Director of Music and the same violinist are even more popular than ever before. Certainly no college in the South has better musical talent. The president is spending a great deal of money in employing expert talent in every department, which will pay in the end, as can be attested by the fact that pupils are coming from nearly every Southern State; also from New Mexico and Arizona, and Western States.

The student-body this year is the finest that has ever been in this institution. The raised course of study and the expert talent are drawing a better class of pupils—that is, a class that is better prepared for college work. They are coming from several different colleges to this one without any special effort made in drawing them, except the fine advantages. The president has done no canvassing this Summer, except a few little trips made by appointment, staying only a day at a time. His time has been occupied in attending to the correspondence.

The business course is furnishing an opportunity for those young ladies who want such a course, and yet who do not want to go to a business college, where there is a mixed attendance.

The health of Meridian is remarkably fine. A careful investigation shows a record up to date that can be shown by few States in the United States. Parents may rest easy, for their daughters are well cared for at this college in the way of health as well as intellect, religion, etc. It is hoped that those pupils who are quarantined away will come just as soon as the quarantine is raised. Special help will be given them to catch them up with their studies. There are plenty of teachers in this college to give pupils all the help needed.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present, address me at Carthage, Miss.

H. P. LEWIS.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, post paid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

Dr. J. T. Sawyer has removed to 3922 Prytania street.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

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TESTIMONIAL.

July 23, 1898.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

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INDIAN MISSION.

MR. EDITOR: Our protracted meeting at Talicholuk (pronounced Tullicholuke) was held the second Sunday and week following in August, last. Result: two applications for church membership—father and daughter. The father, if not the daughter, was a member of the Roman Catholic Church. At his request, I re-baptized and received him into full fellowship; but for some purpose he preferred that I postpone the baptism and reception of his daughter.

During one of our services the Holy Spirit came upon one good woman, who became helpless for several minutes, which was a wonder and cause of amazement to the Choctaws. One inquired of one of our white brethren, "if the Spirit ever made white man do that way?" On being answered in the affirmative, he seemed to be satisfied. The gospel has the same effect on them as on other people. There is no good reason why they can not be Christianized as well as others. Oh! that our Mississippi Conference fully appreciated the opportunity afforded it at this time to take all these settlements for God! May it be so! The following is my financial report for the quarter:

JULY.

Centreville, Decatur circuit	$ 6 50
Hickory, Newton circuit	6 00
Two friends at Canton District Conference	1 75
Gallman Church and circuit	75

AUGUST.

Mt. Pleasant, Gallman circuit	$10 00
Gallman, Gallman circuit	1 00
Union, Decatur circuit	4 50
Crystal Springs station	10 00
Marvin, Steen's Creek circuit	13 25

SEPTEMBER.

A Friend	$ 50
Bogue Chitto Church and circuit	2 30
West End (Meridian)	5 00
East End (Meridian)	1 20
Rev. J. D. Crymes, Mt. Carmel	2 50

Can't somebody send our Choctaw preacher (Jim Johnson) a saddle? The one he has is worn out, and he has no money to buy another. Send it to my address by freight or express (prepaid, if convenient) to Meridian, Miss., and notify me by mail at Philadelphia, Miss.

J. N. TUCKER.

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Assets, Dec. 31, 1897	$253,786,437 66	Income in 1897	$64,163,696 39
Liabilities	218,278,243 07	Increase of Income in 1897	4,693,813 69
Surplus	$35,508,194 59	Increase of Surplus	5,774,676 66
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expense	168,176 85

Post & Bowles, New Orleans, La., Managers for Louisiana and Mississippi.

REDUCTION ON BIBLES.

To any person complying with the conditions of our offer on third page, we will make a reduction of twenty-five cents from the prices there given, making the prices as follows: Combination, $1.75; Bourgeois, $1.50; Emerald, 90 cents.

Take notice that this offer will expire Oct. 15.

SPECIAL RATE ON MINION BIBLE.

From now until Nov. 1, we will sell our Holman Bible in Minion type to those who pay their subscription a full year in advance at the very low rate of $1.15. Send at once, or you will miss a chance.

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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2. Many Thoughts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century.—Ridpath.
10. The Fairy Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to September, '99—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder.

W. C. BLACK,
Publisher.

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A White Negro would be a curiosity, but not as much so as the **Afro-American Encyclopædia**, containing over 400 articles embracing every topic of interest to the race, by more than 200 intelligent Negro men and women. It is decidedly the *best work the Negro has produced.* Sells to every family. Agents are having a harvest. Largest commissions ever offered. *A few good men wanted on salary.* J. T. Haley & Co., Publishers, Nashville, Tenn.

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The Girls' Latin School of Baltimore admits candidates who are qualified to enter a high-school and prepares them for admission to any College in four years. It offers the advantages of thorough mental and physical training, combined with the religious and social influences of an ideal, refined home-life. Terms for tuition and board three hundred and fifty dollars per year. For circular address The Girls' Latin School, Baltimore, Md.

Epworth Organs

C——, Penn., Sept. 15, 1898.

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(REV.) J. WESLEY PORTER.

We are as much pleased to receive a letter like that as we are to receive a letter from a large city church. We understand the struggles of the small churches—and their needs. We know that every dollar means personal sacrifice. They can't afford to waste money, either by buying an expensive organ—or what is worse—a poor one.

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A DEATH-BED.

BY JAMES ALDRICH.

Her suffering ended with the day;
Yet lived she at its close,
And breathed the long, long night away
In statue-like repose.

But when the sun, in all his state,
Illumed the eastern skies,
She passed through glory's morning-gate,
And walked in Paradise.

DOES HE KEEP AT IT?

"The very reputation of being strong willed, plucky, and indefatigable, is of priceless value. It cows enemies and dispels opposition to our undertakings."

"I know no such unquestionable badge and ensign of a sovereign mind as that tenacity of purpose which, through all changes of companions, or parties, or fortunes, changes never, loses no jot of heart or hope, but wearies out opposition and arrives at its port."

Everybody admires the determined, persistent man. Success is not measured by what a man accomplishes, so much as by the opposition he has encountered and overcome; the courage with which he has maintained the struggle against overwhelming odds; by what he is believed to have inside rather than by that which he is known to have outside.

Tenacity of purpose has been characteristic of all great characters who have left their mark on the world. Grant, even as a youth, had this quality of persistence; when only sixteen, he had a conviction that to retreat was fatal. When he undertook anything, he was determined to follow it to the very end; when he said, "I can do that," he did it.

Persisteney has been characteristic of our army and navy heroes; they have never known when they were beaten: neither bullets, shells, torpedoes, mines, nor bayonets have been able to stay their progress. Like Grant, they would "fight it out on these lines if it took all Summer."

If a youth has not this quality of persistence in his nature; if he hesitates before obstacles; if he can not make difficulties bend to his purpose, or cause opposition to give way, he will, at best, make but a partial success in life. He may have shining qualities of nature; may be intellectual, intelligent, industrious, courteous; but, if he is wanting in persistence, that dogged determination which follows its purpose to death or victory, he lacks the one sure foundation for his life structure.

There is genius in persistence; when anyone points out to us a youth of remarkable promise, or a man of great ability, we always ask: "Does he keep at it? Is he doggedly persistent? Does he hold on when others let go? Does he persist in going ahead when others advise stopping? Does he stick to it through thick and thin when others give up? Is he the most courageous when others are afraid? Does he stiffen when others begin to weaken?" If so, he will succeed.

Even a natural genius will never accomplish anything if he lacks persistence. Stick-to-itiveness and dogged pertinacity are fundamental qualities in every profession as well as in every trade and calling, the solder which welds all the other virtues and capabilities together, and makes of them an invincible chain. They are to all the other qualifications what the string is to the necklace, that which unites individual jewels into an effective and beautiful whole.

Nobody has faith in a vacillating, irresolute person. There is, perhaps, no other thing which will advance youth so rapidly as to gain the reputation of being persistent, of never giving up. Such a reputation is a letter of credit which is honored of all mankind, and is of far more value than an inherited fortune in the hands of a weak-minded person.

There is a never-failing demand for the man who sees longevity in his cause, no matter what others see, or what others say; and who has the pluck and tenacity of purpose, amid ridicule and defeat, to await the issue. It is the home stretch that tests the man. It is he who possesses the ability to abide by his determination, whose staying power will not allow him to loosen his grip on his work, who insures permanent benefit. Not by sudden dashes or inspirational flashes is real success won. In the very exceptional cases where wealth or position is thus secured, these things very seldom mean, to the individuals to whom they fall, actual good fortune, for such sudden and unearned possessions bring with them neither the wisdom to spend wisely nor to enjoy rationally. It is not alone in the acquisition of money or power that the ability to keep at it is its own exceeding reward. In getting a living, it teaches, or may teach, one how to live.—Success.

MEASURE FOR MEASURE.

Love begets love. Kindness is won by kindness. It is very foolish for us to complain that nobody cares for us; such complaint is self-impeachment. The proper inference from it is that we have not cared much for others. Certainly in nine cases out of ten people are themselves to blame when they are not well treated. This is a matter mostly in our own hands. As a rule, we get all the attention and courtesy and consideration that we in any way deserve. If anyone claims otherwise, the burden of proof is on him, and he will find it a difficult task to persuade the impartial, unsympathetic public that he has been harshly used.

We wait for others to love us, and seek us, and begin to be good to us, when there is really no sufficient reason for them to begin. Unselfishness on our part is lacking, yet we have much to say about the selfishness of others. We count it extremely hard when we enter a new place that folks do not call on us or welcome us, yet we have never been in the habit of taking any pains about strangers. If we do not find sunshine where we go, it is chiefly because we do not carry it with us. If men do not smile at our coming, it is because there is no smile on our face. People can have love who earnestly desire it and really deserve it.—Zion's Herald.

THE SPIRIT OF GRACIOUSNESS.

It is the duty of all to cultivate a spirit of graciousness, to remember their friends in graceful ways. It is their duty to cultivate the kindly manner, which is the outward expression of the kindly heart. It is the manner in which the deed is done more than the deed that soothes the neglected one and brings her back to hope, which is life. There are cruel wrongs done every day, not by evil intention, but by actions that had the best intention. The rough diamond is a very disagreeable-looking stone, and the individual represented by this type is equally objectionable in these modern days, when quality is more sought for than quantity in all work, and gentleness and refinement more than gross forces. —Selected.

WHAT IS A NATION'S GREATNESS?

Whether it be great or little depends entirely on the sort of men and women that it is producing. A sound nation is a nation that is composed of sound human beings, healthy in body, strong in limb, true in word and deed—brave, sober, temperate, chaste, to whom morals are of more importance than wealth or knowledge—where, in short, men grow up and live and work, having in them what our ancestors called the "fear of God." It is to form a character of this kind that human beings are sent into this world, and those nations who succeed in doing it are those who have made their mark in history. They are nature's real freemen and give to man's existence on this planet its real interest and value. Therefore all wise statesmen look first, in the ordering of their national affairs, to the effect which is being produced on character; and institutions, callings, occupations, habits and methods of life are measured and estimated first and beyond every other consideration by this test. The commonwealth is the common health, the common wellness. No nation can prosper long which attaches to its wealth any other meaning; yet, as Aristotle observed long ago, in democracies this is always forgotten. They do not deny it in words, but they assume that, political liberty once secured, all else that is good will follow of itself.—J. A. Froude.

MOTHER KNOWS BEST.

No matter how clever a girl may be, how well she may have taken advantage of her opportunities, there are certain fine little distinctions which she only begins to see and understand after she has passed her twenty-first year. But her parents have passed that time of their lives long ago. They have found out by actual experience, by real living, what she has yet to learn and find out for herself. And one thing they have learned is that everything in the world is not divided between the wrong and the right. There may be nothing actually wrong about certain little actions; nothing actually bad about a company of people with whom a girl has been invited to go somewhere; nothing actually wrong about a young man in whose company she is often seen. And yet her parents object, and she rebels. She gives them no credit for knowing more than she does; for seeing things differently; for loving her and wishing to shelter her. She sees no wrong, therefore her action must be right. And just there she makes her mistake. She fails to see the fence between right and wrong, a fence that has been placed there especially for her own protection. —By Edward Bok, in Ladies' Home Journal.

A PERFECT HOME.

The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home; her relations with the children were the most beautiful I have ever seen; every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rung clear. From the rosebud or clover-leaf, which in spite of her hard housework she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been and always will be my ideal of a mother, wife and homemaker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen.—Helen Hunt.

We misinterpret each other because we do not fully know each other. A better acquaintance, a heart-to-heart knowledge of friend and friend, will give the fairer view. Let us train ourselves to look for this in the people we meet. Let us strive to put the best possible construction upon the actions of others. Our own hearts will be the richer for the charity given in this way. Our own lives will be the sweeter if we hold no thought of bitterness. —Unidentified.

THE AWFUL WASTE OF SIN.

A little boy led a policeman the other day to a house which appeared at first to be deserted, but at last a little girl appeared at the door and said she kept house for her father and two little brothers. She is only ten years old. "I am all alone to-day," said the child. "Papa is drunk and has gone away, and he has sold lots of the furniture." On examination it was found that the father was only a few years since a well-known Wall Street broker, and a member of the Stock Exchange. He married a beautiful girl out of a splendid family, whose parents gave her a present of ten thousand dollars on her wedding day. This money and her husband's fortune has been spent in the saloon. A month ago she died, and the husband has been drunk nearly ever since. Who can compute the waste that has gone on in that home! No wonder the prophet exclaims, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"—Homiletic Review.

Promises of amendment avail nothing unless there are strength and genuine effort to make the life new. Better not make resolutions than to make them only to be broken. Better never throw out of the window that dearly loved pipe unless there is resolution and strength of will sufficient to keep you afterwards from groping about on your hands and knees among the tall grass or shrubbery seeking for the discarded friend again. Every resolution made and broken weakens the will and saps the strength of moral manhood until after awhile both are in danger of being undermined and lost.—Recorder.

Hygiene.

FOR A LONG AND HAPPY LIFE.

A writer in one of our exchanges says that if he were asked for a recipe for longevity, beauty, and happiness, he would write: "Be well fed, well warmed, and well rested." He continued: "Many people are thoroughly wedded to the idea that it is just as well to sit down and work on, or that it is a sign of laziness to lie down in the daytime. There is just such ignorance in the world—for ignorance it is—of the simplest physical laws. If a woman is observed to rest often, she is soon regarded as 'lazy.' People who are adverse to exercise, or lag easily in their work, are sick. When people shun exertion, it is because the physical balance is weakened.

"Another old bit of bigotry stands like a lion in the way: Our grandfathers and grandmothers did not so, etc. In this case it is plain that they did not need the amount of rest that is required in these days. They had not a tenth part of the distractions of these hurrying times. Besides, perhaps, if they had not had such faith in their straight-backed chairs and long hours, their progeny might have been blessed with stronger nerves. Therefore, my weary, quick-tempered, cross woman, hasten to be 'healthy, wealthy and wise' by going to bed early and often, and not being too early to rise. Also invest in some sort of comfortable couch, which shall be installed in the post of honor in your sitting-room, and then—use it."—Michigan Christian Advocate.

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OBITUARIES.

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ROBERTS—JAMES DUDLEY ROBERTS, son of Rev N. J. and Emma E. Roberts, was born in Amite county, Miss., Feb. 18, 1880; died in the Methodist parsonage, Franklinton, La., Sept. 13 1898.

When six years of age Dudley publicly assumed the vows of membership in the M. E. Church, South, during a revival meeting conducted by Rev. J. Wilson Brown at Mt. Carmel, Wilkinson county, Miss. From infancy he lived a consistent Christian life.

At a meeting in Fisher's Church, Franklinton circuit, in 1897, conducted by his father and Rev. George D. Anders, Dudley made an unreserved surrender and consecration of himself to God, and attained the rapturous experience of the joys of salvation, declaring most joyfully and emphatically that he would give to God wholly the remainder of his life. This vow he most surely performed. His death was sudden and very unexpected. He had been unwell several days, but his condition was not critical until midnight Monday, when symptoms became alarming. Two hours later this noble young Christian was numbered with the dead.

The past six years Dudley was a student in Greensburg, La.; was among the first students who entered Johnston Institute, which was founded in Greensburg, La., in 1895. At the closing exercises, last Summer, of this institution he was awarded the gold medal. The arrangements were all made, trunk packed to return to school, where he would have been among the first graduates, but, alas! alas! God called him.

All who knew Dudley speak of him in terms of highest commendation. His death produced a profound sensation. The suspending school work in Johnston Institute, the memorial services in Greensburg, the closed stores in Franklinton, and the immense concourse of people who participated in the funeral services and followed the lifeless body to its silent resting-place, testify, as human words can not, the deserved respect, esteem and love the noble, manly Christian conduct of this young man had secured. "Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." J. A. B. J.

ENOCHS—Died, Mrs. FANNIE P. ENOCHS, wife of Capt. J. E. Enochs, of Bathesda Church, Copiah county, Miss.

The subject of this brief sketch was born Aug. 16, 1845; married Capt. J. B. Enochs, Sept. 12, 1866. She was converted and joined the M. E. Church, South, at old Sinai Church, in Rankin county, in the Summer of 1876, under the ministry of Rev. W. W. Hurst. She died Nov. 20, 1897, at her home near Bethesda Church. She was the mother of twelve children, and raised ten, all but two of whom are members of the church.

Sister Enochs was a very devoted wife and mother. She lived for her family. She was a faithful member of the church, but not demonstrative. She was kind to the poor and a good neighbor. Her temper was highly nervous, energetic, and aggressive, but always on the side of truth and justice. She died a triumphant death—calm, resigned, confident and happy. May her husband and children all meet her in heaven!

W. M. WILLIAMS, P. C.

ENOCHS—Mrs. SARAH CORNELIA ENOCHS was born Aug. 4, 1848, near Gallman, Miss. She was the daughter of James and Elizabeth Corley. She was converted and joined the M. E. Church, South, early in life, and gave her whole life to the service of Him whom she so much loved. In 1864 she was married to Mr. E. Sanders, who died in 1868, leaving her with one child. (These dates may not be correct.) In April or May, 1874, she was married to Mr. James Bridges, who died in April, 1882, leaving her with three children to mourn their loss, all of whom are living, and are members of the Methodist Church, and, we trust, are the children of God. In 1889 she married Mr. J. F. Enochs, who died in July, 1897. Sister Enochs died in perfect peace Aug. 21, 1898.

We sometimes exaggerate one's virtues after he is dead, especially when it becomes our duty to write or speak of him publicly. But I don't think this can be done of the subject before us. I have known her as wife and mother, friend and co-laborer in the church of God, and of all the women I have ever known, I have never known one that was her superior. She was absolutely free from peculiarities or idiosyncrasies. She was even in temper, symmetrical in character, and sweet in spirit, every day, everywhere, and under every circumstance. She was devoted, energetic, and persevering in all her work. Her devotion and service to her husband (the J. F. Enochs) I have never seen surpassed. As a Christian worker, all she was and had belonged to the Lord. The service was rendered with gladness and the liberality with simplicity. Her family and the church have sustained a great loss; but she has gone on before us to her eternal reward. Let us thank God for her beautiful life and her triumphant death, and press on in the way she hath trod with renewed faith and purpose.

W. M. WILLIAMS, P. C.

TOWNS—Mrs. ELLA TOWNS (nee Hanson) was born March 14, 1879, in Lincoln parish, La., and died Sept. 10, 1898, aged nineteen years five months and twenty-six days. She was married to Mr. Walter Towns, ——, 1894. Their union was blessed with one child, now bereft of a mother's love and care, to mourn along with its father and a host of friends.

Sister Towns' life was one worthy of emulation; a Christian in truth and verity. She held on to the promise of her Savior with that steadfastness that characterizes a true Christian. She exhorted friends to a life of true devotion, and gave instruction as to the care of her child, from whom she was then being separated. We laid her away to rest on the Lord's day, Sept. 11, 1898, at Bear Creek Church, of which she was a faithful member. We commend her grief-stricken husband and friends to that Savior she so much loved.

J. M. MANLEY.

BIGGS—Resolutions on the death of Miss MARY LEIGH BIGGS:

Whereas, We, the Beauregard Sunday-school, of which she was an attentive member, are called upon to chronicle the death of Miss Mary Leigh Biggs; therefore, be it

Resolved, That we recognize in this death the loss of a true friend, a dutiful and obedient daughter, and a good Sunday-school scholar.

Resolved, That we extend to her grief-stricken parents, two brothers and sister, other relatives and friends, our warmest sympathies and heartiest consolation in this, their great loss.

Resolved, That a copy of these resolutions be spread on our Minutes, and a copy be sent to the NEW ORLEANS ADVOCATE and Wesson Mirror for publication, and that a copy be sent to the grief-stricken family.

MISS ANNA MCRANEY, for Com.

WOOTEN—Your committee beg leave to make the following report:

Whereas, It has pleased God, in his all-wise providence, to send the death angel and remove from our midst one of our most regular and faithful Sunday-school members, IRENE WOOTEN; therefore, be it

Resolved, By Como Sunday-school, that we bow in humble submission to the will of Him who doeth all things well.

Resolved, That we tender to the bereaved family our heartfelt sympathy, and pray that this affliction may work for them a far more exceeding and eternal weight of glory.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, with request to publish the same.

EFFIE JONES, for Com.

Como, Miss.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL
A. W. GLEASON,
Notary Public.

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STUBBORN PEOPLE.

There is not so much difference between horses and men as you might suppose. The road between mind and equine instinct is short and soon traveled. The horse is sometimes superior to his rider. If anything is good and admirable in proportion as it answers the end of its being, then the horse that bends in its traces before a Fourth avenue car is better than its blaspheming driver. He who can not manage a horse can not manage a man.

We know of pastors who have balky parishioners. When any important move is to take place, and all the other horses of the team are willing to draw, they lay themselves back in the harness.

First, the pastor pets the obstreperous elder or deacon on the neck, and tells him how much he thinks of him. This only makes him shake his mane and grind his bit. He will die first before he consents to such a movement. Next, he is pulled by the ear, with a good many sharp insinuations as to his motives for holding back. Fires of indignation are built under him for the purpose of consuming his balkiness. He is whipped with the scourge of public opinion, but this only makes him kick fiercely and lay harder in the breeching straps. He is backed down into the ditch of scorn and contempt, but still is not willing to draw an ounce.

Oh, thou foolish minister, trying in that way to manage a balky parishioner! Let him alone. Go on and leave him there. Pay less attention to the horse that balks, and give more oats to those that pull. Leave him out in the cold. Some day you will come back and find him glad to start. At your first advance he will arch his neck, paw his hoof, bend into the bit, stiffen the traces, and dash on. We have the same prescription for balky horses and men: for a little while let them alone.—Christian Herald.

Examine your words well, and you will find that even when you have no motive to be false, it is a very hard thing to say the exact truth even about your own immediate feelings—much harder than to say something fine about them which is not the exact truth.—George Eliot.

The word that once escapes the tongue can not be recalled; the arrow can not be detained which has once sped from the bow.—Metastasio.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address it. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

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So few wounded American soldiers die.
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S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

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(Signed) Very truly yours,
CLARA BARTON,
President American National Red Cross.

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JOB PRINTING.

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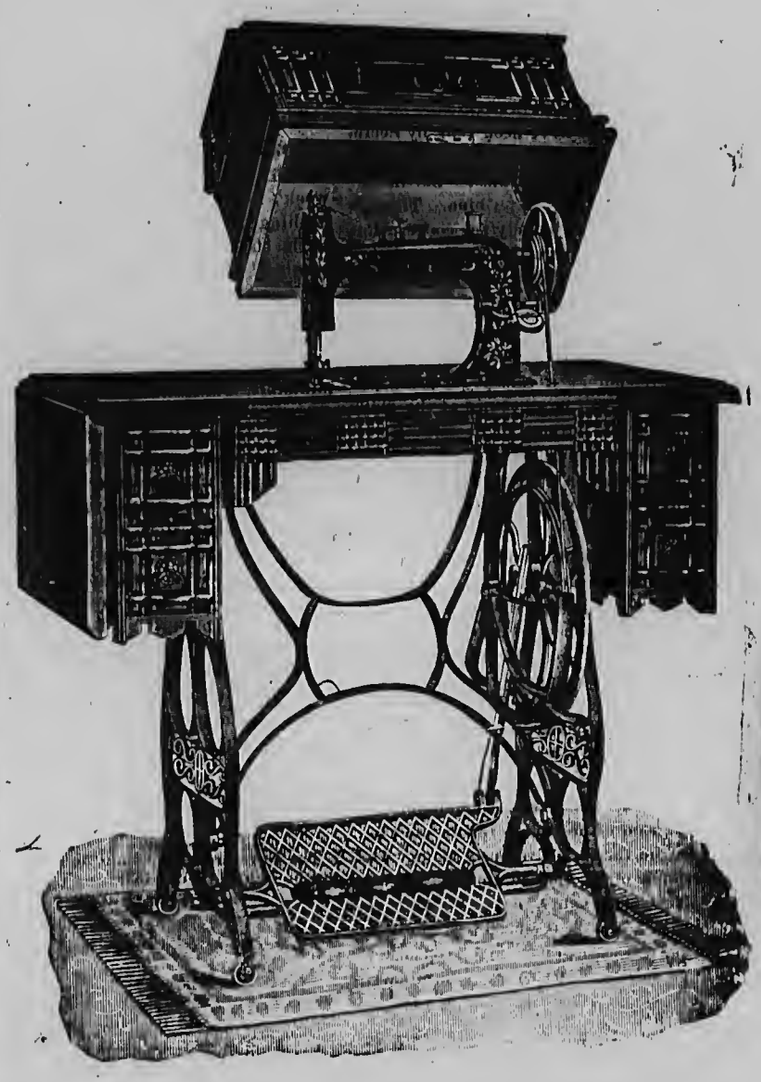
New Orleans Christian Advocate,
512 CAMP ST.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

NEWS OF THE WEEK.

Queen Lonise of Denmark died on Sept.29, aged eighty-one years.

Judge A. C. Van Wyck has been nominated for the governor of New York by the Democrats.

Hon. T. F. Bayard, who had been a member of Cleveland's Cabinet, and ambassador to England, died last week.

The enrolled membership of the Methodist Church in Canada is 280,537, one-fifth of the entire population of the dominion.

The Salvation Army of the Pacific coast has enlisted the services of several Chinese converts to work among their countrymen.

Lieutenant-Colonel Brodie, of the Rough Riders, has been nominated for delegate to Congress by the Arizona Republicans.

The members of the United States Peace Commission passed a quiet first Sunday in Paris on Oct 2, some of them attending church.

The peace commissioners were brought together in Paris, on Sept. 29, by the French Minister of Foreign Affairs, who gave them an infernal lunch.

John Perry, of Kansas City, has given $25,000 to the Boy Orphans' Home in that city, to erect a building as a memorial to his wife and four children, who went down with the French steamer "La Bourgogne."

Gen. Leonard Wood, who has been appointed military governor of Santiago, is doing much work in cleaning up the city, one of the filthiest in Cuba. The schools opened Monday, and the attendance is compulsory. English will be taught in the schools.

Instructions have been sent by Secretary Long to Dewey, directing him to send the protected cruiser "Baltimore" at once to Tien-Tsin, China. This action shows conclusively the concern felt by the administration at the existing condition of affairs in the Celestial Empire.

The Chicago postoffice is to have a new permanent employee in the person of a physician at a salary of $1700 per year. He will be stationed at the main office for the purpose of examining employees who report themselves as being sick, and it is expected that he will make a large saving to the government in salaries.

The President issued an executive order Saturday creating Porto Rico into a new military department to be known as the "Department of Porto Rico," with Major-General John R. Brooke in command. The headquarters of the department will be at Ponce until after the evacuation of the island by the Spanish army, when it will be transferred to San Juan.

The Nicaragua Canal Commission will meet soon to prepare a report for Congress on the survey recently made. The estimate of the Ludlow Commission was $133,000,000, and Admiral Walker's estimate was $125,000,000, but the engineers will estimate on $100,000,000. It is claimed that $10,000,000 will be saved by changing the location of the Ochoa dam.

Since the raising of the Spanish cruiser "Infanta Maria Teresa," hopes have been revived of saving some of the other vessels, more particularly the "Cristobal Colon" and the "Reina Mercedes." It is even thought that the "Viscaya" may also be eventually raised and repaired. The salvage of these ships and their addition to the fleet of the United States will fittingly crown the magnificent war record of the navy.

Aguinaldo has formally declared the independence of the Philippine Islands. Speaking the native dialect, he declared he favored following the principle of the Monroe doctrine—Philippines for Filipinos. He called upon all loyal subjects to die, if need be, in defending their liberty and never to permit any foreign government to have control. He did not refer to America or the subject of a protectorate. The President of the Philippine Congress replied, and Congress ratified the declaration of independence. In even more aggressive terms they declared the Filipinos would die among the ruins of their country rather than submit to be governed by foreign laws.

There was launched, on Tuesday, from the ways at Newport News, Va., the sea-going coast-line battle-ship "Illinois," which is one of three similar ships now building for the government. The "Alabama," the first of these ships to reach the water, was launched some months ago, and the last of the three, the "Wisconsin," will leave the ways of the Union Iron Works, at San Francisco, within a very few days. These three ships, together with the "Kearsarge" and "Kentucky" (also building, but commenced a year earlier), comprise the five formidable battle-ships which are to be rushed to completion as rapidly as possible.

One of the most interesting elections ever held in Canada took place last week. In every election district of the dominion the electors voted upon prohibition of the manufacture and sale of intoxicants. Never before has the question of prohibition been submitted to the people of so large a territory. Reports from all parts of the dominion indicate the vote for and against prohibition has been light. The heaviest vote against prohibition was in the province of Quebec, French clergy having advised against it on the ground that it would only make law-breakers, so that with the liquor traffic destroyed there would be no way for raising the $10,000,000 which annually comes to the dominion from the liquor trade. The indications are that prohibition has been carried by a large majority, but probably not more than one-half the registered vote of the dominion has been cast.

According to the recent advices from Havana, the Military Commission charged with the task of arranging for the evacuation of the island by the Spanish troops are making but slow progress toward the consummation of their task. It has developed that the evacuation is by no means the simple problem it appeared to be, and it is now becoming abundantly evident that much friction and annoyance are likely to be experienced before the Spaniards shall be completely superseded in the "Ever-Faithful Isle." The Spanish Commission has named April 1, next, as the earliest possible date for the final evacuation. This does not suit the American Commissioners.

HAVE YOU A SON, BROTHER,

Husband or Lover in the Army or Navy? Mail him to-day a 25c. package of Allen's Foot-Ease, a powder for the feet. All who march, walk or stand need it. It cures aching, tired, sore, swollen, sweating feet, and makes hot, tight or new shoes easy. Foot can't Blister, get Sore or Callous where Allen's Foot-Ease is used. 10,000 testimonials. All druggists and shoe stores sell it, 25c. Sample sent FREE. Address Allen S. Olmsted, Le Roy, N. Y.

A REPLY.

"Observer" had no just grounds on which to base his protest, in this week's ADVOCATE, as there is absolutely nothing in my article to which anyone of the 5000 itinerants, to whom he refers, would object who is not guilty in one or more points in my indictment.

I should regret extremely to wound the sensibilities of or be unjust to the humblest of the Master's duly accredited ministers, and nothing that "Observer" can say or write will make those of them who know me believe otherwise. If the game were worth the candle, I would take the trouble to analyze "Observer's" article and point out his numerous assertions and deductions not at all warranted by what I wrote; but when a "nom de plume" is used, and no address given, it is just to assume that the author of an article is ashamed of himself and wishes to remain in the dark.

I calculated when I wrote the letter in question, that some one would accept my invitation to put the coat on if it fit him, and rush into print, and so it has turned out! E. G. DELAP.

Natchez, Sept. 24.

NEW PROSPECT CAMP MEETING.

The New Prospect Camp Meeting will not be held the year 1898.

L. R. ROBERTS, P. C.

THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents. to Barbee and Smith, Nashville, Tenn., and get the book.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss.
EDITOR.

The editor of this department is sick with fever; this will account for dearth of notes, etc., this week.

We publish two communications from Bro. P. O. Lowrey; one being treasurer's report of Louisiana League Mission Fund; the other refers to the paper recently published by the Leaguers of the Arcadia district.

MR. EDITOR: Please allow me space for a few words of explanation as to the rise and exit of the Epworth Leaguer, to have been published by the Arcadia District Leagues, the district council being the publishing committee. The following are some of the reasons why we went into the publication of such a paper; and it is a striking fact that both preachers and Leaguers took hold of the paper enthusiastically and loyally.

1. We realized the need of some periodical to stimulate literary effort in the way of writing. In our common schools this need is so recognized that pupils are required to write compositions. In our higher schools liberal prizes are offered to stimulate more mature students to develop their literary powers. In our League we have a Literary Department, but it provides for taking in—like the Dead Sea—rather than giving out. Now, since we all recognize that the well-rounded church worker, or otherwise a beneficiary of his race, must have both these elements combined in his make up, the question arises: Where is such provision made for our ordinary Leaguer? Surely you won't dare to suggest the column given us in our ADVOCATE; nor even the Epworth Era. They are for more mature writers, who must use the limited space. Were these papers to undertake the publication of all the things that their League constituents would like to write their convictions on—in religion, church work, church manners, social purity, practical exchange of thought among the Leaguers, etc.—it would almost equal John's sayings of Christ, "the world itself could not contain the books that should be written." This is especially true of the Era, which is connectional and in no way local. May many of the hidden editors and authors—the "diamonds in the rough"—yet be discovered and developed!

2. There is also a great lack of love for and provisions for reading matter among a large majority of our members. The Era, ADVOCATE, and reading course, furnish the reading matter, but would not a local paper beget in the dormant mind an awakening to see what members of our own League, circuit, or district have written? As the physical infant must be fed on milk before meat, so the literary infant must have "Mother Goose" stories before Mental Philosophy. So the home author, home thought, and home conditions would be the digestible pinel for the beginner.

3. Again, there is a sad lack of acquaintance among our Leaguers. We are secluded kingdoms within ourselves, often not having even district organizations. A local paper would soon remedy this largely. At least we could know the representative Leaguers in our district or State—were the paper carried thus far. This system of correspondence would apply equally to the junior as to the senior Leaguers. What would be nicer than to have them all corresponding, thus begetting the literary desire and becoming acquainted with each other personally, as well as in work and methods.

This is what we undertook in the Leaguer, and found that the people were convinced that it had a useful mission and showed their faith by patronizing it liberally in subscriptions and advertisements. We expected the advertising to pay the total expense of publication, and got the space about all taken for the first issue with but little effort. But at this juncture the General League Board passed the resolution discouraging the publication of local papers, and our Publishing Committee decided to discontinue out of loyalty to the above resolution. Whether they did right or wrong, whether the paper would have succeeded or not, is not now before us. The friends, subscribers, and advertisers will take notice that the paper will not be published, and your money will either be refunded or the Epworth Era sent in its stead.

As to the above resolution, we believe that the Book Committee has the same grounds for resolting against our Conference organs, as did they against the local League papers of the connection, and sooner or later such resolutions will be void. P. O. LOWREY, Manager.

Farmerville, La.

LOUISIANA LEAGUE MISSION FUND.

Previously reported	$118 15
Douglas League	4 00
Rayne Memorial (N. O.) League	5 00
Franklin League	5 00
Total amount sent J. D. Hamilton, Treas	$125 00

Make your orders payable to J. D. Hamilton, Treasurer, Nashville, Tenn., and it will save buying another money order. Let the amounts pledged and other contributions be sent in at once. The money is due and is needed.

P. O. LOWREY, Treas.

Farmerville, La.

The mission study class of the Farmerville (La.) League proves to be very interesting and the work is entered into enthusiastically. The former teacher of the class, Miss Louise Trimble, who is also the president of the League, leaves soon to occupy her place as teacher in the Normal College at Natchitoches, La. Great loss will be sustained in her absence.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Carrollton circuit, Oct.	8, 9
Carrollton station	15, 16
West	22, 23
McNutt, Nov.	5, 6
Black Hawk	12, 13
Indianola	19, 20
Dublin and Brooklyn	26, 27
Sidon	

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Prairie, Oct.	8
Aberdeen station	9
Quincy circuit	15, 16
Aberdeen circuit	22, 23
Nettleton circuit	29, 30
Amory, Nov.	3
Shannon	4
Verona	5, 6
Houston mission	9
Buena Vista	10
Montpelia	11
Houston	12, 13
Fulton	18
Tremont	19, 20
Okolona circuit	26, 27

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Ackerman, at Liberty Hill, Oct.	8, 9
Ebenezer, at Liberty Chapel	15, 16
Pickens, at Pickens	20
Poplar Creek, at Salem	22, 23
Salem, at Tabernacle	29, 30
Belzoni circuit (W. W. Mitchell)	29, 30
Walthall, at Lebanon, Nov.	4
Eupora, at Mathiston	5, 6
Rural Hill, at Rural Hill	12, 13
Louisville, at Louisville	19, 20
Lexington and Tchula, at Tchula	25
Durant station	26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Guntown circuit, at Lebanon, Oct.	8, 9
Ripley circuit, at Wier's Chapel	15, 16
Corinth circuit, at Gaines' Chapel	22, 23
Marietta circuit, at Marietta	29, 30
Iuka station, Nov.	1
Brown's Creek circuit, at Paradise	3
Belmont circuit, at Patterson's Ch	5, 6
Jonesboro circuit, at Camp Ground	12, 13
Boonoville station	15
Saltillo circuit, at Center Star	17
New Albany circuit, at Mt. Olivet	19, 20
Ripley and New Albany, at Ripley	26, 27

J. W. HONNOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Grenada circuit, at Bethel, Oct.	8, 9
Paris, at Spring Hill, Fri.	14
Tocopola, at Lafayette Springs	15, 13
Banner, at ——	22, 26
Tatum, at Cascilla	29, 30
Strathmore, Nov.	5, 3
Slate Springs, at ——	12, 10
Chapel Hill, Tues.	15
Pittsboro, at ——, Thurs.	17
Ellzoy, at ——	19, 20
Water Valley cir.—Wyatt's Chapel	26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MOREHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Nesbit, Oct.	8, 9
Eureka	15, 10
Charleston	22, 23
Cockrum	29, 30
Courtland, Nov.	5, 0
Pleasant Grove	12, 13
Tyro, Wed.	16
Arkabutla	19, 20

T. C. WIER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

West Point, Oct.	8, 0
Tibbee	15, 16
Brooksville	22, 23
Sturges	29, 30
Shuqualak, Nov.	5, 0
Hebron	12, 13
Winstonville	10
Lagrange	19, 20
Cedar Bluff	23
Starkville circuit	26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ollvo Branch, at Olivo Branch, Oct.	8, 0
Pleasant Hill, at Lowisburg	10
Ashland, at Ashland	15, 16
Mt. Pleasant, at New Salem	22, 23
Waterford, at Soulo Chapel	30, 31
Holly Springs ct., at Pleasant Grove, Nov.	5, 0
Wall Hill, at Chulahoma	7
Cornersville, at ——	12, 13
East Holly Springs cir., at Liberty	19, 20
Abbeville, at ——	22
Pontotoc, at ——	26, 27

J. D. CAMERON, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Mt. Carmel, Oct.	8, 9
Fayette	15, 10
Hamburg	22, 23
Barlow	29, 30
Meadville, Nov.	5, 0
Centerville	12, 13
Washington	19, 20
Cane Ridge	26, 27
Gloster, Dec.	3, 4

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Vimville, at Why Not, Oct.	15, 16
West End	10, 17
Porterville, at Porterville	22, 23
Binnsville, at Scooba, Sun. P. M., Mon. A. M.	23, 24
DeKalb, at New Hope	29, 30
Lauderdale, at Brogan's, Nov.	5, 0
North Kemper, at Mellou	12, 13
Wayne, at Liberty Hill, Fri.	18
Winchester, at Winchester	19, 20
Waynesboro, at Waynesboro, Sun. and Mon	20, 21
Pachuta, at McGowan's Chapel	26, 27
Enterprise, at Enterprise, Sun. and Mon	27, 28
East End, Wed.	30
Energy, at Hopewell, Fri., Dec.	2
Mathersville, at Winnifred	3, 4
Shubuta, at ——, Sun. P. M. and Mon. A. M.	4, 5
South Side, at South Side, Wed.	7
Daleville, at ——	10, 11
Central, Mon. P. M.	12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Hermanville, Oct.	22, 23
Utica, at Utica	29, 30
Mayersville, at Beulah, Nov.	5, 6
Vicksburg—Crawford Street	13
South Vicksburg	13
Warren, at Wesley Chapel	19, 20
Bolton, Thurs.	24
Flora, Fri.	25
Satartia, at Mount Olivet	26, 27
Edwards, Wed.	30
Anguilla, Sat., Dec.	3
Rolling Fork, at Carey	4
Port Gibson, Wed.	7
Rocky Springs, Thurs.	8
South Warren, at Wesley Chapel	10, 11

E. H. MOUNGER, P. E.

JACKSON DIST.—FOURTH ROUND.

Trenqnil, at T., Fri., 11 A. M., Nov.	4
Benton, at New Hope, Sat., 11 A. M.	5
Yazoo cir., at Mt. Carmel, Sun., 11 A. M.	6
Yazoo City, Sun., 7 P. M.	6
Sharon, at S., Sun., 11 A. M.	13
Canton, Sun., 7 P. M.	13
Madison, at P. River, 11 A. M.	15
Terry, at T., 11 A. M.	18
Camden, at Shuck, 11 A. M.	20
Lake City and Lodi, 11 A. M.	26
Silver Creek and B. L., 11 A. M.	27
Steele's Creek, Dec.	3, 4
Capitol Street, 7 P. M.	7
First Church, 7 P. M.	8
Fannin	10, 11
Brandon, 7 P. M.	11

R. D. NORSWORTHY, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Bogue Chitto, at Bogue Chitto, Oct.	8, 9
Whitestown, at Whitestown	15
McComb City	16, 17
Magnolia, at Magnolia	22, 23
Summit, at Summit	29, 30
Gallman, at Gallman, Nov.	5
Crystal Springs	6, 7
North Wesson, at Beauregard	12
Wesson	13, 14
China Grove, at China Grove	19, 20
Martinsville, at Union Chapel	26
Hazlehurst	27, 28
Providence, at Providence, Thurs., Dec.	1
Westville, at Jones Branch, Fri.	2
Mt. Carmel, at Mt. Zion	3, 4
Pleasant Grove, at Pleasant G., Mon.	5
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia, at Columbia, Oct.	8, 9
Ellisville and Laurel, at L.	15, 16
Purvis, at Purvis	22, 23
Americus, at Salem, Thurs., Nov.	1
Vancleave, at Red Hill, Thurs.	3
Ocean Springs and Scranton, at O. S. Sat	5
Biloxi station, Sat. night and Sun.	6
Bay St. Louis, at B. St. L., Mon.	8
Pearlington and Logtown, at L., Tues.	9
Galloway, at Galloway	12, 13
Leaksville, at Salem	14, 15
Escatawpa, at Zion	19, 20
Moss Point station, Sun., 7:30	20
Whittington, at Whittington	21
Gulf Port, at St. John's	22
Williamsburg, at Good Hope	26
Fuller, at Bethel	27
Hattiesburg station, Dec.	3, 4

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Algiers, 11 A. M., Oct.	9
Tchoupitoulas, 7:30 P. M.	9
New River	15, 16
Louisiana Avenue, 11 A. M.	23
Felicity Street, 7:30 P. M.	23
Moreau Street, 11 A. M.	30
Craps Street, 7:30 P. M.	30
White Castle, Nov.	6
Carondelet Street, 11 A. M.	13
Carrollton Avenue, 7:30 P. M.	13
Dryades Street	20
Covington	27
Plaquemine, Dec.	8, 4
Rayno Memorial, 11 A. M.	11
Parker Memorial, 7:30 P. M.	11

S. S. KRENER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Bayou Sara, at Tunica, Oct.	8, 9
East Baton Rouge, at Blackwater	15, 16
Zachary	16, 17
Meadows and Antioch, at Meadows	22, 23
Port Vincent, at Port Vincent	23, 24
Ponchatoula, at Springfield	25, 26
Franklinton, at Franklinton	27, 28
Amite City, at Roseland	29, 30
Pine Grove, at Killian	30, 31
St. Helena, at Day's, Nov.	5, 6
Live Oak, at Live Oak	12, 13
East Feliciana, at Olive Branch	19, 20
Slaughter, at Slaughter	20, 21
Baton Rouge—First Church	27, 28
Baton Rouge—Second Church	27, 28
Clinton, Dec.	3, 4
Jackson	10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

North Bossier, Oct.	8, 9
Shreveport—First Church	11
Texas Avenue	12
Grand Cane circuit	15, 16
Caddo circuit	22, 23
Logansport circuit	29, 30
Mooringsport circuit, Nov.	5, 6
Fort Jesup circuit	12, 13
Many circuit	19, 20
Robeline circuit	26, 27
Pleasant Hill circuit	30
Red River circuit, Dec.	3, 4
Wesley circuit	10, 11
Conshatta	11, 13
Mansfield	14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Washington, Oct.	8, 0
Evergreen	15, 10
Dry Creek	20
Pollock	22, 23
Natchitoches, at Ragan's	28
Montgomery	29, 30
Simsport, at Riverside, Nov.	5, 6
Melville	0, 7
Jena and Jonesville, at ——	12, 13
Ada and Winfield, at ——	12, 18
Chicot	19, 20
Pineville, at Fellowship	26, 27
Columbia, Dec.	3, 4
West Alexandria	16, 11
Alexandria	11, 12

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Crowley, preaching, Oct.	9
Patterson, preaching	16
Morgan City, Quar. Conf.	20
Abbeville	22, 23
West Lake	29, 30
Plaquemine Brulee, Quar. Conf., Nov.	2
Grand Cheniere	5, 6
Lake Charles	12, 13
Jeanerette, Quar. Conf.	10
Lake Arthur	19, 20
New Iberia, Quar. Conf.	23
Patterson, Quar. Conf.	24
Prudhomme	26, 27
French Mission	29
Lafayette, Dec.	1
Opelousas	3, 4
Franklin	5
Indian Bayou	10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel, Oct.	8, 0
Downsville, at Douglass	15, 16
Lisbon and Summerfield, at S.	22, 23
Ruston	29, 30
Bienville, at Castor, Nov.	5, 6
Haynesville, at New Salem	11
Homer, at Homer	12, 13
Valley	18
Minden	19, 20
Simsboro, at Pine Grove	26, 27
Ouachita	30
Lansville, Dec.	3, 4
Ganaville	7
Arcadia	10, 11

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Winnsboro, Oct.	8, 9
Bastrop, at Bastrop	15, 10
Oak Ridge, at Mer Rouge	22, 23
Vidalia and Gilbert, at Gilbert	25
Girard and Colony, at Girard	27
Monroe, at Monroe	29, 30
Deslard, at Deslard, Nov.	5, 6
Lake Providence, at Lake Providence	12, 13
Waterproof, at Waterproof	19, 20
Harrisonburg, at Harrisonburg	26, 27
Bonita, at Bonita, Dec.	3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

Bishop Merrison will dedicate the Mer Rouge Church, Oct. 23.

B. F. WHITE, P. E.

ILLINOIS CENTRAL RAILROAD.

TAXES.

The original charter of the company reserves to the State of Illinois, in lieu of taxes, 7 per cent. of the gross receipts of the 706 miles of railroad built thereunder. The sum so paid the State has this year been $658,623, which, if capitalized at 3½ per cent., would give $18,820,657 as representing the proprietary [illegible] the State of Illinois in the Illinois Central Railroad. The other portions of the railroad, both in Illinois and elsewhere, are taxed in accordance with the laws of the several States. The taxes paid in respect to them have this year amounted to $333,690.19, as against $448,348.89 in the year preceding, the increase being $185,341.30, or at 31 100 per cent. While it is true that the average number of miles of railroad operated, exclusive of the 706 miles specially taxed as above, has this year been 3,069, as against 2,424 in the year preceding, this increase of 645 miles amounts to only 20 61-100 per cent.

RESIDENT OWNERSHIP.

The number of officers and employes, other than directors of the corporation, registered on the books of the company as stockholders, has increased to 733, and their holdings amount to 2,536 shares. The stock is being gradually purchased by those resident on and near the line. In each of the ten States in which the company is operating railways there are a number of stockholders, varying from four in Indiana to 732 in Illinois. The total number of stockholders in these ten States is 1,115, and the number of shares held by them 23,630. There are resident in the United States 3,365 stockholders owning 237,500 shares; in Great Britain 2,836, owning 229,252 shares; elsewhere, 120, owning 57,983 shares. Exclusive of one large block of shares, held for more than thirty years past in trust by a Dutch syndicate or administration office, against its own certificates, good to bearer, which are widely scattered among hundreds of owners, the average holding of the remaining proprietors registered on the company's books is less than seventy-five and one-half shares. In the United States the average is but little over seventy and one-half shares.

All told, the books show eight holdings of 5,000 shares or over, fifty-one of 1,000 shares or over, eighty of 500 shares or over, 681 of less than 500 shares, but more than 100 shares; 301 of exactly 100 shares each, and 5,150 of less than 100 shares. The number of stockholders registered on the books is 6,381. Barely one-eighth of them own over 100 shares apiece.

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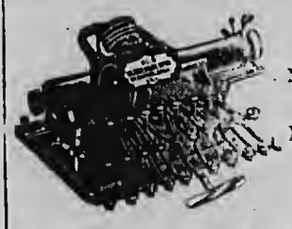

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Christian Advocate.

VOL. 45.—NO. 41. NEW ORLEANS, THURSDAY, OCTOBER 13, 1898. WHOLE NO. 2199

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

A POEM BY MR. GLADSTONE.

Lord, as thy temple's portals close
Behind the outward parting throng,
So shut my spirit in repose,
So bind it here, thy flock among;
The fickle wanderer else will stray
Back to the world's wide, parched way.

Here, where thine angels overhead
Do warn the tempter's power away,
And where the bodies of the dead
For life and resurrection stay,
And many a generation's prayer
Hath perfumed and hath blessed the air.

O lead my blindness by the hand,
Lead me to thy familiar feast,
Not here, or now, to understand,
Yet even here and now to taste
How the eternal word of heaven
On earth in broken bread is given.

—Exchange.

Correspondence.

SUNDAY-SCHOOL IN HANOVER.

I attended service this morning at Christuskirche, a Gothic structure modeled after the Cologne Cathedral, though, unlike its celebrated prototype, it has but one tower. The ornate exterior is attractive, and promises a beautiful interior. But this, with the exception of a few handsome stained-glass windows, is plain. The lofty ceiling, and the two rows of stately columns supporting it, give the effect of grandeur rather than of beauty.

Like many of the churches built after the plan of the ancient basilicas, Christuskirche is not a good place to enjoy a sermon, because the voice of the preacher is lost amid the many columns and arches. The large choir, on the contrary, composed almost entirely of boys, had no difficulty in filling the remotest corner with beautiful music.

The service began at 9:30, the customary hour here. It usually lasts an hour and a quarter, but this morning the sacrament of the Lord's Supper was administered, extending the service to 11:15.

As I stepped out the front door I found the sidewalk filled with children, who, books in hand, were waiting to get in. This told me there was going to be a children's divine service, as it is called, and I concluded to remain and see it. Re-entering the church, I found the boys to the right and the girls to the left. They were from eight to fourteen years of age, and were divided into about twenty-two classes, with about fourteen scholars in each class.

Five minutes before the service began almost every scholar was in his place, and the teachers—in every case a lady—marked, I suppose, the attendance. Promptly at 11:30 the pastor—for they have no Sunday-school superintendents—rang a bell, which signalled the organist to begin. It was not necessary to announce the hymn, for the boards on the walls told the number. While the hymn was being sung the pastor walked through the aisles, and, as it closed, he took his stand before the altar, led the prayer, and chanted. This over, the lesson is taken up. Upon inquiry, I found that the children have a book containing the stories of the Old Testament. Each week a portion of this is assigned, as also a portion of the catechism. I could not but contrast the great interest they took in recitation with the drowsiness and aimless stare with which many of the children at home pass the recitation hour. The teachers speak in an undertone, and when a question is asked, immediately from two to a half dozen or dozen hands fly up, as a signal that the answer is known. But not a word is spoken, or sound uttered, not even the hissing sound that the small school-boy makes when he is sure he knows the answer to the question put to his neighbor, until the teacher selects one scholar and calls for the answer. Thereupon he rises and recites in low and rapid words. There is hardly a moment during the recitation period that a little hand is not up, and often a hundred may be seen. If everyone would scream at the top of his voice, as he shakes his hand in the air, an American might easily imagine himself in the New York Stock Exchange, in the Chicago Board of Trade, or the New Orleans Cotton Exchange.

At the end of twenty minutes the pastor again rings the bell, which is the signal for closing the lesson. This requires one minute, at the end of which the bell is struck again, the organ begins, and the children form in columns in the aisles, and march up to the altar, where they form a circle around the pastor, about ten persons deep. The pastor walks around in the little space left him, asking what appeared to be general questions on the Bible, and making comments on them, and the answers given by the children. Here again the little hands fly up, but not a finger is snapped, or a sound made, until the pastor makes his selection. This lesson also consumes twenty minutes, and after a concluding exercise conducted by the pastor at the altar with these three hundred children and twenty teachers around him, the school is dismissed, having consumed exactly one hour.

This service is not called a Sunday-school, but that is exactly what it is, for two-thirds of the hour is devoted to instruction. Moreover, there are no adult classes. The instruction received in these Sunday services, together with that obtained in the daily schools—for it must be remembered that there is religious instruction in these in Germany—prepares the children for their confirmation, which takes place when they are about sixteen or eighteen years of age.

HENRY BEACH CARRE.

Hanover, Germany, Sept. 18, 1898.

Selections.

CONDUCTED HIS OWN REVIVALS.

Dr. Peck was, doubtless, the greatest all-around symmetrical success in pastoral and pulpit work that American Methodism has ever produced. Had he lived, he would, doubtless, have been one of America's greatest Bishops. Early in his ministry he recognized the power of the press for good or evil. To prevent the presence and power of evil literature, his first effort, in every field in which he was called to labor, was to pre-empt and pre-occupy the ground with good literature. In the church paper he recognized such a factor and helper in the work that God laid on his shoulders and conscience that he spared no pains and left no stone unturned in his efforts to place such a paper in every home of his every pastorate. His methods were so plain, practicable and reasonable that we publish them on this page for the benefit of our pastors and preachers who really aspire to the very best results for God, for home, and for native land.

Dr. Peck, after getting the church paper into every home, then began to plan for a deep, broad, and lasting revival, which he led himself. In this way he got into the church very little driftwood, and with the church paper already in the home of these new converts, he succeeded in building up nearly all of them into abiding, working, and useful members.

New converts must know something about the church, and must do something for the great enterprises of the church at home and abroad, or they will drift into the service of Satan and the world.—St. Louis Advocate.

THE CHURCH PAPER, AND HOW TO CIRCULATE IT.

BY THE LATE J. O. PECK, D. D.

My work on the above topic is cut out for me. The editor does not want any of my "theories," but my "experience." How does he know that I have no "theories" that are worthy of his paper? But cheerfully I give up my experience on one of the most important collateral duties of the pastor. I did not dream, when I was making the historic experience, that I would so often hear of it, and be asked to give the repetition of it.

I did have large success in securing subscribers to the church papers within whose patronizing territory I was pastor for twenty-five years. I believe the church paper my best and most effective assistant pastor. I believe any other paper displacing the Herald or the Advocate (according to my locality) to be undermining of the Methodistic intelligence and loyalty of the members of my church. Hence to circulate the church papers became a conviction, a passion, a joy. I felt it a duty, a part of my legitimate pastoral work, as much as the conversion of souls and the building up of the saints in holy living. Yes, I conceive it to be a strong re-enforcement in effecting these results. Hence I threw my brains, soul, tact and enthusiasm into getting subscribers for the paper. I worked for it as I did for a revival, and on the same ground—that it was necessary to the highest success of my pastorate. And it was.

If you want it in a nutshell—I worked to get subscribers with all the tact and enthusiasm I could if I had owned the paper and received all the profits. There you have it. I was a partner in the concern. I received my dividends in a more intelligent and devoted membership. The modus operandi was as follows:

1. I took the paper into the pulpit. I opened it wide and showed it to the people. I expatiated upon its beauties, its benefits, its departments, its necessity to any member who would be an intelligent Methodist and know the current history of his church. I warmed with my theme and exhorted. I appealed to their loyalty. I excoriated the disloyalty that dropped the church papers and took outside papers, especially if they were cheap. I told of the bread they were taking out of the mouths of hungry superannuates, widows and orphans of our church, to put money in the coffers of outside publishers. I portrayed the fact that the paper was worth 5 cents a week—all it cost—to any family, in the prepared exposition of the Sunday-school lesson. I swept the whole key-board of incentive to take the paper. Then, when the iron had been made hot by striking, I struck to weld it by taking subscribers on the spot! I got all I could on Sunday as a religious work. I used blank cards often in the pews. I nailed their ears to the paper with a pencil.

2. I followed up this bombardment from the pulpit by a renewed attack at closer range in the prayer meeting. I repeated this effort in the prayer meeting at intervals. I always gained some at the close of a warm prayer meeting.

3. I next put a clean copy of the paper in my pocket and started on my pastoral visitation each afternoon. By this time I had made a list of all who ought to take the paper, but had not subscribed. With this list and the paper in my pocket, I began sharp-shooting at close range. I went to the house, the store, the shop, the factory. I pulled out my paper and my list. I submitted the question. Most surrendered at once when thus individually appealed to. The few that hesitated I stayed with till they "saw great light" and subscribed! Only here and there an obtuse or stingy soul escaped.

4. There were always a few poor people who could not afford to take the paper. On Christmas or New Year I would state this fact to the public congregation, and ask the well-to-do to send a Christmas or New Year's gift to these poor, that would come every week in the year. This always met with a quick response.

5. At the close of the revival each year I appealed to all new converts to take a church paper. I explained the benefit, and urged on them the duty of taking a church paper, as they were now to be Methodists.

6. Finally, I attended to this work personally. I no more allowed some indigent woman or aged preacher to do this for me than I invited them to lead the revival for me. When I found such agent (appointed by a predecessor for the revenue he got out of it), I always relieved him or her, and gave back the commissions quadrupled.

This is my "experience." It fills me with joy to recall it. Hallelujah! It was a good work for Christ. There is no patent on the experience. I ask no "royalty" on its use. It would be a good thing if the General Conference would pass a regulation that no person should be appointed a member of the Official Board who does not take a church paper.—Zion's Herald.

ANENT CUBA AND PORTO RICO.

Col. "Rough-Rider Roosevelt," who, since his return from Cuba, has been nominated by the Republican party for the governorship of New York, has this to say about the future of Cuba and Porto Rico:

"In ten years I think Americans will be spending their Winters at their Cuban estates, where they will have large plantations, with fine country houses built upon them. With all that filth cleaned out of the harbors of the cities, and new drainage systems introduced, there is no reason why Cuba and Porto Rico shouldn't become as popular as Winter resorts as the Bermudas and the Bahamas now are. The climate is salubrious, for the sea breezes are warm and healthful, and, as soon as changes are made in sanitary conditions, there will be an end to that enervating quality of the air. Many of the troops will remain and set up in small businesses, or, perhaps, go to farming. They ought to do well in most anything there, and especially farming. There are thousands and thousands of acres of the richest land going to waste—land which could raise tobacco, fruits, and many other things, for all of which there is a rapidly increasing market in this country. Then, as emigration from this country begins, there will be an opening for stores of every kind, for there are practically none there now. If a man wants clothing or anything fit to eat, he must pay fabulous prices for it.

"As soon as Americans ascertain the exact condition of things, they will begin to emigrate there in large numbers. There is no reason why they shouldn't, and every reason why they should. Of course, the stories about the climate will keep many away, but when conditions are improved, all that difficulty will certainly be done away with. I believe that these two islands will one day be two of the richest spots on earth, and Americans will certainly be there to take advantage of it. Those of our countrymen who are already there have become rich, and there is no reason why others shouldn't become so, too.

"We found numerous little places around Santiago that ought to make large cities some day, and under good government they will surely increase greatly in population and wealth. There are many towns that are practically dead for want of energetic men to boom them. Many of them are finely located, have railroads to Santiago, and from there communication with all the world. They are destined to become great manufacturing communities."

Gen. Joe Wheeler was also interviewed by the same reporter, and here is a part of what he said:

"All my life before I haven't seen so much rich, black earth, and such luxuriant growth as I found round about Santiago; and they say the same thing exists all over the island of Cuba, and in Porto Rico, too. Things seem to grow up there in one night, almost, and without any cultivation at all. If things grow so very luxuriantly without any care, what will they do when under the care of thrifty American farmers? There is absolutely no limit to the possibilities of farming there. Tobacco grows better than in almost any other place on earth, and fruits grow without being planted. Sugar cane is easy of cultivation, and there is no limit to the coffee plantations. Yet these are only a few of the products that can be easily raised in these superb islands. They are destined to become the garden-spots of the earth.

"The climate isn't half as bad as it's made out to be. Of course, there's malaria there now, and some yellow fever, in a mild form, but that is all owing to unsanitary conditions. Eventually the climate will be as healthy as in any tropical region—that is, when the Americans reform the sanitary arrangements. If I was a younger man, I should want to go there myself, for there is absolutely no limit to the opportunities awaiting young men, and old men, too, if they're not too old. There will certainly be a great exodus from this country in the near future. Many fortunes are sure to be made there in the next few years."

MISS BELLE H. BENNETT: A WOMAN NOBLY PLANNED.

Belle H. Bennett is a unique woman in Southern Methodism, and her marked individuality has manifested itself in every department of church work to which she has given her services. Possessing rare graces as a "womanly woman," she challenges admiration by the broad scope of her intellectual grasp; with the refined culture of a "born lady" she combines the swinging freedom of thought and speech of a reformer—the equilibrium of these contrasting powers being maintained by a consecrated spirit that finds Christ in all things a King to rule and reign over her whole being. Rejoicing in the freedom of the children of God that has emancipated her from all that would hinder the development of her own life, she respects the right of individual thought in others, and can be just and loving to those who differ with her—a rare virtue, especially when found during the intense pursuit of a definite object.

With all the allurements of society to hold her in thrall, she quietly put them aside, when still young, for the "King's business," and only rarely does she consider "social obligations"—never, if they conflict with the duty of the hour. Her early Christian service found healthy and ample scope in the little neighborhood church near her country home, where she and her sainted sister shone for Christ, as they did with their might what their hands found to do. Through the work of the local Union she was led out into the State councils of the Woman's Christian Temperance Union, and from the auxiliary of the Woman's Foreign Missionary Society she came into the larger field of the Conference work, of which she is now the president.

In 1877 the Woman's Board sent to the foreign field nine missionaries, the majority of them being young, untrained, untested women. Many of us saw the wrong done to them and the cause. It lay like a burden on Miss Bennett's heart, and she began to pray, alone and with others, for a remedy—the time, the place, the means for the needed preparation. Yet it was always for another to do the work—"Send whom thou wilt send." At last came the victory when she said, "Lord, here am I; send me." Then she received the anointing of power for the work that now stands an accomplished fact in the Scarritt Bible and Training school—a work that required large personal sacrifice, indomitable zeal, courage, patience, and executive ability.

Always interested in home missions, as well as foreign, she was led into a larger service in taking up, as a member of the Central Committee, her sister's unfinished plans for work in the Kentucky mountains. Again the whole force of heart, brain and influence were thrown into a "this one thing I do," and the Sue Bennett Memorial School, in London, Ky., sends forth its light upon all the regions about it. In 1896 she was elected president of the Woman's Home Mission Society, and, as its leader, holds up the banner high, around which our women rally to "rescue the perishing." Able to grasp great moral problems, she has patience to work out their solution and executive ability to make practical application. Absolutely fearless in advocating a principle, her frank aggressiveness in bold statements, direct questions and witty rejoinder may sometimes be misunderstood, but only until the woman is known, for time shows that it is principle for which she struggles, without a taint of personality. The wisdom of God is manifested in placing this brainy, devout woman at the head of a great enterprise, and while we render thanks unto him for her, let us hold up the hands of our Moses, that Israel may prevail against the Lord's enemies.—Miss Mary Holm, in Our Homes.

FRENCH PROTESTANTISM.

The Protestants of France have just contributed twenty-five thousand dollars toward the support of some of their best and ablest men who, thoroughly aroused by the necessities of the Protestant Church in Madagascar, have gone to that field. Recently at Nantes the third centenary of the famous Edict of Nantes was celebrated, and Protestants from all parts of the country were present.

These facts are interesting, but one can not but deplore the relative numbers of Protestants in France. At the time of the edict France had a population of fifteen million; one million and a half of these were Protestant. Unfortunately now, instead of one tenth of the whole population being avowed Protestants, they number less than one-fortieth.

It is common to say that this is a result of centuries of persecution. No doubt this has much to do with it, as it has compelled emigration; but the true reason that Protestantism does not make greater progress, is that the more numerous part of the Reformed Churches have lost faith in the evangelical, the only doctrines that ever did or ever can make Protestant Christianity a power. Its only hope is in the McAll Missions and the evangelical churches that are at work there. It should not be supposed that the McAll Mission is merely an evangelistic agency. It aims at preparing its converts for church membership, and encourages those whom it has brought to the knowledge of salvation to unite with the nearest Christian church.—New York Advocate.

$ $ $?

There is a little matter that some of our subscribers have seemingly forgotten entirely—some of them made us promises, but have not kept them. With us it is a very important matter—it's necessary in our business. We are very modest, and don't like to speak about it.—St. Louis Christian Advocate.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. —Ruskin.

If a man has no friends, it generally means that he deserves none.

WHERE SHALL I FIND HIM?
(Job xxiii. 3.)

BY J. M. CAVANESS.

God does not walk amid the stars
Or tread the milky way.
He dwells not in the sunset bars
That gleam at close of day.

He rides not in the Winter's storm.
Nor in the Summer breeze
Nor do we see his face or form
In mountains, skies, or seas.

These are but shadows of his power,
Faint traces of his skill—
The elements he doth endower
To work his sovereign will.

None but the pure in heart shall see
Jehovah face to face
And only hearts that love can be
For him a dwelling-place.

—Central Advocate.

Correspondence.

"WELKOM WILHELMINA!"

MR. EDITOR: It's a hazardous thing sometimes to choose your text before you see your crowd: but I find that the choice suggested in my last can not be improved on, for the worship of Wilhelmina is really what it amounts to here in Amsterdam I dare say this year of 1898 will go down as one long to be remembered in the history of Holland. It makes an epoch in the development of Dutch civilization whose importance can be measured only in the years to come. But the present, not the future, is the subject for consideration now.

I was here somewhat over a month ago, and fell in love with this beautiful city and its honest, frugal people. I learned the town pretty well, as I thought; but last Monday, as I came in at midnight, I seemed to be in a place never before dreamed of, much less seen. The whole city was arrayed in holiday attire. Everywhere I was confronted by the royal yellow—the emblem of the House of Orange-Nassau. Streets, canals, avenues and churches were all smothered with banners and lanterns. Gorgeous festoons and arches of candles in varied colors had transformed every path into a way for royalty to pass. Such a glaring array of color and light I never met before, not even in Vienna; but the most interesting thing was the people. Here they were in millions—a great surging multitude, given over entirely to fun, with an abandon that would shock even an average product of civilization well-nigh to distraction. Every barrier seemed thrown down; liberty had degenerated into the wildest license, and the spirit of unrestrained mirth held high carnival, so much so that when first brought into contact with it, I thought I'd have to change my theme and write a dissertation on a modern survival of the old Roman Saturnalia as illustrated by the action of the animals of Amsterdam. But the longer I stayed, the greater I found the provocation to be.

For years and years these people have been watching the moral and physical development of her who was the last representative of their royal house. Numberless prayers have gone up all over the land for her preservation to years of maturity, when she could take the reins of government and rule those who loved her name so well. "After many days" these prayers have been answered, and the long-wished-for time has come. Her eighteenth birthday brings Wilhelmina to the throne, and all the enthusiasm which has been gradually accumulating ever since her subjects began to watch the unfolding of their Queen's comely person, and no less beautiful character, has burst forth in great waves of popular demonstration of the most extraordinary type. History presents few examples of a sovereign combining such tender years, physical fascination, and mental and moral excellence. Add to this her deep devotion to the sacredness of her office, as evidenced in her recent proclamation, and her undeniable love for her people, and you can realize to some extent the originating cause of the many incidents of this gala week.

Monday, the fifth, was the day of preparation, and its events struck the key-note for all succeeding days. At 9 o'clock that day 76,000 children of the public schools were given a silver medal and piece of china suitably inscribed. A little after 2 in the afternoon the Queen and Queen-mother arrived at the state railway station, and were accorded a royal reception on the part of the city. A processional march was made through the principal streets, consisting of representatives of all orders, military, diplomatic, and civic, accompanied by detachments of foreign officials. At night a grand demonstration was had at the Crystal Palace in honor of the Trades Societies.

Tuesday was the great day of the feast. At 8 o'clock—very early for Europe—from the towers of the royal palace and all the principal churches music began to peal forth in soul-stirring chimes, heralding the joy and gladness of the day of coronation. The installation ceremony took place in the new church before the principal State officials, the diplomatic bodies, legal, military and civil authorities, and the members of Parliament. To the right and left of the throne the Indian princes had their positions, while a special box was reserved for the royal family. At a quarter to eleven the Queen-mother left the royal palace in a carriage drawn by eight horses, accompanied by cavalry and members of her household, and proceeded to the church taking her place on the left of the throne. At eleven o'clock, amid the booming of cannon and pealing of carillons and chimes, her majesty-to-be came out with a grand cortege, and proceeded to the church on foot. Of course, Young America was at the front, and had the best possible view of all this magnificence. At the entrance to the sacred building the committee from Parliament received Wilhelmina and attended her to the throne, where she took the oath of office as required by the National Constitution, and then for the people each member of Parliament swore allegiance to the new Queen. After this, the oldest Koning van Wapenen proclaimed her majesty duly installed, and called aloud three times, "Long live the Queen!" This took about half an hour, and then the Queen and her suite returned to the palace.

Never shall I forget the scene. The Dam—a great open square fronting the royal apartments—was one solid mass of humanity, straining and surging to get but one glimpse of their new-made sovereign; she a sweet-faced girl, receiving with dignity and grace all this magnificent display of national feeling, and returning each successive volley of salutation with a quiet calmness that bespoke the ruler born. For the first time in my life I understood what Virgil meant when he used those words that have been such a temptation and a snare to small boys, "She walked a queen." What the commentators have failed to do in all the centuries, Wilhelmina did in a trice—showed me the magical emphasis with which the foot of royalty treads the earth.

Passing through the entrance to the palace, the Queen quickly ascended to the balcony and, accompanied by her mother, greeted the assembled throng. It was a sight, one glimpse of which was enough to stereotype it in memory forever. The winning smile, the radiant countenance and, withal, the noble, brave purpose written on the face of Wilhelmina, caught every eye, and wave after wave of tumultuous applause broke forth. Scion of Democracy that I was, I forgot, for the moment, "all my raising," and joined with all my heart, hands and lungs in the general ecstacy.

But what shall I say more? Time would fail to tell of the royal procession in the afternoon, and the brilliant illuminations at night, when the Queen made her triumphal march through her capital city.

Wednesday opened with a serenade by the military bands; was continued by a noon-day pageant, representing the historical development of the Netherlands, and culminated in the evening with a display of fireworks in the harbor, when the whole expanse of water seemed to be aflame, and from every available point in the vast array of shipping twinkled miniature stars in yellow and gold and blue to add their brightness to the scene.

Thursday, too, was a great fete day, and Friday saw the departure of their majesties for the Hague, where, on Saturday, a grand floral carnival was tendered the Queen by the Dutch Cyclists' Union. This was a source of great entertainment to the public, doubtless, but I am curious to know how it affected Her Majesty. From what I've read I fear this last demonstration must have come with somewhat of the taste of bitter dregs. Strange irony. About the only thing the Queen is not allowed to do is to ride a bicycle. Caught in the whirl of fascination that has captivated everybody, she wants to—badly; but, no! no! no! the fiat has gone forth. Never!

"No Wilhelmina on a wheel for us." She has to obey, and finds her pleasure if she can, at viewing others ride, inwardly bewailing (as any sensible girl would) the fate that has given her a kingdom, and at the same time robbed her of the permanent pleasure of her times.

As I think of this, the vision of my good bicycle comes before me, and the memory of so many delightful "spins" rushes over me as to temper somewhat my enthusiasm for royalty, and make me quite content with my humbler lot. THOMAS CARTER.

Communications.

"TAKE HEED TO THYSELF."

No sensible man can reject the gospel. This statement may grate upon the ears of some altogether too sensitive and cultivated free-thinker as a dogmatism of a prejudiced and slavish mind trained to believe, against light, in the dark and superstitious narrative of a mystical and senseless revelation. But truth is truth, and fact is fact, here and everywhere, now and forever, without addition or diminution, without the efforts of prating adherents or the aversion and slander of enemies. The truth is the truth for all of that, and no amount of speculation, or theorizing, or scientific fancy, or bombastic assumption, can revoke or alter the nature and laws of things. Truth is the eternal correspondence and fitness of things growing out of and inherent in their nature, so that they are related in precise and definite combination. Truth, like the north star, is high above the mists and darkness that enshroud the earth. It glistens and scintillates in its silvery socket, no matter how dark the world, nor how rough and threatening the maddened sea. We can not move or change the north star to accommodate our position and needs at will, but we can so adjust ourselves to it as to have its light and guidance through the dark and tangled forest of life. A man is created with correspondences to and dependencies upon the light and heat of the sun; hence the sun is necessary to the growth, development and fullest possibilities of life. Man without it would be a dwarfed imbecile. The sun without man would have no correspondence, and, therefore, no end. The man without the light and invigorating influence of the sun would be destitute of the essential complement of his being, and, therefore, an imbecilious enigma without design, purpose, or end, and, consequently, a reflection upon the author of its existence, for what is man without his essential correspondences, physical, mental and moral, but a monad in the scale of being, and a burning and eternal reflection upon the origin of its existence, whether you call it the Jehovah of Moses or the protoplasm of Huxley? Every thoughtful man will take things as he finds them, and not spend his life quarreling because they are not different. It is hard for a man to kick against the pricks, as many will testify besides Saul of Tarsus. A man would be excusable for complaining of darkness if he were either blind, or there were no sun to give light; but there is the shining sun, and he has an eye with which to utilize this part of his environment. Why will he not see? Surely a man can not hope to change his environment by a distaste of what is, or excite compassion by a blindness superinduced by years of willful wandering in darkness. In order to have a perfect life, "mens sana in corpore sano," we must adjust ourselves to our environment, and let the correspondences move upon each other.

We know the gospel is divine, and is the culminating truth of the universe, because it is adapted to man's nature and condition in the most marvelous manner, and in the minutest details and requirements of his vast embryonic entities and capabilities. It presents the only sensible and logical solution to the deep and mysterious problem of life. In the revelation of spiritual and eternal life a perfect environment echoes to the deepest longings of human consciousness. Truth is necessary to the development of a great life. No great life has ever been built upon false systems or false religions. If we were asked to give a psychological reason for this, perhaps we could not come nearer the mark than to say that it lies in and belongs to the nature of the truth itself. To produce a great life, well regulated, well ordered, well developed, symmetrical, deep, positive and strong, the truth in spiritual conception with God at the beginning, and Calvary in the middle, and heaven as the final end, must circulate through the heart like the red blood through the hearty body. Let a man do all he can to become wiser, all he can to become better, all he knows to be right and good, and pray daily for new supplies of wisdom and strength to be and do more and better, and the conviction of God's goodness and presence in his common daily life will become as real and undisputed a fact as the consciousness of his own being. All the infidels in the world could not uproot his faith in the gospel, or shake his strong and intrepid soul from its confidence and rest in the bosom of the Eternal.

L. M. LIPSCOMB.

Courtland, Miss.

SURVIVAL OF THE UNFIT.

Scientists have discovered that there is in both plant and animal nature a tendency on the part of the strong to crowd out the weak. In a grove of young trees, for instance, where they are too thickly placed for all to come to maturity, the smaller ones cease to grow and finally die out, leaving the larger and stronger to flourish. So among animals, where the food supply is limited, in the struggle for life the stronger survive, while the weaker are crowded out and die. This tendency has been aptly named, "The Law of the Survival of the Fittest."

Some shallow, shoddy, would-be scientists, like all other shallow people, fond of fads, have made a very great deal of this law, presuming by it to solve all the problems of social human life, as well as those of animal and plant life. They tell us that the fittest among men survive and thrive and prosper, while the unfit are crowded out. The poor, the unfortunate and the unthrifty are constantly retrograding, until they die out at last. They think that they find evidence of this in the fact that some families and some races—the North American Indians, for example—fade out before the onward march of others. These shoddy scientists have never faced the question whether or not the fading family or races are the unfit, and the surviving ones are really the fittest.

Christianity presents another law in a higher human realm; it is, "The Law of the Survival of the Unfit." The grand Founder of Christianity himself announced the doctrine in these distinct and striking words, "The Son of man is come to save that which was lost." Again, he said, "I am not come to call the righteous"—i. e., the fittest—"but the unrighteous"—i. e., the unfit—"to repentance." His life on earth was in perfect harmony with this, his creed. He sought the homes of not the rich, but the poor; the haunts of not the holy, but the sinful; the walks of not the prosperous, but the needy; not the feast-hall of the merry, but the bed-side of the suffering. He did not go before the Sanhedrim, the supreme church court, and announce his Christ-hood, but he sought out the vilest woman of out-lawed Samaria, and told it to her; and he called some toiling peasants of distant Galilee from their fishing-boats to discipleship, and taught it to them. He hunted up the half-dead lepers, and made them men again. He found the raving maniac of Magdala, and made of her the loveliest woman of history. He met the madman of Gadara, and transformed him into the best of the Gadarenes. He saw the ostracized publican, Zacchæus, and left him second to none in Jericho. The impulsive, boasting, cowardly weakling, Simon Peter, under his transforming touch became an apostolic saint and hero. The one grand thought and purpose that underlay and impelled his whole career and mission was the "Survival of the Unfit." The very plan of salvation had its ultimate inspiration in this one thought. It was to mend a broken world, redeem the lost and the hopeless, lift a ruined race out of its ruin. Had there been no broken world, no lost humanity, no hopeless hearts, no ruined race, there would have been no plan of salvation and no incarnate Christ.

H. WALTER FEATHERSTUN.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

Report of work from June 1 to Sept. 1, 1898: Number of visits, 157; visits to sick, 60; families prayed with, 70; garments given, 128; groceries bought for poor, 30 times; doctor procured, 6 times; prescriptions filled, 19; Bibles given, 8; papers and tracts distributed, 210; garments made by children in industrial school, 18; amount expended for medicine and groceries for poor, $7.65; given in money (to needy), $9.15; meals furnished to poor outside of mission, 214.

Owing to poor health during the month of June, we did little or no work outside; but we never so fully realized what it was to indeed "be all things" to those people than we have during the last two months. The work divinely pointed out has been so varied, so manifold—here a little, there a little—carrying the Word of God to a darkened soul, ministering to the body and to the soul at the bedside of suffering, soothing the aching head or the aching heart of another, drying a tear, cementing a breach in a broken home, a cup of cold water, a cup of tea, writing a letter for another, errands, messages for the Master. And so the days rush by; the time for work growing less. And as the work is each day planned for us—the dear Savior pointing and leading, we try to follow; and yet we are so prone to pause and sigh for visible results as we glance backward across the field, and see how little has sprung up where we have tried to sow. Yet we must withhold not our hands; but we long so to see these souls saved. We love them; we feel the kinship through Christ—our brothers, our sisters. We love the work so much; we are the richer in grace for it; we pray for the love that never faileth. May the dear Master continue to "empty hands and heart of any treasured store," and wash our feet from all "trace of earthly soil," as we seek to know more about him and his will concerning us.

Pray for me—oh! pray for me—my dearly loved sisters and co-workers, that I may be a better worker in this part of his vineyard.

Your sister of "like precious faith,"

L. MEEKINS,
City Missionary, Tchoupitoulas Mission.

The Christian Life.

RELIGION IN THE QUIET THINGS OF NATURE.

Nature acts directly on the imaginative and spiritual faculties.

There is religion in everything around us—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammeled by the creeds, and unshadowed by the superstitions of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud, and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal Winter, or where the mighty forest fluctuates, before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us, until it is strong enough to overlook the shadows of our place of probation—which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness.—Ruskin.

Sometimes it is wisest to stay and fight out a battle with temptation. Again, it is best to show a clean pair of heels and run; with a care, too, that no arrow flies and strikes the heel as we run. Nor is that to be a coward. We shall know very well when we are to be left in the wilderness. Let us not forget that then we are to have the ministry of angels.—Rev. Louis F. Baker.

TRUE TRUST.

You and I are tempted to run into some dangerous occasion, some injurious companionship, to gratify our curiosity by reading dangerous books which will soil our purity or damage our faith. We say: "God will give his angels charge over me to preserve me from harm." God will give his angels charge over you to preserve and keep you in all paths of duty. But God has never promised to give his angels charge over us to keep us in all the precipices of our own self-willed choice. We go into temptations in spite of warning or advice, and we find that God does not give his angels charge over us; we are trusting where he hasn't promised; we are presuming when we have no pledge on which to build real hope. —Bishop Hall.

A GOOD HEART.

It is said that Spurgeon and his deacons were examining a boy who wished to join the church, when a godly deacon tested the young applicant with this question, "Have you a good heart?" To his surprise the boy promptly replied, "Yes, sir." "How do you make that out?" was the next question. "Well, sir, when the Lord converted me he gave me a new heart, and I do not think he would give me a bad one." There was nothing further to be said. The simple faith of the boy had gone straight to the mark, and theological frameworks all fell away. The boy was gladly welcomed into the church. "Except ye become as little children ye shall"—lose yourselves in theological mazes and profitless reasonings.—Exchange.

TAKE TIME TO BECOME HOLY.

Beloved reader, take time to become holy. Hosea the prophet says, "It is time to seek the Lord till he come and rain righteousness upon you." Not during one or two services, not during a camp meeting, not during a so-called holiness meeting, but "until he come and rain righteousness upon you." Never relax your efforts until the crystal raindrops of immaculate righteousness fall sensibly upon your soul. The only limit put to your seeking exertions is the coming of the Lord in a shower. Not that the Lord is tardy in his approaches, still less that he has to be coaxed to come, but that you may have time to put yourself in a receptive attitude towards him.—Divine Life.

NOT RESPONSIBLE.

There is a good deal laid to God's responsibility for which he is not in the least responsible. Some of his promises are interpreted beyond all bounds of their legitimate application, and then God is ardently told that he is under obligation to fulfill those promises just as, of course, such interpreters of them want him to. Thus these people would make God responsible, not only for their interpretation of his promises, but also for the failure of their fulfillment. Of course, in so far as any promise is falsely interpreted, to that extent it must prove a failure; but the responsibility of both the interpretation and the failure rests on man and not on God.—Selected.

Dr. Lucien Clark, in a brief sermon recently on "Self-Denial," said: "Self-denial is not merely the law of the kingdom of God, but the law of all progress and of all life. Self-denial is necessary to excellence in all departments of life. He who does not deny himself the luxuries of the table must suffer physical pain. Intellectual achievements require self-denial, for the heights of learning can never be scaled unless the student denies himself luxuries, stimulants, leisure, and amusements. In social life self-denial is the key to success. He who seeks happiness usually plunges into indulgence. This is the greatest mistake in the world. You will never know happiness until you practice self-denial. There are persons who cut themselves off from the world, its pleasures and people, and delude themselves with the idea that they are obeying the will of the Master. What is meant by the divine command is that the passions and desires must be overcome, and that we must sacrifice ourselves for our fellowmen."—Christian Intelligencer.

A man on the fence has but little influence on either side.—Selected.

Well Known Pastor

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FROM THE WORK.

Rev. W. A. Bowlin, P. C., Buena Vista, Miss., Sept. 29, 1898: "My work is in fine shape. Had a good revival at each appointment. Had sixty conversions and forty accessions to our church. We expect to make a full report at Conference. The Ladies' Home Mission Society at Buena Vista is doing a fine work; has supplied our parsonage with some needed furniture; has just received blinds for our church, which will add very much to the appearance and comfort. Old Father Spragins (M. E.), who raised three sons for the Methodist ministry, is greatly afflicted with paralysis. He received a second stroke a few days since, and is now very helpless."

Rev. Robt. W. Barton, P. C., Fuller circuit, Seashore district, Mississippi Conference, Sept. 26: "I have closed my round of protracted meetings (six), and feel so thankful to God for the rich feast of his love at each one. We had fifteen accessions to the church, with a great many bright conversions; some of the brightest I ever saw. Bro. W. J. Dawson assisted me in two meetings; did splendid work that was owned and blessed of God to the upbuilding of his people and the awakening of sinners. Bro. J. W. Burton was with me in three meetings; did good and effective work in pulpit and altar. His preaching reached the people, and a great many gave themselves to the Lord. I was by myself in one meeting, but the power and work of the Spirit was with us in convicting and converting power. The membership of Fuller circuit is fully alive, and the sacred fire is yet burning, and still have shouts of praise and seasons of rejoicing at each appointment, and new candidates for church membership. To God be the glory. Pray for us."

Rev. Thos. J. Martin, Sept. 29, 1898: "The Valley work is getting along moderately well. We have a nice, clever people to serve. The spiritual state of the church is very good. I have not heard of a case of immorality on the work this year. We have Sabbath-school at four out of five appointments; prayer meetings at two appointments that never go into Winter-quarters. Sickness has hindered us greatly. The major part of the people have been sick. I have only held one protracted meeting. We had a fine meeting. Some eight or ten conversions—mostly in the church. The meeting was crippled by sickness preventing the membership from attending. I will commence again in October, and will hold three meetings. We have had some accessions along through the year, and hope to have others. Our congregations are very good and orderly. I have learned to love the good people of the Valley charge, and have sympathized with them in the unprecedented scourge of sickness that has invaded every home, and carried away so many loved ones."

Rev. J. H. Foreman, Raleigh (Smith county), Miss., Oct. 3, 1898: "Raleigh charge.—We are moving along nicely over here. I have just finished my round of protracted meetings. We had some very fine meetings on the Raleigh charge this year. We have held 7 meetings in this charge this year, 4 of which were a success. Many backsliders were reclaimed, quite a number of conversions, 35 additions to the church by profession of faith and 9 by certificate. All praise to God, who must give the increase, though Paul preach and Apelles water. We have had some valuable help this year in our meetings in the way of preachers. The following-named brethren did us faithful service to the honor and glory of God, and to the salvation of souls and edification of believers: Rev. W. M. Sullivan, of Forest; Rev. Ira B. Robertson, of Montrose; Rev. P. D. Hardin, of Shiloh; Rev. P. H. Howse, and Lane, of Trenton; Rev. J. E. Williams, and J. M. Corley, L. P. All these brethren did us valuable service. Raleigh charge is in very good condition spiritually. We are doing all we can on our Conference collections, and hope to be able to make a good report at Conference. Pray for us."

Rev. D. W. Babb, Louisville, Miss., Sept. 29, 1898: "We are rounding up our round of protracted meetings, which, we trust, have and will result in much good to our work. The order of preaching has been of a high, practical standard, for which we are much indebted to Revs. Lagrone and Tyndin, of our church, and J. C. Arnett, of the Cumberland Presbyterian Church. May the good Lord reward them abundantly! Our Sunday-school at this place is the best we have had since my acquaintance with the work. We are holding our own in Epworth Leagues and prayer meetings. Much rain and a great deal of sickness through the entire Summer, and up to this has militated greatly against our church work in all departments, and nothing more than the war interest up to the cessation of hostilities between the two governments. We hope to appear at Conference with collections in full. The ADVOCATE is on a boom. I have forwarded you twenty-seven subscribers (including one herein sent) in less than two weeks. You get better as you get older, both in the editorials and the Home Circle. God bless the paper and the editor! We have a P. and H. M. Society at this place, but it is subject to many ailments. Much doctoring and constant nursing is necessary, and then it is all we can do to keep breath in it. I hope it will soon convalesce. May God bless us with a happy meeting and a spiritual Conference at Aberdeen."

FROM REV. SAM. Q. BASS.

I preached last week at Bay Springs, Miss., for Rev. W. A. Woods, P. C. All things considered, it was a great meeting. I believe that my work there was a great benefit to the church. Some of the best families were reached and joined our church. The organ of our Conference will make its way into the hills of Tishomingo county, as you will please send it to the names given you in my personal letter.

On my return home last night I found wife in bed sick, and our little boy (Paul) down with slow fever. I know not what the results will be. Dr. Johns told me this morning that it would be at least two weeks before I could leave home again; but I leave it all with the Lord. This is the road to heaven, and, bless God, I look it all in the face and say, I am happy on the way.

One would think from a part of my good Bro. Buchanan's letter, published in the ADVOCATE, that there was something "behind," so please let me say to him that I am ready for an exposure of any evil he may know in me. "What I have written I have written."

May the Lord bless all good pastors! I am yours to work wherever the pastor of our church invites me.

SAM. Q. BASS.

Oct. 3, 1898.

PULPIT ABUSE.

We republish the following from the Nashville Christian Advocate, with our hearty endorsement. The cheap reputation for courage gained by pulpit abuse is not worth having. The love that "weeps o'er dying men" will prompt earnest, manly, and faithful rebuke of sin. But there is a vast difference between the love that sends the pastor to the offender with godly interest in his salvation, pointing out his faults, and showing the way of reformation, and the fierce denunciation that many approve as showing courage in the pulpit:

"This to pastors: If you have five hundred members in your congregation, and there are twenty-five of them that are not walking as becometh the gospel of Christ, what are you going to do about it? Will you rail at the whole congregation from the pulpit? That is the cheapest and easiest way in the world of dealing with the difficulty. In case you adopt it, some people will say that you are a very brave man. But it is much to be doubted whether you will thereby accomplish any thorough reformation. The true course, provided you have the courage, the gentleness, and the discretion to adopt it, is to go to the offenders face to face, and tell them what you think is wrong in their conduct. In a great many instances you can thus reclaim them. In case, however, they prove incorrigible you have no option but to apply the law of the church. One instance of real discipline, administered in the spirit of Christ, will do more to clear the atmosphere than all the pulpit talk that you can do in a year. You ought, of course, to give public instruction on all points of morals as well as of doctrine; but hardly to a fulminating tone." Ball-more Christian Advocate.

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DALLAS, TEXAS.

THE STATESMEN AND THE SABBATH.

It is not alone ministers and churchmen who emphasize the importance of Sabbath observance. Such a conviction has been expressed by men who were not open to the charge of fanaticism, or special zeal upon the subject.

Sir Wm. Blackstone said: "A corruption of morals usually follows a profanation of the Sabbath."

"The longer I live," said Daniel Webster, "the more highly do I estimate the Sabbath, and the more grateful do I feel toward those who impress its importance on the community."

Abraham Lincoln, during the stress of civil war, said: "The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled by the profanation of the day of the Most High."

And Lord Macaulay once declared, in substance, that England would never have attained her greatness among the nations had it not been for her regard for the Sabbath.

These utterances are worthy of attention at this time when a strenuous and persistent effort is being made to break down the Sabbath. We owe it not only to our God, but to our country and to posterity to resist with all our might this attack upon the Sabbath. No greater calamity could befall our country than the downfall of the Sabbath institution.—Mid-Continent.

PATHETIC ORIGIN OF A HYMN.

Dr. Fawcett, author of the hymn, "Blest be the tie that binds," was the pastor of a small Baptist Church in Yorkshire, from which he received only a meagre salary. Being invited to London to succeed the distinguished Dr. Gill, he accepted, preached his farewell sermon, and began to load his furniture wagons for transportation. When the time for departure arrived, his Yorkshire parishioners and neighbors clung to him and his family with an affection which was beyond expression. The agony of separation was almost heart-breaking. The pastor and his wife, completely overcome by the evidences of attachment they witnessed, sat down to weep. Looking into his face, while tears flowed like rain down the cheeks of both, Mrs. Fawcett exclaimed, "Oh, John, John, I can't bear this! I know not how to go!" "Nor I, either," said he; "nor will we go; unload the wagons, and put everything in the place where it was before!" The people who had cried with grief now began to cry with joy. He wrote to the London congregation that his coming was impossible; and so he buckled on his armor for renewed toils in Yorkshire on a salary less by £10 a year than that which he declined. To commemorate this incident in his history, Doctor Fawcett wrote that hymn. He was converted at the age of sixteen under a sermon preached by George Whitefield, and at first united with the Methodist Church, but afterwards joined the Baptists.—Christian Herald.

HOW GLADSTONE TREATED HIS ENEMIES.

It was inevitable that a political leader of such force of character and conviction should in a public career of more than sixty years make bitter enemies. But even his enemies admit that he never betrayed personal resentment toward his adversaries. His condemnation of their political principles was unreserved; yet he never directed his wonderful power of invective against the personal attitude and character of his foes. Doubtless this was chiefly due to his strong religious principles; for religion was so much a part of his whole nature that it may be said to have colored all his political life. It was as a Christian statesman that he maintained his ascendancy with a large portion of the English people, and commanded the respect and admiration of the world. However bitter may have been the denunciations which assailed him in official life, the last few years brought him the immunity generally reserved for those who have passed off the world's great stage. In his retirement, friends and foes have been rivals in appreciation of the splendor of his character and the greatness of his achievements.—New York Observer.

Do not think about the sacrifices you have made for Christ, but think of the sacrifices he made for you. The sacrifices of which self is the centre will never be rewarded by our Lord and Savior Jesus Christ. We should, the rather be like Paul: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Exchange.

A prairie fire moves faster than any horse can run. No matter how speedy your mount may be unless you have a good start of the fire it will overtake you. It is the same way with many diseases. Unless you get a fair start, you cannot possibly shake them off. The only hope for anyone who is threatened with serious disease is to start in time, and seek safety before the danger closes in about him.

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THURSDAY, OCTOBER 13, 1898.

I asked the roses, as they grew
Richer and lovelier in their hue,
What made their tints so rich and bright.
They answered, "Looking toward the light."

Ah! secret dear, said heart of mine,
God means my life to be like thine,
Radiant with heavenly beauty bright,
By simply looking toward the light.
—Mrs D. W. Gates.

Necessity is the priceless spur.—Exchange.

Gumption, grit and grace will overcome most of life's difficulties.—Exchange.

Some of us would praise God more if we would find fault with our neighbors less.—Selected.

One may live as a conqueror, a king, or a magistrate, but he must die as man.—Daniel Webster.

A man may transgress as truly by holding his tongue as by speaking unadvisedly with his lips.—C. H Spurgeon

The only way to secure assurance of safety from moral disaster is to make inviolate integrity the law of one's life.—Selected.

There is a vast difference in one's respect for a man who has made himself and the man who has only made his money.—Mulock.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—C. H. Spurgeon.

It has been said there is no good in man; but this can not be said after the Holy Ghost has taken up his abode in the heart.—Rev. L. P. White.

Many a good sermon has been spoiled by the energy and time and thought it has taken to make a five dollar supply a ten-dollar hole.—Religious Telescope.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

The sensibility which finds expression in tears over sin has moving power, and is worthy of all commendation. God's eye is upon the penitential Davids, and his heart goes out to the weeping Peters.—Presbyterian.

It is no part of God's plan to reveal those things which each man can find out by the exercise of his own faculties. Through the faculties which God has given him, man becomes largely his own revelator.—Selected.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkindly feelings. We have not yet begun to use them in such abundance as they ought to be used.—Pascal.

He works to the highest ends who works along divine lines of thought and action. God's purposes never miscarry. They are the product of infinite wisdom and love. They take hold of time and eternity. To live in harmony with, and in furtherance of, them means joy and success. —Presbyterian.

HUMILITY.

To the ancient Greeks humility signified "meanness of spirit," but to the Christian it signifies a grace of priceless worth—an attitude of soul well pleasing in the sight of God. Pride, the opposite, is one of the commonest sins, and has wrecked many a soul The cultivation of a spirit of humility is, we fear, a duty sadly neglected in these days, when wealth and honor and pleasure are so recklessly sought after.

Humility is indeed one of the chief elements of Christ-likeness. It is the soil, so to speak, in which all the Christian graces and virtues must take root and grow. St. Augustine being asked, "What is the first thing in religion?" replied, "Humility." "What is the second?" "Humility." "What is the third?" "Humility" To become poor in spirit is the only way to become rich in faith and pure in heart.

However good we may be in other respects, if we are proud and self-satisfied, God will be far from us. Has he not declared in his Word that "he hath respect unto the lowly, but the proud he knoweth afar off"? Not one promise is there in the Scriptures for the self-righteous, self-sufficient man. Not one blessing is offered to him. No man can walk in the light of God's countenance who is inflated with ideas of his own importance and superior goodness. God turns his back upon the proud because they turn their backs upon him, fancying in their folly that they can get along without him. Nothing so completely shuts God out of the heart as pride. But all the riches of the kingdom of heaven are declared to be the possession of the meek and the humble. "To this man will I look," saith the Lord, "even to him that is poor, and of a contrite heart, and who trembleth at my word." Many church members whose lives are fairly consistent in other respects are sadly deficient in the grace of humility. Not everyone who prays in public, not everyone who refrains from evil, not everyone who does good, not everyone who gives largely to the church, possesses that lowliness of mind and heart so essential to true piety and to acceptance with God.

Self-abasement is unpopular with the world and grievous to the flesh, but it is one of God's appointed means of preparing us to receive his blessings. Until we become poor and vile in our own eyes, we feel but little need of God, and hence do not rely upon him as our only hope. It is impossible for the proud to be strong in faith and rich in the grace of God. The proud, whether in the church or out of it, are self-centered and unteachable. Well does Solomon say: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him." God will not open the store-house of his grace, or unfold the mysteries of his love to imperious demands.

How beautifully does the following incident illustrate this truth! When Wilhelmina, recently crowned Queen of Holland, was a little girl, she one day knocked at the door of the room of her mother, the Queen-regent. "Who is there?" asked the regent. "It is the Queen of Holland," came the impetuous reply. "Then you must not enter," said the mother. After a pause this response came through the key-hole in a softer tone, "Mama, it is your own little daughter." Then the Queen-regent gladly said, "You may come in." Such is the attitude we must assume before our Lord if we expect him to grant our petitions. "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased."

The deleterious influence of pride is manifested among all classes, but especially does it appear among the wealthy and the cultured. In proportion as men acquire riches and position are they in danger of becoming self-sufficient and haughty. We do not have to go far to find people—among them professing Christians—who are unduly proud of their culture, their lineage, or their wealth, and who look down upon what they please to call "the common herd." Pride of learning has proven a snare to many a scholar, while pride of superior gifts has caused numerous others to forget God. Such is the weakness of human nature that all of us are in more or less danger of "thinking more highly of ourselves than we ought to think," of fancying that we are better than the rest of the world.

Pride often shows itself even among the poor, many of whom resent investigation of their misery, and resist measures for their relief and elevation. How frequently a false pride causes men of humble means to make a foolish effort to keep up appearances, and thus overwhelm themselves with debt, instead of accommodating themselves to circumstances!

Strangest of all, there is even a pride of religion, which, like all other forms of pride, is an abomination in the sight of God. Such manifests itself in the form of unseemly boasting of superior spiritual attainments, or of belonging to the only apostolic church. The Pharisee in the parable, who thanked God that he was "not as other men are," has followers in the church of to-day.

A celebrated writer justly remarks: "The only sin that invariably called forth the fiery indignation and unsparing censure of Christ was self-righteousness."

If we refuse to be humble in any other way, God may employ the rod for correction. He often uses adversity and affliction to humble men, and make them feel their absolute need of him.

Humility that obtrudes itself, that seeks notice, is as spurious and disgusting as that exhibited by Dickens' well-known character, Uriah Heep. True humility does not exhibit itself merely in external self-abasement, for it is possible to put on sack-cloth and ashes, and still be haughty in spirit, but it causes the soul to cry from its very depths: "What am I, that God should have respect unto me?"

Well has Mr. Spurgeon said: "The higher a man gets in grace, the lower he will sink in his own esteem." The meekest and humblest are usually the least conscious of being so. "What doth God require of thee but to do justly, to love mercy, and to walk humbly before God?"

THE PANIC.

The time has arrived when we conceive it to be our duty as a journalist to say something concerning the disastrous panic now prevailing in this section. Many towns are depopulated to an extent that is hardly credible by persons at a distance. In one town of three thousand inhabitants only 225 are left. Another place more than twice as large reports ninety per cent. of its white population gone. One case of yellow fever in a town is sufficient to send almost its entire population who can command the necessary means to some point in the direction of the North Pole. A similar state of things exists on a smaller scale in some towns that are uninfected. Many have fled in anticipation of infection. Now, it can be demonstrated by facts and figures that this panic has no solid foundation to rest upon. The trouble is that the people have in their minds the yellow fever of '53, '58, '67, and '78, when the death-rate was thirty per cent., or more. But there is an immense difference between the fever now prevailing and that of former years. The disease has so changed its type that it is difficult of recognition even by the medical profession. In almost every town in which the fever existed last year the local physicians protested against its being called yellow fever until overwhelmed by experts and quarantines and the logic of events. It is not necessary to draw the conclusion, as some do, that these physicians were playing a part in deference to local prejudices. Physicians in various localities who had large experience in treating the disease in former years find it difficult to believe that the fever now prevailing is genuine yellow fever.

Dr. Edmond Souchon, president of the Louisiana State Board of Health, in a recent official publication, says: "The disease is comparatively so mild that it stands to yellow fever almost like varioloid to small-pox. It ought to be called yellowlold fever." We invite attention to the following facts:

The total number of cases reported to the Louisiana State Board of Health up to Saturday night, Oct. 8, is 670. This report includes all points in the State at which the fever has been officially recognized except Alexandria—ten in all. The number of deaths is thirty. This gives a death-rate of only four and a half per cent. Now, every physician, and every man who has given any attention to vital statistics, knows that there is no other fever existent in this country that has anything like so low a death-rate. The death-rate from typhoid fever is very much greater. And so of scarlet fever and the ordinary malarial fevers. But we have not yet stated our case fairly, for the reason that we have left out Alexandria. As the fever had existed at Alexandria at least a month without its true character being recognized, it is impossible to give an exact enumeration of the cases. A published estimate puts the number at 200. Yet it is agreed that there has not been a single death. If we include these cases in our figures, the death-rate for the State is brought down to three and a half per cent.

Now, why should people become panic-stricken, and fly from their homes; why should the commerce and all the industries of great commonwealths be paralyzed, on account of a disease that stands at the very foot of the list as a life-destroyer? Can any good reason be given? People do not fly thus from other diseases, even though they are contagious; why should they from this? A recent issue of the Chicago Chronicle says that there are more deaths from diphtheria in Chicago in a single month than from yellow fever in the whole South during an entire year. Yet Chicago does not become panic-stricken and empty its population into other cities. Present conditions will not continue. The time is drawing near when our people will take counsel of reason instead of fear. They will remain at their homes and take the chances with yellow fever just as they do with other diseases, though, of course, they will continue to use proper precautions in the way of quarantines and other sanitary measures.

MISRULE OF THE MEDICOS.

The Mississippi State Board of Health has promulgated a decree that no railroad shall carry passengers from one point in the State to another. Passengers may be transported to any point outside the State, but to no point in it. We would be untrue to our convictions of duty if we should fail to utter a vigorous protest against such action. The right of the Board to prohibit travel from an infected to a non-infected point no one will dispute, but to prohibit travel between non-infected points is arbitrary, unreasonable and tyrannical. At the time when this order was issued, the fever existed at only about a dozen places in the State, and these places had been quarantined against not only by the State Board, but by the towns throughout the State. In the eastern half of the State there was not, when the order was issued, a single infected town with the exception of Starkville, and there was not a case south of Jackson, on the I. C. R. R., or on the Mississippi Valley R. R. above Port Gibson. Yet all travel in this vast section is prohibited. Even though a man may never have been within a hundred miles of a case of yellow fever, and although he may have the most urgent business to transact, the railroads can not carry him. Judges, attorneys and witnesses can not attend court, even though they may be immune, or though they may never have been near any infected point. Presiding elders of districts in which not even a suspicious case of fever has been reported must let their districts take care of themselves until frost. All this is done in the name of science. From such science, good Lord, deliver us. Such an arbitrary exercise of power as this is an absurd anachronism. It belongs to a past age. No governor of a State, no President of the United States would dare to promulgate such a decree. Neither would any crowned head of Europe, unless it be the Czar of Russia or the Sultan of Turkey. We predict that such a state of things will not long continue. Love of liberty is too deep seated in the breasts of the American people for them to submit always to such tyranny.

The absolute power with which the medicos have been invested will be taken from them, if they do not learn to exercise it with more wisdom.

THE REMEDY WORSE THAN THE DISEASE.

On Sunday, the ninth, the Board of Health of Terrebonne parish sent the following dispatch to Dr. Souchon, president of the Louisiana State Board of Health:

"Terrebonne Board of Health asks to have restrictions removed between this parish and New Orleans, and all parishes in communication with New Orleans as to freight and travel, excepting unacclimated Italian laborers now excluded by the State Board of Health. [This refers to a ship load of immigrants now lying at the quarantine station.—EDITOR] We have had a sufficiency of quarantine, and now prefer yellowloid.

"H. Jastremski, Health Officer."

To this Dr. Souchon replied: "Request granted."

Thereupon the Terrebonne Board made the following proclamation:

"Terrebonne parish open to the world. Both people and merchandise will be admitted."

A PROGNOSTICATION.

Although New Orleans is now commiserated throughout the civilized world as a pestilence-stricken city, we predict that there will be fewer deaths here than there were '96, when there was no yellowloid, and no epidemic of any sort. If Providence permits us to live until the thirty-first of December, we will give the facts in the case whether they sustain our prognostication or not. There is no man living who can say, "I was mistaken," with better grace than we can, when facts are against us.

UNCLE SAM DISPENSES CHARITY.

On Saturday, the eighth, the Mississippi State Board of Health, with the approval of Governor McLaurin, made application to the United States Government for sustenance for six thousand poor people, mostly negroes, who are thrown out of employment by the quarantine regulations and the depopulation of the yellowloid-stricken towns. President McKinley promptly gave orders for the distribution of supplies through the Marine Hospital Corps.

ROMEWARD.

It is said that there are one thousand seven hundred clergymen of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome, and in belief and practice agree with that body. Many efforts have been made to prevent these clergymen from continuing their Romish practices in the churches of the Church of England, but with only small success. The Bishops of the State Church are apparently indifferent to the attempts to Romanize the Church of England. It is claimed that the large majority of the membership is opposed to the efforts of the Confraternity and allied societies, such as the Holy Cross and the Ritualistic Sisterhoods, but can accomplish nothing because the Bishops thwart their endeavors or wishes. There is unquestionably a decided tendency among the clergy of the Church of England toward the Roman Church. The other denominations of Christians in Great Britain have formed a Federation to oppose this endeavor to Romanize the Christian people of Great Britain. The membership of the churches of this alliance is now larger than that of the Church of England, and that majority bids fair to increase steadily. The prospect is that in a few years the Episcopal Church will cease to be the established Church of Great Britain.—Christian Intelligencer.

PANIC AND DEPRAVITY MAKE A BAD COMBINATION.

(Special to the Picayune.)

Jackson, Miss., Oct. 8.—An unknown white man, supposed to be a yellow fever patient, was burned up in a negro church in Leflore county to-day.

This news reached here to-night in a letter from Dr. T. B. Harrison, health officer of Tallahatchie county.

The man was found sick yesterday by negroes who had gone to prepare the church for divine services to-day.

The case was reported to Dr. Harrison, and he reported him as a suspicious case.

The doctor left, and when he returned he found the church in ashes and found a few charred bones to tell the awful story.

It is not positive that the poor fellow had yellow fever, and it is not sure that he was dead when the church was fired, but ungoverned fear suggested the deed, and Mississippi has to answer for it.

This is a forcible illustration of the unreasonable panic now afflicting this State.

REVERSED.

When Drummond's "Natural Law in the Spiritual World" first appeared, a lawyer friend after reading it said: "Drummond has put the cart before the horse; he should have said, Spiritual Law in the Natural World. Then he would have come nearer the truth." We are reminded of this in noting the trend of scientific thought at present. Tyndall's famous declaration that he discerned in matter "the promise and potency of all life," indicating as it did the tendency of science to explain the highest facts of life in the terms of the lowest, is no longer tenable, and Sir William Crookes, president of the British Association, boldly says he would like "to reverse that apothegm and to say that in life he saw the promise and potency of all forms of matter." —Intelligencer.

Sydney Smith said that "Manners are the shadow of virtue." Certainly a man's behavior is, in large measure, the outward expression of thorough cordiality. Good manners are possible to everyone who is true, kind and considerate. The inward qualities need to be nurtured and their outward forms of expression cultivated. Study the characters of good people, and observation of their manners will do much to aid in acquiring a knowledge of the ways of really good society. Let the heart be right first, and the rest is easily learned.—Exchange.

NOTES.

We are pleased to learn that Sister Hunnicutt's health is still improving.

***

The public schools of this city will open next Monday, regardless of yellowloid.

***

Bishop Keener and family have returned to the city after a four months' sojourn at their Summer home at Ocean Springs, Miss.

***

We regret to learn that Bro. W. F. Henderson, pastor at Arcadia, La, is compelled to desist from work for a time on account of ill-health.

***

Rev. W. W. Simmons, P. E., of the Forest district, has been very sick, but he is now convalescent and hopes to be ready for work again soon.

***

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged, has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

***

Rev. B. T. Crews, presiding elder of the Arcadia district, writes that his district will probably report an increase along all lines at Conference. No wonder! The district has a live presiding elder, and is well manned in the pastorate.

***

Rev. W. M. Stevens and wife, of Lake circuit, Mississippi Conference, are very sad, on account of the death of their little babe, which occurred on the sixth. Brethren, please remember them in your prayers. The other little boy is very sick.

***

Rev. H. W. Knickerbocker preached the first of his series of sermons on "The Beatitudes" last Sunday night. As was to be expected, those who heard it speak of it in high terms. The series will be continued at the night service for several weeks.

***

We invite attention to the communication of Bro. Bachman on the seventh page, in which he gives the names of the Methodist itinerant preachers who have died of yellow fever and cholera in the United States during the last hundred years.

***

By a letter from Sister Hill we learn that Rev. W. H. Hill, of the Louisiana Conference, is quite ill with malarial fever. His son, Grover, is also sick. Neither of them has been in good health during the year. We hope and pray that our brother's health may be speedily restored, so that he may continue his loved employ of preaching the Word.

***

Rev. T. S. Randle and family have been greatly afflicted. Four of the family were in bed at the same time. His daughter, Sallie Jackson Randle, died Sept. 30. Sister Randle has been quite sick, but is up again. Bro. Randle is still in bed. We bespeak for our brother and his consecrated wife the sympathies and prayers of their numerous friends throughout the State.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

FROM CENTENARY.

Parents and friends of boys at Centenary College need have no fear of yellow fever on our campus. In addition to the statements sent directly to the homes of our students, we wish to give notice through the ADVOCATE that doctors pronounce us beyond the danger line. More than a week ago some cases of mild sickness just out of the corporate limits of Jackson were declared suspicious, and we at once instituted a rigid quarantine on our campus extending over an area of about fifty acres. Members of the faculty all live on the grounds, and in addition several other families. A regular system of guarding is kept up day and night, and no person is allowed to leave the campus and return, nor are any persons from the town or country allowed to come in. Our college work has suffered no interruption, and students are well and cheerful. Those living in the town and neighboring country are not allowed to attend school for the present. Only one case of sickness in Jackson has been pronounced yellow fever, and that was very mild. The house where it occurred is still guarded. The disease as it has occurred about here need not be feared so much as a case of la grippe, and many hesitate to call it yellow fever.

Our students are making use of Saturday as wash day, substituting the wash tub for the athletic field. Clothes are not allowed to be passed to or from the campus, and our families have frequent applications for flat-irons. Dr. Cooper makes frequent visits to the rooms of students and is taking great pains to guard against any imprudence. We are greatly encouraged. There is a pronounced religious atmosphere on our campus as usual. The students conduct a regular evening prayer service for each dormitory. Four services were held last Sunday—Sunday-school, preaching, by Dr. Cooper, Y. M. C. A. service, and preaching by one of the students.

A more lengthy article with reference to our improvements and brightened prospects will appear in the ADVOCATE in due time.

The news of suffering and death in so many places stricken with the prevailing fever is received with great sorrow, and calls forth many prayers from sympathizing hearts that God may stay the pestilence and bring relief to the suffering. J. M. SULLIVAN.

Jackson, La., Oct. 10, 1898.

FROM H. N. HARRISON.

MR. EDITOR: After spending some days at Chicago I took steamer up Lake Michigan to Mackinac Island. This is a historic island and a famous resort for tourists and people who have the hay fever. The air was delicious, and I soon felt it necessary to get into my overcoat. Catching a steamer here, I crossed Lake Huron into Georgian Bay, where I got abundantly seasick, and was truly sorry to discover, like Thomas Carlyle, that I had a stomach. I would have sold out for a doughnut. On landing it was really delightful to get into a train once again and bid farewell to the steamer "Majestic" that had rocked me majestically in the cradle of the deep, much to my discomfiture. I got off at Toronto. I understand that Canada is overrun with Methodists. This may explain the fact that the Dominion has just declared for prohibition by a nice majority, for, of course, every Methodist takes to prohibition as naturally as a duck does to water. A Methodist that is otherwise—well, there is a hot place for some folks.

After a week in Toronto, I crossed Lake Ontario to Lewiston, whence the electric railway brought me along the edge of Niagara River in arms' reach of the Rapids. I caught a glimpse, too, of the great Niagara Power House, where the rushing waters of the cataract are turbined into electric power. What a wonderful feat! From there I came by the trolley line to Buffalo, and thence, after a few days, to New York City. New York is the Mecca of most Americans. It is a great city, full of noise and bustle, and people, day and night, but Methodists are "scarce" hereabouts. They appear to have decamped, bag and baggage. I looked for him, and lo! he was not. However, I did see a few fine specimens on Sunday. I have been poking into the Missions, Volunteer, and Army Meetings, quite diligently.

H. N. HARRISON.

New York City, Oct. 3, 1898.

A STEWARD'S REPORT.

MR. EDITOR: Have you ever seen a steward's report? If you have ever been a presiding elder, you may have seen a few; but they are not very common, especially in systematic written form. I send you a copy of one, which was presented to a Quarterly Conference. Omitting proper names, it reads:

STEWARD'S REPORT.

R—— M. E. C. S., H—— circuit, third quarter, ending Sept. 17, 1898: I have thirty-one names on my list; have called on and collected from eighteen members this quarter, and have made a collection of twenty-two dollars ($22). This, when added to amounts previously reported, makes seventy-five cents over and above our assessment for the year. We are going to pay more Respectfully,

J. E. C.

This steward seems to have been trying to do his duty; yet there are thirteen names on his list that are not credited with any payments. He does not state whether he failed to call on them, or, calling, found them unable, unwilling, or unready to pay. Perhaps half the members of the Methodist Church never pay anything for its support. This is owing, in part, to a lack of systematic and thorough diligence on the part of stewards in collecting. The work of the stewardship is fundamental in our economy. Unfaithful stewards discourage and embarrass the ministry very greatly.

It seems to me that stewards owe it to the church, to the pastor, to the Quarterly Conference, and to themselves, to report their work, in person or in writing, at each session of the Quarterly Conference.

W. L. C. HUNNICUTT.

LEARN TO SAY "No" when a dealer offers you something "just as good" in place of Hood's Sarsaparilla. There can be no substitute for America's Greatest Medicine.

HOOD'S PILLS cure nausea, sick headache, biliousness, and all liver ills. Price, 25 cents.

GRENADA DISTRICT.

All the preachers in the district are at their posts doing what they can. Our churches in Water Valley have been closed five weeks and will remain so till after frost. We have nine cases of fever in town. The physicians expect to keep it within present infection. Fully three-fourths of our people are refugeeing. Those who remain are well organized and at work with the physicians, city authorities and preachers.

The presiding elder and family are at the district parsonage. He has not been exposed to the fever and is doing all he can for the advancement of the district.

The Orphanage is so happily located that it is in no danger of fever. Manager Burton is busily saving hay while the sun shines.

We favor postponement of Conference one month.

J. A. BOWEN,
H. P. GINNS.

Water Valley, Miss., Oct. 7, 1898.

NOTICE.

To the Preachers of the Alexandria District Louisiana Conference—

DEAR BRETHREN: On account of the yellow fever scare in Alexandria, and the numerous quarantines resulting therefrom, it will be impossible for me to attend any Quarterly Conferences for awhile at least. When this scare is over I will come to you.

It is probable that our Annual Conference will be postponed, thus giving ample time for holding all our Quarterly Conferences. V. D. SKIPPER.

NOTICE.

To "The People Who Are Called Methodists," and Usually Are Residents of Mississippi, but Are Now Fled, Fleeing, or about to Flee from the Yellow Fever:

Don't fail to send a few dollars in money, or a few dollars' worth of supplies, to your pastor and his family who remain at the post of duty, especially if you are in arrears on your assessments for the pastor's support. He and his family will have inconveniences enough to contend with in a fever-stricken town. Don't increase those inconveniences by your thoughtlessness. This is not for any one place, but for all from which Methodists are fleeing and leaving the pastor unprovided for.

T. L. MELLEN.

Canton, Miss., Oct. 5, 1898.

FROM MISS CUMING.

I am quarantined at this place, and haven't the remotest idea when I can leave here. In the meantime "old Time is still a-flying" and to win I must be up and doing.

I wish I could tell everyone of my dear parents' friends my object at their fireside. I feel assured I would receive every renewal and a great many new subscriptions to the Ladies' Home Journal, that has helped and is still helping more widows and orphans to secure an education and earn a living than any one thing in our Union.

I already have three hundred subscriptions. I need twenty-five hundred to win. I ask all who are subscribers to the ADVOCATE, especially former pupils of Whitworth College, to send me one subscription or a renewal at once. I will acknowledge receipt of each letter.

Price of Journal per annum, $1.

LELA JOHNSON CUMING.

Crystal Springs, Miss., Oct. 4, 1898.

DR. BULL'S COUGH SYRUP IS THE standard remedy for throat and lung troubles. It is a specific for grippe and bronchitis.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, post paid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents to Barbee and Smith, Nashville, Tenn., and get the book.

WANTED.

Experienced Normal Teacher desires to hear of progressive locality needing a high-grade school or a Principal. Address E E.,
Office CHRISTIAN ADVOCATE.

EUPORA AND MABEN,

DURANT DISTRICT, NORTH MISSISSIPPI CONFERENCE.

We have had 12 additions to the church this year. The collections will be in full at Conference. We are building a new church where we have never had one. We had 22 additions at same place. One meeting not held as yet.

D. L. COGDELL.

Oct. 3, 1898.

NOTICE.

MR. EDITOR: Please permit us to say through your columns that we are members of the Methodist Church, South, Thompson Station, Tenn.—Rev. R. W. Seay, pastor. Very respectfully,

(REV.) L. C. HALL,
MARY MCGEE HALL.

Birmingham, Ala., Oct. 3, 1898.

A PURE GRAPE CREAM OF TARTAR POWDER

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Awarded
Highest Honors, World's Fair
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Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist.

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

PROGRAMMES, ETC.

We have had it in mind for some time to say this word to those who are charged with the publication of announcements and reports of District Conferences, conventions, annual meetings, etc. Frequently we are in receipt of lengthy detailed programs in advance of the meetings, sometimes with and sometimes without a request to publish in full. Then in due time we receive reports of the same meetings made up almost entirely of a repetition of topics and speakers given in the already published program, the chief difference between announcement and report being that in the first it is announced that such and such topics will be presented by such and such persons, and in the second that such and such topics were presented by such and such persons. Two objections lie against this method. First, the interest of our news columns suffers; and, second, the usually crowded state of this department will not admit of this waste of space on bare repetitions. Now, from our position we are prepared to say what our readers want; and therefore the best plan in such matters is, a terse announcement of the meetings, with only such items of information as need to be published; then an early, spicy, boiled down report of the items of the Conference or convention which are of general interest.—Exchange.

5 DROPS' FRIENDS.

At least a million and a quarter of true honest friends, who having proven its never failed merit, are only too willing to shout its praises far and near. This must appeal to you. A million and a quarter people can not all be mistaken. 5 DROPS' FRIENDS are found in every State of the Union and in every clime. The Doctor, the Lawyer, the Banker, the Merchant, the Mechanic and the Farmer, all unite in one joyous JUBILEE OF THANKS for 5 DROPS. It may be just the Friend you have long sought. Given the opportunity, it will remove that BURDEN OF SORROW in your home. It is the Enemy of Disease, but the CONQUERING HERO for Health and Happiness. Help us to make better known this FRIEND and SAVIOR of the Sick and Suffering. If happily you are strong and well, let some poor suffering Friend know what 5 DROPS has done for others and will do for them. The letters published on page 8 must convince the most skeptical of the Marvelous Powers of this "THE GREATEST OF ALL HOUSEHOLD REMEDIES."

THE BRIGHT SIDE.

A really successful man must be optimistic; he must thoroughly believe in the good, the beautiful, and the true; he must not think that everything is going "to the dogs;" for everywhere, the world over, there is an upward trend, a tendency toward a higher civilization; the conditions of mankind are constantly being ameliorated and bettered. The successful man sees an upward look in the tendency of the world, and sees that the aspiration of mankind, as a whole, is toward the higher and the better, not toward the lower and the worse. A cheerful optimistic temperament is worth everything to one starting out to fight life's battles.

As a rule, we find the world is but a looking-glass which flings back to us only the reflection of ourselves; if we laugh, it laughs back to us; if we shed tears, it reflects but a sorrowful face. It is merely a whispering gallery; if we are bright and cheerful the echoes will be joyous and glad.

Learn to see things with your eyes, not with your prejudices.—Success.

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Assets, Dec. 31, 1897	$253,786,437 66	Income in 1897	$54,152,006 80
Liabilities	218,278,243 07	Increase of Income in 1897	4,450,912 96
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 89
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,179 81

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SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

THE ADVOCATE FOR 50 CENTS.

We will send the ADVOCATE to new cash subscribers from now until Jan. 31 for fifty cents. This offer is only to new subscribers. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

A RARE BARGAIN.

TEN VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to September, '99—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address REV. W. C. BLACK,
512 Camp St., New Orleans.

To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder. W. C. BLACK,
Publisher.

REDUCTION ON BIBLES.

To any person complying with the conditions of our offer on third page, we will make a reduction of twenty-five cents from the prices there given, making the prices as follows: Combination, $1.75; Bourgeois, $1.50; Emerald, 90 cents.

Take notice that this offer will expire Oct. 15.

SPECIAL RATE ON MINION BIBLE.

From now until Nov. 1, we will sell our Holman Bible in Minion type to those who pay their subscription a full year in advance at the very low rate of $1.15. Send at once, or you will miss a chance.

YOU KNOW US,

If you don't know the piano you may buy from us. We have been 45 years in business, and will guarantee the instrument you buy to be good for this climate.

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ARE the best lasting good piano in this climate you know of. Are they not? We know it.

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We want to know you if you do. If you can't pay now, write what you want us to do. We arrange terms to suit.

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about the wonderful prices prevailing at the bargain piano sale going on at WERLEIN'S. You should call or write at once, if you want a piano.

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ITS CAUSES, INCIDENTS, AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, maps and choice engravings. By Hon. HENRY H. RUSSELL, assisted by SENATOR PROCTOR (Vt.) and SENATOR THURSTON (Neb.). One Agent cleared $200.00 in first two weeks, another $400.00 in three weeks. 1,000 more Agents wanted. *Distance no hindrance, for we Pay Freight, Give Credit, Extra Terms* and *Exclusive Territory.* Write for terms to the exclusive publishers.

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Home Circle.

FAIREST AND BEST.

BY AGNES LEONARD HILL.

When I go to that beautiful country,
Away from this mortal unrest,
And am asked what I choose for my portion
By the angel who loveth me best;

I think I shall kneel by my angel
And, kissing the hem of her gown,
I shall whisper, oh, fair and beloved,
The harp and the glory and crown,

And all of the splendor awaiting
The pilgrims that heavenward roam,
Would oppress and appall me—beloved,
I ask of thee only a home.

One fair little spot unmolested
By even the barps of the blest,
Where sheltered and happy the children
Might grow in a quiet home-nest.

I have waited so long, blessed angel,
I may not be worthy a crown,
But if all of my travel-stained garments
I might for a moment lay down,

I would ask for the robe of a mother,
Who sits with her baby to rest;
For this is my dream, blessed angel,
Of all that is fairest and best.

—Interior.

A CURTAIN LECTURE.

My son, when you hear a man growling and scolding because Moody gets $200 a week for preaching Christianity, you will perceive that he never worried a minute because Ingersoll gets $200 a night for preaching atheism. You will observe that the man who is unutterably shocked because Francis Murphy is paid $150 per week for temperance work, seems to think it is all right when the barkeeper takes in twice as much money in a single day. The laborer is worthy of his hire, my boy, and he is just as worthy of it in the pulpit as he is upon the stump. Is the man who is honestly trying to save your immortal soul worth less than the man who is only trying his level best to go to Congress? Isn't Moody doing as good a work as Ingersoll? Was not John B. Gough as much the friend of humanity and society as the bartender? Do you want to get all the good in the world for nothing so that you may be able to pay a high price for the bad?

Remember, my boy, the good things in the world are always the cheapest. Spring water costs less than corn whisky; a box of cigars will buy two or three Bibles; a gallon of old brandy costs more than a barrel of flour; a "full hand" at poker often costs a man more in twenty minutes than his church subscription amounts to in three years; a State election costs more than a revival of religion; you can sleep in church every Sunday morning for nothing, if you're mean enough to dead beat your lodging that way, but a nap in a Pullman car costs you $2 every time; fifty cents for the circus and a penny for the little ones to put in the missionary box; $1 for the theatre, a pair of old trousers, frayed at the ends, baggy at the knees, and utterly bursted at the dome, for the Michigan sufferers; the dancing lady who tries to wear the skirt of her dress under her arm and the waist around her knees, and kicks her slipper clear over the orchestra chairs every night, gets $600 a week, and the city missionary gets $500 a year; the horse race scoops $2,000 the first day, and the church fair lasts a week, works twenty-five or thirty of the best women in America nearly to death, and comes out $40 in debt—why, my boy, if you ever find yourself sneering or scoffing because once in a while you hear of a preacher getting a living, or even a luxurious salary, or a temperance worker making money, go out in the dark and feel ashamed of yourself, and if you don't feel above kicking a mean man, kick yourself. Precious little does religion and charity cost the old world, my son, and when the money it does get is flung in its face, like a bone to a dog, the donor is not benefited by the gift and certainly should not be grateful. He is insulted.—Burdette.

The want which we vainly proposed to relieve soon looks up at us with reproachful face from the still graves. The tears we failed to wipe away dry upon the cheek, and leave us in the presence of the averted features of distrust, instead of the eye of sweet reliance. The just expectation which we have disappointed can not be recovered; there must be a long undoing, before you can weave again, in even lines and pattern fair, the tangled web of life.—James Martineau.

LIFE IS A FINE ART.

Life is a fine art. Character, conscientiousness, will transform discord and deformity into harmony and beauty. Some women will make a delightful home in a house without a picture, a carpet, or a piece of bric-a-brac. They have the secret of compelling order and sweetness to live with even bare floors and pictureless walls. Other women could not make a home with a million dollars. There may be plenty of books, costly tapestries, superb furnishings, elegant pictures, but no warmth, no harmony, no love, no sweetness, no contentment, none of that indescribable charm which beautiful natures cast upon everything about them, that atmosphere of harmony which surrounds noble souls, and in which grows all that is beautiful and uncramped, is wanting.

We have been in the houses of millionaires whose forbidding coldness chilled us to the bone; where there was no fitness of things, no sense of proportion; where nothing appealed to the higher life, or touched the finer sensibilities; where everything savored of money and smelled of the shop; where suddenly acquired wealth had brought nothing of finer culture to uncouth and uncultured minds; where everything seemed to partake of the vulgar dollar. We have been in the homes of poverty where an air of refinement and sweet culture rested like a benediction upon every member of the family, and clung to every piece of furniture. High thinking went with the plain living; an ideal simplicity pervaded the very atmosphere, and the soul rejoiced in the absence of all constraint.—Success.

"IT PAYS."

Boys, the writer knows this to be true: Several years ago a young man in the interior of Iowa wanted to go into business. He had the money for part of the goods needed, and wanted to buy as many more on short time. The wholesale man he wished to buy of had the reputation of being a difficult man to deal with. He visited him and laid the matter before him.

"Well," said he, "I shall have to consider that before giving you an answer, but let me offer you a drink," pointing to a sideboard filled with the choicest selection of wines and other liquors kept in his private office.

"No, thank you," said the young man, "I never drink liquors of any kind."

The gentleman frowned and urged him to taste especially nice wine. The young man replied, "I dislike very much to offend you, sir, but I have promised my mother never under any circumstances to touch wine, have never broken my word to her, and can not now."

"Young man," said the merchant, turning and embracing him to his great astonishment, "you can have all the goods you wish, and need pay no money down if it is not convenient."

It is needless to add that the young man was prospered in his business and has led a happy, useful life. It pays!—The Gatling Gun.

PRAISE TO THE FACE.

I once saw a father walk up to a map his little boy had made and pinned on the wall. He stood before it a long time in silence, and in silence walked away. The little fellow was sitting in the room, and his father knew he was there. He was watching with his eager child's eyes, waiting anxiously for a word of approval. As none came, his poor little face fell unhappily. Straight into the next room walked the father, and said carelessly:

"Robert has drawn a very clever little map in there. Look at it when you go in."

"Did you tell him it was clever?" asked a judicious listener, following him from the room where little Robert still sat.

"Why, no. I ought to have done so. I never thought to mention it."

"Well, you ought to be ashamed of yourself," was the deserved reply. "Go back now and tell him."

We ought all of us to be ashamed of ourselves a dozen times a day for like sins of omission. It costs so little to say nice things, and the result in another's pleasure is out of all proportion to our trouble.

Praise to the face: open disgrace.

No such thing. The proverb is wrong. Praise to the face is one of the sweetest things on earth, and there is no disgrace in it unless untruth enters, or unless the praise is undeserved. It is the more grateful because no one may ask for open praise and receive by asking. When it comes thus at call, it is not praise; its fine flavor is quite gone, and it is but flattery.—Harper's Bazar.

A MISSIONARY HEROINE.

At Rangoon I attended a service at the chapel of the American mission. Over 1,000 adults were present, and the preacher, twenty-two years of age, who had arrived at Rangoon the day before, preached with marvelous fluency. He was a missionary's son. As a child, he lived with his father and mother in the jungles of Burmah, where it was the business of the father to follow the Karens, who were nomads, on their wanderings. Cholera came, and the missionary died. It seemed the plain duty of the widow to return to America with her only child that he might be educated. But the thought came, "If I leave these Karens, who is going to look after them?" She saw it to be her duty to let her son go home by himself while she remained in the jungle to carry on the work. For seven years and a half she toiled, doing herself the full work of a missionary all alone. She preached, baptized, buried the members when they died, administered the sacrament and saw a great harvest. All the time she prayed, "God save my boy." One day a letter came. He was converted, and wrote, "I think I will be a missionary." She replied: "That is what I want; come and take up your father's work." The day before she had welcomed her boy, and now sat hearing him preach. I said to myself, "If ever Christ had a heroine, this is one!"—Rev. Henry Haigh.

MINDS.

Minds, like other measures of capacity, when they are full can not be any fuller of that which they are full of. One more drop of water will cause the brimful glass to overflow. But that same brimful glass may have packed into it more than its bulk of loose raw cotton without spilling the water. Similarly, one may have one's mind so full of one flow of thought or care that one drop more would be disastrous; but a wholly different kind of thought can, like the raw cotton, be packed into it without seemingly making it any fuller. This is one of the secrets of accomplishment. It includes the secret of true recreation.—Great Thoughts.

Prince Albert lay dying in Windsor Castle. "Victoria, sing to me." "What shall I sing, Albert?" "Sing 'Rock of Ages, cleft for me, let me hide myself in thee.'" So amid her sobs she sang those words while the soul of Albert was going out.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her." "He never knew what he was to me." "I always meant to make more of our friendship." Such words are the poisoned arrows which cruel death shoots backward at us from the sepulchre.—Harriet Beecher Stowe.

Hygiene.

COFFEE AND HEADACHE IN SCHOOL CHILDREN.

Prof. A. R. Spade, of Wilmington, Del., writes in the Journal of Education that "poor ventilation is not responsible for all the dullness and headache among school children. In our school of 200 pupils, at least 170 were found to be tea and coffee drinkers, with the habit so strongly fastened upon some of them that they could not well do without coffee for one day.

"If we only knew how much headache and even heart trouble the use of tea and coffee produces, a mighty crusade would be made against their use. They are positively injurious to children and young people, and many persons past middle life would be much better off without them. An experienced physician, who has spent many years in a great hospital, declares that over 70 per cent. of the cases classed under nervous diseases, that came under his personal observations, were caused by tea and coffee drinking."

How parents who have the welfare of their children at heart can allow them to use tea and coffee is a mystery. Would it not be better to banish it from their tables so there could be no excuse because father and mother use it. Both tea and coffee are poisonous to the young in a greater degree than to those in the prime of life, because then they throw it off more easily, and their brains are less sensitive, but those drink poison to a certain extent all who use them.—Journal of Hygiene.

VENTILATING THE BEDROOM.

The ventilation of the bedroom at night, as well as when it is occupied through the daytime, is of much importance. It is said that the body emits about one and one-half pounds of poisons in twenty-four hours. Much of this is carbonic acid gas, which is odorless, but a small proportion is of a much more deadly character, and is called organic poison. It gives to the room that fusty odor which one often notices on going into an ill-ventilated bedroom early in the morning. At every exhalation three cubic feet of air are rendered unfit to breathe, and if the room is small, it takes but a short time for the air to become very impure.

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METHODIST PREACHERS WHO HAVE DIED IN EPIDEMICS.

MR. EDITOR: Supposing it would be of some interest to the readers of the ADVOCATE, I send for publication the following list of itinerant Methodist preachers who have fallen victims to pestilences from time to time, as published in the General Minutes of the Annual Conferences:

YELLOW FEVER.

Stephen Davis, Norfolk, Va., August, 1795; Jacob Bonsh, New York, N. Y., September, 1795; John Ragan, Philadelphia, Pa., September, 1798; James King, Charleston, S. C., ——, 1798; John Dickins, Philadelphia, Pa., September, 1798; Benton Riggin, Baltimore, Md., September, 1799; Wm. Early, Newbern, N. C., September, 1799; James Talleson, Portsmouth, Va., August, 1800; Leonard Cassell, Baltimore, Md., September, 1808; Henry P. Cook, Mobile, Ala., ——, 1825; Asbury Morgan, Charleston, S. C., September, 1828; Elijah Steele, New Orleans, La., Sept. 15, 1841; Haden Leavell, Vicksburg, Miss., Sept. 11, 1847; Wm. Hinds, of New Orleans, died at Donaldsonville, La., Aug. 31, 1847; Wm. F. Brown, New Orleans, La., Aug. 30, 1848; Jacob S. Hughes, Mobile, Ala., ——, 1853; Augustus H. Powell, Mobile, Ala., ——, 1853; John W. Starr, Jr., Mobile, Ala., ——, 1853; Richard L. Childers, New Orleans, Aug 3, 1853; John G. Payne, Savannah, Ga., ——, 1854; John Lane, Vicksburg, Miss., Oct. 10, 1855; Wm. Hyer, Vicksburg, Miss., Nov. 3, 1855; A. T. M. Fly, Natchez, Miss., Oct. 1, 1855; Thos. H. Foster, Baton Rouge, La., Sept. 3, 1855; Vernon Eskridge, Portsmouth, Va., ——, 1856; Anthony Dibrell, Norfolk, Va., Sept. 1, 1855; Wm. F. Hubert, Port Lavaca, Texas, ——, 1858; Leopold Lenz, New Orleans, La., Sept 29 1857; Henry D. Berry, Johnson's Station, Pike county, Miss., Oct. 26, 1857; A. H. Kennedy, Memphis, Tenn., Oct. 15, 1867; Rufus T. Heflin, Huntsville, Texas, Oct 17, 1867; Quinn M. Menifee, Lagrange, Texas, ——, 1867; Wm. T. Harris, Lavaca, Texas, Aug. 14, 1867; Thos. F. Cook, Texana, Texas, July 24 1867; J. O. A. Sparks, Key West, Fla., May 18, 1869; E. H. Myers, Savannah, Ga., Sept. 26, 1876; C. J. Wiemers, New Orleans, La., Sept. 19, 1878; Tiff Foster, New Orleans, La., Oct. 23, 1878; Philip H. Mors, Delhi, La., Sept. 1878; E. C. Slater, Memphis, Tenn., Sept 9, 1878; D. R. S. Rosebrough, Memphis, Tenn., Oct 9, 1878; Phineas T. Scruggs, Memphis, Tenn., Oct. 19, 1878; D. A. J. Parker, Rocky Springs, Miss., Nov. 3, 1878; Tillman Page, Greenville, Miss., ——, 1878; Jacob D. Murff, Falconia, Miss., Oct. 2, 1878; Joel W. Whitten, Decatur, Ala., Oct. 20, 1878; J. W. Perry, Concordia, Miss., Sept. 26, 1879; David Pitts, Concordia, Miss., Oct. —, 1879; Chas. B. Dubose, Pensacola, Fla., Oct. 11, 1882; Robert P. Baker, Brewton, Ala., Oct. 14, 1883; John R. Sharpe, Jacksonville, Fla., Sept. 9, 1888; Wm. McK. Patterson, Bible Agent, Caracas, Venezuela, Aug 19, 1889.

CHOLERA VICTIMS.

John Ullin, Ohio Conference, July 13, 1833; Barnabas McHenry, Kentucky, June 16, 1833; Marcus Lindsey, Kentucky, July 27, 1833; Thomas Drummond, St. Louis, Mo., June 14, 1835; Alexander Talley, Vicksburg, Miss., ——, 1838; Wm. Tosstrick, New Orleans, La., March, 1849; Isaac Boring, St. Louis, Mo., May, 1850; Samuel D. Baldwin, Nashville, Tenn., Oct. 8, 1866; Robert W. Lambuth, Canton, Miss., July, 1867; L. C. Dauby, Garnettsville, Ky., July 27, 1873.

Dr. Boring, above mentioned, died at St. Louis while attending the General Conference as a delegate from the Georgia Conference.

There may be a few omissions in the above lists, as in some instances the cause of death was not noted in the published memoir, which, probably, it was yellow fever; and I could not have access to the published Minutes from 1840 to '44, inclusive.

"When the roll is called up yonder" we expect to meet and greet those heroic brethren of the Christian ministry

"Where sickness, sorrow, pain and death
Are felt and feared no more."

G. W. BACHMAN.

Kosciusko, Miss., Sept. 27, 1898.

P. S.—Should any reader of this have a copy of the "General Minutes of the Annual Conferences" from 1840 to 1844 inclusive, that he will dispose of for any reasonable consideration I shall be glad to hear from him.

G. W. B.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

RANDELL—Miss HATTIE L. RANDELL, only daughter of David and Vishti Randell, was born Feb. 28, 1879, at Roseits, Miss., and died Sept. 21, 1898, at the home of her parents. They had only two children born to them—one son and daughter. Hattie was the baby. Hattie was good, of sweet disposition, passionately fond of her parents, to whom she yielded a cheerful and affectionate obedience. She was devoted to her parents and brother; she was loved by all that knew her; she was a favorite of her schoolmaster and teacher. It seemed hard when the ruthless hand of death should claim for his own one so lovable; and why the Lord should call away one so young is more than we mortals can understand; but we know that he makes no mistakes—he doeth all things well; and in her loss we feel that the tenderest ties that bind together all humanity are not severed by the grave, or even death. But, as our fondest and esteemed are often passing from this world to the realities of the world to come, we humbly bow ourselves in submission to the dispensation of God's providence, and that our loss is his eternal gain. She was a faithful and obedient daughter, sister, and friend, and she possessed those rare traits of character, such as gentleness, meekness, and modesty.

We tender our deepest sympathy to her host of relatives and friends, and especially to the bereaved father and mother and brother whom she leaves to mourn her loss; and may kind and gentle words keep us all in the right way, and the blessed Spirit lead us all to the bright home where we hope to meet our loved ones in the sweet by and by!

C. C. GRIFFIN, P. C.

Hirem, Miss.

JONES—Miss LOUISE JONES, daughter of Mr. Cherlie Jones, of Lowndes county, Miss., was born Aug. 12, 1871; joined the M. E. Church, South, in 1886, in which she lived a consistent member until her death, Sept. 8, 1898.

Her life was fruitful of good works, although death claimed her for a victim when she was just budding into womanhood. Whenever and wherever needed, she was there found ready to serve in any way, in order to lighten burdens or alleviate pain. Possessing a genial nature, her presence was a benediction in the sick-room, for it was a ray of sunshine in the otherwise darkened chamber of the sufferer. Kind, tender, and thoughtful, she was a ministering angel to many afflicted ones.

Just before her fatal sickness I held a protracted meeting at Mt. Pleasant, the church of which she was a member. She was my organist, and every service found her at her post. During this meeting she consecrated herself to God and his service; so, by death, the Lord has only enlarged the sphere of her labor. She serves him now more perfectly. She was patient and uncomplaining during her last sickness, though suffering severely.

I extend to her loved ones my most heartfelt sympathy. May we all meet her in heaven!

EUGENE JOHNSON.

EQUEN—JONTE EQUEN was born in New Orleans, La., and died there on Sunday, Sept. 11 1898. He passed away in his prime, being only forty-seven years of age. He first embarked in business in Wexahatchie, Texas. Returning to New Orleans, he clerked awhile, and then merchandised in Greenville and Columbus, Miss. In 1884 he began in New Orleans a brokerage business, and represented important milling interests. Prominent in commercial circles, he bore a part in all that tended to the betterment of the community. A Knight of Honor and a leader in the anti-Lottery cause, he was also a member of the Citizens' League. In 1885 he married Miss Willie Sykes, of Columbus, Miss., and she and five young children survive him, as do also his mother, Mrs. S. S. Hoover, and four sisters. Conscious to the last, and firmly relying upon his crucified Redeemer, he was sustained and fully saved in the passage of death, falling asleep in Jesus.

When Jonte Equen died, there went from earth a dutiful son, a kind brother, an affectionate husband, an indulgent father, a true friend, a good citizen, a genuine man. Passed into the world of light and life, he wears the crown immortal.

S.

LONG—BESSIE LONG was born Sept 7, 1882, and died, after a brief illness, at her home in Carroll county, Miss., Aug. 25, 1898. She was an affectionate sister, and a most loving and dutiful daughter. For some months previous to her death she took charge of much of the business about the premises, by reason of her father's feeble health. Though so young and inexperienced, she did it nobly and well. Many an errand to the postoffice, or to some place on the farm, superintending the care of stock, or directing in other labor, did she perform bravely, and with a glad and willing heart. She gave every evidence of Christian faith and experience, and although she had never been received into the communion of the church, yet had avowed her earnest purpose to do so, and but for her untimely death would, doubtless, have been a member now. Scattering sunshine and gladness wherever she went, her departure leaves a void in fond and devoted hearts. By and by God shall heal all sorrows and wipe away all tears.

H. T. CUNNINGHAM.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

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(Signed) Very truly yours, CLARA BARTON,
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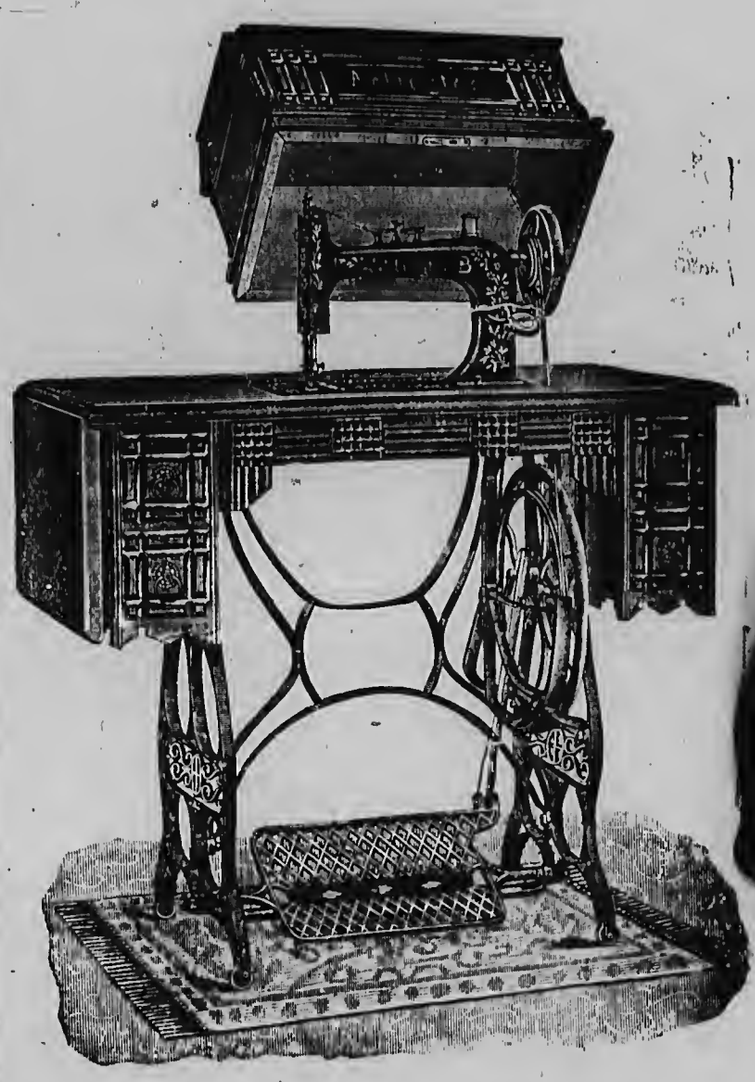
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one bindar, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE ARM is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

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512 Camp Street, New Orleans, La

N. B.—Our machines are shipped direct from the factory in Chicago.

NEWS OF THE WEEK.

A gospel ship has been built at Jeffersonville, Ind., which will be employed along the coast of Cuba and Porto Rico.

The bicycle craze has decreased, the consumptions of cigars in America by about 1,000,000 a day. The decrease since the craze set in has actually been 700,000,000 a year.

The Spanish Peace Commissioners are making pertinacious efforts to get the American Commissioners to adopt the Spanish position on the Cuban debt question. The Americans absolutely refuse to consider it.

The Harvard faculty of arts and sciences has voted that all students who were in the service of the United States Army and Navy last June, and for that reason were absent from the final examinations, should receive full credit for the year's work and be graded where it is possible.

Paris just now might be in a state of siege. Troops are dotted about all over the capital. Almost all the places where work of construction is going on are guarded. There is a manifest desire upon the part of the striking natives to bring about a general cessation of labor by any and every means.

One member of the faculty of the Catholic University at Washington enjoys the unique distinction of being the only professor of Gaelic language in this country. This is Father Richard Henebery, who has just arrived from Ireland, the chair at Washington having been founded by the Ancient Order of Hibernians.

It is learned on good authority that Ex-Queen Liliuokalaai will leave for Washington about the middle of November, to press her claims against Congress for remuneration for the loss of her throne and the revenue from the crown lands, for which she feels that the people of the United States owe her some pecuniary compensation.

It is said that since 1895 the war with Cuba, including the consequent war with the United States, has cost Spain the sum of $375,000,000, without reference to the loss of her rich colonies and of her splendid naval vessels. Placing the value of the colonies at a moderate estimate, the total loss to Spain must be not far from $1,000,000,000.

Felipe Agoncillo, the representative of Aguinaldo, the leader of the Philippines, has sailed for France, where he expects to be allowed to present the appeal of the Filipinos to the American Peace Commissioners. "We had enough of Spanish misrule," said he, "and if the United States will not grant us independence like the Cubans, then we will have to be satisfied with annexation."

A decree of Captain-General Blanco, dated Oct. 5, has been published. It provides that a full discharge be granted to every enlisted man who has the right to it and who desires to remain in Cuba. It provides for the transfer to the second reserve of those who, possessing the necessary qualifications, wish to remain in Cuba. The decree provides for the return to Spain of those who may have previously lost the right to a return passage.

It appears that a band of the Chippewas in Minnesota have committed a number of deprodations recently, and that an effort has been made to apprehend the guilty parties. These attempts on the part of the authorities have been resisted by the Indians, who refused to give up the men wanted. As a body of the United States troops were sent into their settlement, last week, to make the arrests, a sharp fight was the result. Six soldiers were killed and about fifteen wounded.

Now that the process of mustering out the first batch of volunteers has been about completed, the War Department has commenced the task of reorganizing the army. The force now in Manila is to be kept as a separate corps, while the balance of the troops are to be divided into four army corps. These four corps are to be quartered at various Southern camps, situated mainly in Georgia and Alabama. The Seventh Army Corps, of which General Fitzhugh Lee is the commander, is destined for service in Cuba, and General Lee himself will, in all probability, command at Havana.

While negotiations are progressing more or less satisfactorily in Paris, the work of the Military Commission at Havana has come practically to a standstill. The deadlock has arisen over the date of evacuation. The Spaniards demand that the date of evacuation be fixed for April next, while the American Military Commissioners insist that immediate evacuation is what was contemplated and what this country demands. Here the case stands apparently, and as Military Commissions are only deliberative bodies, the question in dispute has been referred to their respective governments by the commissioners for final settlement.

President McKinley has cabled the United States Military Commission at Porto Rico that the island must be evacuated by the Spanish forces on or before Oct. 18, and that the Spanish Commissioners be so informed. In case of the failure of the Spaniards to complete the evacuation by that date, the United States Commissioners are directed to take possession and exercise all of the functions of government, and in case it is found to be impossible to secure transportation for the Spanish troops by Oct. 18, they be permitted to go into temporary quarters until transports can be secured to take them to Spain.

TRY ALLEN'S FOOT-EASE,

A powder to be shaken into the shoes. At this season your feet feel swollen, nervous and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures swollen and sweating feet, blisters and callous spots. Relieves corns and bunions of all pain, and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25c. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS H. CLIFFORD, Booneville, Miss., EDITOR.

Every Epworth Leagner is pledged to work against the iniquitous liquor traffic.

We congratulate our fellow Leagners "across the line" for their recent record in the direction of State prohibition.

Eighteen thousand majority for prohibition was recently registered by our Canadian cousins, and thus they occupy a place in the front rank of recent prohibition movements.

The "antis" called it a "measly" majority, but when we take into account the size of the Dominion and the large population of French speaking people in Quebec and Montreal and vicinities, we think the record made—a good one.

The French clergy (Roman Catholic) advised their people in favor of the manufacture and sale because of revenue, etc., and thus in Canada, as in most other countries, "Rum and Romanism" work together.

Governor McLaurin deserves a resolution of thanks from every Leaguer in Mississippi for the stand he recently took with reference to the proposed "literary tiger" in Jackson, Miss.

A young man with bright promise—a former student at Vanderbilt University—member of a good family in Alabama, recently, while under the influence of strong drink, shot a man in California, and is now before the courts for trial.

The following excerpt from the Arkansas Methodist is in place just here:

Near our office is the Garibaldi Saloon. Into it we see young men passing day by day. Are these young men slaves to drink? They would resent the accusation. But they have much more reason to be ashamed to enter a saloon than any bloated toper. They say, "We can let it alone." It is the more to their shame that they don't do it, then. The only plea for drinking that any one can make with which a sensible man can sympathize is, that "he can not help it."

We are requested to announce that leaflets containing a biographical sketch of Dr. and Mrs. Fearn have just been sent out by the Mission Board to all League presidents in Mississippi. These League officers are asked to only distribute among the Leaguers.

Several copies of the Minutes of Fourth State Conference of Epworth Leagues in Mississippi, held in Meridian, April 14-17, are before us. They are well arranged and well printed. Copies have been sent to all presidents in the State for use and reference in their respective chapters.

THIRD ANNUAL EPWORTH LEAGUE CONFERENCE OF THE MERIDIAN DISTRICT.

The third Annual Epworth League Conference of Meridian district was held in West End Church, Meridian, Miss., Sept. 13 and 14. Not as many delegates outside of the city were present as we expected, but we attributed this to the yellow fever scare. Much interest was manifested, and this proved to be the best District Conference ever held here.

There were a number of fine papers read during these sessions. These will be published in some form in the near future.

Wednesday morning Rev. B. A. Pendleton, pastor of West End Presbyterian Church, was introduced to the Conference. He made a few "catching" remarks: "The League is going to get there!" Compared us to a stamp and letter—if the letter reaches its destination, it will have to stick to the stamp; if we reach our destination, heaven, will have to stick close to the Son of God.

We expected to have Dr. H. M. DuBose with us Wednesday night, but were very much disappointed, he being unavoidably detained.

Following officers were elected: President, Rev. Henry Hawkins; first vice-president, Mr. N. D. Hawkins, South Side; second vice-president, Miss Anna K Trotter, Langsdale, Miss; third vice-president, Miss Cora Harrington, Daleville, Miss; secretary, Miss Viola Gilbert, West End. Superintendent of Junior Department, Miss Lula E. Summers, Central, Meridian.

We have an earnest set of officers for this year, and we hope and pray for large results, carrying out the mottoes of our Leagues: "Look Up, Lift Up," and "All for Christ."

It was left with district secretary to appoint place for our next Conference. SEC.

WHAT SCROFULA IS.

Scrofula is a disease as old as antiquity. It has been handed down for generations, and is the same to-day as in early times. It is emphatically a disease of the blood, and the only way to cure it is by purifying the blood. That is just what Hood's Sarsaparilla does in every case where it is given, a faithful trial. It eradicates all impurities from the blood, and cures the sores, boils, pimples, and all forms of skin disease due to scrofula taints in the blood. Hood's Sarsaparilla has won the greatest praise of vast numbers of people by its grand and complete cures. Don't allow scrofula to develop in your blood. Cure it at once by taking Hood's Sarsaparilla.

MARRIAGES.

CAUSEY—CONERLY.—At the residence of Mr. W. J. Conerly, in Gloster, Miss., Wednesday evening, Sept. 28, 1898, by Rev. M. M. Black, Mr. J. D. Causey to Miss Ada L. Coaerly, of Tylertown, Miss.

MIXON—POWELL.—At the residence of Mr. B. F. Bullard, of Clay county, Miss., Sept. 7, 1898, by Rev. J. W. Raper, Mr. Eugene Mixon and Miss Perley Powell.

PAINT TALKS—IX.

A PRACTICAL DEMONSTRATION.

In the preceding papers of this series I have given various reasons for preferring the better class of combination paints. I now propose that the property owner shall put this teaching to a practical proof which is within the reach of anyone that has a house to be painted this Fall.

I propose that he shall paint one-half of each side of the house with pure white lead and oil (being careful to purchase lead bearing the brand of an actual corroder), and the other half with some good combination paint. I am particular about the brand of lead, because a combination paint might easily be purchased by mistake, and the test would then be between two combination paints, and would prove nothing as to the qualities of lead. Let him note, first, the actual cost of painting equally well each of the two halves; then let him observe the comparative appearance of each; and as time passes let him watch the deterioration of each.

Within a year or two the superiority of the combination paint will be demonstrated; and if the experimenter, when repainting becomes necessary, would repaint only the portion repairing it with the original material, adding the cost to the original item, under its proper head, he could eventually settle this question so effectually in his own neighborhood that there would be no longer room for any argument about it.

It would not be proper for me to advertise here any of the many combination paints suitable for this test; but if anyone desiring to make the experiment will address me in care of this paper, I will furnish a list of approved makes, obtainable in his neighborhood.

To make this experiment fair, each exposure of the house should be divided (roughly) into two halves, of which one should be painted with pure white lead, the other with the combination paint. Every exposure will thus have an equal chance, which is necessary to a fair test, as the southern exposure is much more severe on paints than the other exposures. The brands should also be removed from the packages and private marks substituted, so that the painter may not be tempted to treat the two kinds of paint differently. It might also be instructive to inquire which paint the painter regards, from its appearance and working qualities, as the better.

Here is a practical suggestion, which, if carried out by a sufficient number of property owners throughout the country, will settle the paint question definitely, and will eventually save a great deal of money and annoyance to the paint-consuming public.

I have asserted that a properly prepared combination paint containing a large proportion of zinc white is cheaper, covers more surface, holds its color longer, and is more durable than any other form of house paint; and if paint authorities know anything about the subject, the paint user will save himself money and trouble by following my suggestion. STANTON DUDLEY.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Quincy circuit	Oct.	15, 16
Aberdeen circuit		22, 23
Nettleton circuit		29, 30
Amory	Nov.	3
Shannon		4
Verona		5, 6
Houston mission		9
Buena Vista		10
Mooreville		11
Houston		12, 13
Fulton		18
Tremont		19, 20
Okolona circuit		26, 27

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Ebenezer, at Liberty Chapel	Oct.	15, 16
Pickens, at Pickens		20
Poplar Creek, at Salem		22, 23
Salem, at Tabernacle		29, 30
Belzona circuit...(W. W. Mitchell)		29, 30
Walthall, at Lebanon	Nov.	4
Eupora, at Mathiston		5, 6
Rural Hill, at Rural Hill		12, 13
Louisville, at Louisville		19, 20
Lexington and Tchula, at Tchula		25
Durant station		26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit, at Wier's Chapel	Oct.	15, 16
Corinth circuit, at Gaines' Chapel		22, 23
Marietta circuit, at Marietta		29, 30
Iuka station	Nov.	1
Brown's Creek circuit, at Paradise		3
Belmont circuit, at Patterson's Ch.		5, 6
Jonesboro circuit, at Camp Ground		12, 13
Booneville station		15
Saltillo circuit, at Center Star		17
New Albany circuit, at Mt. Olivet		19, 20
Ripley and New Albany, at Ripley		26, 27

J. W. HONOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Paris, at Spring Hill	Fri., Oct.	14
Tocowpola, at Lafayette Springs		15, 16
Banner, at ——		22, 23
Tatum, at Cascilla		29, 30
Strathmore	Nov.	5, 6
Slate Springs, at ——		12, 13
Chapel Hill	Tues.	15
Pittsboro, at ——	Thurs.	17
Ellzey, at ——		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MORKHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Eureka	Oct.	15, 16
Charleston		22, 23
Cuckrum		29, 30
Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed.	16
Arkabutla		19, 20

T. C. WIER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Tibbee	Oct.	15, 16
Brooksville		22, 23
Sturges		29, 30
Shuqualak	Nov.	5, 6
Hebron		12, 13
Winstonville		16
Lagrange		19, 20
Cedar Bluff		23
Starkville circuit		26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BUAROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ashland, at Ashland	Oct.	15, 16
Mt. Pleasant, at New Salem		22, 23
Waterford, at Soule Chapel		30, 31
Holly Springs ct., at Pleasant Grove	Nov.	5, 6
Wall Hill, at Chulahoma		7
Cornersville, at ——		12, 13
East Holly Springs cir., at Liberty		19, 20
Abbeville, at ——		22
Pontotoc, at ——		26, 27

J. D. CAMERON, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton station	Oct.	15, 16
West		22, 23
McNutt		29, 30
Black Hawk	Nov.	5, 6
Indianola		12, 13
Dublin and Brooklyn		19, 20
Sidon		26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Fayette	Oct.	15, 16
Hamburg		22, 23
Barlow		29, 30
Meadville	Nov.	5, 6
Centerville		12, 13
Washington		19, 20
Cane Ridge		26, 27
Gloster	Dec.	3, 4

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Vimville, at Why Not	Oct.	15, 16
West End		16, 17
Porterville, at Porterville		22, 23
Binnsville, at Scooba, Sun. P. M., Mon. A. M.		23, 24
DeKalb, at New Hope		29, 30
Lauderdale, at Brogan's	Nov.	5, 6
North Kemper, at Mullen		12, 13
Wayne, at Liberty Hill	Fri.,	18
Winchester, at Winchester		19, 20
Waynesboro, at Waynesboro, Sun. and Mon.		20, 21
Pachuta, at McGowan's Chapel		26, 27
Enterprise, at Enterprise, Sun. and Mon.		27, 28
East End	Wed.,	30
Quergy, at Hopewell	Fri., Dec.	2
Muthersville, at Winalfred		3, 4
Shubuta, at ——, Sun. P. M. and Mon. A. M.		4, 5
South Side, at South Side	Wed.,	7
Daleville, at ——		10, 11
Central	Mon. P. M.,	12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Hermanville	Oct.	22, 23
Utica, at Utica		29, 30
Mayersville, at Renlah	Nov.	5, 6
Vicksburg—Crawford Street		13
South Vicksburg		13
Warren, at Wesley Chapel		19, 20
Bolton	Thurs.,	24
Flora	Fri.,	25
Satartia, at Mount Olivet		26, 27
Edwards	Wed.,	30
Anguilla	Sat., Dec.	3
Rolling Fork, at Carey		4
Port Gibson	Wed.,	7
Rocky Springs	Thurs.,	8
South Warren, at Wesley Chapel		10, 11

E. H. MOUNGER, P. E.

SEASHORE DIST.—FOURTH ROUND.

Ellisville and Laurel, at L.	Oct.	15, 16
Purvis, at Purvis		22, 23
Americus, at Salem	Tues., Nov.	1
Valleleave, at Red Hill	Thurs.,	3
Ocean Springs and Scranton, at O. S. Sat.		5
Biloxi station...Sat. night and Sun.		6
Bay St. L. and L. B., at Long Beach. Mon.		7
Pearlington and Logtown, at L.	Tues.	8
Galloway, at Galloway		12, 13
Leakesville, at Salem		14, 15
Escatawpa, at Zion		19, 20
Moss Point station	Sat., 7:30.,	20
Whitington, at Whitington		21
Gulf Port, at St. John's		22
Williamsburg, at Good Hope		20
Fuller, at Bethel		27
Hattiesburg station	Dec.	3, 4

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Whitestown, at Whitestown	Oct.	15
McComb City		16, 17
Magnolia, at Magnolia		22, 23
Summit, at Summit		29, 30
Gallman, at Gallman	Nov.	5
Crystal Springs		6, 7
North Wesson, at Beauregard		12
Wesson		13, 14
China Grove, at China Grove		19, 20
Carthaville, at Union Chapel		26
Hazlehurst		27, 28
Providence, at Providence	Thurs., Dec.	1
Westville, at Jones Branch	Fri.,	2
Mt. Carmel, at Mt. Zion		3, 4
Pleasant Grove, at Pleasant G.	Mon.,	5
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Traaquil, at T.	Fri., 11 A. M., Nov.	4
Benton, at New Hope	Sat., 11 A. M.,	5
Yazoo clr., at Mt. Carmel	Sun., 11 A. M.	6
Yazoo City	Sun., 7 P. M.,	6
Sharon, at S.	Sun., 11 A. M.,	13
Canton	Sun., 7 P. M.,	13
Madison, at P. River	11 A. M.,	15
Terry, at T.	11 A. M.,	18
Camden, at Shiloh	11 A. M.,	20
Lake City and Lodi	11 A. M.,	26
Silver Creek and B. L.	11 A. M.,	27
Steen's Creek	Dec.	3, 4
Capitol Street	7 P. M.,	7
First Church	7 P. M.,	8
Faudin		10, 11
Brandon	7 P. M.,	11

R. D. NORSWORTHY, P. E.

DR. BULL'S COUGH SYRUP IS USED by the best people in the land. It cures at once hoarseness and throat affections. Price 25c.

CURED OF RHEUMATISM, ASTHMA, KIDNEY & BLADDER TROUBLE, CATARRH, AND NEURALGIA OF THE HEART.

5 DROPS (TRADE MARK.)

What Mr. John R. Collins of Durbun (Miss.) writes June 19: For the past three years I have suffered with pain over my whole body so that I was unable to do a whole day's work on the farm at any time, and for the last months I had given up entirely from work of any kind and despaired of ever being cured. I had tried all remedies I could find but with little benefit. "5 DROPS" was recommended to me, and I commenced taking the same some time in January and immediately saw that it had the desired effect on the diseases from which I was suffering, which were RHEUMATISM, ASTHMA, KIDNEY AND BLADDER TROUBLE, and I am now as well as ever by the use of "5 DROPS," and can plow all day long Mississippi fashion. I take pleasure in writing this for the benefit of people who may be suffering in a similar manner; and I will gladly answer any letter that any sufferer may write to me, and send them proofs as to my condition at present and before. Yours truly. JOHN R. COLLINS.

Mr. J. W. Sanders, Earl, (Ark.) writes July 7, '98: I suffered terribly with catarrh for four years, but after using two bottles of "5 DROPS" I recovered and am now entirely well, and as fat as a hog, and I give your "5 DROPS" the praise for I could not find anything that would give me the slightest relief until I tried this great remedy. I can truthfully say that it has cured me, and I give "5 DROPS" the name of being the best medicine that can be made, and recommend it to everybody as a permanent cure for Catarrh. Sincerely, J. W. SANDERS

Eli Cherry, Notary Public, Gillis Mills, (Tenn.) writes July 11, '98: I am a farmer and have labored very hard. Three years ago I was taken with severe pains in left breast and about my heart, and the best doctors said I had Neuralgia of the heart and could never get well. I had to quit work and had very bad spells with my heart. My daughter, Mrs. H. T. Franks, saw your "5 DROPS" advertised, and she ordered a bottle for me, and it did me so much good that she ordered a second bottle, and after using that one I felt as good as I ever did, and have made a full hand in the field this year; and my old neighbors and friends are astonished and are all inquiring of me what cured me, and I can only say "5 DROPS" DID IT. Even the doctors are astonished at my recovery, and a great many of my friends who are afflicted with Neuralgia and Rheumatism wish me to send and get them some of the wonderful remedy, "5 DROPS." Trusting that the people who are suffering may see this testimonial and have confidence enough to give "5 DROPS" a trial, I am, Respectfully, ELI CHERRY, Notary Public

If you have not sufficient confidence, after reading these letters to send for THREE LARGE BOTTLES, FOR $2.50, which will surely cure you, then send for a $1.00 BOTTLE, which contains enough medicine to more than satisfy you of its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a PERMANENT CURE for

"5 DROPS"

Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases.

"5 DROPS" is the name and dose. LARGE BOTTLE (300 doses), $1.00, prepaid by mail or express; THREE BOTTLES, $2.50. Sold only by us and our agents. AGENTS APPOINTED IN NEW TERRITORY. Write today.

SWANSON RHEUMATIC CURE CO., 167 Dearborn St., Chicago, Ill.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

New River	Oct.	15, 16
Louisiana Avenue	11 A. M.,	23
Felicity Street	7:30 P. M.,	23
Morgan Street	11 A. M.,	30
Craps Street	7:30 P. M.,	30
White Castle	Nov.	6
Carondelet Street	11 A. M.,	13
Carrollton Avenue	7:30 P. M.,	13
Dryades Street		20
Covington		27
Plaquemine	Dec.	3, 4
Rayne Memorial	11 A. M.,	11
Parker Memorial	7:30 P. M.,	11

S. S. KEENER, P. E.

BATON ROUGE DIST.—FOURTH ROUND

East Baton Rouge, at Blackwater	Oct.	15, 16
Zachary		16, 17
Meadows and Antioch, at Meadows		22, 23
Port Vincent, at Port Vincent		23, 24
Pouchatoula, at Springfield		25, 26
Franklinton, at Franklinton		27, 28
Amite City, at Roseland		29, 30
Pine Grove, at Killian		30, 31
St. Helena, at Day's	Nov.	5, 6
Live Oak, at Live Oak		12, 13
East Feliciana, at Olive Branch		19, 20
Slaughter, at Slaughter		20, 21
Baton Rouge—First Church		27, 28
Baton Rouge—Second Church		27, 28
Clinton	Dec.	3, 4
Jackson		10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Grand Cane circuit	Oct.	15, 16
Caddo circuit		22, 23
Logansport circuit		29, 30
Mooringsport circuit	Nov.	5, 6
Fort Jessup circuit		12, 13
Many circuit		19, 20
Robeline circuit		26, 27
Pleasant Hill circuit		30
Red River circuit	Dec.	3, 4
Wesley circuit		10, 11
Coushatta		11 12
Mansfield		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Evergreen	Oct.	15, 16
Dry Creek		20
Pollock		22, 23
Natchitoches, at Ragan's		28
Montgomery		29, 30
Sinnsport, at Riverside	Nov.	5, 6
Melville		6, 7
Jena and Jonesville, at ——		12, 13
Ada and Whitfield, at ——		12, 13
Chicot		19, 20
Pineville, at Fellowship		26, 27
Columbia	Dec.	3, 4
West Alexandria		10, 11
Alexandria		11, 12

V. D. SKIPPER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson	preaching., Oct.	15
Morgan City	Quar. Conf.,	20
Abbeville		22, 23
West Lake		29, 30
Plaquemine Brulee	Quar. Conf., Nov.	2
Grand Cheniere		5, 6
Lake Charles		12, 13
Jeanerette	Quar. Conf.,	16
Lake Arthur		19, 20
New Iberia	Quar. Conf.,	23
Patterson	Quar. Conf.,	24
Prudhomme		26, 27
French Mission		29
Lafayette	Dec.	1
Opelousas		3, 4
Franklin		5
Indian Bayou		10, 11

H. C. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Downsville, at Douglass	Oct.	15, 16
Lisbon and Summerfield, at S.		22, 23
Ruston		29, 30
Blenville, at Castor	Nov.	5, 6
Haynesville, at New Salem		11
Homer, at Homer		12, 13
Valley		18
Minden		19, 20
Sinsboro, at Pine Grove		26, 27
Onachita		30
Lauesville	Dec.	3, 4
Gansville		7
Arcadia		10, 11

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Bastrop, at Bastrop	Oct.	15, 16
Oak Ridge, at Mer Rouge		22, 23
Vidalia and Gilbert, at Gilbert		23
Girard and Colony, at Girard		27
Monroe, at Monroe		29, 30
Destard, at Destard	Nov.	5, 6
Lake Providence, at Lake Providence		12, 13
Waterproof, at Waterproof		19, 20
Harrisonburg, at Harrisonburg		26, 27
Bonita, at Bonita	Dec.	3, 4
Delhi, at Delhi		7, 8
Floyd, at Floyd		10, 11

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. | PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. | ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE GREATEST WONDER OF THE AGE.

Much has been said in the magazines within the last few months about the liquifaction of air and its wonderful results. The new discovery, however, has been regarded by the general public as one of very little practical value. This opinion, it seems, is no longer tenable. Prof. A. L. Metz, the distinguished occupant of the Chair of Chemistry in Tulane University, was recently interviewed by a Times-Democrat reporter, and his views on the subject are given in an article from which we quote as follows:

"By next Summer, possibly, or, at any rate, in the very near future," said Prof. A. L. Metz, the city chemist, "people in New Orleans and elsewhere will keep their houses cool just as they now keep them warm—by closing the doors and windows. The temperature inside will be as low as desired, and the whole thing will be done by little vessels hung up in the ventilators and filled with liquid air considerably colder than 300 degrees below zero.

"There is nothing extravagant about my prediction," continued Prof. Metz. "It is simply the practical outcome of what is perhaps the greatest discovery of the age. I refer, of course, to the method of producing liquid air on a commercial scale, because the product itself is not new. Made cheaply and easily, as it is now, it is destined, in my opinion, to play a tremendous role in the future of civilization, and will closely rival electricity in its effects upon the economic conditions of the world."

New Orleans will see its first specimen of the new scientific marvel some time in November. Prof. Metz will go to New York for a brief visit next week, and he proposes to bring about twenty-five gallons of the air. That is to say, he will start with twenty-five gallons, but the loss from evaporation is so great that it is doubtful whether he will arrive with more than six or eight. This will be ample, however, for a series of experiments which he has projected for his class at Tulane University, and which will certainly surpass in interest anything ever seen in the South. The air will be obtained from an establishment which is now being equipped for its wholesale manufacture at the corner of One Hundred and Thirty-sixth street and Ryder avenue in New York. A large plant is being put in at that point, and it is expected that the liquid will be produced in practically unlimited quantities at a cost of only ten cents a gallon. It is already being made at fifty cents a gallon in Brooklyn.

In this connection it is not only possible, but probable, that a branch plant will be installed in New Orleans within a year. It is the purpose of the New York concern to begin at once on the erection of substations in the larger cities, so as to do away with the necessity of transportation, and certain steps have already been taken looking to the establishment of one here. If the plan be carried out, the New Orleans public is on the eve of a change no less than revolutionary in the conditions of every-day life.

Everybody knows in a general way that there is such a thing as liquified air, but few are familiar with the details of the subject.

In 1884 a Russian named Olszewski succeeded in making a small amount of liquid air. He was followed by Prof. Dewar, in this country, who liquified several quarts of air in his laboratory in 1890, but the process was far too expensive to permit of commercial use.

It was reserved for Prof. Charles E. Tripler, a chemist living in Brooklyn, to solve the problem and devise an apparatus that would work cheaply and turn out the substance in large quantities. This he did first in 1891, but his machine required many improvements, and the process has really been perfected only within the last year. All the liquid air that had been made before was merely a scientific toy, like the minute artificial diamonds that cost ten times as much as the natural gem; but it has now become possible to turn it out in vast quantities at a ridiculously small expense.

The New York plant referred to at the outset is under the direction of two skillful young chemists, Oscar P. Ostergren and Maritz Brüger. They will use a process essentially similar to that of Prof. Tripler, but have improved upon it in the direction of cheapening the product. They are backed by a company that has put up over a million dollars, and hope to introduce the liquid as a domestic commodity within two months.

Liquid air looks a great deal like water, except that it has a slight bluish cast. It is extremely limpid, and there is nothing about its appearance to indicate the incredible cold which it represents. The more fantastic experiments performed by Tripler and others have been made familiar to the public through the magazines and other prints. Most metals, when immersed in it, lose their former properties and acquire strange new ones. For example, sheet iron becomes like bread crust, and may be crumbled between the fingers. Lead becomes elastic and stretches like India rubber. A frozen tin cup dropped to the floor breaks like glass.

"The commercial possibilities and those in the line of domestic use are simply unlimited," said Prof. Metz. "An 8-ounce tumbler of the liquid may be placed in a refrigerator, and it will maintain the interior at a point below zero for twenty-four hours. There will be no expense for ice, no mess from dripping water, no uncertainty about results. One of the most important points about the liquid is the fact that it is perfectly pure and harmless, and its fumes will carry no taint. All sorts of food products may be frozen solid and kept indefinitely, and we can keep our homes at whatever temperature we desire. The sick need not suffer from heat in Summer, and there is no telling what valuable service the new substance may render to surgeons in the way of disinfecting and sterilization.

"I believe, too," continued Prof. Metz, "that it is very apt to be the motor power of the future, especially as applied to horseless carriages, automobiles of every description, and bicycles. It is so wonderfully compact, and the force it generates is so enormous, that it is almost certain to be employed in the propulsion of machinery. It is equally probable that it will come into use as a high explosive. In a shell adapted to its peculiarities it would develop a far greater force than dynamite, mellinite, or any of the other compounds recently made familiar to the general public. In short, there is hardly any limit to its possibilities, and if the war had not happened to distract the attention of the public at the time it did, it would have created far greater excitement than the X ray. But they are going right ahead in the North, and it is safe to say that liquid air will be as familiar in the near future as is the telephone."

THE PANIC: WHAT IS THOUGHT OF IT BY ITS OWN VICTIMS.

A short time since Mr. Edgar S. Wilson, editor of the Mississippi Department of the New Orleans Picayune, went to Chicago to look after his journalistic interests among the thousands of Mississippians now refugeeing there. We quote from him as follows:

"Almost with one accord the Mississippi refugees in Chicago are saying that they were too precipitate in their flight, while others are bitterly lamenting the fact that they came at all, and all of them whom I have met to-day say that something must be done to stop this panic that is ruining and, if not remedied, will beggar the State. Not a few of the Mississippians I find here say that they are more afraid of the quarantines than they are of the fever itself, which in most places has proven of a very mild type. Another name, they say, would rob yellow fever of its terror, and business would go on in the accustomed way, and the State would continue on its rapid march to greatness.

The worst blow Mississippi has been struck has been by its own people. They have discredited the commonwealth by skipping out on the wings of the morning, and the people of the country have had a right to think that the yellow fever is worse than any plague recorded in sacred or profane history. But when they read later in the Associated Press dispatches that there have not been 500 cases in the whole State and not 50 deaths after a month's prevalence of the fever, they laughed at the flight of a people who have taken their place in the forefront of the ranks of the bravest of the brave, and wonder what on earth possessed them to leave home, country and kin, and flee from a fever that even some of the experts who advised this flight have stated they had rather treat than measles. Fortunately, the low death-rate has kept the State from being permanently hurt by this stampede of the people, for, after all, death is the test by which the health of a State or municipality is measured.

I had a talk to-day with a number of Mississippians touching Mississippi and its future, with reference to fever and quarantines.

Hon. Ben H. Wells, the brilliant and esteemed senator, who ably represents Hinds county, of Mississippi, in the State Senate, said: "An epidemic of yellow fever does not come every year. More people die annually in Chicago from epidemics of infections and contagious diseases than die in the whole State of Mississippi in the years when yellow fever comes.

"'Depopulation,' as a remedy, will never again be sanctioned by the people of the State for a disease from the effects of which the death-rate is only 10 per cent. A little time, along with their present experience, will teach our people that the 'depopulation' idea is all wrong."

Mr. W. S. Hayne, of the well-known cotton firm of Hayne & Co., expressed his views in the following words: "Thousands of people have run from quarantines—not fever. I came here simply to get back to some point in Mississippi not tied up and shut off from all business by shotgun cowardice or quarantine, and I believe there are thousands no more afraid of the fever than I am. I expected to stay ten days; have been here two days, and can't get back anywhere. It is disgraceful that as healthy a country as there is in the world should be depopulated annually, and considered a death-trap, by a senseless panic, a so-called epidemic which decreases the death-rate. The people of Mississippi may as well be dead as dead-broke, and with another stampede they will all be the latter. They will have to get brains or courage from Louisiana, call the disease yellowoid, and stick it out, or convert the whole State into a combination lunatic asylum and almshouse. The whole State suffers by the panic and quarantines; non-infected points and farmers in the country as much as those unfortunates left in the so-called 'plague-stricken' towns.

"The people will have to learn to stay at home and attend to business, fever or no fever, or emigrate from the State. The majority of the people I have seen are sorry they left, and would like to get back if the quarantines were raised. I do not think any of them will leave next year, unless the quarantine authorities use physical force to drive them on the north-bound trains."

Mr. R. Griffith, the accomplished and conservative cashier of the Merchants' Bank at Jackson, said: "I deplore this panicky flight of the bravest of people from the fairest of homes. I do not believe it necessary or wise. This opinion is held by many refugees with whom I have talked here."

Mr. W. H. Montgomery is one of the best-known citizens of Northeast Mississippi. He is a large planter, and is also engaged in mercantile business. Mr. Montgomery shares the belief quite common among refugees here that the fever was brought into the State by returning Cuban soldiers, and he favors a national quarantine. Then there would be no crimination and recrimination between State Boards of Health, the Board of one State charging the Board of another State with the responsibility of letting the fever in. Last year the State Board of Health of Louisiana, he says, charged the State Board of Health of Mississippi with letting the fever through that State into Louisiana, and this year the State Board of Health of Mississippi charges the State Board of Health of Louisiana with letting the fever through that State into Mississippi. A national quarantine, Mr. Montgomery thinks, would stamp out this contention.

Mr. F. L. Bellenger, the well known newspaper man of Jackson, is emphatic in stating that he regards the refugeeing of the people as a mistake. He cites the low death rate, and also the further fact that typhoid-malarial fever, which nobody pays any attention to there, kills more people, and is harder to recover from, than this so-called yellow fever that is now prevalent. Those of us who are property owners and business men must, as a policy of self protection, decide upon a rule of conduct which will inspire confidence in our own people. If this is not done, and there is a recurrence of panics, the day will soon dawn when the home-seekers from the overcrowded North will possess the land, and make it blossom like the rose of Sharon. I understand that Northern people in and around Madison and Ridgeland, both of which have the fever, have not refugeed, and that none of them have died, although some of them had the fever. There are some fifty families of these Northern people. Their conduct shows that they are willing to take their chances in the country which they have selected for their homes; and it shows, moreover, that if the people of the State of Mississippi do not mend their ways touching these senseless panics, that when the lands depreciate on account of business stagnation and brutal quarantines, Mississippi will be filled with people from the North who will profit by the misfortunes of the natives, who will be responsible for their own folly.

THE PRESS ON THE PANIC.

We present below a few sample utterances of the press concerning the yellowoid panic:

Bishop Galloway has an excellent article in the last NEW ORLEANS ADVOCATE on the yellow fever situation, and shows the inefficiency of our quarantine methods, and favors a national control. The conviction that this is the only solution of this question has grown stronger with us with every visitation of the scourge that we have had since 1878. Our present system has utterly failed to check the spread of the disease. As a means of crippling commerce and causing great suffering among the poor by the complete paralysis of business, it has proved a brilliant success. There are few spectacles more humiliating than the senseless panic into which the report of yellow fever throws the country. We call it senseless deliberately, because communities that lose more people during a year with typhoid fever than would result from an epidemic of yellow fever become wildly excited and institute that most pitiable of spectacles—a shotgun quarantine.

By all means let us have a national system. It can not be a more signal failure than the one we have, and it might be better.

As to the present policy of escaping by flight and depopulating a town to prevent its spread, Bishop Galloway very pertinently says: "Of one thing the country is convinced—present policies do not meet present conditions, which conditions will become more perilous with an increasing population. It is a sad spectacle when one case of sickness will panic a community and stampede the whole State. The medical profession yet stands helpless before the disease, and acknowledges its impotency by advising the people that their only safety is in flight. Depopulation is the only remedy suggested, and an annual hegira toward the frost line is the only security promised. But the patient can not long survive the drastic remedy; the country can not carry the security. There must soon be a change of treatment, or there will be a State funeral."—Alabama Advocate.

Genuine civilization puts the best practical defense in the way of infection at all times, and does not go into lawless hysterics because some disease has here or there broken over the barrier. It is not ready to destroy all the business upon which millions are constantly depending for their livelihood on the impulse of some personal fear. It faces that kind of danger, as it faces all danger, in the discharge of the duty of a Christian and civilized man toward society, and it does not put humanity out of sight when danger appears. The chief objection to methods adopted in some Southern States is, that they are wanting in humanity, wanting in reason, and in no respect calculated to defend the true welfare of the community, on behalf of which they are supposed to be adopted.—New York Tribune.

Greatly as the material cost and loss of the panic outweighs the death danger of the present epidemic, its greatest hurt, the real cause that the Herald has spoken in opposition to its encouragement, is its evil moral effect. To say nothing of the humiliation of manhood, it is not possible to deny or avert grave demoralization through the indulgence of a sense of fear excessive beyond its cause. . . . The Herald is a thorough convert to one of the ideas that Gen. Miller throws out that the thing of all others needful is to dispel the dread in which modern yellow fever is held. "The wild panic it occasions" is ruinous to the State's material interests and debasing to its manhood.—Vicksburg Herald.

ANENT NATIONAL QUARANTINE.

Believing that it will be of interest to our readers, and instructive as well, we present a few press notices on the subject of national quarantine. Some of the papers quoted are in the North, some in the South, some Republican, some Democratic.

Mississippi is in the throes of a yellow fever panic. Town quarantines against town, and armed bands with shotguns enforce the ipse dixit of a terror-stricken mob. Railroads have in some instances suspended their trains; commerce stagnates, schools are closed. And now comes an appeal from State officials to the general government for aid. Yet only at the last session of Congress Mississippi threw all its official weight against the bill introduced by Senator Caffery, of Louisiana, for the establishment of a national quarantine service, which, had it been in operation during the past few months, would probably have afforded sufficient protection against such an invasion as that which has now overtaken the State. "States' rights" scored a fool's victory in defeating the Caffery bill, and to that victory the stricken Mississippians must charge their present misery. When the matter again comes up in Congress the Mississippians may, perhaps, be willing to abate something from the claim of States' rights for the sake of protection against Yellow Jack.—St. Paul Pioneer Press.

There is need of a Quarantine Bureau that will cover every inch of national territory, and whose authority will be paramount and absolute. Only in this way can there be intelligent and consistent preparation for fighting infection. A scourge like yellow fever knows nothing about the sovereignty of the States, and protection against it is really a matter of national concern. It is gratifying to note that the people of the South are looking at this subject in this light. One of the first acts of Congress next Winter ought to be the establishment of a quarantine system that will finally remove the United States from danger of further visitation from the "yellow terror."—New York Commercial Advertiser.

It is sought to accomplish two objects by adopting the Caffery bill: the first is to protect the health of the general public, and the second is to prevent the lawless and uncalled-for interference with commerce, which so often prevails in times of epidemic. Quarantine in some parts of the South is too stringent, while in others it is too lax. The Caffery bill is wisely conceived, but before it can pass, it may be necessary for the obstructionists in Congress to study another lesson of the terrors and losses afflicted upon the South by the ravages of yellow fever in the face of the present headless and jumbled quarantine system.—Philadelphia Ledger.

Every city in the South should send a representative delegation to the Memphis convention. This year's epidemic has succeeded in convincing nearly all of those who last year opposed national quarantine that they were in error. The shotgun method, the barbarity that has been practiced, and the incalculable injury done to business in Louisiana and Mississippi have again demonstrated the incapacity of State and local authorities acting independently and in their own way to properly battle with the disease in attempting to control it, or to provide a uniform and reasonable quarantine.

The Memphis convention will, doubtless, demand the prompt enactment of a national quarantine law, and, no doubt, will appoint a strong committee to go to Washington to urge such action as soon as Congress convenes.—Birmingham (Ala.) News.

The Herald again renews its suggestion of a business men's convention to consider quarantine matters, to be held in some Southern city early in December. We note that a suggestion of a quarantine convention of "experts, business men and others" comes from Memphis, but this does not at all meet the needs of the situation. We have had enough of experts in quarantine conventions. It is not a time now for the discussion of theories and the reading of scientific essays. What we need is some recommendation from the business men of the South that will have effect on Congress and lead that body to adopt legislation that will prevent the business of the Gulf States from being stagnated for three or four months in the year. The Biloxi Herald says there is scarcely a newspaper in Mississippi that is now opposed to national quarantine.

There has been but one argument advanced against national quarantine that even seems to have any force. Some people fear that government officials may be influenced by Northern cities to use quarantine to injure rival cities in the South. When this fear is considered calmly it will be found groundless, for nothing of the sort could be done without collusion and corruption that could not be concealed. And nothing could possibly be more dangerous than the power rival Southern cities now have to injure each other by giving credence to idle reports.

We must, therefore, that a convention of Southern business men will meet in December in Mobile or some other Southern city, and that it will recommend to Congress the passage of a national quarantine bill.—Mobile Herald.

"NEARER TO THEE."

BY FRANK L. STANTON.

They were singing, sweetly singing.
And the song melodiously
On the evening air was ringing
"Nearer, O my God, to thee!"
In my eyes the teardrops glistened
As it stirred the twilight dim,
And I wondered as I listened
If it brought them nearer him.

Were they like the wanderer, weary,
Song and life in sweet accord,
Resting in the darkness dreary
In that nearness to the Lord?
Had his Spirit ever sought them,
To be slighted or denied?
Had that dear song ever brought them
Closer to the Savior's side?

I have heard its music often,
Felt its meaning deep and sweet,
And my weary heart would soften
Singing at my Master's feet,
"Nearer thee"—O precious feeling!
Nearer thee in gain and loss;
Nearer thee when I am kneeling
In the shadow of thy cross!

Nearer thee when love descending
Falls in blessing on my head;
Nearer thee when I am bending
O'er the graves that hide my dead!
Nearer thee in joy, in sorrow,
'Tis the same where'er I roam:
Nearer thee to-day, to-morrow,
O my King, my Christ, my home!

—Nashville Christian Advocate.

Communications.

TWENTIETH CENTURY EDUCATIONAL FUND OF THE M. E. CHURCH, SOUTH.

$1,500,000.

The General Conference, at its last session, passed a bill providing for the collection of the above amount, to be applied to the strengthening of the whole educational work of our church. One-fifth of the amount collected will be applied to the endowment of the Theological Department of Vanderbilt University, and the remainder will be applied according to the direction of the several Annual Conferences within whose borders it shall be raised. Out of the total collections a small portion will be set aside for the expenses of the canvass.

Bishop Charles B. Galloway was designated as the organizer of the campaign for the purpose of making the collection, and the General Board of Education was charged with the responsibility of the work under his supervision. It was also contemplated that leading ministers and laymen would be at the service of the Board during the campaign, and would be available for service in any part of the church. A concerted and vigorous movement is being planned in the confidence that the church will respond fully to the faith of the General Conference. While much will result from platform speaking and mass meetings at strategic points, the greater part of the work will have to be done in detail. There will be need for seed-sowing in many fields and beside all waters. Painstaking and patient cultivation will be necessary before the great harvest can be gathered. But the time allotted for the accumulation of the fund will be ample for the preparation of the soil, the planting, cultivation, and maturing of the seed, and the reaping of an abundant harvest.

The practical application of the plan is according to the following outline:

I.—PRINCIPLE OF THE COLLECTION.

One dollar from each of our million and a half of members by the opening day of the twentieth century.

II.—PLAN OF THE COLLECTION.

(1) A complete roll of the membership in each charge to be provided by the secretary of the Church Conference under the supervision of the pastor and presiding elder. The roll-book will be furnished by the General Board through the Conference Secretary of Education.

(2) An educational sermon in each charge on the first Sunday in January, 1899, or on the nearest convenient Sunday thereto, and an additional educational mass meeting in the afternoon or evening of the same day. On this day the roll-books are to be opened, and pledges, or payments of cash, to the fund are to be received.

(3) A committee in each charge of stewards, Epworth Leaguers, or other members, to be appointed by the pastor and presiding elder, whose duty it shall be to sub-divide the roll of members into as many lists as there are members of the committee; distribute these amongst themselves, and thus personally solicit a contribution to the fund from every member.

III.—REASONS WHY THIS COLLECTION WAS ORDERED BY THE GENERAL CONFERENCE.

(1) It was recommended by the Committee on Federation as important to the proper beginning of the work of the twentieth century.

(2) Other large bodies of Christians, and especially of Methodists, are preparing similar funds.

(3) Our educational institutions, which are our acknowledged centers for training workers and for building character, have been so long neglected that in looking over our resources for the beginning of the twentieth-century campaign, we find ourselves better prepared for all evangelistic and eleemosynary work than we are for the educational; and it is, therefore, necessary to bring this up until it shall be equal in effectiveness to the others.

(4) The concentration of the whole church on this great work will be of benefit in bringing in harmonious masses into close touch and discipline, and, by practicing them, in the necessary and much-neglected art of co-operation. One of our sources of weakness is the habitual lack of power that comes from the aggregation of isolated masses of force into one harmonious movement. Any amount of labor and forethought that will secure this end for our church at this time will be worth whatever it may cost.

(5) The immediate gain will be found in advancing our educational work throughout every part of our territory at the same time. While this advance may not be very great at any given point, the fact that the whole church has moved up together in its educational effectiveness by the amount of a million and a half of dollars will add to its general power more than can be estimated. As, in the processes of nature, the growth of a tree for a single year may not be noticeable, it having been distributed amongst the roots, the bark, the woody fiber, the stem, limbs, and leaves, yet, when the tree comes to perform its true mission of fruit-bearing, there will be a marked increase in the quantity and quality of its products, so in the general strengthening of the body of the church throughout every part of its territory there will be found to result a greatly increased power to produce its proper fruit in the conversion and building up of men, and in bringing in the final triumphs of the cross.

J. D. HAMMOND,
Sec. Board of Education.

DRIFTING.

This word brings to my mind a picture painted by imagination, and yet possessing the characteristics of reality. In this picture there is a river, broad and deep, winding itself between tall banks where trees wave their graceful foliage in the breeze and drink in the pure sunlight of heaven. On the bosom of this river is a boat filled with joyous men and maidens, whose only aim seems to be that of finding pleasure. No sturdy strokes of the oar impels the boat o'er the rippling waters, but it is simply drifting with the tide. Whither are they tending? Ah! a thought of the future does not perplex them, and for a while all goes well. They gather the waxen water lilies that blossom in their way, and their merry laughter echoes and re-echoes on the balmy air.

But the scene changes. The sky grows dark, the howling tempest takes the place of the gentle zephyr, and the rippling wavelets become foaming billows that lash the frail bark, driving it upon rocks and shoals. Where are those aimless pleasure-seekers now? Possessing no fixed character, having no goal in view, no sure foundation for their hopes to rest upon, they have gone down, never to rise again.

Make the application to real life. In this busy, progressive age, when wide-awake, ambitious people are, by vim and energy, making for themselves names and characters that will endure forever, how many are simply drifting without endeavoring to accomplish a single noble object. They chase the butterfly, pleasure, determined to have what they call "a good time," never realizing that "it is not all of life to live, nor all of death to die." When the storms of adversity beat upon them, their frail bark is driven upon the rocks and shoals of ruined hopes, and only the bitter wail, "It might have been," tells their sad history.

Who can estimate the power of purpose? Without decision of character, we are like chaff tossed hither and thither by the winds. A great many people seem to dwell in a visionary world, and spend their time in erecting beautiful air-castles only to see them tumble into ruins. Instead of putting the shoulder to the wheel, and trying to accomplish a noble purpose in life, they are like Micawber in "David Copperfield," constantly waiting for something to turn up; and the resistless stream of time carries them on and on, until dim eyes and snowy locks remind them that they are nearing the shores of eternity.

We are sailing on life's ocean,
O'er its waters deep and wide;
Some are journeying with a purpose,
Others drifting with the tide.

Blue the sky is up above us,
Brightly shines the King of Day;
Are we grateful for the blessings
That, unnumbered, crowd our way?

Do we try to catch the sunbeams
As our vessel glides along;
Do we cheer a weary brother
With the strains of some glad song?

What tho' winds may howl about us,
And tho waves rise mountain high;
Only think of that blest harbor,
Where we'll anchor by and by.

Simply drifting with the current,
Can we thus obtain the crown,
When our lives are heedless, aimless,
Dare we hope to win the crown?

Let us, then, press bravely forward
With a purpose, true and bright;
In life's conflicts let us ever
Shun the wrong and choose the right.

MRS. N. D. LIPSCOMB.

Courtland, Miss.

Correspondence.

THE FEVER AT HATTIESBURG.

Knowing that the members of the Mississippi Conference, which is to meet here on the fourteenth of December, would like to know something of the fever here, I shall proceed at once to write concerning the same.

In the beginning, I should say that it is not yellow fever, neither yellowoid, as Dr. Souchon, of New Orleans, has declared. Yellowoid is quite an indefinite word, and, therefore, we are left in doubt as to what Dr. Souchon means when he uses such a word, for it literally means "like yellow," and hence it may mean like gold, yellow butter, yellow corn, or anything else that is yellow. It is true jaundice is called "yellows," and, therefore, he may mean like jaundice, but this does not express the fever we are having, for it does not make everyone yellow who has it.

To be brief, we just simply state that we have no yellow fever. The fever we have is malarial, pernicious malarial, bilious and malario-bilious fever—that is, one may just have the malarial fever, another pernicious malarial, another bilious fever, while another may have malario-bilious fever, or a complication of malarial and biliousness. This is clear enough to me, for I visited all the patients who were declared to have the yellow fever but one family, and they got well before I knew or heard that they had been sick. All who are thought to have the yellow fever live on a little ridge east of the business portion of our city, and when it is known that our streets and alleys have been sadly neglected, and have been filthy all the year, and that the morning sun draws the poisonous air of the same to that ridge, it becomes plain enough why there is more and worse sickness on it than any other portion of the town, and it also becomes plain why they are having the above-mentioned fevers, which I claim that they have.

It is true that two experts have declared it to be yellow fever, but what of that? Are they not liable to make mistakes as well as other people, and egregious ones, too? Certainly they are, even when they are honest and desirous to do the right thing. But as far as my knowledge and observation extend, experts, as a rule, are not men of the highest ability. They are far from it, and, therefore, they are quite liable to mistakes, and fatal ones at that. Not only are experts, as a rule, men of ordinary ability, but also the men who compose the Boards of Health. Men of reputation in the medical profession have no time for such things. I verily believe that if we had no Health Boards or experts, there would be no yellow fever in our country anywhere.

The only person who has died here as yet was a poor fellow, who had been sick nearly all this year, and he did not have the black vomit. All the sick are still living and doing very well, although calomel is being given them in large quantities. I have been one of the most exposed to the fever here, but, note it, I shall have no yellow fever, for it is not here to have.

ISAAC L. PEEBLES.

Hattiesburg, Miss.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. M. R. Kennedy, of Louisiana Conference

THREE QUADRENNIUMS.

The General Conference in 1886 created the Woman's Parsonage and Home Mission Society, to supply parsonages and to better the condition of destitute women and children in the home land.

The first two quadrenniums were the time of beginnings, which are always slow. During this period the organization devoted its funds mainly to parsonage-building, but it began to circulate its own literature, leaflets, and Our Homes, to send supplies to the families of inadequately supported preachers, to do city mission work, and to raise loan funds.

During this, the third, quadrennium the amount given to parsonage-building is almost equal to that of the two preceding quadrenniums, and for the first time two parsonages were aided in foreign mission fields. Because of the failure to report, more has been done than has been recorded. The records show that since the society was founded, twelve years ago, 1,735 parsonages have been built in Southern Methodism, which is two-thirds of the number accumulated during a whole century prior to its organization. Of this number, the society has aided 717, and, no doubt, stimulated many others.

The value of supplies sent the families of Western preachers has increased yearly, the total amount being estimated at $15,948.57.

The loan funds of the society amount to $15,489.87, most of which has been accumulated this quadrennium. The interest in city missions has increased, and missions and missionaries have been maintained in twelve large cities, in some cases continuously, but in others for only a short time, while fifteen different city missionaries have been employed.

Educational mission work has been inaugurated for the mountain people and for three of the different foreign races living in this country—viz.: for the Chinese, the Japanese, and the Cubans. For the mountain people and the Cubans school-buildings have been provided. At London, Ky., there are over two hundred and ten pupils and six teachers, a superior school-building, and four cottages, all valued at $20,000. At Greenville, Tenn., an industrial school of thirty pupils and five teachers has been supported, and property secured worth $9,200. For the Cubans, at Tampa, Fla., there are three schools with two hundred and twenty-nine pupils and eight teachers, and two school-buildings valued at $7,677.

A mission home at Dallas, Texas, has been erected, valued at $10,000, with 58 inmates. Much additional work has been done, such as the support of two Doors of Hope, sewing and industrial schools, religious meetings, and other efforts for the betterment and salvation of the needy and neglected.

Just before the close of this quadrennium Miss Lucinda B. Helm, whose name will shine with increasing luster as the centuries go by, after nearly eleven years of unselfish, unremitting toil, heard, "Well done," and entered into the joy of her Lord. Her heroic labors and superior personality entitle her to an honored place in the annals of the church. Her departure caused universal sorrow. Miss Helm gave her life to the cause. Beginning with its beginning, she at first filled every office, its sole worker. As the society grew, she gradually committed it to others, allowing only her constantly failing health to limit her service. God alone knew the complete devotion of her soul and life to him. Gratitude should swell all hearts that her slender life was spared so long, and that God's blessing has so manifestly attended her labors.

Not long after the death of Miss Helm the society suffered its second great bereavement in the death of Dr. David Morton. He was ever the loyal champion, the wise and able advocate of the society. These two leaders, co-laborers in life, were conquerors in death. Dr. Morton was connected with the earliest beginnings of the Woman's Parsonage and Home Mission Society. He aided in framing its Constitution, in winning for it gifts and friends, in guarding its funds, in seeking its advancement, and in directing its policy. As Secretary of the Board of Church Extension, with unswerving fidelity and unremitting devotion he gave himself to the high commission entrusted to him by the church. His exact and faithful attention to all the details of business, his jealous care of the funds of the Board, and his personal devotion to God, should be an example and an unfailing inspiration to every woman engaged in the work of the organization. It was dear to Dr. Morton, because his far-seeing eye and keen business judgment saw in it great possibilities for the growth of the church. The society should plight itself anew to more earnest endeavor to bring about the almost ideal condition for which he longed and labored, when every itinerant preacher's home shall be a home indeed.—From Twelfth Annual Report.

MRS. R. K. HARGROVE,
Gen. Sec.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LoNoir..Meridon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

The following is from Miss Esther Case, Saltillo, Mexico: "'Hitherto hath the Lord helped us.' The meeting with our own missionaries at our annual meeting in January, and with so many Christian workers of all denominations in the General Assembly, which met in the City of Mexico at the same time, was a time of spiritual refreshing, which made a helpful beginning for the work of the year. We were then almost in the middle of our term of school, and the work in all of our departments doing well. In May it was necessary for Miss Roberts, who had worked so long and faithfully here, to take a rest. It was hard to give her up, and harder to miss her wise direction. We could not object, since it was so serious a question as her health. Her sister, Miss Mattie, who was teacher of our primary department, went with her. So the work suffered many changes, although within two months of the close of the term I took Miss Roberts' part of the work with the help of three teachers.

"Miss Churchill, our new missionary, came to us from Chihuahua, and relieved me by taking the English classes, and helped in many other ways, faithful and true in both work and study, and is acquiring the languages rapidly. I remained in Saltillo during vacation busy getting everything in order for the opening of the new term in September. During the year we enrolled 130 pupils in the pay school, 74 in the charity school, 63 women in woman's class. The enrollment is almost the same as last year, and attendance is better. Teachers are doing well; charity school has been usually full, and the children of this department attend Sunday-school more regularly than do those of the pay school.

"Our most excellent Bible woman, Matilde H. de Osuna, whose American name is 'M. L. Paine, Bible woman,' supported by 'M. L. Paine Memorial,' of Prairie, Miss., is a tireless worker in the harvest-field of our Lord, and has already gathered sheaves of golden grain. The husband and father of a family who was converted and joined the church through her influence died triumphantly, and the family have borne their bereavement like true Christians should. Attendance in woman's class has been poor at times, owing to my inability to visit the women often, and also to the fact that they have had a great deal of sickness.

"During Conference we had the pleasure of having Bishop Duncan, Dr. Lambuth, 6 missionaries of the Parent Board, and several Mexican brethren as guests. They gave us much spiritual help. The girls in the Home are all members of the church except one. One of the girls wished to join the church, and her mother took her away from us and entered her in another school. A day pupil was also put into a Roman Catholic school because she was becoming interested in the Protestant religion. One little girl, ten years old, a day pupil, is a true Christian, and wants to unite with the church; but her grandmother tries to discourage her—tells her she is too young to know what she is doing; that when she is twelve years old she may do as she likes. A wealthy friend of the family is very fond of the child, and tells her she will leave her her fortune if she will promise not to become a Protestant. The girl replied, 'I have a fortune that no one can take from me.' The children are all ready to lead in prayer, or take any active part they can in League and prayer meeting service as well as family worship."

Report of Miss Annie Churchill: "On the fourth of last May, I received word from our secretary to go immediately to Saltillo and help Miss Case during Miss Roberts' absence. I reached there on Friday of the same week. My work was the English classes, of which there were six each day; one lesson of a half hour for each grade. Besides this, it fell to my lot to sing with the children of the charity department every day. During vacation I went several times with Miss C. to visit the members of the sewing-class. In my study of the language I was fortunate enough to have Bro. Del Valle, our pastor, for teacher. For several months my lessons were gratuitous. Four hours in school, three of study, and the time I devote to helping with housework, fill the day. My class in Sunday-school is an interesting one, composed of ten girls and one boy. The work grows dearer to me every day, and I trust I may be the means, in my Master's hands, of helping the people of Mexico to a better and truer life."

Will our sisters kindly favor our column with similar reports?

NORTH MISSISSIPPI CONFERENCE EDITOR.

The Christian Life.

GOD KNOWS.

My life is not what I would have chosen. I often long for quiet, for reading, and for thought. It seems to me to be a very paradise to be able to read, to think, go deep into things, gather the glorious riches of intellectual culture. . . . God has forbidden it in his providence. I must spend hours in receiving people who wish to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems uncongenial, vanishing, temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses; what I can do and what not do. So I desire to be led, and not to lead; to follow him. And I am quite sure that he has thus enabled me to do a great deal more in ways which seemed to me to be almost a waste of life, in advancing his kingdom, than I would have done any other way. I am sure of that.—Norman McLeod.

JOYFULNESS.

Only they who are themselves joyful will be likely to give joy. The physician who would heal the sick must look first to his own health. And he who aims to be a joy-bringer to others must not forswear gladness, or count it a thing unclean. It is a power and a privilege. The kindling eye, the smiling lips, the brow clothed with sunshine, the glowing face—these carry happiness and make good cheer. Chains of sorrow are broken at the coming of such, dungeon doors are opened, clouds of darkness are lifted. Joy has a multiplying power. It is not given us to gloat over, but to gain by it glorious conquests. Let no man despise it, or hide it away as if it were a shame in this world of sadness to be happy. Just because sadness has prevailed upon so many we should lift up the banner of gladness, and, in the name of the blessed God, claim as much of the earth as possible for its possession.—Zion's Herald.

A RELIGION OF SUNSHINE.

Ours is a sunny religion, born of divine love; and one of the fruits of the Holy Spirit is joy. A joyless Christian is a libel on his profession. We ought to walk so close to Jesus as to be always in his sunshine, and make so little of earthly ills and vexations and losses as never to let them envelop us in an atmosphere of Arctic midnight. Paul made a dungeon ring with holy melodies. Every follower of Christ should strive to make his daily life a song as well as a gospel sermon.—Theodore L. Cuyler.

We have noticed that the man who gives the most advice usually finds unable to give anything else.—Exchange.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

LAWLESSNESS—A QUERY.

MR. EDITOR: Kindly permit me to present a query to your readers. As pastor of a work covering a large part of Wayne county, I have been continually amazed at the universal contempt of the civil law in this section. From one side of the county to the other churches of all denominations have their services more or less disturbed by drunken, hoodlum crowds, and in some instances guards have been a necessity to protect the services. Along with this there is the usual accompaniment of Sabbath desecration, gambling, lewdness, and all other forms of vice. Neither is this confined to people not in the church, but is widespread among church members and children of church members.

Is this condition of affairs manifest everywhere? I am told it is. Then are all not in the "last days" when "perilous times shall come"? (II. Tim. iii, 1.) Does not the rising generation bear the deep impress of reprobacy? Answer, ye soul savers! Where are the reports of many young people being saved? While we shout at the triumph of our young soldiery over the Spaniards, we groan at the triumph of the canteen vulture over young soldiery. Respecting this, there are two things which vitally concern the commonwealth:

1. The cause of this reprobacy.
2. The remedy.

The most prolific cause of all the trouble is the infidelity of men appointed to execute the law, many of them being office-seeking time-servers, void of the moral courage to resist hoodlum bribery, and stand for God, the country and right. Little do many people dream of the deep undercurrent of anarchy and lynch-lawism which now and then bursts out in deeds of violence.

Dr. DuBose once said, "The law's delay is the lynchers' license." How much mockery of justice back of the Simite tragedies, which to-day are a dark stain on the face of the great State of Alabama. Every single case of defeated justice has an exasperating influence upon the dangerous classes of the land. An instance is cited which occurred only a few months since: Two young men had a fight, and were promptly jailed. The wealthy parents of one attempted to bond out their son, while the other, in meagre circumstances, was left in jail; and in a few minutes there was a maddened mob ready to tear down the jail to liberate him.

That father who will use his money to shield a rebellious son from justice is an enemy to God and the commonwealth. It is a lamentable fact that some fathers laying claims to respectability will connive at the lawlessness of their sons. If my boy persisted in getting drunk and violating the law, I'd let him board in the county jail awhile.

A case is in mind, where a notorious murderer and all-around "thug" was arrested for selling whisky on the grounds where religious services were being held. In a short while after he was jailed he was petitioned out by certain prominent officials on the plea of insanity (?) from eating morphine, and is again in prison, being apprehended like a beast of prey. Still another incident is cited where a drunken gang of church disturbers were tried for their grave offense, and were all released through the counsel of legal (?) defense.

But what is the remedy? Enforce the law—elect men, not mendicants. Who will do it? About fifty per cent. of our little "street-corner" lawyers ought to enlist in the army. The law has a work to do. Some classes the gospel won't reach.

"Legal suasion for the drunkard maker,"
"Prison suasion for the statute breaker."

O Lord, give us a pure heart, a pure Church, and a pure State!

ROBT. L. PHILLIPS.

Waynesboro, Miss., Oct. 11, 1898.

FROM THE WORK.

GALLMAN, MISS.

Amidst the sad news of yellow fever and low price of cotton, it is refreshing to have something to report. So I send this. Last Saturday, about 4 P. M., a large number of the Old Crystal Spring Church came to the parsonage to "pound" us. No preacher ever received as many pounds at once. These were forty bushels of corn, one hog, besides boxes and jars and sacks of edibles, and several articles of wearing apparel. There were about fifty in the "storm." They all took supper with us; but they brought their supper with them. Come again, my friends, and do likewise. You are always welcome.

W. M. WILLIAMS AND WIFE.

Oct. 10, 1898.

PITTSBORO CIRCUIT.

We have been greatly hindered in revival work by sickness among our people, and the yellow fever scare. Before the conditions became so unfavorable we held a meeting of ten days' duration at Chapel Hill. Rev. J. A. Bowen, of Water Valley, was with us at the beginning of the meeting (first Sunday in August); and knowing him to be one of our ablest evangelists, and, perhaps, the best pastor in the Conference, our expectations were high. But our disappointment can be imagined when, after giving us three very able sermons, he was compelled to leave on account of illness. We, however, continued the meeting, which resulted in 35 accessions to our church on profession of faith.

I hereby acknowledge our obligations to the following brethren for assistance in this meeting: To Rev. Arthur Martin, a young local preacher, who gave us two good sermons; and to Rev. G. S. Morehead, who is supplying the Banner mission, for three good sermons, as well as earnest labors outside the pulpit during most of the meeting; and to Rev. D. M. Geddie, who came to us on the eighth day of the meeting, and gave us four able sermons.

We pray for Bro. Bowen, that his health may be restored fully, for though he was ill really all the time he was here, his short visit was a great benediction to the pastor and the people.

We have one of the best Epworth Leagues in the North Mississippi Conference. Our Sunday-schools have also done well. J. M. HUGGIN.

Big Creek, Miss., Sept. 30, 1898.

BOGUE CHITTO.

Nine months have been spent by the present pastor on the Bogue Chitto circuit. These months have given time for observations along several lines. This is not a new field for Methodism, but the charge is passing through its second year of existence in its present form. Two years have proved the work well able to maintain itself. The people have shown themselves kind and generous toward their pastor and his wife this year. Among the souls to whom we have been appointed to minister are to be found some who are truly devout Christians, others who are friendly to the church and manifest an interest in her welfare, and yet others who belong to the indifferent class.

At the four several appointments we have had fairly good attendance upon the public services, and the attention to the preaching of the Word has been excellent. Sunday-schools and prayer meetings have kept in good working condition all the year. The general interests of the church, we trust, have been steadily promoted.

The "protracted meetings" season has been past with several days' meetings in each congregation. The interest in these services was good, the greatest apparent fruits being, in each instance, within the church. We acknowledge our indebtedness for services in these meetings to Bros. Gatlin, of Tyro; Morse and Mullens, of McComb; McDonald, of Caseyville, and Alford, of Martinsville.

The most important material need of the work at present is a home for the pastor. The church has provided a temporary home since the formation of the circuit, but what is needed is a parsonage, where the pastor can be sure of a permanent home as long as he may be in charge. This secured, it will obviate an unwholesome drainage upon the finances of the charge in the way of rents. A Building Committee has been authorized to procure suitable grounds and proceed to the building of a house. There are ample means within the bounds of the work to meet all expenditures incurred in building. As soon, therefore, as the interest of the committee is aroused to the point of action, we expect to have a neat, comfortable preacher's home built. This done, we shall have a pastoral charge comparing favorably with the best appointments in the Mississippi Conference.

J. A. MOORE, P. C.

Bogue Chitto, Miss., Oct. 11, 1898.

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WINNING SOULS.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by the converted and unconverted persons. Very often the gay girl, whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied; that she wants something better, purer, and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ, who might have won a soul to him, has been silent, afraid, ashamed. What wonder if to that too faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit finds him not, and calling, there returns no answer! Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

AN EXAMPLE FOR WRITERS.

In writing on Dr. Oliver Wendell Holmes, in the Review of Reviews, Dr. Edward Everett Hale makes a suggestion which all writers for the press would do well to take home to themselves: "As an editor, I am engaged by nothing so much, or with so good cause, as by notes, sometimes from near and intimate correspondents, who say they have 'dashed off something' which they have sent to me without revision; or who say that the thing would have been better if they had kept it by them. Pray, why did they not keep it by them? Who asked them to dash it off and to send it to us without revision? Has the public no rights, and has the editor no rights? I obtrude this observation here for the sake of saying to the young people that they must not be deceived by the apparent ease and freshness, and if you please, slap-dash of Dr. Holmes' lighter papers, or by the absolute fluency with which his verses run. He never insulted anybody by sending slap-dash work to the press, and that is one reason—as I believe Horace said before me—why you and I always liked to read what he did send to the press. Nobody knows what good things he has left out, and nobody ever read anything of his for which he had not done the best he could do before he submitted it for publication."

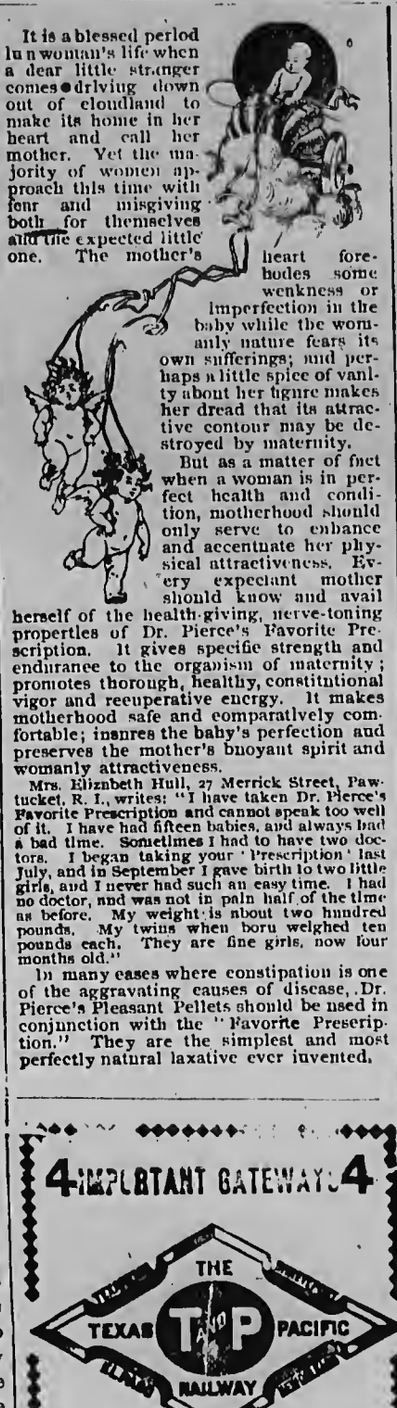
SHORT SERMONS.

Over against this desire for short sermons must be placed the fact that the men who have made the deepest impression upon the life of our age are not the men who deal in fifteen and twenty-minute sermonettes. The late Mr. Spurgeon, that prince of preachers, rarely fell under the forty-five-minute rule, and he attracted immense congregations to the end. Canon Liddon, by universal consent the greatest preacher in the Church of England during the latter half of this century, scarcely ever preached less than an hour, and he used to crowd St. Paul's Cathedral to the door. Archdeacon Farrar, who is the most popular of English Church preachers in our day, does not stop short of three-quarters of an hour, yet he has no lack of hearers. The same thing holds true of the masters of the pulpit on this side of the Atlantic. Henry Ward Beecher's rule was rarely less than an hour. Richard Salter Storrs seldom delivers a sermon less than fifty minutes in length. It is safe to say that the great preachers of all ages have been the men who thoroughly discussed their themes, without much regard to time. The fear of the charge of prolixity was not before their eyes.—Rev. D. Sutherland.

There are preachers who, if they do not secure many converts, at least spoil a good many texts. They remind one of the boy who had been fishing all day. When his uncle inquired whether he had caught a good many fish, he replied that he had not, but that he had drowned a good many worms. The instinct of destructiveness is very strongly developed in the average small boy. But a preacher is supposed to have positively constructive results to show for all his pulpit labor. The man who is a failure as a gospel angler, who submerges good texts in a flood of cautious commentary as a boy would "drown worms," has no place in the pulpit.—Exchange.

It is just as bad to do wrong Christmas as any other time in the year.

It is a blessed period in woman's life when a dear little stranger comes driving down out of cloudland to make its home in her heart and call her mother. Yet the majority of women approach this time with fear and misgiving both for themselves and the expected little one. The mother's



heart forebodes some weakness or imperfection in the baby while the womanly nature fears its own sufferings; and perhaps a little spice of vanity about her figure makes her dread that its attractive contour may be destroyed by maternity.

But as a matter of fact when a woman is in perfect health and condition, motherhood should only serve to enhance and accentuate her physical attractiveness. Every expectant mother should know and avail herself of the health-giving, nerve-toning properties of Dr. Pierce's Favorite Prescription. It gives specific strength and endurance to the organism of maternity; promotes thorough, healthy, constitutional vigor and recuperative energy. It makes motherhood safe and comparatively comfortable; insures the baby's perfection and preserves the mother's buoyant spirit and womanly attractiveness.

Mrs. Elizabeth Hull, 27 Merrick Street, Pawtucket, R. I., writes: "I have taken Dr. Pierce's Favorite Prescription and cannot speak too well of it. I have had fifteen babies, and always had a bad time. Sometimes I had to have two doctors. I began taking your 'Prescription' last July, and in September I gave birth to two little girls, and I never had such an easy time. I had no doctor, and was not in pain half of the time as before. My weight is about two hundred pounds. My twins when born weighed ten pounds each. They are fine girls, now four months old."

In many cases where constipation is one of the aggravating causes of disease, Dr. Pierce's Pleasant Pellets should be used in conjunction with the "Favorite Prescription." They are the simplest and most perfectly natural laxative ever invented.

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THURSDAY, OCTOBER 20, 1898.

Some day the mists will clear away,
That now obscure our sight,
And things that here the darkest seem,
Shine in a clear, white light.
And we will see how wisely planned
Were both the sun and shade,
And how for us our Father's hand,
Unerring choice had made.
—Christian Observer.

Speak out in acts; the time for words has passed, and deeds alone suffice.—J. G. Whittier.

Don't dally with your purpose. Not many things indifferently, but one thing supremely.—Selected.

Habit is a cable. We weave a thread of it every day, and at last we can not break it.—Horace Mann.

Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

It is easy to soothe one's conscience over the neglect of a particular duty by telling others how it ought to be done.—Exchange.

It is better to fall among crows than among flatterers; for they only devour the dead, but the others devour the living.—Antisthenes.

To see God's own law universally acknowledged as it stands in the Holy Book . . . is a thing worth living and dying for.—Thomas Carlyle.

Any man can sing by day: but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness.—William M. Taylor, D. D

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—Edmund Burke.

Great battles are really won before they are actually fought. To control our passions, we must govern our habits, and keep watch over ourselves in the small details of every-day life.—Selected.

Blot out the thought of God, a living person, and life becomes mean, existence unmeaning, the universe dark, and resolve is left without a stay, aspiration without a support.—F. W. Robertson.

There is only one stimulant that never fails, and yet never intoxicates—Duty. Duty puts a black sky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing.—Lamartine.

Most persons will find difficulties and hardships enough without seeking them. Let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.—Exchange.

It may be truly said that no man does any work perfectly who does not enjoy his work. Joy in one's work is the consummate tool, without which the work may be done, indeed, but without its finest perfection.—Phillips Brooks.

Love dignifies and ennobles every service. This is a world of the commonplace. Life is made of little things. But done for His sake, these little things become royal. Done in His name, every duty is a princely commission.—Rev. Paul M. Strayer.

LIGHT IN THE DARKNESS.

In every life there are shadows and seasons of darkness. Not all of our journey heavenward is over smooth roads and under clear skies, but from time to time we come to rugged mountain passes of difficulty, and encounter lowering clouds of trouble that send a chill of dismay through the soul. Well has the poet said,

"Into each life some rain must fall:
Some days must be dark and dreary."

None, not even the saintliest, are exempt from the chilling winds of misfortune or the fires of trial Temptation and disappointment are the common lot of all. As Dr. T. L. Cuyler has beautifully said: "Some of the noblest characters in Bible history were men who traveled to heaven through dark nights and in the teeth of many a blizzard. Abraham was the friend of God, rich and prosperous; yet it was a faith-trying journey, enveloped in painful mystery, which he made to Mount Moriah with his beloved son marked for sacrifice. Joseph was led through deep pit and dark dungeon to the premiership of Egypt. Daniel praised God in the lion's den, and Jeremiah, the sorrowing Dante of Hebrew literature, looked up to the stars of the divine promises from the depths of a dungeon. As it was in those days, so it is in our days. Our Father never promises unbroken sunshine to any of his children."

"Why is it thus?" cried the patriarch of Uz from the depths of an indescribably agonized heart; and his question has been upon the tongue of suffering humanity in all succeeding ages.

"These afflictions are a just punishment for sin," was the reply of Job's trio of friends; and their words have leaped from lip to lip until the present day. This theory, though hoary with age, is utterly at variance with the teachings of God's Word. "Whom the Lord loveth he chasteneth, and scourgest every son whom he receiveth." "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen." "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Thus do the Scriptures solve the problem which here confronts us. The afflictions of the righteous are not signs of divine displeasure, but tokens of our heavenly Father's infinite love. They are disciplinary. Their purpose is the development of character.

Misfortunes are often needed to make men appreciate the blessings they so thoughtlessly and ungratefully enjoy. The sun appears to shine with a brighter radiance after it has been for a time obscured by clouds. A season of enforced fasting gives to even the commonest food a delightful taste. How much more appreciative of health or prosperity are those who have passed through a season of sickness or misfortune! Thus for a wise purpose life is interspersed with light and shade. Our heavenly Father wishes to develop in us the noble principle of gratitude.

Were it not for the opposition of the wind the kite would not rise. In like manner, it ofttimes requires the storms of adversity to lift us above the cares and allurements of earth. When we grasp after wealth or fame, or selfish gratification, God often thwarts our plans because he sees that to succeed in them means our spiritual ruin. To quote again from Dr. Cuyler: "While I have known thousands of Christians to be badly demoralized by prosperity, I have rarely known one to be damaged by adversity. Such blizzards are apt to drive the Christians safe under the covert of Jesus Christ."

The sailor who has seen only smooth seas and fair weather is poorly equipped for his work. Just so the Christian needs the discipline that can come only through tribulation. Trials test character and bring out the very best that is in us. Well has it been said: "Nothing more truly shows what a man is than his bearing under the sorrows of life. When the flag is wrapped round the flagstaff on a calm day, when no breath of wind is moving, we can not read the device that is upon it; but when the storm unfurls the flag, we can read it plainly enough." If the way was always plain, there would be little need of faith; but 'now for a season, if need be, we are in heaviness through manifold temptations: that the trial of our faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and glory of the appearing of Jesus Christ."

While God does not promise unbroken prosperity, unclouded skies, and unceasing physical comfort, let us remember that the peace of God may be our constant possession. While all is dark and cheerless around us, within we may have light and love through faith in our Lord, who assures us that his grace all-sufficient shall be our supply. A martyr, exposed to public derision in an iron cage, said to a bystander, who wondered at his cheerfulness: "You can see these bars, but you can not hear the music in my conscience."

How comforting is the thought that the waves of sorrow shall not overwhelm us, that no trial shall be too severe for our endurance! The Christian ought to find unspeakable comfort in the remembrance that God overrules all things for the good of his children. In times of general distress and business stagnation like the present let us not forget that God rules, that his hand is shaping the destinies of men and nations, "rough hew them how we will."

Our extremity is God's opportunity. In every event of life we ought to recognize his guiding hand, and trust his loving care. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore; ye are of more value than many sparrows." It is related that during the great London earthquake, when buildings were falling, and the earth was rocking like a ship in a storm, and men, women and children were rushing hither and thither, crying aloud in despair, Mr. Wesley gathered a few of his followers in one of their little chapels and read to them the forty-sixth Psalm, beginning, "God is our refuge and strength, a very present help in trouble."

However dark the clouds may be, let us remember that the sun of God's love is shining beyond them, and by and by there will be a rift in the clouds through which we shall see the glory of heaven streaming down. The truest trust is that exercised when troubles are thickest. What a heroic faith was that exhibited by the prophet Habakkuk when he said: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord; I will joy in the God of my salvation." Such faith we need today.

"MISRULE OF THE MEDICOS."

MR. EDITOR: I have grave doubts about your article on this subject, and that of the Panic, accomplishing the end you seem to have before you in their writing. The fact is, neither the Czar of Russia nor the Sultan of Turkey have more authority, nor are they more inclined to exercise their authority, than has the private citizen of this country in the protection of his home. And wisdom would dictate that the unwise exercise of this authority is not to be cured by an unwise criticism of those who are trying to save our homes. If they are incompetent or tyrants, or both, this is not the time for a discussion of the matter. What we want now, in this awful battle for life and property, is an increase of confidence, and not the confusion and disaster that comes from a lack of it. So far as I know, or have heard, our State Board of Health needs no defense of their action, in the minds of our people, in trying to prevent the spread of the fever.

Nor is there the least danger that "the absolute power with which the medicos have been invested will be taken from them, if they do not learn to exercise it with more wisdom." If you take it from them, where will you lodge it? [We want it lodged with a National Board, which will quarantine rigidly against every infected locality and protect every uninfected locality against unnecessary and oppressive restrictions. No National Board would quarantine against five hundred towns because of the presence of a mild contagious disease in a dozen or two other towns. Moreover, we believe a National Board backed by the power and resources of the government, would prevent the introduction of the fever from abroad, and would also in a very few years extirpate it from Cuba, which is the source from which all our fever comes. What Gen. Wood has done in a few months at Santiago, is a proof of what can be done in Havana. Our prediction was made deliberately. We believe a national quarantine is coming in the not distant future.—EDITOR.] The "absolute" exists; and if not exercised by the medicos, it will be by the people, and that without judgment. As it is, the people have confidence in the Board's honest efforts to protect them, and are submitting to their methods without complaint. Perhaps you do not know that even the uninfected towns and people do not want judges, witnesses, attorneys, courts, nor even presiding elders, to come in such times as these. [We said nothing about local quarantines. We were speaking of the sweeping order of the State Board. That order was a virtual announcement to the world that every foot of Mississippi soil is a probable danger point. As a result Alabama and Texas at once quarantined, not merely against the infected points in Mississippi, but against the entire State. We do not believe in such wholesale measures. There are hundreds of towns in Mississippi that are not infected, and we believe it is wrong in principle and disastrous to the best interests of the State for the State Board to put such a wholesale embargo on travel.—EDITOR.]

And why did you not take the death-rate of this State to show there was no danger in the "yellowoid" (i). Oxford, Miss.—45 cases and 9 deaths. How is that for the mild yellowoid? [We were exceedingly anxious to give the death-rate for Mississippi along with that of Louisiana, but could not do so, for the reason that an up-to-date list of cases and deaths at all infected points in Mississippi had not been published. In this issue (fifth page) will be found a full report for both Mississippi and Louisiana.—EDITOR.]

No people would more heartily welcome a wiser and a safer system of quarantine than would we of Mississippi. But if the law is to be enacted, and its administration is to proceed upon the yellowoid theory of the disease, we neither want the law, nor will we submit to its administration. [There is no "yellowoid theory" that we know of; but it is a simple fact that whereas yellow fever in '53, '58, '67, and '78 had a death-rate of about thirty per cent., the yellow fever of '97 in Mississippi had a death-rate of less than six per cent. This year in Mississippi it is seven and one-third per cent. On account of this lower death-rate the change of name was suggested by Dr. Edmund Souchon, president of the Louisiana State Board of Health. The proposed name came into general use at once, and we think it probable that it will find its way into the next edition of the dictionaries, as an appellation for a very mild type of yellow fever. Such changes in pathological nomenclature are by no means new in the medical world. Nevertheless, if Dr. Weems prefers the old terminology, he has an unquestionable right to use it. We assure him that we have no intention of raising an army of Crescent City hoodlums and marching to Brookhaven to compel him to say "yellowoid" instead of "yellow fever." Moreover, if anyone else makes such an attempt, we will at once go to our brother's relief, and put our corpus in front of his. We hope this assurance will quiet the Dr.'s nerves, so that he can sleep soundly, undisturbed by horrid dreams of embattled armies with streaming banners emblazoned with "Yellowoid, or Death."—EDITOR.] The law of God and of this nation gives to the citizen the right to protect life and property; and all this can, and should be done, through the agency of the law and its administration; yet if that fails, the protection will not be suffered to go by default. We want a law compelling every citizen, town and city to give notice of the presence of the fever, and then we want the law enforced by an administration that will inspire confidence. [Amen!—EDITOR.]

It is folly to talk to our people about the few who die with it; we do not want any deaths from it at all. If the people of Chicago wish to stay there and die, is that a reason why the people should wish to stay in Jackson and die? I fail to see the force of the argument at this point. We are not satisfied that more people are dying somewhere else, and with some other disease, than die here with yellow fever. [Not only in Chicago, but in Mississippi, typhoid fever, scarlet fever, and all the ordinary malarial fevers that prevail from year to year, have a much higher death-rate than has the present visitation of yellow fever. If there are any statistics that make a different showing, we will take very great pleasure in publishing them, and will apologize to the public for having made a misstatement.—EDITOR.]

What we want is not to have to die with yellow fever. [We, too, would prefer to make our exit by a different route; but if yellowoid, or yellow fever either, knocks at our door, it will find us at home.—EDITOR.] We know we have got to die at some time, and with some disease; but we do not want some one who loves money more than our lives to compel us to stand still and die of yellow fever. [Amen!—EDITOR.] Let the National Government take charge of this matter [Amen!—EDITOR], and enact laws with penalties that mean something [Amen!—EDITOR], and put the administration in the hands of men whose names and standing will inspire confidence [Amen!—EDITOR], and no more loyal submission will be found anywhere than will be given by the people of Mississippi. [Amen! EDITOR.]

J. M. WEEMS.

We and Dr. Weems seem to agree thoroughly as to quarantine, but on the question of depopulation we differ. On this point it seems that the Mississippi refugees agree with us rather than with Dr. Weems. In support of this statement we refer our readers to the article on our first page headed, "The Panic: What Is Thought of It by Its Victims."

COL LOVE DEAD.

Hon. W. F. Love, member of Congress from the Sixth District of Mississippi, died at his home in Gloster, on Sunday, Oct. 16, after a month's illness of typhoid fever. After completing his education at the University of Mississippi, he was elected at the age of twenty-one to the Lower House of the Legislature, of which he remained a member by successive re-elections for six years. He then went to the State Senate for eight years. He was also a member of the Constitutional Convention of 1890. Two years ago he was elected to Congress. He had just received a unanimous renomination. In every position to which he was called he was faithful to every trust. He was a high-toned, upright man in all the walks of life. He was a consistent member of the Baptist Church. We esteem it an honor to have numbered him on our list of friends.

A NOBLE EXAMPLE.

A few cases of yellow fever having appeared in a country neighborhood near Crystal Springs, Dr. R. E. Jones, of that place, though not an immune, left his family, and took up his abode in an old negro cabin, where he expects to remain as long as his services are needed in looking after the victims of the contagion. At a time when there are so many exhibitions of selfishness and depravity, it is refreshing to be able to chronicle such a deed of heroism. Dr. Jones is an ardent Methodist. All honor to our noble brother.

THE END IN SIGHT.

During the cold spell of last week there was frost as far South as Natchez. In this city the temperature has been as low as 51 degrees. This will doubtless put an end to the spread of yellowoid. A few new cases will occur, but they will be for the most part persons who were already infected. It is a great boon to the South that frost put in its appearance so early.

EXCELLENT.

If a business man should attempt to carry on his enterprise with the unorganized slack-twisted methods of an ordinary congregation, the sheriff would soon sell him out. If a farmer were to cultivate a few fertile patches, and let the rest of his farm run to weeds and stray cattle, his only consolation would be in abusing his "luck." A congregation should be so organized that every member and attendant would be induced to do his part toward supporting the home expenses of the church and its benevolences. Every member and attendant should be seen personally and privately, and induced to agree to give a specified sum to the home support and to all the causes in which it is enlisted.—The Interior.

NOTES.

Rev. J. E. Denson and his wife are in bed with the prevailing fever.

Rev. C. T. Munholland is on the road to recovery from an attack of yellowoid.

Rev. James Healey has been transferred from the Los Angeles Conference to the Pacific Conference.

Rev. Q. A. Oats has been transferred from the Los Angeles Conference to the North Mississippi Conference.

We invite attention to two articles on the first page—"The Press on the Panic," and "Anent National Quarantine."

The communication of Prof. Crisler will be gratifying to the friends of Centenary. Dr. Cooper and his faculty are to be congratulated.

The public schools of this city opened last Monday with an attendance of 21,983. This shows that New Orleans is not very badly panic-stricken.

From a private letter from Bro. W. G. Evans, dated Oct. 15, we quote as follows:

"I have just heard that Bro. W. W. Drake, at Franklin, is now down with the 'prevailing fever.' He and his wife, although never having had the fever, have been doing noble service nursing, etc., for several weeks past."

Dr. Cunningham Geikie died a few days since at Bournemouth, South England, where he has resided for some years. Dr. Geikie was a man of great learning and a high order of talent. As an author, his fame was co-extensive with Christendom. His "Life of Christ" occupied a post of honor among works of its class, and we are sure will continue to do so. As a mine of information and a source of inspiration, his "Hours with the Bible," a work of six volumes, has been worth more to us than any book we ever read, save the Bible. His fertile pen gave to the world several other works of a high order of merit. To few men is the Christian world more indebted for a wise use of time, talent and learning.

A wise and enterprising Western layman said to us recently: "I might give some valuable pointers to those who are anxious to start an independent Methodist paper in a territory which is already well furnished with denominational journals. I could tell them an enterprise, now happily dead and buried, which cost a little body of us laymen, who supposed that such a paper was needed, and that we knew how to conduct a journal for the times, over fifteen thousand dollars in clean cash in less than four years. Then we gave it up!" If there are brethren among the ministry and laity who are anxious to have the detailed facts in this case, we can furnish them the fore-mentioned layman's name and address. We could also indicate to them some instances in denominational journalism other than our own in which scores of thousands of dollars have been spent in the attempt to build up a single paper upon a paying basis. There are two horns of a dilemma within reach of those who are anxious in our day to found a new paper: Either provide an abundance of money, and make the paper better than any now published, or start it at a cheap rate, fill it with clippings and with volunteered matter, and let it live awhile at a poor, dying rate, until even its creators will be tired of the sight of it. Either venture will cost time, patience, money and labor of no ordinary amount.—Central Advocate.

"No, sir," said the rabid free thinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon; "but he doesn't go 'round howling about it."—Western Advocate.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Exchange.

The gravest moral dangers are those that beset us when we are least conscious of their presence.

We give advice, but we can not give the wisdom to profit by it.—La Rochefoucauld.

JUNIUS ORGANS. 1001-1003 Canal St. PIANOS. HART.

ADVERTISING EPIDEMICS.

The Constitution can not find words strong enough with which to condemn the impudent conduct of Southern newspapere which lend themselves to the advertising of epidemics.

Whenever a few cases of yellow fever visit the Southern coast, it seems as if discretion vanishes from editorial offices and the newspapers join in creating a scare which affects the people, and which goes abroad to advertise an entire section as being a hotbed of disease and death. Municipalities, routed by demoralization, declare senseless quarantines, and 14,000 000 or 15,000,000 people have to be placed under interdict because in their midst there may be fifty or sixty cases of yellow fever or some kindred disease. The newspapers magnify these diseases, publish the number of new cases in flaming headlines, print war maps of the "infected area," and give black-letter announcements of the number of deaths. The effect of this policy is easy to see. It ruins the name of the country abroad, it destroys the movement of business at home, and all for what?

Suppose, for instance, that the newspapers of New York City should come out to-morrow, as they justly could, and under flaming headlines declare that on Aug. 12 there were in New York City 230 cases of typhoid fever and ten deaths; that in Philadelphia there were 150 cases and six deaths; in Boston 200 cases and seven deaths? Suppose the next day these announcements were followed, and that this was to be kept up from one week to another, every word of it perfectly true, would it not create a stampede from these cities, clog their business and make a showing worse than was ever made by any visitation of yellow fever to the South? Take, for instance, the typhoid fever records for the months of June, July and August in any one of the Eastern States, and it will be found that there were more cases of disease and more deaths therefrom than resulted from yellow fever throughout the entire South. The difference is that this disease is not kept in public notice; that the newspapers of that section do not make sensational items of the number of cases of grip, of typhoid, of consumption, or of the other diseases which play havoc with human life in that section, as havoc must be played with human life wherever human beings live. Take, as another illustration, the prevalence in every city and town of the New England coast of diphtheria, claiming its dozens of victims every day. Yet the metropolitan papers do not send out for reports of these cases and spread them upon their front pages to scare the timid and to create a general stampede of the people.

The Constitution would urge upon the newspapers of the South to change this policy of magnifying any disease which may appear from time to time. Surely others can do as harm enough without any assistance from our own sources. The South can show her death record per thousand favorably with any section of the Union. Even the present season, September in the South for September in an equal population in the Northeast, will show that per thousand we have nothing to fear.

Let us, therefore, cease these undue publications and acquaint the people with the fact that we are in no danger of life in the South that does not equally prevail North and West, and everywhere else in the wide world.—Atlanta Constitution.

SEE HERE.

We invite special attention to the ad. of the Hammond Type Writer. We can speak in highest commendation of this machine from personal knowledge. We have been using type writers for ten years, and have used many different styles, and it is our deliberate opinion that no machine has ever been made that surpasses the Hammond. The great defect with many machines is that after a little use they get out of alignment. With the Hammond this is simply impossible. Every claim made for it can be verified.

MILLSAPS COLLEGE.

The statement has been made in some papers that there was yellow fever in Millsaps College. This is all a mistake. There is a broad section north of Jackson called "Millsaps College Addition." A few cases of sickness have been reported within this area. There has not been any sickness of any kind at the college since the close of our session in June.

We have had a peculiar state of things in Jackson. I am sure the situation has never been precisely paralleled in any other community. For about six weeks our town has been subjected to the most rigid scrutiny. Over a large part of town doctors have made a house-to-house inspection. Up to this time something more than one hundred cases of sickness have been officially reported. Of this number five have died. The current report is that three of the five died of neglect because they were not reported to physicians and received no medical attention. Of course, we accept the diagnosis of the doctors; but if this is yellow fever, it has lost its terrors. It is not as serious as the epidemic of la grippe that prevailed a few years ago. The consequences, however, have been serious in the extreme. Proclamation after proclamation has been issued by the health authorities urging our people to flee. These startling announcements, in the nature of earnest appeals, could not have been more sensational if we had been threatened with the "black plague." It is not strange, therefore, that all business should be practically suspended, and that there should be much suffering among the poor.

Bishop Galloway and his noble wife, both of whom enjoy immunity against the disease, have been constantly employed in caring for the sick and looking after the destitute.

I think I can safely say that we will never have a repetition of this state of things. A radical reform in policy is imperatively demanded, and it will come.

The weather conditions now indicate that we will soon have relief from our present situation, and I hope when we announce a day for opening our college session the students will come in promptly.

W. B. MURRAH.

Jackson, Miss., Oct. 14, 1898.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

CENTENARY COLLEGE.

The health of the college and community is good. There have never been but two suspicious cases of yellowoid fever in Jackson, although it has been sixteen days since the town is supposed to have been exposed to it. The two cases referred to had a mild attack of some kind of fever twelve days ago, and are now entirely recovered. There has been no spread of this fever since first reported, hence it can hardly be even yellowoid fever.

The cases near town that were pronounced yellow fever, a few weeks ago, are all free of fever and have been for more than a week, and yet there is no spread to others. Rev. C. C. Miller was said to have yellow fever simply on the history of the case. That is, Dr. Carter, of marine hospital service, stated that since Mr. Miller had been to Wilson he must have yellow fever, otherwise he would not so pronounce. Bro. Miller has been free of fever for nearly two weeks, and no other member of his family has been sick.

But, as a precautionary measure, the places of supposed fever will be guarded with diligence until all danger is past. Our physicians do not apprehend the least danger. Our students are cheerful and are doing good work. We expect to have at least one hundred and forty students as soon as the quarantine is raised. The preachers of the Louisiana Conference will please make a special effort in behalf of Centenary just as soon as boys can travel. This is your college. Help us!

CHAS WM. CRISLER.

Jackson, La., Oct. 15, 1898.

MARRIAGES.

PRINGLEY—MORRIS.—At the residence of the bride's sister, Mrs. M. J. Heidleberg, Vossburg, Miss., Oct. 9, 1898, by Rev. R. H. Downer, Mr. G. W. Pringley, of Kewanee, Lauderdale county, Miss., to Miss Ella Morris, of Vossburg, Miss.

HOWIE-TAYLOR.—At the residence of the bride's father, Mr. J. A. Taylor, Oct. 9, 1898, by Rev. W. L. Lindfield, Mr. Edgar P. Howie and Miss Mary Mello Taylor, both of Morton, Miss.

WOOTTON—McLAURIN.—At the residence of the bride's mother, Mrs. Julia Brister, in Bogue Chitto, Miss., Oct. 6, 1898, by Rev. J. A. Moore, Mr. R. A. Wootton to Mrs. Bertha McLaurin.

BASS—WESTBROOK.—At the parsonage, Whitestown, Miss., Oct. 5, 1898, by Rev. J. W. Tinnin, Mr. A. L. Bass to Miss Nora Ethel Westbrook.

FREEMAN—McDONALD.—At the residence of the bride's father, Mr. J. H. McDonald, of Winston county, Miss., Wednesday, Oct. 12, 1898, by Rev. J. D. Newsom, Rev. E. B. Freeman to Miss C. E. McDonald.

COWLEY—DEAN.—At Fairmount, La., Wednesday, Oct. 12, 1898, at 1:30 P. M., by Rev. J. A. Parker, D. D., Mr. Lewis A. Cowley, of Mansfield, La., and Miss Hattie L., daughter of A. A. Dean, Esq.

CRUIKSHANK—DUNNAM.—At Eden Church, Bayou Rapides, La., Wednesday, Oct. 12, 1898, at 8:30 P. M., by Rev. J. A. Parker, D. D., Mr. R. J. Cruikshank and Miss Alice Cordie Dunnam.

ANDERSON—ODUM.—At the residence of the bride's grandmother, Mrs. Grolette, Boyce, La., Oct. 4, 1898, by Rev. J. A. Parker, D. D., Mr. James A. Anderson and Miss Lucy Odum.

DR. BULL'S COUGH SYRUP is pleasant to take. Children never object to it. This medicine positively cures cough and cold.

Weal or woe—these words are the limits of human possibilities. One or the other must fill the cup of man's experience. Through the love of God it is made possible for every man to drink the cup of eternal joy. His death, if it come, is of his own bringing.—Exchange.

BITTER TASTE.

IT AIDS IN THE DETECTION OF UNWHOLESOME FOOD.

Daniel Webster in the famous White trial in Salem, Mass., years ago declared that "murder will out." This maxim has been found applicable to many other things besides murder. Housewives know it to be true when there is alum in baking powder. A bitterness in the bread at once betrays the alum's presence. It can't conceal its true nature. The alum bitterness "will out," and because it will, physicians, who understand the harmful effect of alum on the system, are at a loss to know why people continue to buy baking powders containing it. All baking powders sold for twenty-five cents a pound and less contain alum. There is surely no economy in using these cheap powders. A pure cream of tartar powder such as Dr. Price's was shown to be at the World's Fair, goes so much further and gives so much better results, there is no doubt of its being more economical in the long run.

PASTORS MISSISSIPPI CONFERENCE.

The new pastor's report prepared since the last General Conference will be used in making reports to the ensuing Annual Conference. Presiding elders and preachers will please see that each pastor is provided with a new report book. I have this day ordered a new report book to be sent to each pastor in the Meridian district.

C. G. ANDREWS.

NOTICE.

To the Preachers and People of Seashore District:

I am quarantined, and can not reach the seats of your respective Quarterly Conferences at the time advertised in the schedule for the fourth round. Let the printed schedule be null and void. I will make another later on. The situation here not all alarming.

Yours brotherly, C. A. POWELL.

Hattiesburg, Miss., Oct. 15, 1898.

MILLSAPS COLLEGE.

No sickness of any kind on, or real near, the college campus. We have a few boarders from the city. Some of them are so delighted with the location of the college, its health, etc., they call it "Monteagle." My family so far enjoy better health here than we have had for years. H. P. LEWIS.

Jackson, Miss., Oct. 15, 1898.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1898.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully, Mrs. A. W. MOORE.

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Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

YELLOWOID IN MISSISSIPPI.

Below we give the official report of the Mississippi State Board of Health up to 9 A. M., Saturday, Oct. 15. We procured this report by private correspondence. It has since been published in the daily papers. By inspecting the report our readers will see that the death-rate is only seven and one-third per cent.

	Cases.	Deaths.
Orwood	94	7
Taylors	101	12
Oxford	56	11
Edwards	6	1
Water Valley	10	0
Fayette	7	0
Starkville	5	0
Harriston	97	5
Madison Station	52	1
Clinton	1	0
Port Gibson	1	0
Woodville	1	0
Jackson	119	5
Hermanville	3	0
Natchez	12	0
Ridgeland	4	0
Hattiesburg	23	1
Canton	4	1
Waveland	13	3
Poplarville	12	0
Crystal Springs	4	0
Total	627	46

Lumberton—Number not reported.

YELLOWOID IN LOUISIANA.

The total number of cases and deaths in the State of Louisiana up to Oct. 15, as reported by the State Board of Health, is as follows:

	Cases.	Deaths.
New Orleans	74	19
Harvey's Canal	14	3
Franklin	340	10
Wilson	303	7
Baton Rouge	176	4
Houma	40	2
Clinton	40	0
Jackson	15	0
Alexandria (estimated)	200	2
Bowie	1	0
Lake Charles	1	0
Amite City	1	1
Sinclaire	11	1
Plaquemine	6	1
Lutcher	14	2

This gives a total of 1,235 cases and 39 deaths—making a death-rate of a little less than five per cent.

CATARRH in the head is cured by Hood's Sarsaparilla which eradicates from the blood the scrofulous taints that cause it, soothing and rebuilding the delicate and diseased tissues.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

SECURE THAT BIBLE WITHOUT MONEY.

For a few hours' pleasurable employment, introducing to some of your neighbors and others Eliptic Needles at 10 cents for a large assortment. You only have to sell three dozen, and the Bible is yours. This is a good opportunity for every man, woman, boy or girl to get a Bible (publisher's price, $4.50) for a little time spent in aiding Martin DeGarmo Company to introduce their needles. See advertisement.

Dr. Carroll has been appointed by the President a Special Commissioner to Porto Rico, to inquire into the laws, institutions, customs, currency, industries, productions, schools, etc., of that island, and to recommend to the President a system of government united to their control by the United States. He will be accompanied by a secretary and an interpreter. He sailed Oct. 5 on the government transport "Chester," and will be absent several months.—New York Advocate.

OUR NEW PLANET.

The Hamburg Observatory reports it. It was also discovered, almost at the same time, by the astronomers at Nice, who found its presence recorded on their photographic plates. Its orbit is strongly elliptical. Its path lies between the earth and Mars, and its period, or year, is 645 days.—Zion's Herald.

For myself I have no doubt that too much advice is usually given. It is only the word in season that can be of any avail, and the word in season seldom or never comes to those whose minds are constantly harrowed up and irritated by words out of season.—John Learned.

The Mutual Life Insurance Com'y OF NEW YORK.

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Assets, Dec. 31, 1897	$353,786,437 66	Income in 1897	$64,162,098 28
Liabilities	318,278,243 07	Increase of Income in 1897	4,459,913 68
Surplus	$35,508,194 59	Increase of Surplus	5,774,670 68
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 23

Post & Bowles, New Orleans, La., Managers for Louisiana and Mississippi.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, post paid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents. to Barbee and Smith, Nashville, Tenn., and get the book.

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512 Camp street, New Orleans.

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in each, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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3. The Wedding Ring.—Talmage.
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5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century.—Ridpath.
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REV. W. C. BLACK,
512 Camp St., New Orleans.

To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder. W. C. BLACK,
Publisher.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

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If you don't know the piano you may buy from us. We have been 45 years in business, and will guarantee the instrument you buy to be good for this climate.

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about the wonderful prices prevailing at the bargain piano sale going on at WERLEIN'S. You should call or write at once, if you want a piano.

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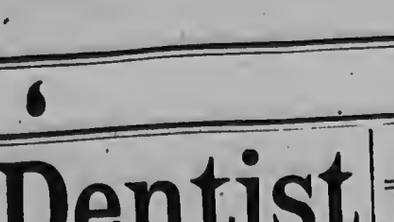
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A White Negro would be a curiosity, but not as much so as the Afro-American Encyclopædia, containing over 400 articles embracing every topic of interest to the race, by more than 200 intelligent Negro men and women. It is decidedly the *best work the Negro has produced.* Sells to every family. Agents are having a harvest. Largest commissions ever offered. *A few good men wanted on salary.*
J. T. Haley & Co., Publishers, Nashville, Tenn.

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First Treatment sent free in plain sealed package, for 10c. to pay postage. State case. Marvelous cures effected, and perfect health restored. Many saved from surgeon's knife.
Mrs. Dr. Mary A. Branson, Specialist, 102 Capitol Avenue, Atlanta, Ga.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

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Etc. Trade Solicited.

Home Circle.

ONCE AND FOREVER.

BY SUSAN COOLIDGE.

Our own are our own forever, God taketh not back his gift;
They may pass beyond our vision, but our souls shall find them out,
When the waiting is all accomplished, and the deathly shadows lift,
And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter, and count the silence long:
God knoweth we are dust, and he pitieth our pain;
And when faith has grown to fullness, and the silence changed to song,
We shall eat the fruit of patience and shall hunger not again.

So, sorrowing hearts, who humbly in darkness and all alone
Sit missing the dear lost presence and the joy of a vanished day,
Be comforted with this message, that our own are forever our own,
And God, who gave the gracious gift, he takes it never away.

—Sunday-School Times.

"DANGEROUS PASSING."

In the alleys and by-ways of our cities we often see the sign, "Dangerous Passing." The Creator has put up such signs all along the pathway of life. We read them over every street and avenue that leads to vice and degradation. We read, over the doors that lead to the gambling hells, the saloons, the dens of infamy, "All hope abandon, ye who enter here." Dangerous passing! We read it in the deformed and crippled lives of those who have disregarded its warning, in the botched, half-finished work of the weak and inefficient. We read it in the ruined lives, the lost opportunities, the blighted hopes, of those who heed it not; we read it in the prematurely old. All who have violated Nature's laws carry about in their bodies the unmistakable signs which the world may read as a terrible warning.

It is dangerous passing the point where pursuits and pleasures become doubtful. Nature has signs, "Hands off," upon all illegitimate sources of happiness, and she will paralyze the hand that touches them, and smite those that seek enjoyment through them. There are no cross-roads to her goals. The youth who, to outwit nature, thinks to steal his pleasures instead of paying the legitimate price, will find his capacity for enjoyment smitten with palsy ere he can taste; he will find an iron hand in the tempting glove; he will find a serpent coiled up in the forbidden fruit, which must ultimately sting him to death. He will find that the most delicate viands are powerless to satisfy a taste that is dead; that the most ravishing music can not enchant a shriveled soul.

The worshiper of Mammon who thinks to purchase delights by marrying for money, will find that this sale of the God-given power of loving a noble woman is fatal to all future happiness.

It is dangerous passing the place where Nature calls a halt for rest and recuperation, beyond which brain and hand must be driven by stimulants or the spur of ambition, instead of being impelled by the forces of a demanding vitality and the joy of execution. Nervous prostration, softening of the brain, idiocy, temporary or permanent insanity, are liable to be the results of this crowding, which, if it accomplish anything worthy, does so at terrible cost.

It is dangerous passing the point where openness and sincerity cease to be the natural expression of character. When one begins to employ subterfuge, a thread has been introduced into his life—a web which is very apt to seriously mar its entire texture. Though here and there the thread may be plucked out, one will find it as hard to eliminate the objectionable feature as the farmer does to clear the weeds from his fields. In both cases the seed has been sown, and must have issue.

It is dangerous passing the place where justice, appreciation, thoughtfulness and courtesy are even occasionally left behind. Loss of respect, loss of affection, loss of business and the opportunities for improving one's condition and environments, are the results of this passing. The law of cause and effect can never be evaded.

It is dangerous passing any point beyond which lies less than purity of nature, less than uprightness of character, less than a whole manhood.

There is, in life, no real going back. Even if one could return to his injudicious starting-point, he has, by his unlucky wandering, put in motion causes which must, directly or indirectly, now or in the future, affect his life and the lives of others. At the entrance of these paths should be lifted high the warning, in large letters, that it may be heeded, "Dangerous Passing."—Success.

THE MODEL HUSBAND.

I am a model husband. My wife couldn't lay her hands on another like me in a fortnight. When the baby cries at night, I get up and fix him and put him back to sleep. We have been married three years and we have the sweetest little baby boy in the world. I never cause my wife any trouble. When she is all tired and worn out, I just say: "Come, now, old sweetheart, go lie down and let me finish this job." We have a great number of little dresses for Wendel, and I know where they are kept and how to get at them.

My wife's father is a well-to-do farmer and I like my wife's mother. I never see any other woman who can walk a little better than my wife, or who looks just a little sweeter. I wouldn't marry the best woman on earth unless I thought she filled the bill for perfection, from my standpoint of judgment. I thought my wife did—and she does. When she gets a biscuit turned over a few times between her hands and puts it in the pan, I know the biscuits are going to be exactly right. No doubt about it. We have no drip coffee-pot, but she makes the blessedest drip coffee you ever saw and has the commonest kind of an old tin coffee-pot. She has a majestic bearing, too. Her feet set just exactly as a perfect woman's feet set. Her head could be carried no better if she tried for a hundred years.

When I want to find out if anything is right or not, I just get it before her mind and figure on her judgment. She hits it every time. Don't ask me how she does it. There is no spittoon around the house. I know where the peg for my hat is, and every time I take it off in the house I hang it on this peg. My coat has a peg, too, and there is where my coat is found when not on my back. There is no club on earth like my wife and Wendel. She is the "outside guard" and the "inside guard." She is the light in the east and the intellect in the west. She is my bright and morning star. She can smell a loose button a hundred yards, and she has a way of noticing the little specks on my coat lapel, as she used to before we were married. She loves me and Wendel. I don't find anybody that suits me half as well as she does, sweet and gentle from morning till night. When I want to be cross, she won't let me. When I get cold-hearted and the last speck of brotherly love is oozing out of me, just one touch of her presence stops that disposition. All in all, my wife is O. K., and I am a model husband.—Erastus Plokey.

SEEKING HER BOY.

A New York physician relates the following fact:

A few weeks ago he was called to the help of a man who was mortally wounded in one of the low dance halls or "dives" of that city. When he had attended his patient the doctor looked curiously about him. The wounded man lay before the bar, against which lounged some drunken old sots. In the next room a few young men, flushed and bright-eyed, were playing cards, while the gaudily-dressed bar-maids carried about the liquor. But neither the gamblers nor the women, nor the bar-keepers paid any attention to the dying man on the floor. They squabbled and laughed, deaf to the groans. The proprietor of the dive, a burly fellow who had been a prize-fighter in his younger days, having seen the police scenre the murderer, had gone back quietly to his work of mixing drinks. Death, apparently, had no interest or terror for these people.

Suddenly a little old woman, with white hair, a thin shawl about her, came to the street door. Her appearance produced a startling effect. The besotted old men at the bar put down their glasses and looked uneasy; the card-players hastily shut the door to keep out the sight of her; and the bar-maids huddled together in silence; but the change in the brutal landlord was most striking.

He rose hastily and came up to her, an expression of something like terror on his face.

"Is James here?" she asked gently.

"No, no; he is not here. I do not know where he is," he said hurriedly.

She looked around bewildered, and said:

"I was sure he was here. If he comes, will you tell him his mother wants him, sir?"

"Yes, yes," he said—and that man urged her out of the door. The physician soon followed and saw her going into another and another dive and grog-shop along the street.

"Who is she?" he asked of a policeman outside. "Is she in no danger?"

The man shook his head significantly. "They will not harm her, sir. They've done their worst to her. She is the widow of a clergyman, and she had one son, a boy of sixteen years. They lived happy and comfortable enough till he took to going to pool-rooms, and then to variety theatres, and at last to these dives here. He was killed in one of them in a fight three months ago, in that very one you were just in now, and was carried home to her, bloated from drink, covered with blood, and dead. She only remembers that he came to these houses, and she goes about them searching for him every day. They are afraid to see her. They think she brings a curse on them. But they won't harm her; they've done their worst to her."

This is a true story. How many sons of loving mothers are going down like this boy into these dark places to-day.—Youth's Companion.

WHY THE SERMON WAS DULL.

"The dullest sermon I ever listened to!" exclaimed Sam, petulantly, as he came home from church.

"Yes," replied grandpa, a twinkle in his eye; "I thought so myself."

"Did you, grandpa?" exclaimed Sam, glad to have some one stand by him.

"I mean to say I thought you thought so," replied his grandpa. "I enjoyed it because my appetite was whetted for it before I went to church. While the minister was preaching I noticed it was just the other way with you."

"Just the other way, how?" Sam demanded.

"Why, before you went," answered grandpa, "instead of sharpening your appetite for the sermon, you dulled it by reading that trashy paper. Then instead of sitting straight up and looking at the minister while he preached as though you wanted to catch every word he said and every expression of his face, you lounged down in your seat and turned half way around. I never knew anybody who could hear a sermon right from the side of his head. Then you let your eyes rove about the church and out of the window. That dulled the sense. You dulled your ears by listening to a dog that was barking, and the milkman's bell and the train puffing into the station. You dulled your mind and soul by thinking you were a terribly abused boy for having to go to church and stay through the sermon, and so you made yourself a dull listener. And I never knew it to fail in my life that a dull listener made a dull sermon."—Exchange.

Hygiene.

REST WHILE YOU REST.

Form develops first from rest and the strength which comes of rest. A tired, weakly figure will sag and bend and want elasticity. Overworked figures settle down and lose two inches of height by the pressing together of the parts of the body. That is why women seem, and are, shorter after middle age. On rest depends the length and suppleness of limb, and women should know how to take advantage to secure rest and conserve strength. Girls must be trained to take rest at proper seasons, whether they feel tired or not, and the woman must continue this exact and special care of herself as the foundation of her well-being. A day or two lying off at the right time, having her breakfast in bed and spending the day in the luxury of a wrapper and a lounge, will make the difference between a blithe, active creature the next few weeks, or one who goes about with a constant ache and fatigue.

Doctor Hosmer, the father of Harriet Hosmer, the sculptor, one of the acutest of New England physicians, used to drive around the circle of his practice in housekeeping seasons telling women to lie down and rest when tired, as half an hour at full length on a lounge would refresh the whole body more than three hours sitting in a chair. The periodical rest should be insisted on by every mother as long as she lives to watch over her daughter. Without it shoulders grow broad and the gait dragging. With rest the step is elastic, the form well upheld, the bust firm, the limbs retain elegance and shape. Work while you work, and rest while you rest, should be the rule for every girl and woman.

After advising the duty of rest, it will sound strange to urge the value of hard work in keeping a good form, but the two supplement each other. Hard work is not overwork, but rapid, steady work which puts muscle into play, and sends the blood and sweat flowing finely. Perhaps you will bear better what that polished physician and man of the world, Dr. Weir Mitchell, says on the subject: "I think it fortunate when women are so situated as to have to do things about the household which exact vigorous use of the upper extremities. Nothing is a better allay against nervousness or irritability in any one than outdoor exercise or pretty violent use of the muscles."—New York Journal.

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OBITUARIES.

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KEARNEY—Mrs. HENRIETTA S. KEARNEY died at her home in Canton, Miss., Aug. 30, 1898. She was the daughter of David Pipes, Sr., of East Feliciana parish, La., and was born Nov. 14 1833. On Dec 19, 1850, she was happily married to Mr. Jno. Kinchen Kearney, of Madison county, Miss., with whom she lived an ideal wedded life. She was educated partly at the Sacred Heart Convent, and partly at the female college of Dr. Lacey in Jackson, La. She was converted and was received into the M E Church, South, in 1850 or 1851, at a very successful revival meeting held in Livingston, Miss., by the late Rev. H. H. Montgomery.

These are the salient points of an earthly career of brightness and joy in itself, and of constant benefit and helpfulness to all brought within its genial influence.

As a school-girl, she was faithful and attractive, winning the confidence of her preceptors, the attention of her school-mates, and the favorable notice of all her acquaintances. She was led right from the classic halls of college life to the marriage altar. To those who remember her wedding night there will come up a vision of a spacious Louisiana home, with a brilliant assemblage of typical Southern society, and herself the principal object of interest, with her girlish grace and winsome beauty and quiet elegance. Entering at once upon the true sphere of woman—"a keeper at home" she was the soul of hospitality, and she made her home the delight of those so fortunate as to be her guests. The member of a large and prosperous family circle in one of the most favored localities in her beloved Southland, before the war had so disastrously changed the situation her home was considered among the most attractive, her hospitality among the most sumptuous and elegant. She was of gentle, winning manners, and readily made attached friends of all who became associated with her. Her qualifications were those claimed by Solomon for his ideal woman: "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life. Strength and honor are her clothing, and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness." She was a woman of exceptional strength of intellect, and was possessed of a remarkable capacity for the management of business. The direction of her estates was committed to her care altogether, and the judicious control of them, and the results achieved under her supervision, proclaimed her to be the peer of the wisest and the most successful.

As a Christian, she was quiet and unobtrusive, but consistent and exemplary. She often spoke of how completely her faith in Christ brought resignation and comfort during the war, when she was all alone, her husband being at the front with his military command, and the desolations of war raging around her.

She has been a great sufferer for many years, but cheerfully resigned herself to the lot appointed to her by Providence without a complaint or a murmur. She was conscious to within a short time before she died, but said nothing about her approaching end. Her consistent Christian life and unwavering trust in her Savior spoke more eloquently than words could do of her blessed future. Calmly and sweetly she breathed her life out, as if sinking into a blissful slumber. O. G. ANDREWS.

SANDEFER—Mrs. S. E. SANDEFER departed this life at her home on Sept. 26, 1898. She was a native of Lowndes county, being born on May 22, 1837. She was united in marriage to Mr. G. M. Sandefer, Sept. 16, 1857, with whom she lived happily until her death. She accepted Christ as her personal Savior in September, 1856, and joined the Presbyterian Church, remaining a consistent member of the same until she moved with her husband to the Delta, some years ago, when she united with the M. E. Church, and has since remained a faithful member of the same. Her character was such as adorned her profession, everyone acknowledging her Christian virtues. She was singularly free from the common infirmities, and possessed in a rare degree the Christian graces of patience, kindness, sympathy, and charity, adorned by a meekness as beautiful as the soft radiance of a Summer sky. She was a loving disciple of the Master, and submissively answered the summons to depart and be with Christ. Her home was always the home of the weary Itinerant. Her remains, attended by her husband and many sorrowing friends, were laid quietly away to await the resurrection morning, when she shall awake with power and in the likeness of her Savior. Her pastor, R. S. LAWSON.

KNOX—JAMES C. KNOX was born in Franklin county, Miss., June 12, 1812, and died in East Baton Rouge parish, La., Aug. 23, 1898. On Dec. 25 1840, he was married to Miss Mary E. Smith, of Franklin county, Miss., with whom he lived happily for a number of years. To them were born four sons and two daughters. Two of the sons (possibly more) are still living. Some years after her death he was again married, on the fifth of March, 1862, to Miss M. E. Perry, of East Baton Rouge parish, who still survives him. In 1853 he united with the M. E. Church, South, and lived a consistent member of the same till "God took him."

Bro. Knox was always a modest man in his religious professions, yet I have never heard a doubt expressed relative to their genuineness. He died in great peace. "Mark the perfect man, and behold the upright, for the end of that man is peace."

He was buried by the writer and the officers and members of the Plain Lodge of Free and Accepted Masons, the rituals of both organizations being used in the presence of a sympathizing audience. THOS. J. UPTON.

HART—MRS. BETTIE S. HART was born in Warren county, Miss., May 26, 1855, and died in Madison parish, La., Sept. 5 1898.

About eleven months ago Mrs. Hart's husband passed away. He was sick many long and weary months. She nursed him with untiring devotion, which was day by day sapping her strength away. After his death there seemed to be nothing to stimulate her to action, and she spent much of her time lying down. She grew weaker every day. A few weeks before her death she went to visit her only sister in Louisiana. She seemed stronger for a few days, made the trip much better than her friends expected. When she met her sister she threw her arms around her, and, with tears streaming down her eyes, she said, "Sister, I have come to you to die," which was verified in a few short weeks. She was conscious to the last, and had no fears of death. She knew in whom she trusted. She bore her suffering with much patience, and was very grateful for every kindness shown her. May the Lord bless and comfort the sorrowing mother, sister, and her three orphan children!

A FRIEND.

Canton, Miss.

STUBBS—Mrs. M. E. STUBBS was born in Marlborough district, S. C., Oct. 15, 1817, and died in Covington county, Miss., Sept. 6, 1893, at the ripe age of eighty years ten months and twenty days. She moved to Mississippi in 1840, where she lived until her death. Her maiden name was Stubbs. She was twice married; the first time to B. L. Henegan, of South Caroline. The fruit of this marriage was six children. She was married the second time to T. H. Stubbs, of Mississippi. To them were born six children, four of whom were raised to maturity, two dying in infancy. She joined the Methodist Protestant Church in 1855 and remained in it until that church came to the M. E. Church, South, in Mississippi, in which church she died.

I was her pastor for nearly four years. The last time I saw her was two weeks before she died. After reading, singing and praying with her, she expressed herself as being ready to die, expressing herself with great confidence as to the future. She spoke of her trust in her Savior. She leaves a husband who will not linger long before following her.

W. J. DAWSON.

ENOCHS—The following resolutions were adopted by the Sunday-school at Bethesda, Sept. 25, 1898:

Whereas, It has pleased the all-wise God to take from us our deceased sister, Mrs. S. C. ENOCHS, who has for many years been a faithful, diligent and efficient teacher in our Sabbath-school; And, whereas, While we deeply deplore our loss in the death of Sister Enochs, we bow with reverence to the will of our heavenly Father, and earnestly pray that God will raise up some one to take her place; therefore, be it

Resolved, That to the death of Sister Enochs our Sunday-school has lost a teacher that was always at her post of duty. It was indeed a great privilege to listen to her instruction.

Resolved, That our loss is her eternal gain. No longer will she hold up the hands of the superintendent when discouragements are near. No more will we hear her gentle voice giving instruction to we who so surely need it. No longer will her willing hands minister to those whom she loved. As a church member, she was true to the vows which she had made to her Lord. To know her was to love and admire a character in which was blended both beauty and strength—a beautiful life, a life glowing with labors of love, a strong and abiding faith in God, a faith which she was willing to live and die by. Surely she had the spirit of our Savior, which enabled her to say, "Thy will, and not mine, be done." It is not all of life to live, nor all of death to die. A happy and useful life, a triumphant death and eternal life, which is the gift of God. This was her lot in life, her reward in heaven. She is not dead, friends, but is only asleep in Jesus. I rejoice that it has been my privilege to know and to have been associated with one whose life has been so pure and noble. Blessed be her memory!

C. W. HIVELEY,
For Committee.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY. }

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

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The man whose eyes were opened could not explain the process, but he knew the fact, and believed in Him by whose grace he could now see.

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S. S. "State of Texas,"
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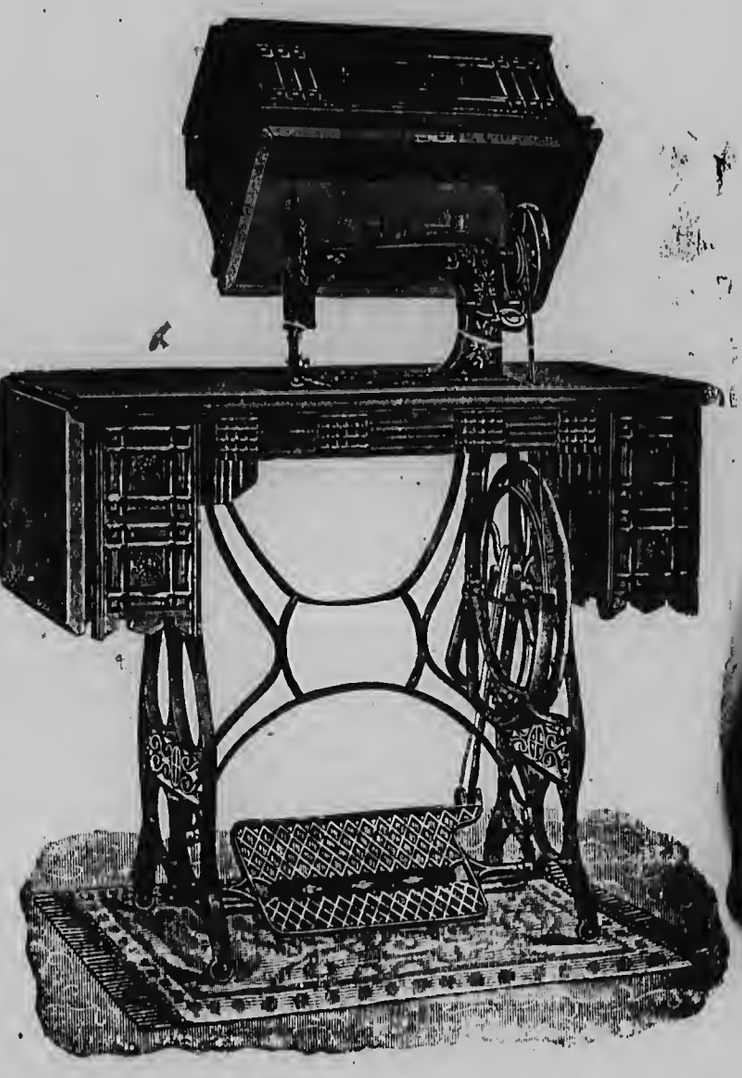
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

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NEWS OF THE WEEK.

President Masso of Cuba seems to favor annexation. At least, he prefers that to the domination of the military element. He has threatened the present insurgent government will make overtures for annexation.

While firmly believing that Spain will in the end submit to the demands of the United States, before re-engaging in hostilities, the authorities propose to be in a position where they can make an effective demonstration should such action be needed.

It is announced in Paris that a military plot to overturn the government has been discovered. Facts are not obtainable, and the officials are silent. The Duke of Orleans and Prince Louis Bonaparte are both credited with having a hand in it.

Spain's compliance with the demands of the United States to surrender the economic administration of Porto Rico on Oct. 18 is indicative of the action she will take upon future demands made upon her. This is the belief of the administration officials in Washiugton.

The New York Post recently contained a communication from a correspondent in Alabama, in which he proposed, as the remedy for the congestion of the negro population in the South, that black counties should be formed in which the whole population would be negroes.

There is no longer any donht that the negotiations in Paris and Havana are not proceeding with the smoothness which the authorities desire. It is not meant by this that there has been any serious hitch, for such is not the case. But Spain's persistency in making unreasonable demands and in sticking to them is rather wearying.

A serious breach has taken place between the executive department of the Cuban Republic and leaders of the military forces. The army element, led by General Gomez, say they will not lay down their arms until the United States troops leave. President Masso has declared that the time has arrived for disbanding the Cuban forces, and gives the assurance that the country is safe in the hands of the Americans.

According to a statement prepared by the Rev. Dr. Strong, the missionary societies of the United States, Great Britain, Continental Europe, Asia, Africa and Australia number 249, with 4694 stations and 15,200 out-stations. There are 11,695 missionaries, 65,000 native workers and about a million and a quarter communicants. The income from all these countries approximates $13,000,000.

The earliest blizzard, with heavy winds and blinding snow, known in that region for the past twenty-five years, was experienced on Monday in Eastern Kansas and Western Missouri. Besides many smaller places, it was felt severely at Leavenworth and Lawrence, Kan., and at St. Joe, Kansas City and Sedalia, Mo. At Leavenworth, where portions of the Third and Fifth Missouri, and the Twenty-first and Twenty-second Regiments of volunteers are encamped, the tents were blown down and the soldiers made to suffer acutely.

For many weeks there has been a strike of the white miners in the coal regions of Illinois. The owners and operators of several of the mines brought in negroes from Alabama and put them to work behind stockades. At Pana and other places there have been bloody conflicts between the white strikers and the imported negroes. Last week at Virden, another mining town, a bloody battle took place between the white strikers and a body of negroes who were brought in from the South. The conflict was waged fiercely on both sides, with the result that ten men were killed and forty-two wounded.

Secretary Alger has received a dispatch from Major-General Brooke announcing the departure of Captain-General Macias and most of his staff for Spain, and with their going the end of Spanish rule in Porto Rico has come. The graceful acquiescence of Spanish authorities to the demand of the American Commissioners to relinquish the government of this island on Oct. 18, and their prompt compliance therewith, is a matter of unconcealed satisfaction to the administration, and it is pointed to as an indication that Spain will eventually comply with the demands of the government.

The impression is growing in the minds of the American Commissioners in Cuba that Spain expects that the United States will ultimately assist in sending the Spanish troops back to the peninsula. It may be that the present vexations delays are caused for the purpose of trying American patience until McKinley will be glad to send ships in order to expedite matters. At any rate, the Spanish Commissioners never lose an opportunity to dwell upon American wealth and Spanish poverty. At a joint session this was brought out by Parrallo, who said that Spain should be allowed to take away all big guns protecting Havana, because the United States could replace them without feeling the cost.

The position taken by the representatives of the Madrid government to the Hispano-American Peace Commission in respect to the Cuban debt is regarded in well-informed circles as being a menace to the continuation of the negotiations. It is said that the efforts of the Spanish Commissioners are directed more towards obtaining relief from those obligations than in relation to territory. They contend that to compel Spain to shoulder this enormous financial obligation, and at the same time to take from her the only means she has of paying it, is to seek to ruin the country absolutely. Without her colonies, and with the crushing weight of this debt resting upon her, it would be impossible, they argue, for Spain to rid herself of her financial incubus.

HAVE YOU A SON, BROTHER,
Husband or Lover in the Army or Navy? Mail him to-day a 25c. package of Allen's Foot-Ease, a powder for the feet. All who march, walk or stand need it. It cures aching, tired, sore, swollen, sweating feet, and makes hot, tight or new shoes easy. Feet can't Blister, get Sore or Callous where Allen's Foot-Ease is used. 10,000 testimonials. All druggists and shoe stores sell it, 25c. Sample sent FREE. Address Allen S. Olmsted, Le Roy, N. Y.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

"Behold, how good and how pleasant it is for brethren to dwell together in unity."

The Epworth League stands for the promotion of fraternity, friendship and fellowship among Christians of every name and order.

It has done much during the few years of its organization to bring the young people of the North and South, of the East and West, together.

Not long since we heard that the officers of a certain church in a Mississippi town resigned because their pastor invited a clergyman of another "faith and order" to fill his pulpit. We are glad to say that none of those concerned were Methodists.

At the farewell service held in First Church, Memphis, prior to Dr. Smart's departure for St. Louis, Rabbi Sansfield, of the "Synagogue," not only occupied a place upon the platform, but took occasion to say many nice things about his Methodist friend who had been sent to other fields.

Two weeks ago the Booneville Methodists and Presbyterians worshiped together in the Methodist Church, Rev. E. A. Smith, the pastor of the Presbyterian Church, occupying the pulpit. His sermon was particularly to the young people. The occasion was an enjoyable one, and exemplified fraternity, friendship and fellowship.

We would like just here to remind every Leagner of the statement made years ago by the sweet spirited and much loved Bishop Simpson, of the M. E. Church. Let us inscribe it on our banners. "We live to make our church a power in the land, while we live to love every other church that exalts our Christ."

It was originally intended that the Epworth League should, whenever possible, seek to lay much stress upon denominational loyalty. Every young Methodist (and old one likewise) ought to be able upon all occasions to give an answer to every man that asketh a reason of the hope that is in him.

While we feel sure that every Methodist will say "Amen" to the foregoing, we are at the same time likewise sure that no true Methodist will ever countenance sectarian bigotry. Because a man is not of our "faith and order" is no reason that he is not a devout follower of the Lord Jesus Christ.

In connection with these notes on fraternity, we desire to publish an excerpt from a recent editorial written by Rev. Dr. D. H. Moore, of the M. E. Church, and editor of the Western Christian Advocate, Cincinnati:

"Because we tenderly sympathize with General Wheeler in the death, by drowning, of his promising son; and with Mrs. Capron in her new bereavement, mourning, as she does, the brave artillerist, Capt. Allyn Capron, who fought his guns at Santiago, even while tear-blinded by the death of his son, the brave Capt. Allyn K. Capron, of the Rough Riders, we also have only the truest commiseration for Mrs. Jefferson Davis, whose Winnie has been called from her side. Our vision is clearer than before the Spanish-American war dispelled the mists of prejudice and passion. We can understand better now than thirty years ago how that the little girl baby born in the executive mansion of the Southern Confederacy, in the very throes of the struggle out of which God meant to bring a purer democracy, and who became the domestic idol, the faithful helper, and the absolute confidant of her father—how she could come to be enshrined in the hearts of the South as 'The Daughter of the Confederacy;' so that the grief for her death is as that once felt for the Lost Cause itself. We respect that sorrow. It is from the common reservoir of the nation's sympathy, whence henceforth come alike sincerely tears for the Gray and tears for the Blue, and that imperishable devotion to the one flag, whose precious folds are the coveted shroud alike for Lee and Lincoln."

Dr. Moore occupied a prominent place on the programme of the third International Epworth League Conference, held in Toronto, during the Summer of last year. It was our privilege to hear him, and also to meet him in his editorial office in Cincinnati. He is a man of cheerful countenance, and has a warm heart. We trust that our Northern brethren of contrary spirit may be brought to emulate his example of Christian brotherliness.

We are mindful of the fact that many who read the NEW ORLEANS CHRISTIAN ADVOCATE do not take the Epworth Era, and hence we are prompted to publish here a letter which recently appeared in the Era addressed to Dr. DuBose, who has charge of mission work among the Cubans in Tampa:

"Dear Dr. DuBose: I send you the picture of our League, 'La Esperanza de Cuba.' There are three Americans only in the group, and the picture represents the best of our congregation. The three vice-presidents are in the center. Directly on my left is Mr. Pedro Pequeno, the vice-president of the Department of Worship. He feels called to preach, and is a very promising young man. Just in front of me is Maria Luiza Aguera, vice-president of the Charity and Help Department—a bright, pretty girl, with gifts and graces. An elderly lady in the top row, second on my right, is Bro. Someillan's mother. She was received into the church last Winter, shortly after I came, and it was a most joyous time for her son, who said he had been praying for his mother for twenty-two years—ever since he became a Christian. The young man at the end of the same row, on the right, with fine classical features, was studying for the priesthood six months ago, and it created quite a stir the first time he came to our service. Many prayers went up for him. He came again, and on until he had a bright conversion.

"Something might be said of each one in the group, but space is precious. Our League is a live one. We have a danger just now to confront: the restless spirit brought about by the termination of the war. So many want to go back to Cuba, and it will need alertness to keep track of our people. The prospects for the opening of the schools are very good, and we feel that here is really the hope of Cuba. May the Lord make us to realize our opportunity and grasp it!

"Truly yours in his name,
"MARY W. BRUCE."

FROM BRO. VAIL.

MR. EDITOR: Will you please make it known to the readers of the ADVOCATE that owing to my ill health I have retired from my work. I have turned the mission over to the young people to run. I have been down sick for eight days in bed with my head and throat trouble. I have suffered for years with chronic catarrh of the head and throat, so that now I am compelled to give up the work and be quiet for a while. I do request the readers of the ADVOCATE to pray for me, that I will soon be in the field again.

Yours in Jesus, E. A. VAIL,
127 Dauphine St.

Oct. 12, 1898.

DR. BULL'S COUGH SYRUP CURES sore throat, hoarseness and coughs. It is the specific for throat and chest affections. 25 cents.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen circuit	Oct.	22, 23
Nettleton circuit		29, 30
Amory	Nov.	3
Shannon		4
Verona		5, 6
Hatchie mission		9
Buena Vista		10
Mooreville		12, 13
Hamilton		18
Fulton		19, 20
Tremont		26, 27
Okolona circuit		

S. M. THAMES, P. E.

DURANT DIST.—FOURTH ROUND.

Pickens, at Pickens	Oct.	20
Poplar Creek, at Salem		22, 23
Salem, at Tabernacle		29, 30
Belzoni circuit (W. W. Mitchell)		29, 30
Walthall, at Lebanon	Nov.	4
Eupora, at Mathiston		5, 6
Rural Hill, at Rural Hill		12, 13
Louisville, at Louisville		19, 20
Lexington and Tchula, at Tchula		25
Durant station		26, 27

J. S. OAKLEY, P. E.
Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit, at Gaines' Chapel	Oct.	22, 23
Mariotta circuit, at Mariotta		29, 30
Iuka station	Nov.	1
Brown's Creek circuit, at Paradise		3
Belmont circuit, at Patterson's Ch		5, 6
Jonesboro circuit, at Camp Ground		12, 13
Booneville station		15
Saltillo circuit, at Ceator Star		17
New Albany circuit, at Mt. Olivet		19, 20
Ripley and New Albany, at Ripley		26, 27

J. W. HONNOLL, P. E.

GRENADA DIST.—FOURTH ROUND.

Banner, at —	Oct.	22, 23
Tatum, at Cascilia		29, 30
Strathmore	Nov.	5, 3
Slate Springs, at —		12, 16
Chapel Hill	Tues.	15
Pittsboro, at —	Thurs.	17
Ellzoy, at —		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MOREHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Charleston	Oct.	22, 23
Cockrum		29, 30
Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed.	16
Arkabutla		19, 20

T. C. WIER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Brooksville	Oct.	22, 23
Starges		29, 30
Shuqualak	Nov.	5, 6
Hebron		12, 13
Winstonville		16
Lagrange		19, 20
Cedar Bluff		23
Starkville circuit		26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Mt. Pleasant, at New Salem	Oct.	22, 23
Waterford, at Senle Chapel		30, 31
Holly Springs ct., at Pleasant Grove	Nov.	5, 6
Wall Hill, at Chulahoma		7
Cornersville, at —		12, 13
East Holly Springs cir., at Liberty		19, 20
Abbeville, at —		22
Pontotoc, at —		26, 27

J. D. CAMERON, P. E.

WINONA DIST.—FOURTH ROUND.

West	Oct.	22, 23
McNutt		29, 30
Black Hawk	Nov.	5, 6
Indianola		12, 13
Dublin and Brooklyn		19, 20
Sidon		26, 27

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FOURTH ROUND.

Raleigh, at Trinity	Oct.	22, 23
Lake, at Carr's		29, 30
Decatur, at Decatur	Nov.	2
Trenton, at Trenton		5, 6
Rose Hill, at Pleasant Grove		10
Chunkey, at Spring Hill		12, 13
Noshoba, at Cook's Chapel		16
Indian Mission		17
Clarksburg, at Liberty		19
Morton, at Pelahatchie		20, 21
Newton and Hickory, at Newton		23
Montrose, at Montrose		26, 27
Shiloh, at Shiloh		30
Walnut Grove, at Walnut Grove	Dec.	3
Carthage, at Carthage		4, 5
Hillsboro, at New Providence		6
Forest, at Forest		7
Vosburg, at Vosburg		10, 11
Heidelburg, at Heidelburg		11, 12

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Heratanville	Oct.	22, 23
Utica, at Utica		29, 30
Mayersville, at Beulah	Nov.	5, 6
Vicksburg—Crawford Street		13
South Vicksburg		13
Warren, at Wesley Chapel		19, 20
Bolton	Thurs.	24
Flora	Fri.	25
Satartia, at Mount Olivet		26, 27
Edwards	Wed.	30
Anguilla	Sat.	Dec. 3
Rolling Fork, at Carey		4
Port Gibson	Wed.	7
Rocky Springs	Thurs.	8
South Warren, at Wesley Chapel		10, 11

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Magnolia, at Magnolia	Oct.	22, 23
Summit, at Summit		29, 30
Gallman, at Gallman	Nov.	5
Crystal Springs		6, 7
North Wesson, at Beauregard		12
Wesson		13, 14
China Grove, at China Grove		19, 20
Martinsville, at Union Chapel		26
Hazlehurst		27, 28
Providence, at Providence	Thurs.	Dec. 1
Westville, at Jones Branch	Fri.	2
Mt. Carmel, at Mt. Zion		3, 4
Pleasant Grove, at Pleasant G.	Mon.	5
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Tranquil, at T	Fri., 11 A. M.	Nov.	4
Benioa, at New Hope	Sat., 11 A. M.		5
Yazoo cir., at Mt. Carmel	Sun., 11 A. M.		6
Yazoo City	Sun., 7 P. M.		6
Sharon, at S	Sun., 11 A. M.		13
Canton	Sun., 7 P. M.		13
Madison, at P. River	11 A. M.		15
Terry, at T	11 A. M.		18
Camden, at Shrock	11 A. M.		20
Lake City and Ludi	11 A. M.		26
Silver Creek and B. I	11 A. M.		27
Steen's Creek		Dec.	3, 4
Capitol Street	7 P. M.		7
First Church	7 P. M.		8
Fanain			10, 11
Brandon	7 P. M.		11

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Hamburg	Oct.	22, 23
Burlow		29, 30
Meadville	Nov.	5, 6
Centerville		12, 13
Washington		19, 20
Cane Ridge		26, 27
Gloster	Dec.	3, 4

W. L. C. HUNNICUTT, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Porterville, at Porterville	Oct.	22, 23
Binnsville, at Scooba. Sun. P. M., Mon. A. M.		23, 24
DeKalb, at New Hope		29, 30
Lauderdale, at Brogan's	Nov.	5, 6
North Kemper, at Mellen		12, 13
Wayne, at Liberty Hill	Fri.	18
Winchester, at Winchester		19, 20
Waynesboro, at Waynesboro. Sun. and Mon.		20, 21
Pachuta, at McGowan's Chapel		26, 27
Enterprise, at Enterprise. Sun. and Mon		27, 28
East End	Wed.	30
Energy, at Hopewell	Fri.	Dec. 2
Mathersville at Winnifred		3, 4
Shubuta, at Shubuta. Sun. P. M. and Mon. A. M.		4, 5
South Side, at South Side	Wed.	7
Daleville, at Sonle Chapel		10, 11
Central	Mon. P. M.	12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	11 A. M.	Oct. 23
Felicity Street	7:30 P. M.	23
Morgan Street	11 A. M.	30
Crapa Street	7:30 P. M.	30
White Castle		Nov. 0
Carondelet Street	11 A. M.	13
Carrollton Avenue	7:30 P. M.	13
Dryades Street		20
Covington		27
Plaquemine		Dec. 3, 4
Rayne Memorial	11 A. M.	11
Parker Memorial	7:30 P. M.	11

S. S. KEENER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Meadows and Antioch, at Meadows	Oct.	22, 23
Port Vincent, at Port Vincent		23, 24
Ponchatoula, at Springfield		25, 26
Franklinton, at Franklinton		27, 28
Amite City, at Rosalind		29, 30
Pine Grove, at Killian		30, 31
St. Helena, at Day's		Nov. 5, 6
Live Oak, at Live Oak		12, 13
East Feliciana, at Olive Branch		19, 20
Slaughter, at Slaughter		20, 21
Baton Rouge—First Church		27, 28
Baton Rouge—Second Church		27, 28
Clinton		Dec. 3, 4
Jackson		10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Caddo circuit	Oct.	22, 23
Logansport circuit		29, 30
Mooringsport circuit	Nov.	5, 6
Fort Jessup circuit		12, 13
Many circuit		19, 20
Robeline circuit		26, 27
Pleasant Hill circuit		30
Red River circuit		Dec. 3, 4
Wesley circuit		10, 11
Coushatta		11, 12
Mansfield		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Dry Creek	Oct.	20
Pollock		22, 23
Natchitoches, at Ragan's		28
Montgomery		29, 30
Simsport, at Riverside		Nov. 5, 6
Melville		6, 7
Jena and Jonesville, at —		12, 13
Ada and Winfield, at —		12, 13
Chicot		19, 20
Pineville, at Fellowship		26, 27
Columbia		Dec. 3, 4
West Alexandria		10, 11
Alexandria		11, 12

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon and Summerfield, at S	Oct.	22, 23
Ruston		29, 30
Bienville, at Castor	Nov.	5, 6
Hynesville at New Salem		11
Homer, at Homer		12, 13
Valley		18
Minden		19, 20
Simsboro, at Pine Grove		26, 27
Ouachita		30
Lisbon		Dec. 3, 4
Gansville		7
Arcadia		10, 11

B. T. CREWS, P. E.

No man who has really reckoned himself to be dead unto sin will put a temptation under his nose to see whether there is any life in the old Adam yet—Baltimore Advocate.

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Christian Advocate.

VOL. 45.—NO. 43. NEW ORLEANS, THURSDAY, OCTOBER 27, 1898. WHOLE NO. 2201

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH, { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

LAUGH, AND THE WORLD LAUGHS WITH YOU.

BY ELLA WHEELER WILCOX.

Laugh, and the world laughs with you;
Weep, and you weep alone;
For this bravo old earth must borrow its mirth,
It has troubles enough of its own.
Sing, and the hills will answer;
Sigh it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care.

Be glad, and men will seek you;
Grieve, and they turn and go,
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your nectared wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by;
Succeed and give, and it helps you live;
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

Communications.

"MISRULE OF THE MEDICOS."

MR. EDITOR: Although somewhat delayed, my congratulations are none the less sincere and cordial on your clear and strong article under the heading quoted above. You struck the key-note, and your readers generally approve your article, and so do many who are readers of the ADVOCATE. The panic of 1898 is as senseless as the financial panic of 1893, and almost as criminal. And the blame lies at the doors of the medicos, and the State Board of Health in particular. What sense is there in stampeding a whole State because of the appearance of an epidemic, even if the epidemic be yellow fever, or yellowoid, la grippe, Asiatic cholera, the black plague of former centuries, or the bubonic plague which carried off so many thousands in India last year? And why should one object more strenuously to dying with yellow fever than to dying with typhoid fever, small-pox, Bright's disease, or senility? Personally, I had rather have yellow fever five times than have typhoid fever once, and greatly prefer dying with yellow fever to dying with any one of scores of diseases which are far more loathsome. The main thing is to be ready.

A so-called immune myself, I have deliberately kept my wife and children in Canton as a protest against the senseless panic of people and doctors, and the practical infidelity underlying the fright and flight of almost whole communities. We are prudent in diet and in habits. My family agreed with me that it was better to stay at home, where they could be sure of good nursing and prompt medical attention, than to go to the country and endure discomforts and exposures which might result in diseases more serious and severe and fatal than yellow fever. Indeed, we thought it better to stay at home and trust in God than to accept the hearty and urgent invitation to go to the home of a relative in Illinois, using money for traveling expenses which ought to be used in paying a grocery bill. We did not think ourselves fanatical or lacking in affection for each other.

Many left Canton, and thereby incurred debts which will never be paid. Merchants fled, forgetful of business interests. One merchant left his store door unlocked, and a stock of goods worth several thousand dollars exposed, and which would have rapidly disappeared had not his thoughtful neighbors provided lock and key to secure the property he was not able to lose. Another, in his hot haste, locked up several cats in his store and left them to starve to death. Homes were simply locked and left to take care of themselves. We have had, it is estimated, about fifty cases of the fever in Canton, of which only five or six were white people, and so far not a single death. A number of negroes is said to have sickened and recovered without any medical attention whatever.

The Rev. C. S. Newman and wife, of the Presbyterian, and the Rev. Mr. Elmer, of the Protestant Episcopal Church, have stayed here with the remnants of their widely scattered flocks; but only in the Methodist Church have the Sunday-school and the regular Sunday service been kept up. I saw no reason for closing the house of God and abandoning public worship when the bar-rooms were kept open all the week, and barber shops and confectionery stores on Sunday as well. I could see no reason for "forsaking the assembling" of ourselves together when young men could gather themselves together night and day, and gamble, drink, and carouse. And so the Methodist Church in Canton has been kept open, and God been honored, and nobody hurt thereby.

The State Board of Health is an expensive and needless luxury, which can readily be dispensed with. Criticising their failure can not lessen the confidence of the people in the Board, for confidence has already departed, or been dissipated. Since the organization of the Board nothing has been done which could not have been done as well, or better, without them.

T. L. MELLEN.

Canton, Miss., Oct. 20, 1898.

VERY MUCH IN A NAME.

MR. EDITOR: I've been much interested in your editorials last week and this (13 and 20) on the panic, the medicos, etc., approving most heartily the positions you take. Observation along these shores last year convinced me that nothing short of national quarantine will ever suffice to save our section from the disasters of such internecine strife as began to show itself in '97, and burst forth in fuller force this year. The evil results of a general refugeeing can scarcely be overstated. The tens of thousands in money spent thereby, the paralysis of trade and labor left for the poor to endure, the consequent suffering of this class which should ever be considered by Christians in all their calculations, the odium that attaches to the desertion of posts of duty in the hour of danger, the lack of men and means to nurse the unfortunates left behind in the hegira, even the added danger to these lives by the dismal aspect of deserted streets and homes—all these are cogent causes for calling a halt and invoking reason's sway. Yet they are less important than the moral attitude of this question. Well might the heathen and the unbeliever say to these fleeing Christians, "Where is now thy God?" Already have I heard many echoes of this very sentiment.

It would almost seem that "yellow fever" is "a name to conjure by." For men of whom we should never have expected such conduct have yielded to what seems from our standpoint an insane terror—fleeing from "the sound of a shaken leaf," and talking of this disease as if it were an Asiatic plague. Hence I welcome the change of name, though it be slight, and thank the author for the suggestion. Whatever of criticism may be brought against it, the name "yellowoid" will ever apply to the fever prevalent in Mississippi and Louisiana during the Summers and Autumns of 1897 and '98. It certainly bears to the kind of fever which raged in 1878 a similar relation to what exists between varioloid and genuine small-pox. It resembles, and we are thankful to believe gives immunity from, the fiercer form. I state deliberately that I would have welcomed its presence in my own body while it prevailed about me and in my household. Few diseases are not more to be shunned than this much-magnified and misunderstood form of contagious, bilious fever. These two adjectives express its leading characteristics. Look a moment into the following figures: At Bay Saint Louis, in '97, there were over four hundred well-marked cases, with eight deaths—less than two per cent. Most of these eight died from the effect of fright and other complications just after the experts declared our town infected. Prior to that more than one hundred had passed safely through the disease, with not a single death. Other coast towns had nearly as good a record, while current report of conditions in New Orleans last year made its percentum of deaths to cases almost as light. In 1897 our people were shut up in quarantine, and could not run. They wisely determined to make the best of it. No church, store, or home was shut up or shut off from communication with all others. The best of order and good-will prevailed. The well ones nursed the sick, gaining valuable experience. Each tried to help his fellow on. Instead of bickerings and recriminations which were frequent in places bent on saving themselves from infection, we had a decided increase of peace and good will among men. It is worth noting here that no immune of 1878 was taken with this fever.

As one of the after good effects of this providential leading, we have passed the season of 1898 thus far without even "a suspicious case" in our town (Waveland has suffered a little this season). Meanwhile we have been permitted to maintain a partial daylight communication with New Orleans, and would rejoice to have unrestricted intercourse. We are not taking the credit of this condition of things, but give God's providence the glory. I simply cite our case—best known to me—to show that if all would calmly meet the enemy, the danger and distress would be lessened manifold.

I desire to be understood as not one of those who thinks he knows more about disease than educated and competent physicians, who, for their skill and experience, are known as "experts." On principle, I believe in bowing to the decision of men who have had better facilities for knowing the signs of disease than myself. I also greatly deprecate that suspicious spirit which speaks of the announcements of our Board of Health as due to the fifty-thousand-dollar appropriation, and all such stuff. These officials are trying to do their duty as they conceive it. 'Tis also noticeable that every town in Mississippi, and nearly so in Louisiana, where an "expert" has pronounced a case of yellow fever, the disease has spread and shown the general symptoms of that malady. Ye who think so lightly of "experts," please make a note of this. If I am wrong, set me right.

Yet I am persuaded that some members of our State Board have made a grievous mistake in advising "depopulation." Its evils, above alluded to, are too manifest to need argument. Moreover, I notice that the depopulated towns have had a much more serious time in coping with the disease than those places where panic was not engendered by such mistaken advice. Good men and wise can make grave mistakes. This I believe to be an eminent case in point. Be it said also to the credit of our Board as a whole, that we have heard of such advice as emanating not from the Board, but only as the request of two or more individuals of that body. Other less expert physicians followed this wrong leading; hence the dreadful hegira which the victims now deplore as bitterly as any of us could.

What shall we do about it? Try to secure a safe, reliable national quarantine. Agitate and educate in this direction. Give it a fair trial. If disease of any kind appear, let every man stand to his post, help his fellow-man, trust in God, and all will go well.

Hopefully,

J. P. DRAKE.

Bay Saint Louis, Miss., Oct. 19, 1898.

Correspondence.

PACIFIC CONFERENCE.

The Pacific Coast Conferences have all been held. The Pacific, the last held of the four, convened in the city of Oakland, Wednesday morning, Sept. 28, and adjourned Monday evening, Oct. 3. Bishop Hendrix was with us for the first time. He is unanimously voted a great man. As a presiding officer, I do not believe he has a superior. He is prompt in his decisions, firm, yet kind. He was well-nigh worked down when he left us. He put in all his time between Conferences preaching, and while with us presided at a trial that opened the first day and continued through almost the entire Conference, afternoon and evening, with a morning session also on Saturday. The trial was that of a brother who had been transferred to another Conference, and on charges being preferred against him, was retransferred to us for trial. He was a man greatly beloved among us. The result was unusual, if not unprecedented. The accused was acquitted by a vote of 8 to 5, but the Conference refused to pass his character, and located him. I had sincerely hoped that he would be able to completely vindicate himself.

The financial reports, as we had anticipated, in consequence of the drouth, were not satisfactory. Ministers' salaries and collections all fell short of last year's receipts. The collections for missions were nearest to last year's figures. As an evidence of hard times, an audience of 400 gave only $20 at the missionary anniversary. However, we do not press the collections at Conference as formerly. We also report a loss in membership of over 300. Still we are alive, and, for the most part, hopeful.

There was somewhat of a breeze when the Committee on Books and Periodicals reported. It was quite radical on the Publishing House claims matter—too radical to be adopted. All regarding the claim matter was stricken out save a clause expressing confidence in the ability and willingness of our Bishops to do the proper thing, although we are almost unanimously in favor of returning the money without un necessary delay.

We received on trial a class of five young men—the largest for a long time. All are favorably reported of, and we hope much from them. Several were received by transfer, and some go from us. C. R. Lamar and J. E. Carpenter were transferred to the Texas Conference, A. P. Few and C. R. Montgomery to Little Rock, and Jesse Wood, D. D., to the Holston. Geo. Baugh and R. J. Briggs located. The roll of our dead was increased by five. B. C. Howard, D. M. Rice, B. F. Burris and G. H. Newton were all superannuates and old men. The death of W. B. Austin was reported at our Conference love-feast on Sunday morning as having occurred the preceding night. He was one of our most consecrated and efficient young men. He leaves a wife and three young children.

The Bishop redistricted the Conference, making three instead of five districts. He also displaced all the old presiding elders. Possibly since five men could not be put on three districts, rather than show partiality by choosing from among them, he concluded to put them all in the ranks and supply the districts with new men. C. B. Riddick has the San Francisco district; J. J. N. Kenney, the San Joaquin, and Jos. Emery the Colusa. Your correspondent has been assigned to Oakland. It is largely a residence city; lies across the Bay from San Francisco, and is to the Western metropolis what Brooklyn is to New York. The population is about 50,000. We have a fine property here, owned by the Board of Missions, but a small membership and congregation. As usual, I receive my appointment as from the Lord, and since he has sent me here, he will surely grant me a measure of success. There is no more difficult field within all our borders. My predecessor, the indefatigable McKnight, succeeds Dr. Riddick at Centenary, San Francisco.

Some of the boys from the First Tennessee Regiment, encamped in San Francisco, were in attendance. I note this for a purpose. When Col. Smith's regiment came to San Francisco they were received with honor. The newspapers had much to say about the Tennesseeans—such as that the regiment was composed of the best blood of the South, etc. Since then the tone of the press has materially changed. The Tennesseeans are in disgrace. Many things are laid to their charge. They are charged with special antipathy to the negro. Some of them attempted to lynch a negro boy; other negroes have been insulted, assaulted with knives, etc. One of the boys, of excellent family, it is said, when intoxicated, shot down an inoffensive waiter in a restaurant. Their reputation is hurting the entire South. One of the young men who attended our Conference is a local preacher in our church. He says the mischief has been done by a few; that they are mostly worthy men; that many things have been laid to their charge of which they are not guilty. I wish they had remained at home, or been sent immediately to the front. I fear they will now never be able to redeem themselves.

W. P. ANDREWS.

619 17th St., Oakland, Cal., Oct. 12, 1898.

NORTH MISSISSIPPI CONFERENCE NOTES.

There is general rejoicing at the appearance of cold weather, which is abating the pestilence that has prevailed in some places for nearly two months. The people at Taylor, Orwood and Oxford have suffered greatly from its ravages, and a few other places have been infected in a small degree. The stricken ones have been the subjects of great sympathy, and much material aid has been given them. How grateful we should be that we live in a land where Christian sympathy, benevolence and prayers abound for the afflicted and distressed.

Every interest of the country has suffered more or less during the epidemic and the enforcement of the necessary quarantine regulations. These conditions, together with the very low price of cotton, are affecting our church finances. In many charges the pastors' salaries and the collections are far behind; but it is hoped that with the revival of business, there will be improvement in these interests also, and that good reports will be made at Conference.

The probabilities now are that our Conference will meet Nov. 30, according to the "Plan of Episcopal Visitation," as published. It might be better financially, and for other reasons, to postpone it two weeks (not longer), as some of the brethren desire. But it is hoped that all will cheerfully acquiesce in whatever time the Bishop, in his godly judgment, may give us, and that we will have a happy reunion and joyful meeting.

Pastors will take notice, that, in order to make a proper showing of our Sunday-school work, they are expected to report not merely the number of schools in operation at the close of the year, but all that have existed at any time during the Conference year; also not on the average attendance of scholars, nor attendance merely at the time the statistics are taken, but all that have been enrolled during the year. Hence the importance of seeing to it, that every Sunday-school is furnished with a proper record book and a good secretary. I am now prepared to furnish the new statistical report blanks that every pastor must have in order to make his report to the Annual Conference. Send me your order for it and pay me the nickel at Conference.

I have been shut in for almost two months, but hope to be in the field soon. G. W. BACHMAN.

Kosciusko, Miss., Oct. 22, 1898.

Selections.

REAL CAUSE OF REVOLUTION.

People who have never lived or traveled in Cuba, or other Roman Catholic countries, have little idea of the real architects of discontent among the Cubans and Philippines. In the latter islands the annual revenue of the friars is not far from $10,000,000 per annum, added to which is the "sanctorum," or church money, amounting to $800,000; yet, as a recent writer says, "the allowance for education in the Philippines, with its population of at least 10,000,000, is only $250,000 a year—not as much as is paid for the same purpose by one of our fifth-rate cities." The lands of these friars pay no taxes. Not only so, but these friars make "base" leases subject to ground rent, which is declared to be "more crushing than the worst English leases in Ireland." But this is not all. Entire monopoly of all religious books, pictures and goods is lodged with these friars, who are authorized to make their own terms respecting fees, for christening, for the first communion, for weddings, the last unction, burials, harvest feasts, silver and golden weddings, and other events in which religious forms are employed.

Again, the friars can command forced labor when tenants become bankrupt, for which no payment whatever is made to masons, plasterers, quarrymen, architects, house workers, etc. So we see a rich church owning millions, receiving fees for all services, owning miles of rich territory, yet compelling these poor, unfortunate people with families to work for nothing so soon as they get into trouble! Is it any wonder, under such circumstances, that the friars have grown rich, and that so oppressive have their burdens become that it is these, on the part of the Dominicans, that have instituted successive revolutions?—for the revolutions are against priestly abuse—not against the Spanish monarchy per se. In how many instances the friars have held corpses, refusing to allow burial until their terms were complied with, are facts in history which could be given in ex tenso. The present Archbishop of Luzon is the same archbishop who, in May, wrote the famous pastoral letter in which he denounced the Americans, and, incidentally, the British, as being heretical scum, thieves, assassins, and the assailants of women, unconscious, apparently, of the fact that at the very moment those thieves were holding in trust and protecting for him over fifty million dollars' worth of property, nearly every American consul in the far East having been and still being a trustee of real estate for the Dominican friars of the Philippines.—St. Louis Advocate.

About the worst calamity that can befall a man is to get out of joint with his church. Such a man generally develops into a sort of ecclesiastical bandit whose hand is against the church and the ministry. It would be hard to find a "preacher-fighter" who has not suffered deeply in his own family as well as in his own soul.—Lutheran World.

You can never tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it to strike some hearer between the joints of the harness and bring him down. Therefore let no opportunity slip for speaking a word for Christ.—Rev. A. F. Schauffler.

DISAPPOINTMENT.

BY L. T. L.

"Disappointment, his appointment,"
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.
His appointment must be blessing,
Though it may come in disguise.
For the end from the beginning,
Open to his wisdom lies.

Disappointment his appointment"
Whose? The Lord's, who loves me best,
Understands and knows me fully,
Who my faith and love would test;
For, like loving, earthly parent,
He rejoices when he knows
That his child accepts unquestioned,
All that from his wisdom flows.

Disappointment, his appointment,"
'No good thing will he withhold,'
From denials oft we gather
Treasures of his love untold.
Well, he knows each broken purpose
Leads to fuller, deeper trust,
And the end of all his dealings
Proves our God is wise and just.

"Disappointment, his appointment;"
Lord, I take it then as such
Like the clay in hands of potter,
Yielding wholly to thy touch;
All my life's plan is thy moulding,
Not one single choice be mine,
Let me answer, unrepining
Father: "Not my will, but thine."

—The Watchword.

Communications.

MINISTERIAL AID ASSOCIATION OF MISSISSIPPI CONFERENCE.

To the Members of the Ministerial Aid Association of the Mississippi Conference—

DEAR BRETHREN: Again I appeal to you in the interests of this association and the work which it has in hand. During the twenty years of my connection with the organization there has not been a time when we have not had under our care some young men studying for the work of the pulpit, and while we have not done all that we might have done, and every year have had to refuse some worthy applicant, yet it can not be denied that much good has been accomplished through our work. It would only require to give the names of some who have received assistance to convince the most skeptical. That some mistakes may have been made is only to argue that our organization is of human origin. I doubt if a larger percentage of worthy beneficiaries ever went forth from any organization.

From its earliest history our Dr. C. G. Andrews has been its faithful treasurer and guardian. Some ten years ago this writer was elected to the presidency, and, although asking more than once to be relieved, has been kept in that position. During this time we have had three of our most efficient and laborious men as secretaries.

In a recent letter from our secretary, Bro. W. T. Griffin, he states that "quite a number of our prominent preachers have given as a reason for not paying their subscriptions that the affairs of the association are not properly looked after."

Of these brethren I would ask, Whose is the fault? At the last three sessions of our Conference I have publicly called for a meeting of the association, failing to get a meeting; then I have called meetings in the middle of the year, yet at none of these meetings have the brethren appeared to give us their encouragement or counsel. Failing in this, the only course left for aid to be given to our young ministers was through the Executive Committee. This committee, consisting of president, secretary and treasurer, have had to do the work of the association with the best light before us. If brethren thought that the affairs of the association were not being attended to properly, why have they not come forward at our call and given us such information as would have helped us to correct any errors, or, better still, if not satisfied with the management of the affairs, elect a new set of officers (our tenure is for only one year at a time). Really I have doubted the legality of our acting during the past year because of there not having been an annual meeting, when officers must be elected. My sole object in acting at all has been to hold the organization together and give assistance to those to whom we had promised. I can conceive of but one way in which the affairs of the association could have been more properly looked after, and that was for those so greatly interested to have met us at our call for meetings of the association and given us the benefit of their knowledge and wisdom.

That the funds of the association have been properly disbursed, the books and vouchers of the treasury will fully show. (Here I would say that I do not think that there is any thought to the contrary in the mind of anyone on that point.) If the affairs have suffered at any point, it has been, I suppose, in the intimation that we have received unworthy applicants. If such is the charge, I would say that the Executive Committee has been governed by the requirements of the Constitution, that no young man should receive aid who was not endorsed by the presiding elder of the district from which he comes and pastor of his charge. So, brethren who are so greatly concerned for the management of the association, if you have had information of which the presiding elders and pastors of any applicant has been ignorant, it was your duty to so report to the association, and yet for three years you have refused to meet us at our call on the Conference floor. In kindness let me say to all such excuses, that those who make them should be more faithful to their duty or seek elsewhere for excuse. I hope that we may have a meeting at our approaching Conference.

T. B. HOLLOMAN.

Natchez, Miss., Oct. 13, 1898.

THE SUNDAY-SCHOOL.

(Read before a Sunday-school Conference of Patterson station by Miss Roberta Grout.)

One of the most important questions to be considered in our Sunday-school is, How shall this school be graded? For upon proper grading, to a great extent, depends the successful management and teaching of the school. First, we may ask, To whom does the work of grading belong? This question is answered very sensibly in our Sunday-school Magazine for September. It states very positively that the work should be done by the joint efforts of the superintendent and teachers. Individual preferences of pupils should be set aside, and class arrangement left to the head officer and instructors of the school, for if the capriciousness of pupils were allowed full sway, the result would be disorder and confusion. I have heard of a Sunday-school class who had at least half a dozen teachers in a year, and still they were not pleased. It should go without saying that the duty of scholars is to be subject to authority, and to remain where they are placed. Experience has proven that it is better to class in a Sunday-school according to age than upon equality of learning, for the congeniality, sympathy, friendship and common interest that exist between those of equal years make the most harmonious grouping and produce the greatest unity, which things are greatly to be desired in our classes. By all means let the boys and girls be classed separately, for they are apt to be conversing with each other during the time that should be devoted to the lesson. A youth confessed to me last Sunday that he thought separation was the wiser plan, and he said this in a self-sacrificing spirit, for I am sure he did not mean it was the more agreeable one. Pupils who are wilfully and persistently unruly should not be classed with those who are inclined to be orderly. They should not be permitted to spoil a good class. But let these unruly members be classed together under a teacher specially fitted by grace to deal with them to their edification. I mean a teacher as wise as a serpent and as harmless as a dove. I trust that at least one such can be found in Patterson. I think it would be a good plan for the school to award a premium each quarter to the scholar most perfect in attendance, punctuality, and lessons. This would prove a stimulus to the putting forth of the children's best exertions. Perhaps by this means the children could be supplied with Bibles that they do not possess.

[This last suggestion was adopted, and a Roll of Honor introduced which is to contain only the names of those who have a perfect report for the quarter. Those perfect for one year will be given a neat Bible. —PASTOR.]

CENTENARY COLLEGE.

Not long since I had the pleasure of visiting Centenary College at Jackson, La., and although my visit was at an unseasonable hour and somewhat hurried, I observed things very closely, and will give the readers of the ADVOCATE my impressions of our college.

To say that I was favorably impressed with everything I saw would be putting it mildly. I was charmed, pleased. In the previous years of my ministry it had not been my good fortune to be brought into anything like close touch with our college. I did not know what we had, nor how much it meant to the Methodism of Louisiana.

Thanks to the unexpected fling the Bishop gave me at our last Annual Conference, I landed in the neighborhood of our college, and have been brought in sympathetic touch with the men who are struggling so nobly to maintain one of the best institutions our church has in this Southland—Centenary College. With many others, when I gave it any thought at all, I had learned to think of our college as dead, or dying. My recent touch with her and her faculty has removed all such thought, and I now realize that she is very much alive.

I found, on my recent visit there, over one hundred boys enrolled, all bright, cheerful, and contented, although at that particular time just the least bit wrought up over the yellow fever reports. The material surroundings of the college grounds and buildings have been greatly improved. A neat fence, beautifully whitewashed, now encloses the campus. New houses have been erected on the camps for the president and faculty, and I found President Cooper snugly hid away in one of them. I breakfasted in the mess-hall, where quite a number of the boys take their meals. Judging from what I saw and tasted (and they had no time to make extra preparation for me, as my visit was unexpected), this department is under the very best of management, and is doing well by the boys. Had it not been for the appearance of yellow fever and quarantine restriction, I firmly believe that the enrollment for Centenary would have reached the 150 mark ere this writing.

Centenary College is the place for the Methodists of Louisiana and Christians of other denominations who desire for their sons the blessing of a Christian education. It is not well, it is not necessary, it is not wise to send our sons off to other schools.

Centenary is doing well, but she deserves more at our hands. She ought to do better. I am now convinced of this fact: that the success of our school rests largely, if not entirely, with the rank and file of the preachers in charge of the circuits and stations in the bounds of our Conference. I was a little slow to believe this, but am now convinced, and believe it through and through.

Centenary's enrollment ought to run up to 200 immediately after quarantine restrictions are removed. If the preachers all over the State, regardless of locality, will unite in a "pull all together," it "can" be done. This "can" implies a grave moral responsibility that we dare not shirk. If we can, we ought, we must.

J. L. HOFFPAUIR.

Amite City, La., Oct. 15, 1898.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The Master has said, "Go ye into all the world and preach the gospel to every creature, beginning at Jerusalem." Our country is our "Jerusalem," and presents a vast audience of people of all nations. May each humble follower of the blessed Savior hear the "still, small voice" that came to the discouraged prophet at Horeb, and, hearing, heed!

It is gratifying to note an increasing interest in home mission work, wherever its needs are presented and its practical benefits known. The aiding of parsonages, work of Department of Supplies, amount of literature printed, mountain work, Cuban Mission work, industrial schools, and refuge work, have all made marked and steady progress since the organization of the Woman's Parsonage and Home Mission Society, twelve years ago. Like the "horses and chariots of fire round about Elisha," the Lord has been with his people in this movement, and they have prospered in their efforts far beyond their expectations. They have aided in building 716 parsonages; have 16 city missionaries, 3 Cuban missionaries, and 22 teachers of their schools. "They have acquired property worth $46,877, and a permanent loan fund of $18,392, besides sending annually supplies to the families of inadequately supported preachers, valued for the quadrennium at $16,918.63." The need increases as the work grows: More buildings, more schools, more teachers are needed. Let each and all bring "tithes into the storehouse," for we shall be judged hereafter not by what we have felt, but by what we have done. Henry Drummond says: "There is no happiness in having and getting, but only in giving. Half the world is on the wrong scent in the pursuit of happiness."

We have now about 43 auxiliaries in the Louisiana Conference (adult and juvenile); four of these organized since our annual meeting in March, and over 800 members on the roll. If each one of these members —with loving enthusiasm—would bring their gifts to the Master's service, their gifts of time, talents and money, what a grand report of home mission work old Louisiana would send to the next convention!

There are 12 auxiliaries in the Opelousas district, and only 23 subscribers to Our Homes reported. We shall appreciate very much indeed any items regarding the work, and would specially urge these dear friends to send in quarterly reports as promptly as possible. Let us work with renewed energy and all together. We shall come at length

"Crowned with the benison divine,
His faithful love's decree;
'As ye have done it unto mine,
Ye did it unto me.'"

For the benefit of those who have requested information concerning the Home Mission Society, object, etc., we make the following statement:

The Woman's Parsonage and Home Mission Society was chartered by the General Conference in 1886, and bears the same relation to home mission work in the bounds of the M. E. Church, South, that the Woman's Foreign Missionary Society does to foreign mission work. Its object is to unite the efforts of Christian women and children in a threefold work: First, to assist in the building and repairing of parsonages; second, to maintain mission schools among the mountain whites in different sections of the South, among the needy and neglected classes of our cities, among the Cubans in Florida and the Chinese and Japanese on the Pacific coast; third, to provide city missionaries for carrying on refuge work. The funds are derived from membership dues, special contributions, mite boxes, and the creation of loan funds. Any number of women may become an auxiliary to the society by electing a president, corresponding secretary and treasurer, and by the payment of ten cents monthly per member, 5 cents to the cost of membership in the juvenile or young people's auxiliary. The name of any child between the ages of one and five years may be placed on the Baby Roll by the payment of 25 cents. This baby band now numbers 1,214 names, enrolled from 33 different Conferences. The payment of $25 entitles one to a life-membership certificate, and releases from further dues. One hundred dollars constitutes an honorary life membership, and $300 an honorary life patron to the loan fund.

(MRS.) E. R. KENNEDY,
Dist. Sec.

(To be continued.)

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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N. Miss. Conf..Mrs. J. L. LeNoir..Muldon, Miss.
Miss. Conf....Mrs. E. D. Jones..Carlisle, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

MISSIONARY ZEAL AND WORK.

We are unable to publish in full a communication from Rev. E. P. Parham, of Clarkaville, Va., but give in substance the points he so well makes. The writer's contention is, that there is urgent need for more missionary zeal and work, and that the great body of Christians are not in full sympathy with the Master in his ideal of preaching the gospel to all nations. He sums up the causes of indifference as being: 1. Want of faith in the divine ideal or plan itself. In a practical age we are too apt to view the whole scheme of redemption, especially where it concerns an ignorant and idolatrous people, from a rational standpoint, and fail to recognize the supernatural forces at our command. We recall the words of Lyman Abbott when writing on a kindred subject: "The divine end of human development is not what we call civilization—steam engines and highways and railroads, ceiled houses and fine clothes and luxurious food—is not even liberty and righteousness; it is the revelation of God to the sons of men, because they are sons of God." 2. Lack of spiritual power. The very dependence of the church upon civilization and its concomitants alienates her from God, and results in an enervation which is fatal to all aggressive movement. It is not by might, nor is it by power, of the fruits of civilization that the church is to win her victories, but by the Spirit of God given in answer to the prayer of faith. Bro. Parham well says: "To his disciples this power is communicable, and the church on her knees seeking this power is the first requisite in all ages in order to gospel success." 3. Bible study and prayer is another essential necessary to a "revival of missionary interest and enthusiasm." Knowledge and obedience are indispensable to progress in the kingdom. Ignorance is an immorality, and disobedience is disloyalty. It is by searching the deep things of the divine mind that we find that truth that makes us true and opens the fountain which sends its living waters through us for the healing of the nations.

Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul would reach;
It needs the overflow of heart
To give the lips full speech.

L.

The Christian Life.

ONE SIN.

There was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one ungnarded point of character may cause us! One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroys the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind, and so it little matters how zealous the man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw and destroy all of his hopes.

The strength of a chain is measured not by the strongest, but by the weakest link; for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not.

Either our pride or our sloth, our ignorance or our anger, would prove our ruin, unless grace interposed; any one of our senses or faculties might admit the foe; yea, our virtues and our graces might be the gate of entrance to our enemies. O, Jesus! if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end. —Morning Star.

OCCUPATION.

When the heart is heavy and we suffer from depression or disappointment, how thankful we should be that we still have work and prayer left to comfort us. Occupation forcibly diverts the mind, prayer sweetly soothes the soul.

"Then," writes one who has been sorely tried, "I tell my griefs to God, as a child tells its troubles to its mother; and when I have told all I am comforted, and repeat with a lightened heart the prayer of St. Francoise de Chantal (who certainly suffered more than I), 'Thy will be done forever and ever, O Lord, without if or but'—and then, for fear a murmur may arise in my heart, I return immediately to my work, and become absorbed in occupation."—Gold Dust.

We can hardly talk together five minutes on any subject touching life, without finding it full in our way to say something that may help or please; and those whom all like best largely win their love by this one secret: uniformly, they avoid the hurt and achieve the kindness, either being possible.—Rev. W. C. Gannett.

All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter hopelessness we cast our all on Christ, he will be to us the whole treasury of God.—Bishop Whipple.

THE PASTOR AND THE RELIGIOUS PAPER.

An exchange says: "If a preacher won't try to put denominational papers in the homes of his people, he is hardly loyal enough to his church to deserve a place in its ministry; if he can't succeed in this work, he is too weak a character to be a minister of the gospel."

This is a homely truth, though too strongly stated. But the minister who neglects to see that every family in his charge is supplied with a church paper largely curtails his own usefulness. The religious newspaper is the right arm of the pastor. It works every day in the year. Its mission is to make church members more intelligent, more spiritually minded, more faithful and earnest in every Christian duty. It is the agent and advocate of every important interest. Its presence in every household will largely increase church attendance and Sabbath-school attendance, and will add in no inconsiderable degree to the contributions for every cause of benevolence. Without it, the people, being in ignorance of these causes, give sparingly. Whenever their interest is awakened, as is done by the religious paper, they give very much more largely. And with the increase of all other church activities there comes necessarily an increase in the pastor's support.—Exchange.

If we can hear the voice of God in all sounds, see the sweep of his will in all motions, catch hints of his taste in all beauty, follow the reach of his imagination in all heights and distances, and trace the delicate miniatry of his love in all the little graces and utilities that spring and blossom about us as thick as the grass, we shall tread God's world with reverent feet as if it were a temple. The pure and solemn eyes of the indwelling soul will look forth upon us from everything which his hands have made. Nature will be to us not some dark tissue of cloth of mystery flowing from some unseen loom, but a vesture of light in which God has enrobed himself, and with worshipful fingers we shall rejoice to touch even the hem of his garment. —J. H. Ecob.

God can not show us the stars while the sun shines in the heaven, and he can not make known to us the precious things of love which he has prepared for our nights while it is yet day about us. Christ says to us then, "I have yet many things to say unto you, but ye can not bear them now." We could not understand them. But by and by when we come into places of need, of sorrow, of weakness, of human failure, of loneliness, of sickness, of old age, then he will tell us these other things, these long-withheld things, and they will be full of joy for our hearts. When night comes he will show us the stars.—J. R. Miller, D. D.

That man has looked out upon the world to little purpose who has not seen that convictions of the supernatural are dominant among all classes of the human family. The man of highest culture believes in the supernatural as the work of God, while the lowest savage regards it as the work of some unknown spiritual power. The universal prevalence of this fact shows it to be a factor incorporated in man's moral constitution. Let the skeptic account for it on any other grounds, if he can.—Rev. W. L. Wells, D. D.

Thank God that we shall never come to any level, however high, where we can rest in ourselves, and feel him no longer above us who is himself our heaven! We know that we shall be seeking him and finding him forever and forever, growing into his infinity as it heightens and broadens and deepens beyond us.—Lucy Larcom.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you look for what is good and strong, honor that, rejoice in it; as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—John Ruskin.

When you find yourselves overpowered, as it were, by melancholy, the best way is to go out and do something kind to somebody.—Keble.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

Hood's Sarsaparilla is the best—in fact the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

WE CAN NOT WALK ALONE.

BY M. L. OURTINE.

Dear Lord, we can not walk alone,
In human strength there is no power;
Our pleading, earnest heart must feel
We need thee—need thee every hour!

The self-sustained are self-deceived,
'Tis humble souls whom thou dost dower;
Who, Savior, to thee meekly cry,
We need thee—need thee every hour!

Oh Heart of Love! draw near, draw near,
And grant thine all-assailing power
To them who in abasement cry,
We need thee—need thee every hour!

Belle Alliance, La.

THE LOUISIANA CHAUTAUQUA AND THE MINISTRY A SUGGESTION.

We have in the bounds of the Louisiana Conference, near Ruston, one of the progressive towns of North Louisiana, an institution known as the Louisiana Chautauqua. Here gather together annually (usually the month of July) the most prominent educators of the State to pursue some special course of study, to reap the benefit of some prominent lecturer on literature, mental science, philosophy, caricature, etc., and to enjoy the incalculable benefit of association, interchange of thought, and practical experience. That these educators have been wonderfully benefited goes without saying, and that this movement marks the beginning of a new era in the educational system of the State is the hope and belief of all who are acquainted with the facts. This affords opportunities to many worthy young men and women who have been deprived of coming in contact with the great minds of the day, that, we note with pleasure, they are eagerly grasping. It is equipping teachers for better work, and a higher grade of work, than we have been accustomed to. The effect is already being felt.

Now, brethren, does not this Chautauqua movement offer the ministry an opportunity that they can not well afford to neglect? Was it not Bishop Vincent who first instituted the Chautauqua? Was it not instituted with special reference to the ministry? Then, why should not such a movement be of interest to the ministry? If it has proven a boon to literary educators, would it not prove a greater boon to ministers, who are educators in the highest sense? It seems to me it would. Already there has been complaint that ministers take no interest in the movement. Now, I feel safe in saying that if the ministry would take sufficient interest, the Chautauqua management would readily arrange for choice lectures on homiletics, theology, ecclesiastical history, etc., as well as provide for a Department of Biblical Study. This, in connection with their lecturers on psychology, moral philosophy, literature, etc., will be of inestimable benefit to the ministry. I am informed that Dr. Gross Alexander, of Vanderbilt, spends part of his Summer vacation in conducting a Preachers' Institute in the Louisville Conference, where great benefits are derived. Then there are others of like reputation and ability, as might our own Drs. LaPrade, Black and Parker, and other of our able ministers, be employed by the management for this work. The effect of such study and association would, doubtless, be great good. There is a large class of the ministry (the writer among the number) who have never enjoyed the advantages of college life or education. What they are they are by main force and awkwardness (and some of us are awkward specimens). They know practically nothing of the learned men and their methods; nothing of their advantages in the pursuit of biblical and literary study; nothing of the inspiration that contact with such minds beget. The educational standard is being raised (and that is as it should be), our congregations are becoming more enlightened, and the ministry must keep pace. Some of these men have families, or are in such circumstances and of such an age that they can not go off to college, and being shut off from such advantages, the inevitable result is, that they must lag behind, and finally drop out because of inefficiency. While we could spend only from one to four weeks in this work, yet we could learn and absorb much of the plans and methods of these great minds in dealing with the higher branches of study that are requisite in the educational and ministerial world to-day.

Again, such a move might be of benefit to our college-bred men. Coming from such association and study, would we not be better prepared for the revival season—the ingathering of souls? Would it not be a benefit to our congregations? The cost should not exceed from $10 to $30, and we could well afford to spend the time and money to accomplish the benefits that would certainly be derived. It would be means well spent in the service of our Lord.

I merely make this suggestion in hope that an abler and more influential pen will take it up and arouse the interest of the brethren in a matter I believe to be of great importance to the ministry, feeling sure that some one will do it, if it be worthy of attention, knowing the Methodist ministry ever ready to lead in any work that will be for the upbuilding of the cause of Christ on earth and the good of the people at large.

ROB'T W. VAUGHAN.

FROM THE WORK.

Rev. E. P. Craddock, Okolona, Miss., Oct. 13, 1898: "We regretted very much two years ago to leave Jonestown Station, but the doctor (M. D.) said wife's health could not stand the Delta; so across the State we were hurled—and landed in Okolona. When we reached the parsonage it was bare walls and nothing more, but soon we were in a furniture store, and one hundred dollars was spent in nice oak furniture, etc., and we have put fifty more on that this year, so a good parsonage well furnished is the result. Have painted two churches, bought a hundred-dollar organ, and several nice swinging lamps; made arrangement to build two new church-houses this Winter. Organized two Epworth Leagues and two W. F. M. Societies. Sunday-schools all doing well. The preacher's salary was raised one hundred dollars last year, and fifty this, and will be raised fifty for next year. Forty or fifty conversions this year; thirty-two joined our church; good meeting all over the charge. Have enjoyed our two years' stay with this good and kind people very much."

Rev. Burnette Wright, P. C., Shreveport, La., Oct. 17, 1898: "Our church this year has chronicled nothing exceedingly marvelous or miraculous; but, everything considered, we have enjoyed a good year. Twenty members have been received into the church. These members are of the character which usually prove a permanent blessing to the church. The new church erected on Texas avenue is said to be the most convenient, artistic, and showy frame edifice in the State. Including eight hundred dollars secured from the Missionary Boards, the sum of thirty-five hundred dollars has been raised. The Epworth League is well organized and doing good work. The Sunday-school is said by good authority to be the best in the district. The number of Sunday-school pupils exceed the number of church members. Prayer meetings are well attended and enjoyed. The spirituality of the church is above the average. The pastor has been well cared for. The people here, as everywhere in the South, are as sunny-hearted as their cloudless skies, and as profuse in hospitality as the fragrance of their flowers. We have been in the State only two years. During that time the commendation so graciously bestowed—the assurance so generously given—the hearing so enthusiastically accorded—encourages us to greater zeal and more diligent effort. Dr. W. H. LaPrade, Rev. W. W. Drake, and Rev. J. L. P. Sheppard, P. E., have been with us in meetings this year. The preaching was characteristic of the men."

SALEM CAMP MEETING.

We have just closed one of, if not the best camp meetings ever held at old Salem Camp Grounds. This is the oldest camp ground known in this section of the country, having been erected 56 years ago where it now stands, and previous to this it was held 16 years a few miles from its present location, making 72 years since it was first erected. Meetings have been held annually, with the exception of about 3 meetings caused from the yellow fever, quarantine, etc., and still the people are not tired nor worn out fixing and going to camp meetings. Some who attended the first meetings when but small children are still regular attendants and tenters, among whom we would mention old Bro. and Sister Fairbanks, who have reached the ripe age of 75 and 80 years, who still cheerfully contribute to the support and success of the meetings; and others from 70 to 80 years were in attendance. People do not seem to get too old to go to camp meetings on this charge. I have never known a people so united, and of one mind and purpose, as these people were for a camp meeting. We began Thursday, Oct. 6, and closed Monday, the tenth. From the first service to the last the Spirit of God was clearly manifested in its saving power. It has never been the privilege of the writer to attend a more spiritual meeting where such a wonderful display of the divine power was manifested. Strong men and women were brought under its influence alike, and were made to weep, rejoice, and shout forth hallelujas. It is said by some of the oldest tenters that this was the best meeting held here for over 20 years, and others say it was the best ever held. We think there were at least 35 conversions, with 17 accessions to the church. The following ministers were present and participated in the services, whose preaching was in demonstration of the Spirit and of power: Revs. L. R. Roberts, H. B. Vandenburg, W. L. Hightower, C. J. Phillips, W. W. Broom, M. R. Jones, and R. G. Williams, with other faithful lay members, who did good singing and praying, which contributed to the success of the meeting. To God we give all the glory.

J. L. JORDAN, P. C.

CRYSTAL SPRINGS, MISS.

This is Sunday, Oct. 16. It seems strange not to be getting ready for the pulpit at this hour—10:30, A. M.; but there will be no public service in any of our churches to-day. Whether this is wise or otherwise, I will not undertake to say, but such is the advice of our health officers, and we do not hesitate to defer to their judgment. There have been eight cases of yellow fever about one mile below this place, on the Hazlehurst road. Four have gotten well, and the others are in a fair way to recover. There have been a number of exposures, but no new cases have developed now for several days.

As might have been expected, there was some excitement here when it transpired that we had several cases of genuine yellow fever at our very door; but this has subsided, and very few of our people have gone. Schools have been suspended, business houses open at 8 A. M. and close at 4 P. M., public gatherings of all kinds are discouraged, and our people are looking after sanitary conditions, and some of them are resting in the Lord. It is a good time to keep cool, be quiet, read our Bibles and pray in secret. One Presbyterian brother suggested to me that there may be good in the temporary suspension of public worship, to throw our people more on their home religion for a while. Pastoral visiting even is discouraged, so we preachers are learning to be "keepers at home." At such a time as this it is good to be well supplied with something to read. Fortunately for me, I am fairly well supplied with our periodical literature. Here is the NEW ORLEANS CHRISTIAN ADVOCATE, getting better and better all the time; the Nashville Christian Advocate, filled with a great variety of well-digested matter; the St. Louis Christian Advocate, than which no better comes to my table; the Richmond, sparkling with good things. Then the Methodist Review, and the Review of Missions, which are indispensable. Finally, the Outlook and the Pentecostal Herald, the reading of which makes me more loyal to my Lord, and not less loyal to my church. Besides these periodicals I have recently purchased some good books. Among these is Bishop Galloway's "Quillian Lectures," which I have read with interest and profit, as I do everything from the pen of our Mississippi Bishop. Then here is the Gospel of Spiritual Insight, which I have just finished, and the Gospel of Common Sense, which I am now reading, both from the pen of Dr. Deems, and both first class.

My church is doing fairly well. Up to this time seventeen persons have been received on profession of faith this year, and all these at the ordinary Sunday services. Our congregation is large and our Sunday-school full, with a good home-class department. One interesting feature of our Sunday-school are the Bible classes. We have three of these: one composed of ladies, taught by Mrs. Lilly W. Thompson; and two composed of gentlemen, taught respectively by John Dunning and C. A. Redding. These classes are large, and their teachers are excellent. The spirit of Bible study seems to be prevalent in the congregation. About seventy-five persons belong to the Home Department of the Sunday-schools. When the committee canvassed the congregation in the interest of this department, one lady declined to join it because she thought it was the holiness movement; and she thought right, for Christianity, in all its departments, is a holiness movement or nothing; and there is not anything that tends more to promote holiness of heart and life than the careful and prayerful study of the Holy Scriptures.

Yesterday afternoon we buried the Rev. H. C. Lock, a local preacher of this church. He was 84 years of age, and as ripe for heaven as any man I ever knew. He loved the house of the Lord, and often came to church under circumstances that would have kept away most men of more strength and fewer years. He walked with God, and was not, for God took him. In his last illness we found him peaceful and happy, patient and resigned to the will of God. He has a son in the itinerant ministry—I think in the Arkansas Conference.

W. B. LEWIS.

If every man could live an out-door life, passing his time with gun and fishing-rod and canoe, there would be less illness in the world. Unfortunately, the demands of modern civilization will permit very few men to live this ideal, healthful life.

Many men have to pass the day shut up in offices and stores, and the nights in close apartments in crowded cities. They get little out-door exercise. One of the results of this unhealthy, sedentary living is the awful prevalence of that dread disease—consumption. One-sixth of all the deaths each year are due to this relentless enemy. Formerly physicians pronounced this disease incurable. It is now generally known that there is a marvelous medicine that for the past thirty years has been curing consumption almost without a failure. It is Dr. Pierce's Golden Medical Discovery. It cures 98 per cent. of all cases of consumption, bronchitis, asthma, laryngitis and other diseases of the air-passages. It is the great re-builder. It tears down, carries off and excretes old, inert tissues and replaces them with the firm tissues of health. It restores the lost appetite and makes the digestion perfect.

"Four years ago I had an attack of grip that left my throat and lungs in a bad condition," writes Mrs. Mary Hartman, of 300 Harker St., Mansfield, Ohio. "The doctor said I had disease of the throat and bronchial tubes. I continued to grow worse. I had pain in the upper part of my chest and a severe cough, which grew worse at night and in the morning, with heavy expectoration. I would cough up mattery scabs, after which I would experience a burning and smarting sensation in my throat. I took the doctor's prescriptions without number, but they did me no good. I took sixteen bottles of cod liver oil and was as bad as ever. I then took five bottles of Dr. Pierce's Golden Medical Discovery, and three of the 'Pellets.' I began to improve in every way and now enjoy good health and have taken no medicine for over six months."

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THURSDAY, OCTOBER 27, 1898.

ANNUAL MEETING

The Annual Meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE is hereby called for 10 A. M., Wednesday, Nov. 9, 1898.

JOHN T. SAWYER, Chairman.

On the earth the broken arcs;
In the heaven the perfect round.
—Robert Browning.

The world always listens to a man with a will in him.—Exchange.

A man should be lenient with everybody but himself.—H. W. Beecher.

Chance opportunities make us known to others and still more to ourselves.—La Rochefoucauld.

If you aspire to high position, you must be prepared for great labor and strong opposition.—Midland Methodist.

Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.—Emerson.

Observe the postage stamp; its usefulness depends on its ability to stick to one thing until it gets there.—Joseph Chamberlain.

I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil.—William E. Gladstone.

Praise yourself, and others will curse you; praise others, and they will praise you. Men are generally good for their debts.—Midland Methodist.

Some people's mouths are always set for a scold, and are easy on trigger. Be sure to keep to the rear of such an one, for she's loaded.—Midland Methodist.

Do not imagine trouble; do not borrow it; do not die before your time. When God wants you to die, he will show you how to do it easily.—H. W. Beecher.

The farther the ages advance in cultivation the more the Bible can be used, partly as the foundation, partly as the means of education, not, of course, by superficial, but by really wise men.—Goethe.

Men seek after power, but often mistake the path that must be traveled, if the goal is to be reached. There is power in purpose; hence, we should live lives of purpose if we would enjoy a life of power.—Rev. J. S. Leland.

Small strands of wire are skillfully arranged into a strong cable sufficient to carry the great suspension bridge with its millions of travelers who pass over it. If professors were united in faith and effort, who can tell the strength of their influence?—Rev. W. S. Cairns.

There are many who would die for Christ, but in these times he calls for men willing to live for him. What is needed to-day is a higher heroism, a nobler, more costly martyrdom—that of the living sacrifice, the sustained resolve, the renewed self-giving, the daily consecration.—Rev. Josiah Strong, D. D.

LAPSES IN FAITH.

An unwavering faith is as rare as it is beautiful. Few, indeed, are the Christians whose hearts and hopes are so fixed on God that they trust him implicitly at all times. The most trustful and devout occasionally have seasons of doubt, and experience feelings of depression because of dangers or difficulties which at other times they would meet with unfaltering faith and unflinching courage. Truly does the poet sing,

"Oh, it is hard to work for God,
To rise and take his part
Upon the battle-field of earth,
And not sometimes lose heart."

How frequently in the history of God's chosen people, Israel, in spite of miraculous deliverances and signal blessings, the faith of the people faltered, and the voices of murmuring and rebellion were heard!

Even Moses, the greatest figure in Old Testament history, whose lofty courage and heroic faith enabled him to overcome difficulties that would have appalled most men, on one occasion weakly gave way to distrust and impatience. When Israel had reached the borders of the promised land, and were encamped at Kadesh, in the wilderness of Sin, there being no water to drink, a cry went up against Moses and Aaron, as at Rephidim. Thereupon God commanded Moses to speak to the rock before their eyes, promising that water should gush forth sufficient to supply the wants of man and beast. Having gathered the people together, Moses said unto them, "Hear, now, ye rebels; must we fetch you water out of this rock?" Then, instead of speaking the word only, as God had commanded, he smote the rock twice. As Dr. Geikie says: "The lofty, immovable trust of Moses in the divine word was for the moment shaken. Obeying the command, he was uncertain and hesitating as to the result, and openly showed his doubts, as if the Almighty could not do whatever he pleased, or would not fulfill his word." Because of this momentary distrust, he was prohibited from entering the promised land.

How strange it seems that Elijah should fall into doubt and despondency; Elijah, whose faith closed the fountains of dew and rain for three and a half years, and who, during that long period, was fed by God's own hand; Elijah, the hero of Carmel, in answer to whose prayers fire came down from heaven, causing the assembled hosts of Israel to cry out as with the voice of one man: "The Lord; he is God. The Lord; he is God!"

Yet so it was. Immediately after the glorious triumph on Carmel, with the earth still wet with the rain which his prayers had called down, he flees from Jezebel for a week, and, alone in the wilderness, throws himself under a juniper tree and prays that he may die. How sudden the transition from the mountain-peak of faith to the dark, dismal valley of distrust! Everywhere else, save on this one occasion, Elijah appears in the role of a hero. What an admonition as to the frailty of human nature! If Elijah was vanquished by the demon of distrust, how great the need for watchfulness on the part of the common herd of humanity!

What a marvelous victory was that won by Asa, King of Judah, over Zerah, the Ethiopian, who came against him with a host of a thousand thousand!—an army almost equal to that with which Xerxes invaded Greece. But it was a victory won through faith in the power of God. Before the battle Asa had cried unto God, saying: "Lord, it is nothing to thee to help, whether with many or with them that have no power; help us, O Lord our God; for we rest in thee, and in thy name we go forth against this multitude." Yet, in spite of this divine deliverance, we find Asa, some years after, making a league with Ben Hadad, King of Syria, in order to circumvent the plans and threats of Baasha, King of Israel, against him. Alas! how easily the lessons and blessings of the past are forgotten! For this lack of trust in God, Hanani, the seer, was divinely commissioned to rebuke Asa, and to warn him that though his kingdom had enjoyed long peace, henceforth there would be wars.

How inexcusable seems the failure of Peter's faith while walking upon the waters of Galilee! As he trod the waves they turned to adamant, as it were, under his feet, and he had almost reached the Master when his faith weakened, and he at once began to sink. Just so our faith often fails at the very time when we have the strongest reasons for pressing on and achieving glorious victories. We, no less than Peter, oftimes need the admonition of our Lord, "O thou of little faith, wherefore didst thou doubt?"

The instances cited, and numerous others that might be given, teach us that even the strong in faith are not exempt from temptation to distrust, and are in danger of suffering defeat and loss thereby. "Wherefore, let him that thinketh he standeth take heed, lest he fall."

Though lapses of faith are likely to occur in the experience of every Christian, they are neither necessary nor advantageous, and must be guarded against. It is not enough to have an overcoming faith occasionally, or part of the time; we need it all the time. We should live by faith day by day.

A weak faith magnifies difficulties, blocks the wheels of progress, and prophesies defeat. It is a stranger to enthusiasm, and has a barren experience. Weakness of faith means weakness of spiritual life. Great spiritual victories, mighty movements for God and humanity, and complete self-mastery, are never the reward of a halting faith. Our Lord assures us that if we have faith, and doubt not, mountains shall disappear before us. Whether they be mountains of difficulty, of prejudice, of trouble, or of iniquity, faith shall surmount them.

Sin and selfishness act as weights to the wings of faith, and make it impossible for the soul to rise to those heights where God manifests himself in gracious power. Only a humble, contrite heart can exercise a sublime, heroic, wonder-achieving faith.

Trust in God wanes in proportion as trust in ourselves increases. As long as we realize that it is "not by might, nor by power, but by the Spirit," that we are to do God's work, we may confidently expect success; but when Pride enters, Faith departs.

Faith often stumbles through forgetfulness of former deliverances and blessings. God does not forget to be gracious, but men often forgot how gracious he has been. Having overcome some temptations and faults, how strange that we should be skeptical as to the possibility of mastering others! The memory of mercies past should enable us to mount as on eagles' wings to heights of experience and achievement never before attained.

Weakness of faith also sometimes springs from unfamiliarity with God's gracious promises. A bank note is of no value to him who is not aware that he possesses it. In like manner God's promises of help and guidance are often valueless, because we fail to acquaint ourselves with them. For a strengthening of faith there is nothing like a constant, reverent, trustful study of the divine Word. Happy is he who, like the Psalmist, has the gracious promises of God "hid in his heart."

Faith can not long remain robust without fervent and frequent communion with God. Only in an atmosphere of prayer can faith increase its stature.

MULTUM IN PARVO.

Col. J. L. Power, Secretary of State of the State of Mississippi, one of the most widely known, most popular and most public-spirited citizens of the State, in a recent issue of the Magnolia Gazette, expresses himself on the subject of panic and quarantine as follows:

"Let the shotgun quarantine be relegated to the rear of forgotten follies. Let Boards of Health and bulletin boards and proclamations and ordinances have a rest, or let the general government conduct the business on some uniform, systematic schedule that will protect life, respect personal property, and permit trade and commerce to flow in their usual channels. This thing has cost Mississippi for 1897 and 1898 $100,000 in direct appropriations from funds obtained by the issuance of interest-bearing bonds. And it has cost her citizens for both years more than $50,000,000 in losses, direct and indirect. The experiences of both years have put the State back a quarter of a century, and if it is to be repeated and repeated, her doom is sealed."

OPENING OF MILLSAPS COLLEGE.

After some weeks of waiting Dr. Murrah has announced that Millsaps College will be open to students Nov. 3. The fever which has prevailed to some extent in Jackson prevented an earlier beginning of the session. As events have shown, the college might have gone on with its work but for quarantine restrictions and an unreasonable dread among the people. The fever we have had here and elsewhere has been of a very mild type, with fewer fatalities than attend measles, la grippe, and other diseases that occasion no alarm. I am glad to say, however, that we have had no fever at the college, or in any of the students' homes. There is, therefore, no sort of danger from "infected" houses, and all students can come on promptly without the least apprehension. We have had several good frosts, and in a few days the "situation" of 1898 will be at an end.

It gives me pleasure to learn that the attendance promises to be large. Many students have written from time to time, stating that they only awaited the removal of quarantine lines to come and claim the rooms they had engaged. I pray the divine blessing upon the work of the collegiate year.

CHAS. B. GALLOWAY.

Jackson, Miss., Oct. 22, 1898.

TIME EXTENDED.

Pastors having been greatly hindered in their work for the ADVOCATE by the quarantines, we have extended our fifty-cent offer. We will send it from now until March 15 for fifty cents. Make hay while the sun shines.

"THE TWO EPISTLES."

Our readers will remember that we gave a highly commendatory notice of this work soon after its publication last year. It has received universal commendation from the church press, and has had a good sale, thus justifying a reduction in the price from thirty cents to twenty cents. We hope it will continue to sell, as its circulation among our people can not fail to be productive of great good.

A NEW BOOK.

CO-FRACTIONS—A NEW DISCOVERY AND ITS APPLICATION. By R. N. Price, A. M. 16 mo. Boards. 46 pages. Price, 25 cents. Southern Methodist Publishing House.

In this little volume are brought to light some interesting and novel facts as regards the relations of certain fractions to each other, which the author denominates "co-fractions." When two fractions have equal numerators, and the denominator of one is equal to the sum or difference of the terms of the other, they belong to the class under consideration, and are useful in the solution of problems where the question involved is of the following nature: "If one number is a certain fraction of another number, what fraction is it of the sum of the two numbers, or of their difference?" "Co-fractions" are shown to have a variety of applications, as, for instance, in problems of percentage, ratio and proportion, and discount, the processes in many cases being evidently much shorter and easier than the old methods. It is a book well worthy of consideration by mathematicians, teachers, and business men, for the principles discovered will, we think, prove serviceable as well as curious.

M. M. BLACK.

AN EXPLANATION.

The press of the M. E. Church has given various explanations of the recent small increase of church membership in comparison with former years. Here is the Northwestern Advocate's explanation:

"A new regulation of the General Conference prescribes that when the habitat of an absent member remains unknown to a pastor for one year, the name of the missing member shall be annotated as 'removed without letter,' and the member concerned 'shall not be counted in the returns of statistics.'

"Some pastors have been embarrassed for years by the number of members on record whose home and later personal history are indefinite, to say the least. Not long ago the word was passed about the church that these missing members presumptively are members still, and that their names must not be marked off our records. Some pastors did mark them off, but with doubts or possible protests. The old totals were a basis upon which many connectional appropriations (some called them 'assessments') were constructed, and presiding elders and pastors demurred, even though they may not have erased the names at the last. However, when the law above cited was enacted the order was obeyed and the names ceased to be 'counted in the returns of statistics.' The result was a marked apparent decrease of the rate of yearly increase in our church. Many pastors who hesitated for one or two years to annotate the names as 'removed without letter,' and to drop them from the record, finally consented to do as the law directs, even though they deprecated an apparent reduction in membership numbers."

Although we have had no recent change of law at this point, we believe that the same cause has produced a like effect among us. Our preachers are more willing than formerly to strike off the names of non-residents who are lost sight of.

DELIVERANCE WILL COME.

There is nothing of a temporal nature which would be hailed by the Southern people as a greater boon than their complete deliverance from yellow fever. Such a deliverance we believe will come in the near future. We mean that the disease will be stamped out at its source—in Cuba. On this point the following utterances from leading and influential journals in different sections show the trend of enlightened public opinion:

The home of the yellow fever, as is well known, is in Cuba, and wherever it makes its appearance in the United States, it can be traced directly or indirectly to that island. There is no doubt among scientific men that the yellow fever germ in Cuba can be stamped out by modern sanitary methods.—Minneapolis Tribune.

What we have done in controlling or restricting the yellow fever in our land warrants the expectation that now, with Cuba, the source of the epidemic, in our control, the practical eradication of the disease can be accomplished. We have learned how to check its spread, but till now we have not been able to get at its source.—Providence (R. I.) Journal.

When a wave of American enterprise and capital overflows Cuba the transformation scene will attract the notice of the world. But the first step, as at Santiago, will be to put the Cuban cities, especially the fever-breeding seaports, into better sanitary condition. Four centuries of Spanish indifference to sanitation in Cuba must now be overcome. With good health departments Cuba will be as safe as any tropical island in the world.—St. Louis Globe-Democrat.

But the opinion of a man so eminent in the medical world as Surgeon-General Wyman, of the United States Marine Hospital Service, is of far greater value than that of any mere journalist. Here is what he has to say on the subject:

"With American predominance in the Island of Cuba there will be little or no difficulty, even before the ports and cities are placed in better sanitary condition, of this government exercising a surveillance over vessels leaving for the coast of the United States proper. There is in contemplation already the locating of disinfecting plants in a number of Cuban ports by which vessels may be made absolutely safe before leaving these ports, and after vessels have been placed in proper sanitary condition at the port of departure, the time occupied in their voyage to our coast, provided they arrive with no manifestations of disease, will be counted as the time which is now passed by the vessels while held in quarantine from three to five days on this side. But more than this, I feel confident that soon the sanitary ideas of the United States will prevail in Cuba, and that sanitary engineering, sanitary plumbing, good drainage, good sewerage and good water supply will all, under American influence, replace the sad conditions which prevail in all Cuban cities at present.

"With these improved conditions there is no question in my mind that yellow fever will diminish in intensity and frequency, and may be made entirely in due time to disappear almost en-

NOTICE.

Our reduced prices on Bibles is extended until Nov. 15. See offer on fifth page.

NOTES.

Rev. H. H. Ahrens is convalescing from a light attack of yellowoid.

***

Our readers will be glad to learn from his own pen that Bro. W. W. Drake is up again after his bout with the fever.

***

Dr. J. L. Pierce will commence a meeting at Caroudelet on Sunday, Nov. 6. He will be assisted by Rev. R. H. Wynn.

***

Bishop Galloway will start for Texas this week, where he will remain until he completes his round of Conferences.

***

From the secular papers we learn that Rev. T. B. Holloman, of the Mississippi Conference, has had an attack of yellowoid, but is convalescent.

***

Sister Denson, wife of Rev. J. E. Denson, died on the twentieth at their parsonage home in this city. We tender our profoundest sympathies to our brother in his sore bereavement.

***

By a letter from Rev. S. S. Bogan we learn that Rev. V. D. Skipper, presiding elder of the Alexandria district, Louisiana Conference, and his wife have both been down with the prevailing fever, but are now convalescent.

***

We deeply sympathize with our friend and brother, Rev. T. W. Brown, of the Mississippi Conference, in the bereavement which he suffers in the death of his son, Jesse, which occurred at his parsonage home at Ocean Springs, Miss., on the eighteenth.

***

There has been frost in this city and at several points further South. All the States except Texas have raised their quarantines. The wheels of commerce are again in motion. Our people will now have something else to think of besides fever and quarantine.

***

We invite special attention to the notice of Dr. Malone about the opening of Grenada Female College. As Grenada has not had even a suspicious case of fever, there is no reason why it should not have the very best opening in its history, and we sincerely hope it will have.

***

We invite attention to the notice of Port Gibson Female College. There has been only one case of fever reported at Port Gibson, and that was outside the city limits. More than three weeks having passed, there is, of course, no danger of infection. We hope for a large attendance.

***

In our issue of last week the total number of deaths from yellowoid in Louisiana was given as 39, when the figures should have been 52. The figures were correct, however, for each locality. We can not tell how the mistake occurred, as we have the correct figures on our record-book.

***

The Central Methodist has removed from Catlettsburg, Ky., to Louisville. Dr. Meek, the founder of the paper, who has edited it for thirty years, becomes assistant editor, and Dr. M. B. Chapman, who for several years occupied the tripod of the St. Louis Advocate, becomes editor-in-chief. Dr. Meek has always made a good paper. We welcome Dr. Chapman back to the tripod.

***

As will be seen by Dr. Murrah's notice, Millsaps College will open on the third of November. Although Jackson has had the fever, it has been extirpated by the cold weather, so that there is now no danger whatever of its spread. Let it be noted, too, that there has been no fever and no sickness of any sort on the college campus. We hope the college will open with its halls crowded.

***

"Eternal Punishment." By Rev. W. C. Black, D. D., editor of NEW ORLEANS CHRISTIAN ADVOCATE. Published at 512 Camp St., New Orleans. Price, 5 cents.

A small pamphlet containing in a nutshell a striking argument for the necessity of eternal punishment. Those who are troubled with the scruples of universalism should read this little book.—Evangelical Messenger.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

NATIONAL QUARANTINE.

That the seriousness of the yellow fever situation in Mississippi has forced that State to call upon the Federal government for aid is an outcome to be expected. The experience of last year, and the facts of every other epidemic in the South, has shown that the States can not control the spread of the disease. The distress that so slight an outbreak has caused, however, should quicken the conscience of Congress and cause the passage of a practical Federal quarantine law that will save the South from itself and protect the rest of the country at the same time. This year should see the rout of the clique that opposed action and the passage of constructive legislation. Further delay will be criminal.—Philadelphia Press.

The State Board of Health is weak and exhausted. It has no adequate system of quarantine regulations. There is no organized plan of delivering supplies, no general sanitary service, and little, if any, practical basis for a concerted effort between the State and the Federal authorities to check the epidemic. Under a national quarantine system all the means for a vigorous and successful campaign against the fever would be ready at hand, and it is reasonably certain that the disease would never have got its present hold.—New York Mail and Express.

As it is clearly proven that the State authorities are incapable of grasping and controlling the pressing issues of public safety, it becomes the duty of the health officials of the general government to establish national quarantine, and speedily and effectually bring order out of chaos.

Much of the danger of the spread of yellow fever in the South has centered in the difficulty of reconciling the different State Health Boards to some uniform and reasonable methods of general protection for wide districts of country. This will always be the case so long as the question of State rights is discussed in connection with matters pertaining to public health.—New York Herald.

RHEUMATISM causes more aches and pains than any other disease. It is due to acid in the blood, and is cured by Hood's Sarsaparilla which neutralizes this acid.

HOOD'S PILLS cure biliousness. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

HATTIESBURG AND THE FEVER.

Persons who depend on the reports made in newspapers of the fever here would conclude that we are having quite a scourge, but I can say that there is more alarm and random talk than danger. Indeed, I can state with quite an emphasis that quarantine is doing more damage than the fever. It is true we have had six deaths within a week, but let us look at these a little and see why they have occurred.

The first one was Bro. Cor Neal, a Presbyterian. He was an unhealthy man, with weak kidneys, and after having weakened himself by losing sleep and waiting on the sick, he took fever, and his kidneys ceased to act, and he died from uric poison. The second one was Sister Seitzler, a member of our church, and the wife of the editor of the Hattiesburg Progress. She took the fever, and died from exhaustion with another trouble. The third one was Bro. Galbreth, a Presbyterian, who died from heart failure, having had no fever of any kind. The fourth one was Miss Hubbert, who had recently come from the North to take charge of domestic matters for Bro. Fuller, who is her nephew. He was taken quite sick after having had chills for some time, and she exhausted herself waiting on him day and night. In her exhausted state she took fever and died, being fifty-odd or sixty years old. The fifth one was an old lady, Mrs. Olson, an Episcopalian. Her daughter, Miss Edith, had been sick most of the Summer, but grew much worse, and, of course, being so solicitous about her daughter, she could not rest day or night at times, and, consequently, being worn out with fatigue and anxiety, she finally was taken sick and died. The sixth one was a little child of Mr. and Mrs. Charles. It caught on fire, and inhaled the flame, and died, not being sick at all.

So we see that it is not the so-called yellow fever that is doing so much mischief, for three of the six did not have the fever, and the three did not necessarily die alone with the fever. Likely some of the three, if not all of them, would not have died if they had not been shut up by quarantine to hear, see and feel nothing but yellow fever, as it is named. Persons get sick and die through fear and neglect. I had rather take the yellow fever and die than to be party with those who favor shutting up others to die with it in order to keep my own poor self from dying with it. People seem to lose all love and care for one another in their efforts to save themselves, as well as to lose faith in the providence of God. It is true that those who have put their trust in doctors see their helplessness when it is said that we have yellow fever and become alarmed, but, thanks be unto God! we never feel thus when we put our trust in God.

From all I have heard and learned I am heartily opposed to both State and National quarantines. Let them be abolished, and let the church take care of the sick. The world has little feeling and sympathy for the helpless and sick, especially the poor. What a field for the church to do good! Let us cease to talk about State and National quarantines, except to abolish them forever, for they are foolish, selfish, and wicked. There is no God or wisdom in them as they are now managed. If our best men and best talents, with good experiences, are put in control of them, then I am in favor of National quarantines, and not till then.

Under the blessings of God we shall be ready for the Conference at the appointed time, Dec. 15.

ISAAC L. PEEBLES.

CANCER AND TUMORS CURED BY ANOINTING WITH OIL.

It is justly claimed that the Oil Cure is the best remedy known for malignant diseases, and every honest doctor who has investigated the matter must admit the fact. The remedy is not only mild and safe, but it cures internal as well as external Cancer and Tumors, and gives relief from unceasing pain. Thousands have been cured in the last few years. Dr. D. M. Bye claims that after twenty years of success as a specialist for Cancer and Tumors, the Lord led him to the Oil Cure, and for seven years the Doctor has received thousands of good letters from persons cured. Hundreds from ministers and Christian patients are printed in books and papers which if one will read they will plainly see that surely God's blessing is with the Oil Cure. In the large book will be many half-tone photos which show conditions before and after treatment, all of which are sent free, giving particulars and price of Oil. Its just popularity is shown by the fact that at this time over two thousand patients are taking home treatment. Its great success has caused many counterfeiting imitators, therefore be careful and send to the right place and person by addressing DR. D. M. BYE, LOCK BOX 25, INDIANAPOLIS, IND., U. S. A. The suffering should know of this. Cut this out and send to some afflicted one.

FRANKLIN, LA.

For about two months and a half this community has been paralyzed by the presence of yellow fever, and the resulting fears and quarantines. During that time it is estimated that there have been twelve hundred cases of sickness, of which nearly half have been yellow fever in varying degrees of severity. Fortunately, only ten deaths have resulted from the scourge. During these trying times the generous people of the town and parish have contributed liberally to the wants of the poorer people.

We have had sickness at the parsonage constantly for more than five weeks. I am just up from a right severe attack of the fever, and we are now nursing the baby through a light attack.

We hope to rally from our paralysis in time for Conference.

W. WINANS DRAKE.

MILLSAPS COLLEGE OPENING.

The seventh session of Millsaps College will begin Thursday, Nov. 3, and continue without intermission for Christmas holidays until June 20, 1899

A full session's work will be completed, and the advancement of no student will be delayed as result of postponement in opening.

Terms as published in catalogue.

All students in Literary and Law Departments are urged to be present on the opening day. New students should be on hand Wednesday, the second. To correct a misleading statement inadvertently made in some papers, attention is called to the fact that there has been no sickness of any kind at the college or in our Students Homes since the close of the last session.

W. B. MURRAH, President.

Jackson, Miss., Oct. 22, 1898.

CENTENARY COLLEGE.

Heavy frost in Jackson. All danger past. Centenary College escaped the prevailing fever. New students can now come on without the least danger. We are profoundly grateful for special blessings.

J. M. SULLIVAN,
Sec. Faculty of Centenary College.

Jackson, La., Oct. 22, 1898.

DR. BULL'S COUGH SYRUP IS AN excellent remedy for children. For croup, whooping-cough and measle cough it has no equal.

WILL REOPEN MONDAY.

Port Gibson Female College will reopen Monday, Oct. 24. Boarding pupils in the country and day pupils are expected to come in promptly; students from other points can safely enter as soon as trains are resumed. There is no danger of exposure to fever. There has been no case in the city proper, and as no further spread has resulted from the suspicious case on the second of October in the Port Gibson Oil Mill district, the town is pronounced free from infection. The health of the town is excellent, and a good attendance is reasonably expected.

MRS. M. H. MEEK,
MISS W. L. PARK,
Principals.

Port Gibson, Miss., Oct. 22, 1898.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

GRENADA COLLEGE.

The seventeenth session of Grenada College will open with full faculty Tuesday, Nov. 1.

Grenada has escaped the prevailing fever. We have not had a suspicious case, and by the date above named all danger of contagion from any quarter will be past. Pupils from infected points, however, as a matter of precaution, will not be admitted until after cold weather.

Every teacher will be in her place and all lost time will be made up by teaching Christmas week, one or two Saturdays in each month and two weeks later, making the term close about the middle of June. By this means the year's work can be compassed and no one lose class standing. All trains will be met Oct. 31 and Nov. 1, and at any other time on notice. I am confidently expecting every pupil engaged during the Summer, but it is important to hear from each one. Please arrange to come Monday, Oct. 31, and be ready for the opening next day so as to lose no further time.

J. W. MALONE,
President.

Grenada, Miss., Oct. 22, 1898.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 23, 1898.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists

T. J. MURRAY

DEALER IN

STOVEWOOD, COAL, COKE, CHARCOAL, ETC.,

Rampart and St. Andrew Sts.

Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-foot cordwood at same prices as wholesale dealers. Your patronage is solicited.

WANTED.

Experienced Normal Teacher desires to hear of progressive locality needing a high-grade school or a Principal. Address E. E.,

Office CHRISTIAN ADVOCATE.

THANKS.

To the brethren who have so kindly remembered us in our great affliction, with their sweet letters of condolence and fervent prayers, I would say to them through the columns of the dear old ADVOCATE that their prayers and sympathy have greatly helped us to be reconciled to the death of our precious boy.

N. J. ROBERTS.

Franklinton, La.

SPECIAL NOTICE.

To the Members of the Mississippi and North Mississippi Conferences:

For forty years I have been a pastor in the Mississippi Conference, having entered the work in November, 1857. The Lord has blessed me in this service, but I am growing old, and still have several children whose education is not complete. Our Conference is well supplied with younger men, and still they come. Under the circumstances, I have consented to take charge of one of the boarding houses at Millsaps College (Williams Hall). We can accommodate twenty five, or more, boarders. We propose to give them the best of care, and make the house a "home" to them in the best sense of the word. We have long tried to maintain a Christian home of the purest type in which to rear our own children, and we will spare no pains to keep the standard high for the benefit of the young gentlemen who may be intrusted to our care. At present address me at Carthage, Miss.

H. P. LEWIS.

FAYETTE, MISS.

We have just passed through a genuine yellow fever panic. We, however, have had but few cases and no deaths. We hope that it is over. More than two-thirds of the people left town. Many of them are returning; and if the weather continues cool, quarantine will soon be raised and we will get back to our normal condition.

Our neighbor town—Harriston—has suffered sorely. We have profoundly sympathized with the afflicted there. Being but two miles away, the epidemic there caused great alarm here. The fact that this pastor stayed was highly appreciated by the people, so much so that they gave him and his family the heaviest "pounding" that they ever enjoyed—also many kindly expressions. For such kindnesses we feel profoundly grateful. In attentions to the sick we did all that we had opportunity to do. Glad our opportunities in that way were not greater.

Before the disease was pronounced yellow fever in Harriston, many of our people were exposed to it. That we have escaped so well seems to be miraculous. God has graciously preserved us—blessed be his name!

B. S. RAYNER.

Oct. 21, 1898.

The Mutual Life Insurance Com'y OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

THE LARGEST INSURANCE COMPANY IN THE WORLD. Organized in 1843

Assets, Dec. 31, 1897	$253,796,437 06	Income in 1897	$64,162,000 [illegible]
Liabilities	218,278,243 07	Increase of Income in 1897	4,456,812 [illegible]
Surplus	$35,508,194 99	Increase of Surplus	5,774,670 [illegible]
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	166,176 [illegible]

Post & Bowles, New Orleans, La., Managers for Louisiana and Mississippi.

THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents to Barbee and Smith, Nashville, Tenn., and get the book.

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Home Circle.

WHAT TIME IS IT?

What time is it?
Time to do well—
Time to live better—
Give up that grudge—
Answer that letter—
Speak that kind word to sweeten a sorrow;
Do that good deed you would leave till to-morrow.
Time to try hard
In that new situation—
Time to build upon
A solid foundation.
Giving up needlessly, changing and drifting,
Leaving the quicksands that ever are shifting.

What time is it?
Time to be earnest,
Laying up treasure;
Time to be thoughtful,
Choosing true pleasure.
Loving stern justice—of truth being fond,
Making your word just as good as your bond.
Time to be happy,
Doing your best—
Time to be trustful,
Leaving the rest.
Knowing, in whatever country or clime,
We'er can we call back one minute of time.
—Liverpool Mail.

HOLDING THE LADDER.

A workman in Cooper Institute, in this city, having occasion to ascend a ladder to do some repairing in one of the public rooms, called to an old man, whom he happened to see standing by watching him: "Here, old fellow, hold the ladder for me, won't you?" The "old fellow" started forward and held the ladder for the workman, while he climbed up and did his work. That unpretentious and willing old man was Peter Cooper.

We say that was Peter Cooper. It was Peter Cooper through and through and all over. It was ambition enough for him to hold the ladder for other people. He remembered how hard the climbing had been for him when he tried to study and learn and fit himself for his sphere of usefulness and service; and he had made up his mind many, many years before that he would make it easier for other people to climb. His institute was a ladder, and the fairest sight in it all was the almost daily sight of the old man, with his glory of white hair, visiting it, standing by it day after day, holding it up that other people, young men and young women, might climb.

And what is that but saying that Peter Cooper was a Christian? What is this but the very essence of Christianity, the very meaning of the word? What is this but the very life of Him who taught that, "it is more blessed to give than to receive," that saying of our Lord forgotten by the Evangelists, and rescued for us by the Apostle Paul? It is the lesson the disciples had learned of their Master when they said of him that "He pleased not himself," which even his enemies had learned and repeated in the gibe, "He saved others; himself he can not save." What is it but Christ's own summary of the law of God incarnated again in human life, as it has been incarnated, thank God! many times since Jesus set the example?

That is a white day for any man, poor or rich, when he makes up his mind as did Peter Cooper, to give his life, his thought, his mites or his millions, for other people. They are happier for it; the world is better for it. We know rich men now living whose whole thought is of how they can make their wealth help the world. We heard one of them say, the other day, "It requires more thought to know how to spend your money wisely than how to make it." But we could easily mention the names of more than one rich man of New York who counts many times more millions than Peter Cooper ever amassed, but who holds and grasps after dollars, and never cares to hold the ladder. For them the hungry, toiling world has no benedictions. Their hearse will be followed by no reverent and grateful crowds. No tears will fall for them. The morning paper will report of them that they died, and that they left behind them so many tens of millions, left it because they could not take it; and it will say nothing more. Why? Because they have planned, labored, amassed only for themselves. They have held no ladder. They have despised the law of love and service, which is paramount to all laws, on which God's judgment throne is set, that by which he judges himself and will judge the world, and that by which we are bound to judge our fellow-men. Peter Cooper had enough simple, deep wisdom in his youth to take into his own heart and life that blessed rule which humbles self, if it can only uplift others; but which, in God's own blessed economy of law and life, uplifts both the world and its benefactor. Trust God for it, "he that humbleth himself shall be exalted." He that stands at the foot of the ladder to hold it shall sit near the head of the feast in the heavenly kingdom. What have we been talking about? Is it Peter Cooper's conversion? Nay, yours, we trust, kind reader. —Independent.

WHY THEY DON'T GO.

Burdette hits many a nail on the head. How like human excuses are the following:

"So you are not going to church this morning, my son?

"Ah, yes; I see. 'The music is not good'; that's a pity! That's what you go to church for, to hear the music.

"'And the pews are not comfortable.' That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week, the more rest we clamor for on the Sabbath.

"'The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded on the Sabbath.' This is, indeed, distressing. Sometimes when I think how much farther away heaven is than the church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"'And the sermon is so long always.' All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car with a hundred other men, breathing an incense of whisky, beer and tobacco, hang on a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder right into your ears, and come home to talk the rest of the family into a state of anral paralysis about the 'dandiest game you ever saw played on that ground!'

"Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness-stand and give, under oath, the same reason for not going to church that he gives to his family every Sunday morning. My son, if you don't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right."—Religious Herald.

A LESSON FOR TIME-WASTERS.

Lost! Somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever.—Horace Mann.

"What is the price of that book?" at length asked a man who had been dawdling for an hour in the front store of Benjamin Franklin's newspaper establishment. "One dollar," replied the clerk. "One dollar!" echoed the longer; "can't you take less than that?" "One dollar is the price," was the answer.

The would-be purchaser looked over the books on sale awhile longer, and then inquired: "Is Mr. Franklin in?" "Yes," said the clerk, "he is very busy in the press-room." "Well, I want to see him," persisted the man. The proprietor was called, and the stranger asked: "What is the lowest, Mr. Franklin, that you can take for that book?" "One dollar and a quarter," was the prompt rejoinder. "One dollar and a quarter! Why, your clerk asked me only a dollar just now." "True," said Franklin, "and I could have better afforded to take a dollar than to leave my work."

The man seemed surprised; but, wishing to end a parley of his own seeking, he demanded: "Well, come, now, tell me your lowest price for this book." "One dollar and a half," replied Franklin. "A dollar and a half! Why, you offered it yourself for a dollar and a quarter." "Yes," said Franklin, coolly, "and I could better have taken that price then than a dollar and a half now."

The man silently laid the money on the counter, took his book, and left the store, having received a salutary lesson from a master in the art of transmuting time, at will, into either wealth or wisdom.—Success.

SEEING THE POINT.

A boy returned from school one day with a report showing that his scholarship had fallen below the usual average.

"Son," said his father, "you've fallen behind this month, haven't you?"

"Yes, sir."

"How did that happen?"

"Don't know, sir."

The father knew, if the son did not. He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itself. A basket of apples stood upon the floor, and he said:

"Empty out those apples, and take the basket and bring it to me half full of chips."

Suspecting nothing, the boy obeyed.

"And now," he continued, "put those apples back in the basket."

When half the apples were replaced, the boy said:

"Father, they'll roll off. I can't put any more in."

"Put them in, I tell you."

"But, father, I can't put them in."

"Put them in? No, of course you can't put them in. You said you didn't know why you fell behind at school, and I will tell you why. Your mind is like that basket. It will not hold more than so much. And here you've been the past month filling it up with chip dirt—dime novels."

The boy turned on his heel, whistled and said:

"Whew! I see the point."

Not a dime novel has been seen in the house from that day to this.—Exchange.

A DROP OF INK.

"I don't see why you won't let me play with Robert Scott," pouted Walter Brown. "I know he does not always mind his mother, and smokes cigars and sometimes swears. But I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him good."

"Walter," said his mother, "take this glass of pure water and just put one drop of ink into it."

He did so.

"O mother, would you have thought one drop would blacken a whole glass so?"

"Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in it and restore its purity," said his mother.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and therefore I can not allow one drop of Robert Scott's evil nature to mingle with your careful training, many drops of which will make no impression on him."

WHY HE QUIT DRINKING.

A professional gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar called for whisky. A seedy individual stepped up to him and said:

"I say, squire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity and roughly told him:

"I am not in the habit of drinking with tramps."

The tramp replied:

"You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good a family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to John Barleycorn, and he will bring you to just the same place I am."

Struck with his words, the gentleman set down his glass and turned to look at him. His eyes were bloodshot, his face bloated, his boots mismated, his clothing filthy.

"Then, was it drinking that made you like this?"

"Yes, it was, and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor and said: "Then it's time I quit," and left the saloon, never to enter it again.—Exchange.

"NEED I GO TO SCHOOL?"

"Oh, father, need I go to school?" said Johnnie one morning as his mother was getting him ready. "I don't understand books—I never shall. I had rather cut wood with you in the bush, and work ever so hard."

"Johnnie, how did we fell that big tree yesterday?" asked his father.

"A stroke at a time, and keeping at it," answered the boy.

"Exactly so," said the father. "A word at a time, and keeping at it, will make you a good speller; a sum at a time, and keeping at it, will make you good in figures; a thought at a time, and keeping at it, will make you master of the hardest book in the world. A patient keeping at it, Johnnie, and you will be a scholar."

"Is that all?" asked Johnnie.

"All," said his father.

"I do not know but I can do that," said Johnnie. And before six years from that time he stood first in the highest class at school. —Lutheran Observer.

Hygiene.

VALUE OF APPLES.

There is no better aid to digestion, in certain cases, than the cooked apple. It is a recognition of this truth—though doubtless the recognition came before the truth was fully appreciated—which assigns apple sauce as an accompaniment of roast pork, goose and other rich meats, which are apt to make trouble with the digestive powers. The derangement arising from eating too freely of meats of almost any kind are corrected by the use of any apple regimen, the fruit being used either cooked or raw. Paradoxical as it may sound, the free use of fruit acids, of which the apple is the very best repository, tends to decrease that very common disorder, acidity of the stomach, the chemical action of the related elements changing the acids into alkaline carbonates, which tend to neutralize any acid condition of the system.—Hall's Journal of Health.

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A TRIBUTE OF LOVE.

Our daughter, SALLIE JACKSON RANDLE, was born in Bastrop, La., Sept. 14, 1884, and went to heaven from West Monroe, La., on Sept. 20, 1898. She joined the M. E. Church, South, in Opelousas in a meeting conducted by Rev. E. T. Denson during her father's pastorate there. She was soundly converted, and was always ready to testify to the power of Jesus to save. During a recent meeting at Mer Rouge she was very happy, and often spoke of Bro. Riggs, who conducted the meeting, and said, "I love Bro. Riggs; he did me so much good." She loved to sing, and, oh! how we miss that sweet voice singing the songs of Zion! But we know she is singing above, and expect soon to join her there. She took sick while on an errand of mercy for her father, who was quite ill with swamp fever, and she came home and was stricken with the same dread disease. All was done that loving hands could do. I was in bed, but our friends and relatives came to our aid. We had a faithful doctor, who, when he saw the end approaching, told us. I told her the situation, and asked her if she was afraid to die. She said, "Oh, no; I am not afraid." She asked me to pray. We all kneeled, and I thanked God for lending us such a good child for fourteen years; then prayed that his Spirit might guide her even "through the valley and shadow of death;" then prayed for the kind doctor and relatives and friends who were so faithful and then committed her spirit to God, and prayed that after awhile we might be an unbroken family in heaven. She asked me to sing, "Shall we gather at the river?" I sang, and she listened; then she called each member of the family, shook their hands, kissed them, and said, "Meet me in heaven;" sent a message of love to her absent brother and wife; gave each one a token of love; called her uncles by name and so many friends that were absent, her teachers, etc., and said, "Tell them all to meet me in heaven." I told her of grandfathers and grandmothers (Ross and Randle), uncles, brother and sister, aunties, and so many dear friends who would come to meet her, and of dear Sister Wallace, who had gone just one week before. How glad she looked! To the doctor she said, "Good-by, doctor; meet me in heaven." She called constantly for papa, but the doctor would say, "He is too sick." Then she would say, "Oh, yes, kiss him, and tell him I love him; meet me in heaven."

Oh, it was beautiful to see her falling "asleep in Jesus." She rallied a little and said to her sister, "I had a glimpse of heaven, and it was so beautiful I did not want to come back." Her pastor came and prayed with her. She enjoyed it, for her mind was clear until about one hour before death. She kept saying, "I'll wait." I told her, Yes, she would wait by the beautiful gate, and papa, mama, brothers and sisters would soon join her; then she took up her purse (that had been given her by the nurse her uncle had sent to wait on her) and said, "Give the two dollars to missions, the nickel to baby, and the purse to Scott." Just before she left she said, "Papa." She loved us all, but papa has been her special care ever since he has been sick. She could not love him enough, and never tired waiting on him. He never saw her, but could hear her sweet voice as she made ready to depart and be with Jesus. It is hard, but we know he doeth all things well, and we bow with submission, saying, "Thy will be done." Pray for us, and especially for the sick father and brother. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

PAPA AND MAMA.

HENRY—Mrs. MARTHA AMANDA HENRY (nee West) was born in Attala county, near Valden, Miss., March 30, 1850; was married to Thos. A. Henry, July 7, 1872. They together moved to Leake county; from thence to Sharkey, near Anguilla, where, on the morning of Sept. 10 1898, the death angel found her ready and waiting for her Lord to say, "It is enough; come up higher." She had been a member of the Methodist Church a number of years; nor was she simply a member in name only, but her membership meant something to the church as well as herself. She leaves husband, a son and two daughters, which was her only regret. We trust that the parting so painful will only be for a short while, and that her prayers in their behalf may be answered. Surely those who loved her so dearly will strive to enter "the beautiful gate ajar," where the Savior stands ready to "wipe the tears from all faces," and where partings never come. Death is sad in any form, but doubly so when it claims the wife and mother. To the bereaved ones we extend sympathy, and commend them to God, who doeth all things well.

MRS. ALICE CARY MCKINNEY.

Ruston, La.

NOBLES—LAURA ANN NOBLES (nee Marlin) was born in Hinds county, Miss., July 31, 1852; moved to Rankin county when small; married to B. H. Nobles, Sept. 22, 1870, and died July 19, 1898.

Springing from a strong Methodist parentage, she united with the M. E. Church, South, at Shiloh at the early age of fourteen, and was a consecrated and faithful member until her death. She delighted in the services of the sanctuary and in the sweet communion of saints, and was always ready to give expression of her faith in Jesus' power to save. Here was a religion of sunshine. Possessed of a bright and cheerful disposition, she carried gladness and joy to the hearts of those who chanced to cross her pathway. She was open and frank in all things; not afraid to give expression to her convictions, and always outspoken in condemning wrong of every kind. The community has lost a kind neighbor, Shiloh one of her very best members, the pastor and family a true friend and helper, and her home a faithful wife and mother. A devoted husband and seven children are left behind. May we all meet her in heaven above!

PAUL D. HARDIN.

HARPER—Be it resolved by the Board of Stewards of the Methodist Church, that with deep grief we bow in submission to our heavenly Father in the sad and mysterious ruling of his will by which our dear brother, JOHN J. HARPER, has been removed from our midst, while in the heat and burden of the day we toiled together in the vineyard of the Lord.

Resolved, That during the many years in which Bro. Harper has labored as a member of this Board as steward, secretary and treasurer, and for several years Sunday-school superintendent, he has at all times been faithful and prompt in the many calls of duty, wise in counsel, and consecrated in labors abundant, and has, by his godly life and zealous labors, most justly earned this tribute of love to his memory.

Resolved, That we pledge ourselves to the redoubling of our energies to the church he so loved, and that we assure his bereaved family of our Christian sympathy and prayers.

M. L. MERRITT, Sec.

Monroe, La.

DAVIS Died Sept. 5, 1898, CHARLES VAUGHN, infant son of C. R and Kudly Davis, aged one year and seventeen days, after an illness of five or six days. Little Vaughn was never healthy like some children; he received special care. His fond parents neither spared labor or expense to rear their pretty, curly-headed, blue-eyed, dimpled-cheeked darling baby boy. Medical skill and kind nursing failed; he passed away so gently.

Asleep in Jesus, blessed sleep,
From which none ever wakes to weep.

This precious bud of promise was plucked from earth to bloom in heaven. The home is more lonely, but the interest in heaven is increased. Fond parents, your precious babe is safe in the home of the blest. Vaughn was baptized last year by Rev. R. W. Vaughn.

THOS. J. MARTIN.

Cotton Valley.

BROWN—ROSIE BROWN, daughter of James L. and Lou J. Brown, was born near Holmesville, Pike county, Miss., Sept. 23, 1883, and departed this life near Pine Grove Methodist Church, St. Helena, La., Feb. 7, 1897. She was a member of Pine Grove Church.

Dear little Rosie, she has finished her work on earth, pinned her little pinions, and gone to Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." She is sadly missed. Her body lies in the old family graveyard to await the resurrection morn. She leaves parents and twin-sister Lillie, with three other sisters and three brothers, an aged grandmother, a host of relatives; but, cheer up, loved ones, we can meet her again.

AUNT HAT.

BALLARD—Mr. JAMES W. BALLARD was born the tenth day of November, 1845, in Austin, Oakland county, Mich. He was the sixth son of Mr. and Mrs. A. M. Ballard. He died Sept. 22, 1898, at his home in Markesville, La. He was a member of the Methodist Church. He was a good man, devoted husband, and a very affectionate father. He was married to Mrs. E. Kempt, June 6, 1894. To them was born one son—a very bright boy indeed. A great crowd followed him to his grave. May the blessing of our heavenly Father comfort the heart of the lonely widow!

W. T. WOODWARD, P. C.

JEFFRIES—Little ERWIN, son of R. F. and L. M. Jeffries, was born Nov. 15, 1897, and died Sept. 30, 1898. The little form was laid away in the cemetery at Midway.

Erwin was a robust child, full of life, and his illness was of short duration. He had a pleasing face, and seemed to be the idol of the home. He has gone to live with the angels of God. I trust the bereaved parents will meet little Erwin in the celestial city, where there will be no more parting.

JAS. M. MARTIN, P. C.

Delhi, La.

The devil usually keeps on friendly terms with the man who thinks he can live a better Christian life outside than inside the church.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

SEAL

A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

The choices and actions of men are what build character. God can not give us character without our own choice.—Rev. George Schaffer, D. D.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

All the world is wondering why
So few wounded American soldiers
THE NATIONAL AMERICAN RED CROSS SOCIETY IN
CUBA ARE USING

"Dicks' Mul-en-ol"

FOR CUTS, WOUNDS, AND BRUISES.

See following letter:

S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

Finlay, Dicke & Co., New Orleans, La.—

Gentlemen: I am in receipt of your kind letter of May 13th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours,

CLARA BARTON,
President American National Red Cross.

Mul-en-ol is a most powerful antiseptic, causing wounds to heal without inflammation. Manufactured by FINLAY, DICKS & CO., Ltd., New Orleans, La.

SOULÉ Commercial College AND LITERARY INSTITUTE, New Orleans, La.

Forty-two years renowned as a leader. No false promises made. No charlatanism practiced. Over 100 Gold and Silver Medals, Diplomas, etc., awarded us by American and European Expositions. Commercial Course includes Expert Accounting and Auditing, and is Guaranteed Higher and Superior to any other in the South. We own our college building, and have unequalled facilities and an unexcelled faculty.

Students enter at any time. English, Academic, Shorthand and Business school. All separate faculties.

Graduates hold leading positions all over the country. Instruction all personal.

Having numerous business connections, and being universally and reputably known, we have superior advantages in aiding students to secure situations.

SOULÉ COLLEGE

Has the most elaborate Business Practice Courses with Stores, Exchanges, Banks and Offices, and is the only School that has an ACTUAL STORE, where REAL GOODS are bought and sold, ACTUAL MONEY received and paid, and where students keep the books by the most labor-saving forms.

Write for free Specimen Pages of Soule's Great Work on the Science and Practice of Accounts (716 pp) and Soule's Philosophic, Practical Mathematics and Business Calculator (1004 pp.). These books are the master works of the age on the subjects treated. Address

C. Soulé & Son

LIVERPOOL and LONDON and GLOBE Insurance Company.

AGENCIES THROUGHOUT THE WORLD

Office in COMPANY'S BUILDING, Cor. Common and Carondelet.

Piles Dr. Williams' Indian Pile Ointment Is a SURE CURE for BLIND, BLEEDING, and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted Sold by druggists. Sent by mail on receipt of price, 50 cts. and $1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

Southern Railway.

There are no finer Passenger facilities furnished than those offered by the Southern Railway.

The Dining Car Service is superb. Double Daily Trains. Pullman Palace Vestibule Sleepers from New Orleans to New York without change.

For Tickets and information apply at Ticket Offices, 704 Common Street, or 211 St. Charles Street.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.
M. R. POWERS, Dist. Pass. Agent, 704 Common St., New Orleans.
S. H. HARDWICK, Ass't. Gen. Pass. Agent, Atlanta, Ga.
JOHN M. KNIGHT, Passenger Agent.
A. BENSCOTER, Ass't. Gen. Pass. Agent, Chattanooga, Tenn.
J. C. ANDREWS, Southwestern Pass. Agent, Houston, Tex

W. W. Carre & Co.

LUMBER.

NEW ORLEANS, LA

JOB PRINTING.

WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS, POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.

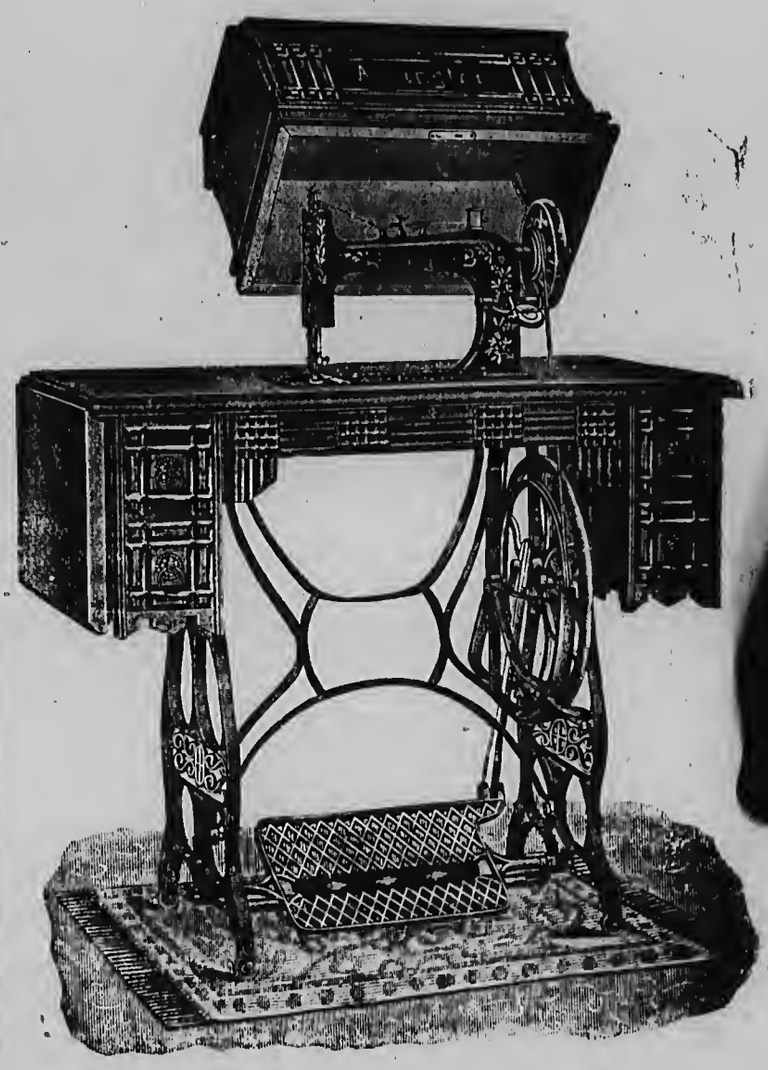
SEND IN YOUR ORDERS.

New Orleans Christian Advocate,
512 CAMP ST.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $13, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $1. additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

NEWS OF THE WEEK.

The compromise proposal of the Spaniards has been rejected, and they were given to understand that the United States would not assume any part of the debt of Cuba.

The formal transfer of the postoffice by the retiring postmaster, Hon. Frank A. Daniels, to the incoming official, Hon. John R. G. Pitkin, was effected in this city on Saturday.

The withdrawal, Saturday, of quarantine from the State of Louisiana by the president of the Louisiana State Board of Health leaves the entire region to the east and north of Louisiana free from quarantine restrictions.

The State Board of Health of Mississippi, on Saturday, served notice that all quarantine restrictions heretofore imposed by that body upon travel and traffic entering that State from any direction are withdrawn.

Last Sunday in Scott county, Miss., there was serious disorder and considerable bloodshed over an attempt to arrest some negro offenders. One white man and eleven negroes have been killed, and the woods are still full of armed and angry men.

The British Government issued another blue book on Monday, containing an important note from Lord Salisbury, in which he plainly declared that the entire Nile valley belonged to Egypt, and the title could not be questioned. His firmness has greatly pleased the British editors. France is determined to have an outlet on the Nile. War preparations are going on.

With the formal annexation of Porto Rico, the work of formulating a scheme of government for the possessions which have come into the power of the United States as a result of the war with Spain must now begin. That this problem is a difficult one everybody recognizes; but it must be solved satisfactorily for all that, and with as little delay as possible.

When Ferdinand W. Peck, the United States Commissioner to the exhibition of 1900, arrived in Paris the space alloted to the United States at the exposition grounds was 175,000 feet. Mr. Peck's first gain was 6000 square feet, and he has just secured 22,000 square feet more, by means of a direct order from the French Government on the director of the exposition, making the present total 203,000 square feet.

President McKinley has told Prime Minister Sagasta, through the French Government, that Spanish disposition of what this government considers immovable property in Cuba must stop at once. The Secretary of State has written to the French embassy explaining that this government could not permit the sale of cannon or the removal of guns from the fortifications of Cuba, as reported by the American Commissioners, and that such proceedings must be stopped at once.

On Saturday morning, Newspaper Row, on Camp street and Bank alley, this city, got another serious scorching. At about 4 o'clock fire broke out in the four-story building adjoining the Picayune, on the up-town side, and burned with great fury. The burning building was occupied by M. F. Dunn & Bro. as a stationery and lithographing establishment, and was filled with combustible material. The fire was prevented from spreading by the good work of the firemen.

The relations between England and France are now critical in the extreme. Those people who are lulled into a sense of security by the statement emanating from leading diplomats, that war is improbable, and that a satisfactory way out of the difficulty will be found, are liable to be rudely awakened. It is not even the fact that both England and France are preparing for hostilities that constitutes the most serious phase of the situation, although such preparations are not a reassuring sign certainly. The strongest indicator of the critical nature of the relations between the countries is the apparently irreconcilable nature of the respective contentions. Great Britain has announced that France must recede from Fashoda, and retire completely from the Nile valley.

The Philippine legislature has been in session since Thursday, Sept. 15. The first thing that was decided was that the Philippine republic should not countenance any policy that should be agreed upon whereby Spain would have anything further to do with the islands, and would resist by force of arms any such measure. A vote was taken on the policy of annexation to the American Republic, and annexation was decided upon by a large majority, some seven out of eight voting in favor of it. Aguinaldo now expresses himself as personally in favor of annexation, but adding that he does not think that the natives generally will support such a policy.

It is now certain that the complete evacuation of Cuba will be delayed beyond the period originally fixed by the administration. This will be entirely without reference to anything that has occurred in Paris before the Peace Commission. The War Department has fully satisfied itself that the task imposed upon the Spaniards, namely, the removal and transportation to a great distance, by sea, of about 120,000 soldiers sick and well, with their accouterments, was beyond the ability of the Spaniards. Delay in the evacuation of Cuba will cause delay in the relinquishment of sovereignty by the Spaniards over the entire island, which was set for Dec. 1.

TRY ALLEN'S FOOT-EASE,

A powder to be shaken into the shoes. At this season your feet feel swollen, nervous and hot, and get tired easily. If you have smarting feet or tight shoes, try Allen's Foot-Ease. It cools the feet and makes walking easy. Cures swollen and sweating feet, blisters and callous spots. Relieves corns and bunions of all pain, and gives rest and comfort. Try it to-day. Sold by all druggists and shoe stores for 25c. Trial package FREE. Address, Allen S. Olmsted, Le Roy, N. Y.

WEST MONROE, LA.

MR. EDITOR: We want to thank our many friends and relatives through our ADVOCATE for many favors and letters of sympathy since our recent bereavement, and ask a continuation of their prayers. Our little girl has fever this morning. The rest of the family up, but weak. God bless you all.

MR. AND MRS. T. S. RANDLE.

Oct. 23, 1898.

RANK AND FILE.

Much as we admire the great orators and stand enthralled by the recollections of their power, we can not but concede the palm of usefulness and steady building up of the church to men of quiet labor, average ability and gifts valuable but not showy. These are the "rank and file" of the preachers. Let us not forget the circuits and the second and third rate town and village work and the men of God who man the fortifications and batteries there. Neglect the country and we will lose our hold upon the best part of the State. Keep the "secondary battery" in good order and in every great fight it will give a good account of itself, as it did in Wesley's and Asbury's days.—Baltimore Advocate.

Buying a Sweet-Toned Church Bell.

Not only the members of a church but all the residents of the neighborhood have an interest in the tone of the bell that is hung in the church. Its tone may be sweet and clear or jarring and discordant. The safest way to be sure of getting a bell whose sound shall please the whole community is to place the order with such reliable manufacturers as the Cincinnati Bell Foundry, Cincinnati, O. The famous Blymyer church bells, of which they are the makers, are the pride of many congregations and a pleasant feature in many neighborhoods.

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

REPORT OF TREASURER.

Received for foreign missions from

Tchoupitoulas St., Rev. C. T. Munholland	$ 14 55
Parker Memorial, Rev. P. H. Fontaine	5 00
Louisiana Avenue, Rev. H. W. Knickerbocker	140 00
Total	$159 55

W. B. THOMSON, Treas.,
231 S. Rampart St., New Orleans, La.

Oct. 22, 1898.

ENCYCLOPAEDIA BRITANNICA FOR SALE.

There have come into my hands two sets of this great work. One of them I will sell for $25. Latest Edition, with American Supplement.

H. G. HAWKINS,
Meridian, Miss.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

MARRIAGES.

BICKHAM—BABINGTON.—At the residence of the bride's parents, Mr. W. W. Babington, in Franklinton, La., Oct. 13, 1898, by Rev. N. J. Roberts, Mr. H. B. Bickham to Miss Lela Babington.

FRASIER—WHITE.—At the residence of the bride's father, Mr. A. White, Oct 6, 1898, by Rev. B. T. Crews, Mr. W. Floyd Frasier, of Mansfield, La., to Miss Mande White, of Claiborne parish, La.

MOZLEY'S LEMON ELIXIR.
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and $1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

REV. C. C. DAVIS,
Eld. M. E. Church, South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

DR. H. MOZLEY, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid $500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL,
Clerk Superior Court, Randolph Co., Ga.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss.
EDITOR.

Have faith in God,

Without faith it is impossible to please Him.

A weak faith denotes feeble life, but a mighty trust claims and insures the fullness of religious life and potency.

Many believers mature in age, like the Corinthians St. Paul addressed, still remain in the babe-state of heart.

Moral debility and abnormal tendencies unremoved through a want of faith in the promises retard the incoming of the complete life of Christ in the soul.

The following, clipped from the Ram's Horn, is a sad picture of an old man stepping out from time into eternity without God and without hope, and being so hardened as to desire the notorious infidel lecturer to make an address at his grave. Alas! how sad.

"'Lincoln, Ill. (Special)—James Tuttle, of this place, is dying. By his will $1000 will be paid to Col. Ingersoll for making an address at his grave.'

"Poor old man! is it possible that he could have lived ninety-two years and have sustained his starving soul on the dry husks of atheism? And must he make them his death-pillow also? Could there be a sadder sight than that of an old man tottering toward the brink of Death's bottomless chasm with no bridge of Faith to bring him to the other side?"

"In His Steps," or, "What Would Jesus Do?" is the title of a book well worth reading. We enjoyed it much, and received a considerable spiritual uplift from the reading. Rev. Charles M. Sheldon, of Topeka, Kas., is the author, and, in referring to the book, he says: "I have written the story with a great desire, a prayer with every sentence, that it might, by the power of God, open up a new thought of Christian discipleship." We commend and heartily recommend the book to the Leaguers everywhere.

Dr. DuBose has just returned from the Conferences in the West. He writes entertainingly and hopefully of the work on the Pacific coast. "The Epworth League and its secretary had right of way." A thoughtful and observant man remarked to him: "In a few years more the Epworth League will fill our California pulpits with well-trained young men indigenously produced."

Barbee & Smith have issued a notice calling attention to the fact that they will send the Nashville Christian Advocate (regular price for one year being $2) and the Epworth Era (regular price per annum, $1) both to one address till Jan. 1, 1900, for $2.25. They will send them in clubs of five to one address for $10. Cash must accompany all orders. This is a wonderfully liberal offer. Let the Leaguers endeavor to send in a list of subscribers from each chapter.

The following is an excerpt from the catalogue of one of our own female colleges which is doing a good work in the State in which it is located: "That school which awakens a girl to the consciousness of her own possibilities, and gives her that training and culture which results in exalted views of life and duty, and gives the world bright, brave girls, who rejoice in girlhood; pure, true women, who honor womanhood; loving, helpful wives, who exalt wifehood; devoted, consecrated mothers, who glorify motherhood, is laying the foundation of a Christian civilization which means peace on earth, good-will to men."

While we strive to build up every interest of the church peculiar to our own denomination, let us not forget to heed the trumpet call which bids us fall into line with the "other soldiers" of the Lord's army, and go forth to the conflict shoulder to shoulder, presenting a solid front against a common foe.

DR. BULL'S COUGH SYRUP CAN BE depended on to cure promptly the severest affections of the throat or lungs. It never fails.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Salem, at Tabernacle	Oct.	29, 30
Walthall, at Lebanon	Nov.	4
Eupora, at Mathiston		5, 6
Pickens, at Pickens		8
Ackerman, at Liberty Hill		11
Rural Hill, at Rural Hill		12, 13
Louisville, at Louisville		19, 20
Chester, at Chester		21
Belzona, at Matheney		25
Lexington and Tchula, at Tchula		26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

CORINTH DIST.—FOURTH ROUND.

Marietta circuit, at Marietta	Oct.	29, 30
Iuka station	Nov.	1
Brown's Creek circuit, at Paradise		3
Belmont circuit, at Patterson's Ch		5, 6
Jonesboro circuit, at Camp Ground		12, 13
Booneville station		15
Saltillo circuit, at Center Star		17
New Albany circuit, at Mt. Olivet		19, 20
Ripley and New Albany, at Ripley		26, 27

J. W. HONNOLL, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Waterford, at Soule Chapel	Oct.	30, 31
Holly Springs ct., at Pleasant Grove	Nov.	5, 6
Wall Hill, at Chinahoma		7
Cornersville, at ——		12, 13
East Holly Springs ctr., at Liberty		19, 20
Abbeville, at ——		23.
Pontotoc, at ——		26, 27

J. D. CAMERON, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Nettleton circuit	Oct.	29, 30
Amory	Nov.	3
Shannon		4
Verona		5, 6
Houston mission		9
Buena Vista		10
Montpelia		11
Houston		12, 13
Fulton		18
Tremont		19, 20
Okolona circuit		26, 27

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Tatum, at Cascilla	Oct.	29, 30
Strathmore	Nov.	5, 3
Slate Springs, at ——		12, 13
Chapel Hill	Tues.	15
Pittsboro, at ——	Thurs.	17
Ellzey, at ——		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MORSHEAD, P. E.

SARDIS DIST.—FOURTH ROUND.

Cockrum	Oct.	29, 30
Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed.	16
Arkabutla		19, 20

T. C. WIER, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Sturges	Oct.	29, 30
Shuqualak	Nov.	5, 6
Hebron		12, 13
Winstonville		16
Lagrange		19, 20
Cedar Bluff		23
Starkville circuit		26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FOURTH ROUND.

Lake, at Carr's	Oct.	29, 30
Decatur, at Decatur	Nov.	2
Trenton, at Truelon		5, 6
Rose Hill, at Pleasant Grove		10
Chunkey, at Spring Hill		12, 13
Neshoba, at Cook's Chapel		16
Indian Mission		17
Clarksburg, at Liberty		19
Morton, at Pelahatchie		20, 21
Newton and Hickory, at Newton		23
Montrose, at Montrose		26, 27
Shiloh, at Shiloh		30
Walnut Grove, at Walnut Grove	Dec.	3
Carthage, at Carthage		4, 5
Hillsboro, at New Providence		6
Forest, at Forest		7
Vosburg, at Vosburg		10, 11
Heidelburg, at Heidelburg		11, 12

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Utica, at Utica	Oct.	29, 30
Meyersville, at Beulah	Nov.	5, 6
Vicksburg—Crawford Street		13
South Vicksburg		13
Warren, at Wesley Chapel		19, 20
Bolton	Thurs.	24
Flora	Fri.	25
Satartia, at Mount Olivet		26, 27
Edwards	Wed.	30
Anguilla	Sat.. Dec.	3
Rolling Fork, at Carey		4
Port Gibson	Wed.	7
Rocky Springs	Thurs.	8
South Warren, at Wesley Chapel		10, 11

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Summit	Oct.	29, 30
Gallman, at Gallman	Nov.	5
Crystal Springs		6, 7
North Wesson, at Beauregard		12
Wesson		13, 14
China Grove, at China Grove		19, 20
Martinsville, at Union Chapel		26
Hazlehurst		27, 28
Providence, at Providence	Thurs.. Dec.	1,
Westville, at Jones Branch	Fri..	2
Mt. Carmel, at Mt. Zion		3, 4
Pleasant Grove, at Pleasant G.	Mon..	5
Adaize, at Adams		10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Tranquil, at T	Fri., 11 A. M.. Nov.	4
Benton, at New Hope	Sat., 11 A. M..	5
Yazoo ctr., at Mt. Carmel	Sun., 11 A.M.	6
Yazoo City	Sun., 7 P. M..	6
Sharon, at S	Sun., 11 A. M..	13
Canton	Sun., 7 P. M..	13
Madison, at P. River	11 A. M..	15
Terry, at T	11 A. M..	18
Camden, at Shrock	11 A. M..	20
Lake City and Lodi	11 A. M..	26
Silver Creek and B. L	11 A. M..	27
Steen's Creek	Dec.	3, 4
Capitol Street	7 P. M..	7
First Church	7 P. M..	8
Fanuin		10, 11
Brandon	7 P. M..	11

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

DeKalb, at New Hope	Oct.	29, 30
Lauderdale, at Bryan's	Nov.	5, 6
Smith Kemper, at Mellen		12, 13
Wayne, at Liberty Hill	Fri..	18
Winchester, at Winchester		19, 20
Waynesboro, at Waynesboro	Sun. and Mon	20, 21
Pachuta, at Metinwan's Chapel		26, 27
Enterprise, at Enterprise	Sun. and Mon	27, 28
East Enid	Wed..	30
Energy, at Hopewell	Fri.. Dec.	2
Malhoraville at Winnifred		3, 4
Shubuta, at Shubuta	Sun. P. M. and Mon. A. M.	4, 5
South Side, at South Side	Wed..	7
Daleville, at Soule Chapel		10, 11
Central	Mon. P. M..	12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Americus, at Salem	Tues.. Nov.	1
Vancleave, at Red Hill	Thurs..	3
Ocean Springs and Scranton, at O. S.	Sat.	5
Biloxi station	Sat. night and Sun..	6
Bay St. L. and L. B., at Long Beach	Mon	7
Pearlington and Logtown, at L. Tnes.		8
Galloway, at Galloway		12, 13
Leakesville, at Salem		14, 15
Escatawpa, at Zion		19, 20
Moss Point station	Sun., 7:30..	20
Whittington, at Whittington		21
Gulf Port, at St. John's		22
Williamsburg, at Good Hope		26
Fuller, at Bethel		27
Hattiesburg station	Dec.	3, 4

C. A. POWELL, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Barlow	Oct.	29, 30
Meadville	Nov.	5, 6
Centerville		12, 13
Washington		19, 20
Cane Ridge		26, 27
Gloster	Dec.	3, 4

W. L. C. HINNIGUTT, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FOURTH ROUND.

Franklinton, at Franklinton	Oct.	27, 28
Amite City, at Roseland		29, 30
Pine Grove, at Killian		30, 31
St. Helena, at Day's	Nov.	5, 6
Live Oak, at Live Oak		12, 13
East Feliciana, at Olive Branch		19, 20
Slaughter at Slaughter		20, 21
Baton Rouge—First Church		27, 28
Baton Rouge—Second Church		27, 28
Clinton	Dec.	3, 4
Jackson		10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

5 DROPS (TRADE MARK.)

Cured Nervous Prostration, Rheumatism, Catarrh and Stomach Troubles. Mother and 3 Daughters cured by "5 DROPS."

Swanson Rheumatic Cure Co., Chicago. July 25, '98.

I think "5 DROPS" is the best medicine in the world; it has done me so much good. Before using "5 DROPS" I could hardly lie in bed long enough to go to sleep. I would have to get up and walk around, or sit up in bed. I don't know what was the matter with me, but I was suffering all through me, and my body was so tender that part of the time I could hardly lie on the softest bed. As it has benefited me so much, I have recommended it to my neighbors. Three of my daughters have sent to you for "5 DROPS" also two of my lady friends. One of my daughters was suffering terribly with her stomach, and was all bloated up until she weighed 176 pounds, but after she took "5 DROPS" her weight came down to 146 pounds—her normal weight—and she is all right again. She thinks there never was such medicine made, I myself think it is splendid. MRS. M. A. MATTINGLY, Colfbran, Col.

Mr. Ira Sargent, Dunbar, (Neb.) also writes under date of July 25, '98, that he is cured of Rheumatism, Stomach Trouble, and Catarrh. "I want to write you in regard to my case of STOMACH TROUBLE and RHEUMATISM. I commenced one year ago to take '5 DROPS,' and I can tell you today that though I am 75 YEARS OLD and past I feel like a new person. I don't want to be without '5 DROPS.' '5 DROPS' has the praise of being the best medicine on the market. It has cured a bad case of CATARRH here and has another almost cured. Please accept my thanks for the favors I have received at your hands. IRA SARGENT."

If you have not sufficient confidence, after reading these letters, to send for three large bottles for $2.50, which will surely cure you, then send for a $1.00 bottle, which contains enough medicine to more than satisfy you of its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a permanent cure for Rheumatism, Sciatica, Neuralgia, Dyspepsia, Backache, Asthma, Hay Fever, Catarrh, Sleeplessness, Nervousness, Nervous and Neuralgic Headaches, Heart Weakness, Toothache, Earache, Croup, La Grippe, Malaria, Creeping Numbness, Bronchitis, and kindred diseases.

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NEW ORLEANS DIST.—FOURTH ROUND.

Morgan Street	11 A. M.. Oct.	30
Crapa Street	7:30 P. M..	30
White Castle	Nov.	6
Carondelet Street	11 A. M..	13
Carrollton Avenue	7:30 P. M..	13
Dryades Street		20
Covington		27
Plaquemine	Dec.	3, 4
Rayne Memorial	11 A. M..	11
Parker Memorial	7:30 P. M..	11

S. S. KEENER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

West Lake	Oct.	29, 30
Plaquemine Brulee	Quar. Conf.. Nov.	2
Grand Cheniere		5, 6
Lake Charles		12, 13
Jennerette	Quar. Conf..	16
Lake Arthur		19, 20
New Iberia	Quar. Conf..	23
Patterson	Quar. Conf..	24
Prudhomme		26, 27
French Mission		29
Lafayette	Dec.	1
Opelousas		3, 4
Franklin		5
Indian Bayou		10, 11

H. O. WHITE, P. E.

DELHI DIST.—FOURTH ROUND.

Girard and Colony, at Girard	Oct.	27
Monroe, at Monroe		29, 30
Deslard, at Deslard	Nov.	5, 6
Lake Providence, at Lake Providence		12, 13
Waterproof, at Waterproof		19, 20
Harrisonburg, at Harrisonburg		26, 27
Bonita, at Bonita	Dec.	3, 4
Delhi, at Delhi		7, 8
Floyd, at Floyd		10, 11

B. F. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Logansport circuit	Oct.	29, 30
Mooringsport circuit	Nov.	5, 6
Fort Jessup circuit		12, 13
Many circuit		19, 20
Robeline circuit		26, 27
Pleasant Hill circuit		30
Red River circuit	Dec.	3, 4
Wesley circuit		10, 11
Conshatta		11, 12
Mansfield		14

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Natchitoches, at Ragan's	Oct.	28
Montgomery		29, 30
Simsport, at Riverside	Nov.	5, 6
Melville		6, 7
Jena and Jonesville, at ——		12, 13
Ada and Winfield, at ——		12, 13
Chicot		19, 20
Pineville, at Fellowship		26, 27
Columbia	Dec.	3, 4
West Alexandria		10, 11
Alexandria		11, 12

V. D. SKIPPER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Rustan	Oct.	29, 30
Bienville, at Castor	Nov.	5, 6
Haynesville at New Salem		11
Homer, at Humphrey		12, 13
Valley		16
Minden		19, 20
Simsboro, at Pine Grove		26, 27
Opelousas		30
Lanesville	Dec.	3, 4
Gansville		7
Arcadia		10, 11

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

Selections.

LESSONS FROM THE EPIDEMIC.

BY BISHOP C. B. GALLOWAY.

Exceeding interest in the welfare of my State and country, and distressed because of the calamitous conditions that have obtained for some weeks, must be my apology for adding another word on the subject which is now uppermost in the thonghts of all Mississippians. I count it the sacred duty at this time of every true citizen to address himself patriotically to the study of our commonwealth'a future. There must be a readjustment of forces and a realignment of opinion in order to accomplish the restoration of public confidence, and a surer prevention of these disastrous conditions. Ali citizens, whether physicians or laymen, should make whatever contribution they may be able to the consensus of opinion and suggestion, out of which may be evolved the wisest methods and the amplest secnrity. And any suggestion, from however humble a sonrce, should command respect in proportion to its value and honest intent. Great specialists extend the widest hospitality to ail information and from every source.

Without passion or personal feeling we onght to interchange views aa to the best measures for our State's protection from infectious disease, and from what is far worse—the panic that ensnes. The issues involved are too serious and momentous to be obscured by personalities. Individuals mnst be forgotten in a common and patriotic purpose to secnre the ampiest gnarantee against the enemies of public health and the destruotion of property values. With perfeot frankness and sincerest earnestneas this discussion shonld be conducted and continued until it results in all needed legislation and in the most practical organization for the public defense.

I have no word of personal criticism npon honorable and worthy gentiemen who have conducted the affairs of the Board of Health during this trying year. They deserve high praise for extraordinary diligence and vigilance, and must be accorded pnrity of purpose and honesty of effort in their laborions service to the State. But this may be generously done without approving the wisdom of all their administration or justifying the iaw they have sought to execute.

The distressing state of affairs in Mississippi has not been produced by disease, however contagiona or infeotions, but by a frenzied and foolish panic, due to an unreasonable dread. Our people have been taught to fear yellow fever by their medical advisers and health guardiana. Instead of efforts to allay apprehension and arrest stampedes, ominous, if not sensational, bulletins and orders have had the effeot to generate fright and foment frenzy. Citizens are advised to fly as the only possible escape from danger and death. When such "orders" are issued and "depopulation" is urged, and citizens are charged with reckless folly for not running, no wonder there has been wild panic and heartless local quarantines, and shameless indifference to sick neighbors. When people are made to believe that yellow fever is the contagion of death, that it is only another name for the undertaker, we have no hope of relief from the sad conditions now bankrupting the State of Mississippi.

But what are the facts? Is there justification for this wild fear? The history of yellow fever in Central and South America for several years past, and in the Southern States and during the years 1897 and 1898, gives no warrant for this mortal terror. The death-rate has scarcely equaled the fatalities of measles and other diseases that occasion no alarm. Dr. Souchon, president of the Louisiana State Board of Health, giving the total number of cases and deaths from yellow fever in the States of Louisiana and Mississippi up to date during this year 1898, makes this estimate and strong statement.

The mortality, therefore, is 4.33 per cent. This most surely is not a quarantinable disease, and much less so than grip, infinenza, typhoid fever and scarlet fever. So that whatever the cause—whether the decreasing virulence of the disease, or more scientific and successful treatment, or better sanitation—the presence of yellow fever should not any more occasion ominous dread or wild stampede. We need not fly in terror from what a prominent physician a few years ago unscientifically called "a mystery in nature—one of the hidden ways of God." The days of such ghostly mystery have passed.

Exceedingly mild is the type of disease which somewhat prevailed in Mississippi. The clinical history of many cases in Jackson, if published, would make interesting and rather humorous literature. Some of them I have secured, and will carefully preserve as helpful to an intelligent study of this great problem.

The following suggestions have occurred to me as worthy of consideration and adoption by us as Mississippians.

First. Insistence upon a broad system of national quarantine under strict Federal control. The general government should be held absolutely responsible for the introduction of yellow fever into this country. Such a measure, carrying with it the responsibility indicated, would give us immunity from fever and its frenzied accompaniments. I favor the principle of the Caffery bill.

Local quarantines are inefficient, expensive, and often inhumane. Shotguns can not keep out microbes. Mauser rifles are powerless in the presence of an invisible foe. Cordons will not hold negroes. They are migratory, social, and have infinite curiosity. They roam especially at night, and have little or no fear of yellow fever. By them contagion is carried, and infection spreads. Nothing less than a standing army can confine them within narrow limits.

State quarantines, as at present administered, are almost futile. They are more—they are vexatious and vicious. What have we in return for the $50,000, more or less, expended out of the State treasury this year? The purpose of the law and this liberal appropriation is to prevent the spread of contagious and infectious diseases. The Board of Health seems to be charged, therefore, not so much with the treatment and cure as the prevention and confinement of disease. Its commission is not to discover, but to prevent. Yet there has, at times, seemed to be pride in the expert diligence that could find or ferret out and bulletin a case of yellow fever, as though that was a vindication of the Board's efficiency and a justification of its existence.

And these quarantines are destructive to commerce, without the corresponding compensation of protection from disease. Absolute authority is exercised over highways of travel and all lines of business. The idea of ordering the stoppage of all travel between non-infected points in the State is most extraordinary. On the entire line of the Mobile and Ohio railroad, from Alabama to Tennessee, there was not a reported or suspicious case of fever, and yet no person was allowed to go from one station to another. After that order had been rescinded, a few cases occurred at Meridian.

Second. I would advise the thorough reorganization of the State Board of Health on essentially different lines. Properly constituted, with specifically defined powers and limited resources, it may render valuable service. But there is no valid reason for confining membership in that Board to the medical profession. On the contrary, there is every argument in favor of a broader organization. The business interests of the State, including the great railroads, should have ample and able representation, and in that council should sit a lawyer of acknowledged ability, because of the many legal questions that necessarily arise. Doctors may have genius in diagnosis without eminent capacity for administration. Besides, the laws and methods of sanitation are not the secrets of the medical profession. They are now eagerly studied by intelligent citizens of all classes and callings. Indeed, the great sanitary experts of the United States are not medical men.

Our Board of Health has as yet been able to make but limited effort in the way of instruction and direction in the laws of sanitation. A little hurried fumigation and isolation after disease appears is scarcely less than trifling with its broad purpose and high commission. Prevention of disease must begin long before there is immediate occasion for alarm. It is really too late to prepare for defense when the enemy is at our gates.

We might learn something from the superb administration of General Wood, the military governor of Santiago. He found that city reeking with yellow fever and other infectious diseases, but by heroic sanitary measures the death-rate has been reduced to the minimum, and not an authentic case of yellow fever can be discovered by the most diligent expert. This he accomplished, not by cordoning, but by cleaning the city; not by a rigid quarantine, but by the vigorous use of soapine.

On the subject of the arrest of the disease after it appears—of the possibility of "stamping it out," as the phrase goes—on the practicability of adopting some other more efficient remedy than deportation and depopulation—I quote again from a recent pamphlet by Dr. Souchon, president of the Louisiana State Board of Health. He says: "The result of antisepsis was proven in the isolation hospital in New Orleans in 1897, when the citizens threatened to burn the Beauregard School, which it had been decided to turn into a yellow fever hospital. They said that it would be a pesthouse that would infect all the neighborhood, and yet the final results proved, to the amazement of all, that not only not a single case in the neighborhood had come from it, but that within its own walls no case developed among any of the sisters, nurses and attendants, although several were non-immune. This was also the case in the Touro Infirmary and the Hotel Dieu. The disease can also be kept confined to the patient alone in the room and the room preserved from infection, and, therefore, free from danger to the non-immune attendants, if the patient is taken hold of in time and antisepsis thoroughly practiced. Any exception to this assertion is due to some oversight in the application of the regulations of antisepsis."

In my judgment the bulletin board should be abolished. It does harm and no good. It is simply an alarm signal to frighten the timid and destroy commerce and decrease values. It is a notice to depopulate—to fly to Northern climes and await the coming of the frost king. It is a species of medical yellow-journalism—a sensational advertising of exaggerated danger. And, then, it is prejudicial to those who can not fly and may be sick. They go to bed in dread and imagine their's may be a fatal case.

We need, as Mississippians, without regard to political preferences or professional jealousies, or geographical prejudices, to unite hopefully and heroically in a supreme effort to restore public confidence. Mississippi is a great State, as healthy as any in the Union, and possesses vast possibilities, unexcelled in all our wide North American domain.—Picayune.

THE CASE OF DR. BARBEE.

At the recent session of the Tennessee Conference, when the name of Dr. J. D. Barbee was called, an investigating committee was appointed which reported no trial necessary. Thereupon a motion was made to non-concur in this report. What followed is thus described by Dr. W. M. Green in the Alabama Advocate:

First came a resolution to return the $288,000, which was as follows:

(1) "We feel it our Christian duty to put upon record a Minute concerning the collection of the Publishing House claim and the difficulties which have arisen ont of it.

(2) "We record our deep sorrow for the things done by our agents and condoned by our Book Committee in collecting this money, feeling that in the disputed points they are wholly indefensible, and we deeply regret that there has been no expression condemning the same by any official body before whom the matter has been considered.

(3) "We accept the methods to which the Bishops have pledged themselves for returning the entire sum, and we pledge our hearty cooperation in carrying them into effect. But we prefer that the money be returned without any condition.

(4) "We believe that the disciplinary dealing with the brethren implicated is just now a subordinate question. Their dismissal or their voluntary withdrawal from official position will not settle any great part of the difficulty. The supreme duty confronting the church is the return of the money and the unqualified disavowal of the wrong done in collecting it.

(5) "Inasmuch as our Bishops have pledged themselves to the return of the money, we leave the whole matter of the details of this work entirely to their direction, with the hope that the matter may be accomplished at as early a time as may be practical."

This resolution was adopted by a large majority, only thirty-two voting against it.

In the afternoon of Friday an immense audience waited upon the decision of the Conference as to the passage of the character of Dr. Jas. D. Barbee. Dr. Jas. A. Orman read a communication addressed to Conference as follows:

"Clarksville, Oct. 21.—To the Bishop and members of the Tennessee Annual Conference of the M. E. Church, South, now in session at Clarksville. Brethren: Concerning the discussion now in progress relative to the Publishing House war claim, I have to state respectfully:

"1. That in all I did to collect the said claim I acted conscientiously, and, upon a calm retrospect, I am fully and finally convinced that I walked before God in mine integrity in every particular.

"2. Seeing that a misconstruction of my motives in this matter has offended some and troubled them—and admitting I may have made a mistake—I am grieved and sorrowful at the result.

"3. I am reverently and affectionately in your hands, and trust your wisdom and justice in the adjudication of the case. Affectionately,

"J. D. BARBEE."

A letter dropped from the hands of an angel could not have had a more electrifying effect. The motion presented by Rev. W. R. Peebles to nonconcur was withdrawn. The character of Dr. Barbee was passed without a dissenting voice, and a wave of happy feeling spread over the immense congregation. I never saw a more beautiful scene in my life. The old white-haired Roman stood about two-thirds of the way down the aisle, the tears streaming down his face. Rankin, his son, rushed up, threw his arms about his father's neck and kissed him; then followed the preachers from all parts of the house, and never before in my memory did a man get such a hugging and tear-sprinkling, and over it all sounded the voice of the Bishop singing, "Praise God, from whom all blessings flow," in which the audience joined like the roar of many waters. Even "the stranger's eye wept."

Correspondence.

THE ANGLO-CHINESE COLLEGE.

I.—LOCATION.

It is located in Shanghai. This city is the metropolis of the East. Situated about forty miles from the mouth of the great Yangtse river, it contains a population of over six thousand Europeans and Americans, and nearly 300,000 Chinese—all under the control of the Municipal Council (elected annually by the foreign property holders), in conjunction with the consuls of the various treaty powers residing at Shanghai. This is the great trade center for China, Japan, and Korea. It is the entrepot for a large majority of the passengers and freight coming from Europe and America for the far East. Shanghai is the center of foreign influence in China. It is the place, above all others, to which all Chinese who become interested in foreign things, and who desire to learn foreign ways, look for guidance. Thousands of the people come here every year from all parts of the Empire to see what the wonderful people from over the sea have done, and are doing, in the way of building steamers, machine shops, many-storied residences, banks and stores, wide streets, gas lights, water works, electric lights, telephones, churches, schools, hospitals, etc.

The college is located in the newer part of Shanghai—the American settlement—known as Hongkew, the Chinese name for the region, which means "the mouth of the rainbow," indicating that the Chinese, like some people in America, have hoped to find the traditional bag of gold at the rainbow's mouth. This settlement is now rapidly filling up with a population of both foreigners and natives, among whom are the literati, merchants, factory operatives, mechanics, etc.

About six acres of valuable ground in the heart of Hongkew belongs to the college. Three acres of this is occupied by the college campus. The residences of the foreign teachers occupy a part of the other three acres, and the rest is vacant lots. These lots ought to have buildings put on them to be rented out, so as to get an income from them for the use of the college.

II.—OPPORTUNITIES.

1. Educational. There is a great and growing demand for a knowledge of English, mathematics and science among the youth of China, especially at Shanghai and at other cities along the coast. Indeed, this demand is spreading far away into the interior, and the missionaries are being called upon everywhere to teach these subjects, especially English. This desire for Western learning is caused by two facts.

(1) There is a great demand for English-speaking Chinese in government employ, in the customs service, in telegraph offices, in business houses, in machine shops, on steamers, in mines, on railroads, and in schools and families as teachers. The pay in these numerous positions is very good—from three to five times as much as an ordinary Chinese can get as a teacher, writer, or clerk. Thus a splendid outlet is provided for the ambition of youth—men who want to rise in the world—and they are eager to take advantage of it in ever-increasing numbers.

(2) Western learning is, by imperial decree, to take the place of the old wenchang, or classical essay, in the government civil service examinations.

Hereafter, therefore, all scholars who have a knowledge of Western learning will stand a much better chance of passing at the government examinations than those who do not have such a knowledge. Thus it becomes necessary that all boys and young men who are looking forward to an official career must now study English, mathematics, and science, in order to stand any chance to get a diploma at the government examinations. Hence, while the Chinese government, as well as private individuals, are establishing schools to teach Western learning, the institutions established by the missionaries are, and will continue to be, the principal means for meeting this demand for Western learning, and the only limit to the work that can be done for China in this direction is the men and the means to do it with.

2 Religious. The Anglo-Chinese College has an excellent opportunity for evangelistic work among the boys and young men that crowd its halls. All the pupils are required to attend prayers in the college chapel every morning and evening, and Sunday-school and preaching once on Sunday. A large majority of them have a religious lesson in the course of their daily studies, and the Saturday morning session is devoted wholly to Bible study. Besides this, various kinds of religious work is carried on at which the attendance is voluntary, such as the weekly prayer meeting, Epworth League, Y. M. C. A., probationers' meetings, students' prayer meetings, etc.

Thus Christianity is constantly kept before them, and they are urged to accept the truth and believe on the Lord Jesus Christ, that they may be saved. In this way large numbers of Chinese youth, who can not be reached in any other way, have been thoroughly instructed in the truths of Christianity, and many have become Christians. The importance of this work is further enhanced by the fact that not a few of these young men are to exert a controlling influence on the destiny of China in the near future.

A. P. PARKER.

(To be continued.)

EAST MISSISSIPPI FEMALE COLLEGE.

During all the yellow fever excitement and reign of quarantine, etc., everything remained calm at the college, and things run along as smoothly as usual. There was no sickness of any kind. The health of the girls has been almost perfect. It was reported that there were two suspicions cases of fever in the city, and some physicians thought it was yellow fever; but Dr. Murray, the oldest and most level-headed of the experts, after watching them several days, said they were not yellow fever. No member of the household took it, nor did anyone in town. The health of the city has been most excellent all the Summer and Fall. Girls who were quarantined away are coming in rapidly now. Every place in the building will be taken within a short time, though we are making arrangements for more room, so we can accommodate all who come.

The Conservatory of Music is growing rapidly in favor. The director can take only a few more pupils, and some of the lady teachers already have their allotted number.

The new teacher of languages from Wellesley is doing a fine work. So also is the teacher of mathematics, who has taken a post-graduate course in the University of Chicago. The teacher of English from the University of South Carolina is doing the most thorough work we have ever done in that line. In fact, everything is moving off better at the college than ever before. The machinery runs smoothly.

The religious atmosphere is even better than it was last year. Several conversions at the first regular meeting of the Young Woman's Christian Association. This bids fair to be the best session the college has had in its history.

J. W. BEESON, Pres't.

HELPFULNESS

BY JAMES L. REEVES.

Who causes sunny smiles to grow
Where none were known before,
Or makes one's cup of joy o'erflow
When sorrow's at his door?
Who kindles in another's breast
A bright and healthful glow—
That generous soul by heaven blest
Will rare enjoyment know.

Who meets along life's rugged road
A traveler, wan and worn,
Bending beneath a heavy load
Friendless, perchance forlorn,
And offers now a cheering word
And then a helping hand—
Has in two hearts emotions stirred
That will heaven's praise command.

Who sees a brother in the path
That leads to sin and shame,
Indifferent to impending wrath
And careless of his name,
And guides him in the better way—
God's way of life and peace—
Will see the light of perfect day
Shine round him and increase.

—Exchange.

Communications.

A REPLY.

MR. EDITOR: In your issue, of Sept. 1, appears a labored effort headed, "Rex Reviewed," and signed, "Observer," in which the author enters a protest for himself and over 5,000 other itinerant preachers against my suggestion in a former article, that it is probable that the present low state of spiritnality in the church, and the lack of revivals in the different charges of the church, was, and is, the result of some falling on the part of the ministry, etc.

Permit me to say, in the start, that when a writer uses a nom de plume, and writes from nowhere, he is not entitled to as much consideration as he would be if he was not ashamed to give his postoffice, so that he could be hunted out and called out by his opponent. Hence I am of the opinion that what I said in my squib referred to above was eminently right, proper, and just what he deserved. In replying, I shall not notice his frantic attempts to discredit my contention by an effort to show that I contradicted myself repeatedly in the article he reviewed, because it is more than ought to be expected of me to write a good piece, and then furnish my readers brains to enable them to comprehend my meaning. Unfortunately, I have misplaced the ADVOCATE containing his fulminations against me, and will have to trust to a rather poor memory to recall the ideas I wish to answer. The only important feature of his letter is his denial that a failure to have revivals in the different charges without the aid of an evangelist is the fault of the preachers in charge, and it is to this denial that I shall confine myself in this article.

Last Sabbath I read, with much interest, the timely and excellent pamphlet by Dr. Sawyer, of the Louisiana Conference, entitled, "The World in the Church," etc., which pamphlet it would be as well for "Observer" to read and carefully digest, after which I am inclined to think he will withdraw his protest, and try and not lay himself liable to the charge of putting on a coat that, while it fits him perfectly, does not enhance his beauty or attractiveness as a minister of the gospel of our Lord. I remarked in my original communication that only those whom the coat fitted need put it on, and as "Observer" immediately rushed into print with his protest, it is fair to presume that he had struck the right tailor. That many of our clergy are lax in the enforcement of the Discipline and the proclamation of the terrors of God's law, no one who attends our churches can truthfully deny. By reference to Dr. Sawyer's book, page 17, "Observer" will find these words: "So derelict are many pastors that it will be positive news to many church members that at the third Quarterly Conference, Ques. 14 is asked, 'Have the General Rules been read?' It is, therefore, the duty, sadly neglected though it be, of all our pastors, at least once a year, to read, expound, and exhort their people to keep these General Rules. In regard to these rules the Discipline speaks in the following very emphatic manner, 'All of which we are taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule, both of our faith and practice.'" Dr. Sawyer, being an old and faithful presiding elder, and having had large experience along this line, and being, besides, one of the aforesaid 5,000 in whose names "Observer" enters his protest, I presume his evidence will be considered pertinent as well as reliable. On page 39, and quoting from an editorial of Bishop Parker when editor of the NEW ORLEANS ADVOCATE, we find these words: "The pastor's duty is clearly laid down in the Discipline. He is not to mend, but to keep the rules, and to pursue the course and take the steps indicated in the law. If all would do this, there would be little trouble. But for want of uniformity and lack of vigilance a church is burdened with a worldly, pleasure-loving and disci pline-defying element. Coming into such a charge, the faithful and conscientious pastor has a regular battle to fight in order to enforce the rules." Will "Observer" kindly inform us who is at fault for these things? Bishop Parker evidently thought that there were quite a number of that 5,000 protestants by proxy who had failed in the discharge of plain duties to the manifest injury of God's church. On page 41 we find: "The late Dr. Howard Crosby says: 'The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations.'" Where is the responsibility for the presence of such people in the Methodist Church? Will "Observer" rise and tell us? He will, doubtless, insinuate that we are of the unholy number ourself, and, in reply, we beg to remark that if we are, our pastor ought to be unfrocked for failing to kick us out. On page 47 this: "This is from Rev. E. M. Bounds, D. D., when on the editorial staff of the St. Louis Christian Advocate: 'This disposition to discount Discipline and stress persuasion is near akin to preaching the love of God and leaving out the terrors of the law; the one ends in a worldly church, the other in a powerless ministry.'" That the "disposition" referred to is exceedingly common in our pulpits even "Observer" will not be so untruthful as to deny, I hope. On pages 62, 63 and 64 he quotes a review by Bishop Galloway, when editor of the ADVOCATE, of "A Chapter in Studies in Matthew," by the distinguished Welshman, Rev. J. C. Jones, in which occurs this passage in regard to John the Baptist: "And now also the axe is laid unto the roots of the tree. John the Baptist was wielding the axe to cut down with fell strokes the mighty overshadowing trees of Jewish superstition and corruption. Luther also was swinging the axe to clear Europe of the mighty overshadowing trees of popish superstition and corruption. I am not sure but the great need of the present day is a powerful, ponderous axe, and the next great need a strong, robust man to wield it with a firm, resolute purpose against the colossal falsehoods which bring disaster into trade and dishonor upon religion. Oh, for the ministry of the axes once more!" Among a multitude of other good things the Bishop said: "We quite agree with our author that such a ministry is 'the great need of the present day.'" Will "Observer" get up and state where such a ministry is to be found now?

The review closes with this beautiful and eminently truthful conclusion: "Revivals of religion are only born of such preaching. Men must first know that they are sinners before they will fly to a Savior. Sinai must be seen and heard in order to appreciate and love the peaceful brow of Calvary. We plead, therefore, for a revival of the ministry of the axes." Dr. Sawyer adds: "May not all say 'Amen!' to the Bishop's pleading for such a revival?" (I reckon we can all say "Amen!" except, possibly, "Observer." He seems to be satisfied with existing conditions.) Surely we should by this time have a surfeit of the James Wheatley style. Said John Wesley of James Wheatley's preaching, "According to his understanding was his preaching an unconnected rhapsody of unmeaning words, like Sir John Suckling's

"Verses, smoothe and soft as cream,
In which was neither depth nor stream."

I especially commend to the careful attention of "Observer" the editorial of Dr. Carter, when editor of the NEW ORLEANS ADVOCATE, entitled, "Salvation by Syllogism," which Dr. Sawyer quotes on page 65. It is easier to get a sinner saved by a syllogism than it is to do it in the old-fashioned, orthodox way, and it is likely that "Observer" will adopt the plan if he has not already done so. Dr. Sawyer adds very justly: "There can be no doubt that the churches suffer much from such methods as that particularized by Dr. Carter. Dexterous manipulations and plausible expedients are made to answer for deep convictions, heart contritions, all-sweeping repentance, and actual faith. Instead of the new birth, witness of the Spirit, adoption, and the blessed Bible doctrine of assurance, we have in some quarters a sweet, pleasing theology, the jagged edges of truth carefully smoothed off and duly flavored with the purely sentimental and æsthetic, that the poor diseased palate of the sinner may be able to swallow it without difficulty," etc. Who is it but the preacher that uses this sort of theology, Mr. "Observer"? Chapter 13 is headed, "The Old Way Is the Best," and contains the opinion of the sainted Bishop Marvin as to the proper forms of preaching the gospel, etc., and we hope "Observer" will read, ponder, and inwardly digest. Not only will he find food for thought in what the Bishop says, but also in Dr. Sawyer's personal remarks, and his quotations from others than the Bishop. There is much in the chapter that will commend itself to the man of God who has his Master's work and glory in his heart. There are many, very many other passages in this little pamphlet that are good reading, and that support my contention and confound my adversary; but I fear to further trespass on your columns.

ENOCH GEORGE DELAP.

Natchez, Miss.

DRONES IN THE ECCLESIASTICAL HIVE.

On a bright, balmy June day I passed by an apiary, and such a buzzing and roaring I never heard. There was general commotion in the hives, and it seemed that a wholesale slaughter was going on. Cries of "Tyranny," "Murder, murder," rose from every hive, and I saw the fat old drones literally dragged from the hives, and a myriad of outraged and enraged little bees fell upon them, and a general biting, stinging and dismemberment was carried on till life was extinct, and the bodies were mutilated in a general manner, some carrying off wings, some legs, and some antennæ. I asked the apiarist what it all meant, and he said the working bees are killing the shiftless and gluttonous drones. Now, these drones are constant consumers and non-producers; so the safety and peace of the hive require their destruction. At first sight this looks like murder, and seems cruel, to say the least of it; but, after further consideration, we find that the highest judiciary would acquit the honest little homicides. They act in self-defense. They must kill the drones, or starve for want of the food the drones will eat. They simply act in accordance with the first law of nature—self-protection. Here we see the force of a great, just, and universal law: they that will not work should not eat; they who will not produce can not honestly consume. By this law everyone is required to do something to add to the happiness, comfort and safety of humanity.

Society is nothing more than a compact of social beings aiming at the greatest common good, and is a sine qua non to human happiness. Every infraction of social law causes a discord in the harmony of life. But we will not discuss the ethics of our commonwealth. It is our beloved branch of the church—Methodism—that we are more concerned about.

We will notice, first, the drones in the itinerant hive, if we should be so unfortunate as to have any. And are there not a few? Well, it seems to me that no greater calamity could befall a church than for it to have a lot of drones for preachers. Look at the "Established Church" before the reformation. It was filled with a lot of men that cared for nothing but pleasure and ease. They were so worthless the church was drifting to destruction, when such men as the Wesleys and others—men of great energy—rose up, and by self-denial and heroic efforts saved it from ruin, and the world from a long night of darkness.

Of all men, Methodist preachers should be the busiest. They are under solemn vows never to be unemployed, and never to be triflingly employed. How a man who has assumed ordination vows in the Methodist Church can live as some of them do, I can not understand. We have known some that would spend a great deal of their time on the streets, doing no good in the world. For a preacher to spend his time socially (so called), eating, drinking, smoking, and gadding about, when he should be at work, is a burning shame and an odious sin. There be some who do not read a half-dozen good books in a year, and never write a sermon, but depend on some old skeleton made twenty years past, or more often get their sermons from homiletics, and sometimes resort to the baseness of plagiarism. They never build churches or parsonages, never evangelize, but if they have meetings, they send off for some evangelist, or get some working pastor to do their work. In plain English, they do nothing but demoralize and tear down every work they are sent to. And when they go to Conference, they make an exaggerated report of their work, and offer a score of apologies and excuses for not having done better. They are drones of the purest type. Clouds they are without water, cockles that cumber the ground, drones that impoverish the hive. Like leeches, they cry, "Give, give," and are never satisfied. They are worthless incumbents of the church as long as they live, and die and leave their posterity as beneficiaries of its beneficence. Of all such incorrigible cases I recommend ecclesiastical execution.

It's no uncommon thing to see drones among the lay members of our church. In fact, there is hardly a society in the entire connection that is free from the curse of this infection. There be many who never do anything; never pay a cent, and never do any personal work. They are willing to be the recipients of the blessings of the church, but do nothing to support it. They have no regard for the vows they took when they joined the church. They are a dead-weight, grievous to be borne. The church should take hold of these drones and put them to work, or turn them out of the hive. If they will not do anything, I see no cause to keep them in the church. They are evidently tares that can be plucked up without fear of hurting the wheat. "Ye shall know a tree by its fruits." If they produce no fruit after they have been properly cared for, they should be cut down as the barren fig tree. J. A. POE.

Coleman, Miss., Oct. 15, 1898.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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ON TO CUBA!

BY BISHOP O. P. FITZGERALD.

That is the watchword of our nation and of the church of Christ. It is the watchword especially of the M. E. Church, South, for reasons that will appear.

On to Cuba! When? In the very near future. We can not doubt the success of our armies in the war now being waged. We have both a better cause and stronger forces. If God is on the right side, he is with us. If God, as some flippant scribbler has said, is on the side of the heaviest battalions, he is with us. The star-spangled banner will be floating in triumph from the flag-staff on the chief plaza in Havana before next New Year's Day; how much sooner we will see. With American occupancy the way will be open for every body and everything to go into Cuba that ought to go. If you think that a very general sort of statement, give it a little study, and its significance will grow on you. There is a wish in my heart and a purpose in my soul to spend Christmas Day, 1898, in the city of Havana. Dr. Lambuth, a seasoned missionary, must be there, too. On to Cuba! For what? To give Cuba the gospel of our Christ. Our commission may be found in the opening paragraph of the sixty-first chapter of Isaiah. My heart glows as I read the inspired words. Read them, and pray as you read, brothers and sisters. More than political freedom, Cuba needs the gospel that offers a free pardon to every repenting sinner, and guarantees grace and glory to whosoever will. We will preach this gospel; we will sing it; we will spread it throughout Cuba, God being our helper. I want again to hear our blessed old hymns sung as I once heard them sung in the musical Spanish tongue in our little mission chapel on Concordia street in Havana. Be ready, some Cuban brother, to pitch the tune. Healing for the broken-hearted, deliverance to the captives, sight to the blind, the setting at liberty them that are bruised—this is our gospel for you, and ye Cubans, whose night of agony we humbly and joyfully believe is nearly past.

On to Cuba! Who? All of us. Yes, brethren and sisters, all of us. Some will go in person; the rest will send their sympathy, their prayers, their gifts. With glad hearts and willing minds our people will enter this open door. Others will be ready to go, and may the Lord go with them and bless them! But Cuba especially invites Southern Methodists. We have already made a beginning there. We are her nearest neighbors. We have had large experience in the past elsewhere that ought to be profitable unto us in the planning and prosecution of missionary work in Cuba. The Lord has given us a training for this very work. May he give us wisdom to know our duty, and grace to do it even in this, our day!

On to Cuba! The fair isle will be waiting our coming. Our watchword will be "Love," and our victory will be the victory of faith.

MRS. J. L. L.,
North Miss. Conf.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference.

(Concluded.)

The loan funds are important factors in the work of the society. Being permanent funds, and loaned at a low rate of interest, they are a perpetual source of help wherever they can do most good. Our "Angel Band Loan Fund" is the name given to a memorial fund, and constituted by a contribution of $20 for each name sent. Parents and friends can thus erect to the memory of their loved ones a lasting monument of good deeds. The educational loan fund, used solely to sustain, equip, and build up the educational work of the society, is constituted by the payment of $5. The same amount constitutes a patron to the "Preachers' Wives Loan Fund." There are 4,801 pastoral charges in the M. E. Church, South, and 3,618 parsonages. We have, therefore, 1,183 homeless preachers. The total amount of donations made by the Central Committee up to March 31, 1898, was: $27,520.63; total amount of loans up to same date, $18,065. Out of an estimated membership of 900,000 women and children, only about 20,000 are enlisted in this work.

Now, dear friends, if this is the Lord's work, are we faithful servants if we neglect it? Let us be honest with our own hearts as we answer.

Our Week of Prayer collections go to the Cuban Mission, and the need is very urgent. That consecrated Christian woman, Miss Mary Bruce, superintendent of missions at Tampa, thus writes: "Will not our women rouse themselves? We must have a school for the Cubans. It will be a real foreign mission, as much as going to Mexico or Brazil, only the distance is not so great. Let us pray that the Lord will move upon the hearts of those that have means to establish the schools, and that he will call the right ones to direct. The harvest truly is plenteous, but the laborers are few."

Some one has said that Christianity is a mathematical paradox. "The more you give, the more you receive." Certain it is that a sweet satisfaction comes to those who try, no matter how humbly, to lift the burden of suffering, and make life brighter and better for those around us. We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.

(MRS.) E. R. KENNEDY,
Dist. Sec.

Give a youth resolution and the alphabet, and who shall place limits to his career?—Exchange.

The Christian Life.

CHRISTIAN HAPPINESS.

How many of our Christian lives, even where they are distinct and true, are joyless, lacking the spirit of song which must ever be expressing itself in looks and words and deeds to find a vent for the full, free happiness within! A Christian man should be not only the most just man in the community, not only the standard of taste and of good conduct, of right doing and right dealing, but he should be the happiest man in the community. My religion is unreal to me until it makes me break out into a song. The Christian man should have in him such light and love and fragrance that people shall feel the magnetic influence of his presence wherever he goes, and the children feel that there is a man of God near them, and the poor and the helpless feel there is a source of counsel and wisdom and help, and this great world, given over so much to dust and noise and discord, be made a brighter place, sweeter, simpler, more typical of heaven, more prophetic of the time of brotherhood and of peace.
—Charles Berry, D. D.

A WORD TO GO HOME ON.

The saintly Miss Frances Ridley Havergal literally lived and moved in the Word of God. It was her constant solace, delight and inspiration. It is related of her that, on the last day of her life, she asked a friend to read to her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that." And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—Exchange.

The great vices are not always our most dangerous enemies. These great sins carry with them such conspicuous and sad results that men shun them. The really dangerous enemies of our spiritual welfare are the little vices that sap our spiritual life while we are unaware. They drain away our moral strength and destroy spiritual aspiration until the total of their effects is greater than individual excess in some single great sin. Little acts of injustice, paltry indulgences of malignant disposition, unnoticed bursts of petulant impatience may waste away the sweetness and the purity of the soul until it is really more depleted of its spiritual vigor than if it had given way to some single robust sin. It behooves the Christian to watch the little sins. They come upon him when he is least expecting them. They rob him of his sweetness of spirit, and he hardly realizes what he has lost, so quietly and secretly has the process gone on. The overpowering sins he is on his guard against, for they are so easily seen, and their effects are so hideously marked. Beware of the peccadilloes that seem trifling, and yet carry hidden dangers with them.
—Exchange.

"What matters the spirit in which work be done, if only it be done?" so say some, now and then. But watch them a little while in their relations with others. When they are become employers or superintendents, instead of underworkers, they feel and speak differently. The spirit makes a great difference, especially in certain sorts of service. It is peculiarly a vital element of Christian service. God cares much more for the spirit than for the form of our work for him, and in a large measure the work itself is given us to be done in order to afford opportunities for the cultivation of a right spirit.—Congregationalist.

An eagle carrying a serpent in its talons to its nest on the mountain was bitten to the heart, and fell to the ground. Have you ever seen a man or woman in the church fall in the same way? You do not know the secret of the fall, but the omniscient eye of God saw it. That neglect of prayer, that secret dishonesty in business, that stealthy indulgence in the intoxicating cup, that licentiousness and profligacy unseen of men, that secret tampering with unbelief and error, was the serpent at the heart that brought the eagle down.—Theodore L. Cuyler, D. D.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

FROM THE WORK.

SILOAM CAMP MEETING.

While our camp meeting at Siloam, near Gansville, Oct. 7 to 13, was not a wonderful success, it was far from being a failure. Indeed, it was quite a success as to the number of tents built—twelve—and number of families that tented—twenty-three—one occupying church and one a house near the encampment. We also had a hotel, for it was upon the self-sustaining style. Perhaps not less than ten more tents would have been built had we contemplated the matter earlier, and that number will, no doubt, be built by October, next, at which time we contemplate having another camp meeting.

We had rather a limited supply of preachers. Bro. Tolbert, a Baptist preacher, reached us Saturday, and, though feeble, gave us one good sermon—deeply spiritual. Bro. Crews, presiding elder of this (Arcadia) district; Bro. Ledbetter, Simshoro circuit, and Bro. Burkett, Onachita mission, were with us, and did excellent preaching.

Notwithstanding the preachers of our district rather discarded us, the Lord was with us, and we had a good time and good was accomplished. Church revived; ten or twelve claimed conversion, and six additions on profession of faith, and more to follow. This (Gansville) circuit occupies higher ground than it did a little less than four years ago, when this scribe took charge of it. Still there is room for much improvement. Have had fourteen additions on profession of faith. Collections will be better than formerly, and expect to finish parsonage.

J. H. BROWN, P. C.

Gansville, La., Oct. 17, 1898.

RUSTON, LA.

Sunday, Oct. 16, closed a revival meeting at Ruston, La., which had continued four weeks. On account of rain there were no services for four days. The amount of sickness and the death which occurred kept very many from attending; yet, notwithstanding all causes of hindrance, the interest deepened from the first. The spiritual decline of several years' standing was interrupted, and those who were at ease in Zion were awakened to the condition of those about them. A number were converted; perhaps more than half of them already members of the church. The members were graciously renewed and the experience of many Christians enriched. The teaching function of the gospel was stressed—specially so in the morning services. Much information was received by the people as they studied God's Word in Bible readings and from simple, helpful lessons by the earnest pastor; the Holy Spirit being present and revealing the things of God in a light and with a power that many had not seen before. The complete consecration of a large number of people was but the natural result of this teaching.

Another result was seen Sunday morning, when the Conference collections were taken; something over $200 being raised. The hearts of the older members were made glad as they saw the quiet, but sweetly cheerful and prompt giving. The remainder is being easily secured.

We received much appreciated assistance from Bros. T. B. White, J. B. Cassity and C. A. Carson. Bro. Cassity preaching once and Bro. Carson twice.

We have introduced and supplied quite an amount of religious literature; fifty books and about a dozen subscriptions to our ADVOCATE. People and pastor are happy and hopeful. R.

Oct. 19, 1898.

ESCATAWPA CIRCUIT, MISSISSIPPI CONFERENCE.

The Wilson Springs Camp Meeting commenced on the fourteenth of October and closed on the night of the sixteenth. Only four families tented on the campus, and everything seemed to work against us; but we went forward in the name of our God. Being entirely without ministerial help at the beginning of the meeting, we were compelled to do the preaching, which we did, feeling assured of the fact that we were carrying out our part of the contract to preach the gospel to tell men of their sins; this we did, trusting God for results.

Ministerial re-inforcement came to us on Saturday—Rev. Jeff. Havens, of Vancleave; Phillips, of Ocean Springs, and Dr. W. L. Hightower, of Moss Point. These men of God came to us full of faith and power. The preaching done by these three brethren was simply grand. On Sunday Drs. Singleton and Beall, of Moss Point, came. Dr. Singleton's sermon at 11 A. M., on "Covering Up Sin," will never be forgotten by the great crowd that heard it. Dr. Singleton is a great preacher, perfectly at home in the pulpit, holding his audience spell-bound. Dr. Beall gave us a masterly sermon at 3 P. M. on "Christ Saving the Lost." Dr. Beall is ever ready and willing to preach. The Doctor seems to be a kind of gospel gun loaded and ready for battle at a moment's warning. The Doctor never misses the mark. May God bless him! Dr. Singleton occupied the pulpit again at night—it being the last service of the meeting. Of course, the great audience expected a grand sermon, and, sure enough, when the preacher took his text in Romans ii, 4, 5, for an hour the congregation, with rapt attention, heard the grandest sermon of their lives. To listen to such a sermon would remind me of a mighty river overflowing its banks and sweeping everything before it. Penitents crowded the altar; many resolved on a better life, and fifteen united with the church. Miss Stella Harkness, the efficient organist of Biloxi, led in the singing. Miss Stella performed her part well. Her sweet voice, gentle manners, and devotion to her work at the organ won for her many and lasting friends. Miss Maxie Hall played the last hymn, "God be with you till we meet again." We had a regular old-fashioned hand-shaking at the close. Many hearts were warmed, many lives brightened, and many souls lifted unto a sweeter experience.

G. W. HOFF, P. C.

FAYETTE, MISS.

We are rejoicing in our new parsonage. This building has been in contemplation for years. On our arrival here as pastor in December, 1896, we found the people ready for this work. Soon the raising of funds was begun. In June, of this year, we decided that we had a sufficient amount—$1,000 being in hand—to warrant us in proceeding to build. The contract was let, and as the result the building was turned over to us, completed, a few days ago, and we are in it. The house alone cost us $1,250, and is a surprisingly large and nice building for that money. Twice before in my ministry have we built parsonages of about same size as this one, but not so nicely finished, which cost us each $2,000.

We have had a faithful and efficient Building Committee, composed of Bros. L. W. Carradine, Jas. McClure, C. C. Colley, J. J. Gordon, R. V. McDonald, J. B. Darden, assisted by the pastor. To the good women of the church, however, we are largely indebted. They, by their untiring efforts, have raised a large part of the funds; have added a tank and bath-tub, and are now handsomely furnishing the parsonage. Without them we could not have succeeded.

We have converted the best room of the old parsonage into a pastor's study, and have it well fitted up. It is nice, comfortable and retired. This study is indeed highly appreciated by the pastor. We thus preserve a part of the old parsonage as a relic of antiquity. It is the oldest parsonage in the Southwest. We have the original acknowledgment of the deed, dated July 29, 1834. Many of God's most eminent servants have tabernacled here, rendering the place sacred. We have in this parsonage lot a beautiful situation, five acres of ground—a clever pasture, a splendid garden, cistern, well, tank and pond. All together, one of the most desirable pieces of parsonage property that I know of.

For being thus comfortably situated, we acknowledge, with hearts full of gratitude, our indebtedness to the elect women who have so diligently assisted; to the Building Committee, who have been so faithful; to the numerous parties in this charge and in other parts of the Mississippi Conference who have contributed, and, above all, to "God who is over all and blessed forever."

We have incurred a debt of $160. We trust all who have promised us and others who may feel so disposed will help us to raise this debt. Let us, if possible, get it off of hand by Conference.

B. S. RAYNER, P. C.

Oct. 22, 1898.

BROOKSVILLE CIRCUIT.

We are at the close of the long, hot Summer, and just entering upon the golden glories of the Autumn. The fields are being rifled of the teeming grain and barns are filling with the Winter's store, and rewarding the husbandman's toil. But when we see the fields ripe unto harvest, our hearts are saddened with the remembrance of that harvest of death, which, with his "sickle keen," the Reaper has gathered in the midst. Seldom has a Summer passed where in one church and community so many prominent and useful citizens have been taken from us in so short a period of time. The first to be called, after a sudden and painful illness, was Mr. J. P. Stokes, well known to all living in this county. On the thirtieth of June he passed away to the grief of his family and the sincere regret of the whole community. He was a man of note and influence, and his loss can scarcely be made up. Of strong character, decided opinions, fearless in expression of his views on all subjects, with our "courage of his convictions," as one said at the grave, with unswerving integrity, faithful in his duties in public life, his vacant place as president of the Board of Supervisors is an irreparable loss. Charitable and hospitable, he welcomed cordially all guests, whether rich or poor, of high or low degree, as such distinctions had no influence on him. Though not a member of the church, he was a decided Methodist, supporting the ministers and institutions of that church with liberality. In conversation with his pastor and friends, he expressed willingness in the hour of death, and his friends feel they have hope in his death. A large assembly gathered at the beautiful cemetery at Soule Chapel, where he was laid to rest, and as one and another, with sorrowful greetings, spoke, we heard the oft-repeated words, "He was one of my best friends."

But scarce had the community recovered from the shock of this sorrow, when another and tragic death overwhelmed the survivers. Two weeks after this death Mr. R. K. Wootten, a faithful, efficient steward of the Brooksville charge, as he stepped on the platform, to make a visit to his daughters in Atlanta, suddenly fell on the track, and was instantly killed. Crushed in an instant, he gave one last sigh to those who rushed to his assistance, and yielded his soul to God who gave it. Well for the comfort of the sorrowing survivors that his death was probably free from pain. If he was quickly called into eternity, he as swiftly ascended to the presence of his Redeemer and the glories of heaven. He left a sorrowing widow, with whom he had lived long and happily, and four children, thus deprived of a respected and affectionate father. The church mourns in him a faithful officer; the preacher, a true and loyal friend, and the community, a valued fellow-citizen. We dare not intrude upon the privacy of the sacred grief of his immediate family. God comfort them as we can not.

Surely we might have thought this is enough; but, alas! not so. A few weeks later Exprairie Church also was bereft of a prominent and faithful member and officer. Mr. Jos. Cole also died suddenly; but in his death also we sorrow not as those without hope. Devoted to his church, always attending promptly its ordinances, his Christianity was of that decided type which always commands respect. All his talents were devoted to his Maker. In the Sunday-school he was always present—a learner in the Bible, as all should be, setting a bright example to his younger brethren. He left a wife and son to mourn a tender husband and affectionate father, and again we commit them to Him who alone can pour the oil of consolation into their wounded hearts.

And yet again we were called to mourn another brother. Mr. Thos. Price was the last to go from earth to heaven. A man of intelligence, liberality in the use of ample means, a loving brother, a tender husband and affectionate father, his loss is hard to bear. Truly in his case we may say, "Death loves a shining mark." He was always solicitous in the interests of his pastor, anxious to know if he needed anything, and showed many proofs of this feeling by substantial and generous kindness. As a church and community, we are sorely bereft, but man seeth not as God seeth, and we bow in submission to "him who doeth all things well."

What lessons we should take to our hearts to be ready when our summons comes! All these were men in the prime of life—at least not aged, but active and in strong health. May we remember that though the workers perish, God's work goes on, and may we be roused to greater diligence in doing that work, seeking with renewed energy to fill some of these sad vacancies by working diligently, however imperfectly! Pray for us, as a church, that these losses be sanctified to our further usefulness and blessing.

A MEMBER OF BROOKSVILLE CIRCUIT.

Humility is perfect quietness of heart. It is to have no trouble. It is never to be frotted, or vexed or irritated, or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed and despised. It is to have a blessed home in myself where I can go in and shut the door, and kneel to my Father in secret and am at peace as in a deep sea of calmness when all around and above is trouble. —Standard.

Women nowadays do not have to use a stream of water for a looking-glass. They have modern mirrors that will tell them very promptly whether their beauty is fading. A woman's beauty fades very rapidly if she is troubled with some derangement of the distinctly feminine organism. Ignorance or carelessness in this respect frequently causes great suffering and irregularity in after life. Little irregularities and weaknesses in girlhood should be looked upon promptly and properly treated at once.

Mothers cannot be too conscientious in this respect, and cannot throw aside the raillery that is so prevalent upon this point too soon. Every young woman should know something about her own physical make-up, and the importance to her future of her local as well as general health. A woman who suffers from weaknesses peculiar to her sex will rapidly lose her beauty, her general health, her amiability and her usefulness and capability as a wife and housekeeper. Dr. Pierce's Favorite Prescription promotes regularity of all feminine functions, gives sturdy health to the distinctly feminine organism and prepares it to meet the trials of wifehood and motherhood. The "Favorite Prescription" is not a cure-all. It is intended for but one class of disorders and is good for no other. Taken during the period of gestation, it makes parturition easy, and banishes the discomforts of the expectant months. All good medicine dealers sell it.

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THURSDAY, NOVEMBER 3, 1898.

ANNUAL MEETING.

The Annual Meeting of the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE is hereby called for 10 A. M., Wednesday, Nov. 9, 1898.

JOHN T. SAWYER, Chairman.

LACK OF CONVICTION.

While we undoubtedly live in the most enlightened and progressive age of the world's history, and while Christianity is now witnessing some of its grandest triumphs, we must not shut our eyes to the fact that the forces of evil are by no means asleep, and that baneful influences are ever at work, threatening mischief and ruin. In our elation over material and moral advancement, we are in danger of overlooking evil tendencies, which, if unopposed, will prove disastrous. No characteristic of the present age is so portentious of evil as is the general lack of deep, abiding convictions as to the sacredness of duty, and the heinous nature of sin.

Not a little of the lax living of our times is directly chargeable to laxity of belief—to loose opinions. With many the sense of duty is so feeble that it interferes amazingly little with pleasure, convenience, or pecuniary profit. The truth that the service of God requires unswerving loyalty and unflinching fortitude seems to be but dimly apprehended by a large class of even professing Christians; and hence they allow themselves all manner of selfish and sinful indulgences. People who have superficial conceptions of right and wrong and of the claims of religion never exhibit piety of the hardy, heroic type, but usually drift along in the current of worldliness and wickedness.

Mr. Gladstone is credited with saying that "the sense of sin is the great want of modern life." "It is wanting," declared he, "in our sermons; wanting everywhere." The great statesman was right. Sin is far too lightly regarded in these days of luxury and culture. Vice is handled too delicately. In much of the literature of the day—both books and periodicals—vice instead of being portrayed in the dark colors appropriate to its own innate hideousness, is so portrayed as to make it enchanting. And not only in literature, but in common parlance, and oftimes even in the sacred desk, the strong Anglo-Saxon terminology which the Bible uses in speaking of sin and sins is substituted by euphemistic terms more agreeable to ears refined. This change of nomenclature would be a matter of small moment but for the fact that it is an index finger pointing to a disastrous change of sentiment. How few there are, comparatively speaking, who manifest in their daily lives a vivid realization of the heinousness of sin! Even professing Christians walk in their own ways, apparently unconscious of the fact that all sin is an abomination in the sight of God.

No man's religion is any deeper or truer than his convictions. A man of shallow convictions is like a ship with a small propeller, and is easily driven out of his course by the winds of temptation and the flotsam and jetsam of sin. Great reforms and mighty revolutions are never set in motion by men of shadowy opinions and faint determination. Earnest living is never the result of half-hearted sentiment. Weakness of character is but the legitimate offspring of weakness of belief. What multitudes act as *if they only half believed* the Bible! Those Christians who feel but lightly the obligations resting upon them are the ones who live idly and negligently. The minister who does not himself feel deeply the truth he preaches can not expect to move others by his appeals, however elegantly they may be clothed. The sinner who has shallow convictions of sin is likely to manifest repentance of a very evanescent type. Consistency of life and loftiness of character are not accidental products, but are the result and manifestation of pure intention and earnest conviction. Men rarely live any better than they believe is necessary. As Dr. T. L. Cuyler well says: "The people who clamor for liberty to think as they please, and do as they please, and who scout at all Bible restraints as a bondage, are the very ones who drift into vagabondage."

This decline of the sense of sin is producing as its natural fruitage a bountiful harvest of iniquity. In many communities where once the strictest sentiments prevailed as to the use of intoxicants, and the enactment and enforcement of wise prohibitory laws, there is now the greatest laxity. Consequently drunkenness, debauchery and violence abound, and wickedness is arrogant and boastful. Gambling, Sabbath-breaking and other iniquities also flourish like a green bay tree where once they were under the ban of public sentiment. The commonness of divorce in many of our States is an evidence of a deplorable decline in sentiment regarding the sacredness of the marriage relation. With regard to all these evils church members seem content with a "let-alone policy," fancying themselves blameless so long as they refrain from these evils personally.

There is an evident decline of conviction also as to the importance of family prayer and the duty of taking children to church. Consequently, a large percentage of the boys and girls of to-day whose parents are church members are growing up to be godless and churchless. The religious instruction of the young, alas! is in many cases left almost entirely to the pastor and the Sunday-school teacher.

Concerning all these matters the pulpit should give forth no uncertain sound. The sacredness of duty, the heinousness of sin, the strictness of divine justice, and the imperative necessity for deep and hearty repentance, need to be emphasized.

Let all Christians be on their guard. Let each realize that he is in some measure responsible for the moral standard of the community in which he lives. Let all, with earnest prayer for divine illumination and guidance, do all in their power to foster nobler and earnest convictions. Let us take the Word of God, not the opinions of men, as the rule of our faith and practice. The man who imbibes his convictions from the secular press, or from polite society, will almost certainly manifest a defective morality and a woeful lack of zeal for the cause of Christ. The great need everywhere is for men and women who, Ulysses-like, will close their ears against the siren songs of the world, the flesh and the devil, and place their feet firmly upon the rock of divine truth.

CLEANING UP CUBA.

The filth of Havana beggars description and defies credulity. Col. Waring, the chief of the Sanitary Commission, sent to report upon the sanitary condition of the principal cities of Cuba, is quoted as saying that if he were to tell the truth about the unhealthy condition of Havana, he would not be believed. The Mail and Express has published trustworthy testimony upon this subject from its own correspondent which indicates that words are inadequate to picture the noisome squalor of a city that has accumulated beneath its foundations the dirt of centuries. As impressive corroboration of these reports is found in the cold estimate of Col. Waring that it will cost $22,000,000 to rid Havana and its harbor of those menaces to health which are to-day the most serious deterrent to the peaceful invasion of American capital and enterprise. It is a big bill to pay, but it must be paid as the initial price of our greater national wealth, regardless of the specific form of government under which Cuba is to attain its fullest development.—New York Mail and Express.

Col. Waring was prepared for a great deal. He had heard that the city and harbor of Havana were the filthiest in the world; but even he was surprised at what confronted him. "If I told all that I saw in Havana in the way of filth," he says, "I would not be believed." And Col. Waring is no novice on this subject. He has made the cleaning up of cities his study. He went to all the leading cities of Europe to investigate this matter; he visited the most squalid sections of the dirtiest towns, yet he could find nothing that approached Havana. The sewage and filth of four centuries are piled up there or poured into the harbor, so that the mere lauding at some of its rotten wharves will infect a vessel.

That the cleaning up of Havana and the washing out of its harbor will rid the world of yellow fever all the sanitarians are agreed. It is not an experiment, for it has been tried. Buenos Ayres got rid of the fever there by sanitation; and Vera Cruz, which of old ranked next to Havana as the worst resort of this malady, has been restored to health by the efficient sanitary measures put in operation by President Diaz. The United States can certainly do for Cuba what Mexico has already done for its coast towns—for it has a hundred times as much at stake.—Times-Democrat.

MISSISSIPPI CONFERENCE POSTPONED.

A letter from Bishop O. P. Fitzgerald, of this date, announces that the time of holding the Mississippi Annual Conference has been postponed from Dec. 15 to Dec. 29. The Bishop writes that a change of place is not necessary, now that the date is deferred.

C. G. ANDREWS,
Sec'y Miss. Conf.

Meridian, Miss., Oct. 27, 1898.

NORTH MISSISSIPPI CONFERENCE.

NO POSTPONEMENT.

Bishop Key requests me to announce that the North Mississippi Conference will meet Nov. 30. After consultation with the presiding elders, it is found that the majority favor the date above given.

J. S. OAKLEY,
Secretary of the Conference.

A CHEERING PROPHECY.

Dr. Carter, of the Marine Hospital, said to a representative of The Times-Democrat, as he was putting up his traps at the St. Charles, preparatory to seeking "fresh woods and pastures new:"

"The fever ledger for 1898 was closed to-day, and I feel easier once more, for I believe that there will be no fever next year. Last year I thought there would be some this year. My prediction has proven true. Now I say, with even more confidence, that I do not think there will be a repetition of the experience in 1899. The history of the disease does not bear out this assertion. We have never had it the third season in succession, but always have had it the two seasons together."

An assurance of this sort from a really skillful expert, like Dr. Carter, is worth more than all the predictions of the yellow fever theorists in the world.

And the community, which has had experience of Dr. Carter's splendid work in the treatment of yellow fever, and his able observations in regard to the propagation of the disease, will readily credit his assertion that there will be no further visitation of it for years to come—will credit his assertion, and be greatly relieved and encouraged by it.—Times-Democrat.

GONE HOME.

Bro. S. S. Cope, of Paulding, Miss., died yesterday, the twenty-seventh instant, after an illness of near two weeks. He leaves a devoted wife and three children to mourn their irreparable loss. In the death of Bro. Cope, Rose Hill circuit has lost one of its most useful and faithful members. His body will be interred at the cemetery at Jackson.

D. C. LANGFORD.

Rose Hill, Miss., Oct. 28, 1898.

We tender our profoundest sympathies to his bereaved family.

THE CONFERENCES AND THE WAR CLAIM.

The following Conferences took no action: Montana, Denver, Columbia, East Columbia.

The following Conferences endorsed the action of the Bishops: Western, Los Angeles, Louisville.

The following Conferences endorsed the action of the Bishops and also censured the Book Agents: Missouri, Southwest Missouri, St. Louis, Illinois, and Tennessee.

The Holston Conference took action in opposition to returning the money.

THE STATE BOARD.

Let us give credit where credit is due. Yellow fever, quarantine, depopulation and business depression are bad enough, goodness knows; but to perpetuate an error and to blackguard and condemn the best and truest and ablest friend we have would be infinitely worse. So far as the northern portion of Mississippi is concerned, the State Board of Health, or its representatives in this section, has handled the fever, and the situation and conditions consequent to the fever, in a most efficient and satisfactory manner. Along this line, but with reference to the State in general, the Commercial-Appeal in an editorial, in an issue of recent date, says:

There are a few newspapers in Mississippi that have gone off, without thinking, after the strange god; the people of the State are not likely to follow them. The fact of the matter is that beyond all dispute, Mississippi has the most competent and thorough-going State Board of Quarantine in existence. The Mississippi State Board of Health has performed every function which the National Government could perform, and it has done for the people all the National Government could have done.

The State Board of Health discovered and declared yellow fever at Orwood on Tuesday, Aug. 30, and quarantined the section the same date. It was on the following Sunday that the first representative of the Marine Hospital Service arrived on the ground, and Monday morning, Sept. 5, before he examined a sick patient. Who can estimate the increased area of the infection if left undisturbed for that week longer? The State Board discovered and reported the fever at Taylor, Waterford, Starkeville, Oxford, Burgess, Water Valley and, so far as we know, every infection reported in the State this season; but this article is with especial reference to the northern portion of the State, where we have personal knowledge of the work done by the Board, and in this regard, Dr. Ward, of Winona, in a circular letter, under date of Oct. 17, says:

The State Board of Health has done faithful and heroic work in this campaign. It has accomplished everything that could be compassed by vigilance, energy, fidelity and intelligence; but the State Board can never suppress, nor circumscribe epidemics so long as they are permitted to gain a foothold through hesitancy, uncertainty and dissensions on the part of local physicians.

It is not in the power of the State Board to prevent the introduction of infection into the country; that is the duty of the National Government; but in discovering and diagnosing disease, circumscribing the area of infection, guarding healthy communities and healing the sick, the State Board is alike competent and faithful.—Water Valley Progress.

The above editorial, from the Water Valley Progress, has been sent to us with a request for its publication. We most cheerfully comply with the request. We heartily endorse what is said of the vigilance and diligence of the Mississippi Board of Health. We believe they have worked to the utmost of their ability to prevent the spread of the fever. Our only criticism of the Board was with reference to their famous embargo upon travel between non-infected points. That order, we believe, to have been a huge mistake; but we give the Board credit for the best of motives.

At the annual meeting of the Publishing Committee of the Texas Advocate, held last week, Dr. T. R. Pierce was re-elected, but, having a preference for the pastorate, he declined to serve longer. Dr. G. C. Rankin was elected in his stead. Dr. Pierce is a man of broad culture, and a vigorous and graceful writer. We welcome Dr. Rankin to the tripod, and predict for him a successful career.

SINCERITY.

1. Sincerity means literally "without wax." It was applied to honey. Thoroughly cleansed of waxen substance. It was frequently retained for purposes of weight and bulk. Adulteration general; food, medicine, apparel, life.

2. Life! Nay, things are not what they seem. Masquerade general. Conscious and unconscious. Would appear younger, fairer, wiser, better. Yes, there are erudite ignoramuses, pious frauds. Only few desire to be known as they are. Are ashamed of the reality.

3. Pompously some assert that they are in all things guided by principle. But if you examine that principle, you will find it only obstinacy. Prejudice led to these views, and to these views they adhere. Manfully, they think. Consequentially obdurate. Will not change. Rightly the bard laments: "He, who's convinced against his will, is of the same opinion still."

4. Even love is not without dissimulation. Love love, but hate. Love their own, their well-being, name, fame, possessions. Love self and all things emanating from and contributing to self. Not true? Love can be weighed as sugar can be weighed. That for which you are prepared to make the greatest sacrifices you love most. Hence, what is it that you love supremely, your own or God?

5. Liberality, too, is frequently adulterated. Of the senses, large or small, reported to have been given for benevolent purposes, wonder how much flowed from pure liberality? Gave, because they craved the praise of men; gave, because they wished to excel others in amounts given; gave, because others gave. Imitation, emulation, laudation cancerously defile heaven-born liberality. The methods adopted by so-called leaders in Israel promote insincerity in this respect.

6. Not even all prayer is sincere. Have been shocked when assuming the posture of prayer. Deity was spoken of in the third person. Others employ prayer as a convenient method to praise or punish some one. Rhetoric abundant, sentences ornate, wordy pyrotechny. Nothing felt of the "living fire" trembling through the breast.

7. Paradoxical though it seem, not a few are proud of their humility. Used for parade purposes. It is beautiful. Easily assumed. But woe to those who treat us and speak of us in accordance with our assumption! Miserable hypocrites we are. But all the same: "Blessed are the meek."

JEAN PAUL.

FROM CENTENARY COLLEGE.

I hereby certify, as practicing physician of Centenary College, that there has not been a suspicious case of yellow fever on the campus up to Oct. 25, when Mr. Embree, from some unaccountable source, contracted the disease.

That Drs. Jones, Ervin and myself have advised Dr. Cooper to continue the regular college work, since there is no other suspicious sickness of any kind in either of the dormitories, and because of the lateness of the season and continued low temperature. There is no reason whatever to apprehend a spread of the fever. Every precaution necessary to destroy the germs of the fever in the building where the one case occurred has been taken. All the bedding and clothes in Mr. Embree's room were burned, and the other rooms in the dormitory thoroughly cleaned and aired.

Furthermore, that Dr. Cooper and his faculty have acted wisely and for the very best interest of the health of the student-body.

A. R. HOLCOMBE, M. D.,
Member of Board of Health.

We apprehend no spread of this fever among the boys—that is, if we can rely upon cold weather stamping out the disease. We have had several frosts and ice two mornings, with an average temperature below the danger line.

Dr. Cooper is a safe and wise man. He has managed well through the trying ordeal of panic and fever. His unselfish devotion in trying to shield the boys from danger deserves highest praise. In every move made he has consulted our physicians, our best and wisest citizens, and has been fully endorsed by the faculty.

The only thing that could be done, after fever was announced in town, was to get all the boys and professors on the campus and quarantine against the town. It was impossible to get away from here then, as the whole country shut us in by most rigid quarantine.

Surely we have reached the end of all this fever, panic, and paralysis! God forbid that our Southland may ever again be so afflicted.

May God bless and prosper Centenary College!

CHAS. W. CRISLER.

Jackson, La., Oct. 31, 1898.

A NEW BOOK.

MORMONISM. By Rev. J. W. Ramsey. E. T. Winston, Pontotoc, Miss.

By courtesy of the author the above-named work lies upon our table. It is a pamphlet of twenty-two pages. So far as we are competent to judge, it is a correct portraiture of Mormonism—its origin, its principles, its results. As this latter-day heresy is slowly spreading through the South, it is well that our people should be enlightened as to its true character. The author has, therefore, rendered a service to the public in the publication of this work. Wherever this ecclesiastical monstrosity makes its appearance, let this booklet be circulated as an antidote.

NOTES.

Rev. J. T. Norsworthy has had a very successful pastorate at Camden, Miss.

President McKinley has appointed Thursday, the twenty-fourth, as Thanksgiving Day.

Next Sabbath, Dr. Pierce, assisted by Rev. R. H. Wynn, will begin a meeting at Carondelet.

Rev. M. H. Honnoll, of the North Mississippi Conference, has been quite seriously ill, but is now convalescent.

Rev. George D. Parker has a meeting in progress this week at Carrollton Avenue Church. He is assisted by Drs. Sawyer and Pierce.

The Union Thanksgiving service will be held this year at Felicity Street Church. The sermon will be preached by Dr. J. L. Pierce.

Dr. W. F. Glenn has been re-elected editor, and Dr. T. T. Christian, assistant editor and business manager, of the Wesleyan Advocate. For eight years the Georgia Conferences have said to these brethren: "Well done, good and faithful servants." We extend congratulations to all concerned.

On the twenty-first of June, Miss Rose C. Fails was licensed as a practitioner of law by the Supreme Court of the State of Louisiana. Last Friday, Oct. 28, she argued her first case before one of the courts of this city, and procured a verdict for her client. She is the first woman to plead law in this State.

The Algiers brethren, under the leadership of their wide-awake pastor, Rev. R. H. Wynn, have commenced the work of renovating their house of worship. It will be so entirely reconstructed as to look like a new building. Outside improvements will also be made in the way of a handsome iron fence, a neat Schillinger pavement, etc.

The following extract from a private letter from Rev. W. S. Shipman will be read with interest. All honor to Bro. Standifer for his heroism.

Bro. R. M. Standifer came up from Oxford yesterday first time he has been out since the breaking out of the fever. He has been of very great service to the suffering town, and he has acted in the capacity of nurse, doctor, undertaker, priest; was duly elected alderman, and then mayor.

W. S. SHIPMAN.

Miss Belle Kearney delivered an address every night during September and October—New York, New Jersey, and other States in that section being the field of her operations. She has everywhere commanded large audiences, and her efforts have received high commendation from the press, some papers having spoken of her as "the strongest woman on the American platform." On Sunday night, Oct. 23, at Saratoga, N. Y., four of the leading churches gave way for her service, and the ministers sat with her in the pulpit of the elegant Methodist Church.

KRAKAUER. WEBER. PIANOS. HARDMAN.
JUNIUS HART,
MUSIC AND MUSICAL INSTRUMENTS.
EMERSON.

LET HARSH CRITICISMS OF BOARDS OF HEALTH CEASE.

I have noticed some criticisms of the acts of the Mississippi State Board of Health, and of physicians engaged as experts in the diagnosis of the fever now prevailing over the Southern States. As I am not one of the physicians thus engaged, I feel it a duty to say a few words in their defense.

We frequently hear this remark: "As long as the fifty thousand dollars appropriated by the State for quarantine purposes lasts, you may expect these experts to find yellow fever."

Such remarks as these are unreasonable and unchristian. They give one a feeling of distrust of the parties making them. Instances are rare, if they exist at all, where there is evidence of experts having pronounced a disease yellow fever without a confirmation of their diagnosis. The medical profession is censured for its vigilance in finding cases, for not finding all the cases, and for not finding them early enough. The State Board of Health, the surgeons of the Marine Hospital Service, and these experts, deserve the praise of the people rather than their harsh criticisms. It is perfectly reasonable that yellow fever, in its very mild form, should prevail for some days unobserved. It, no doubt, often does, without a physician being called, and being an unusual disease, it may not then be recognized. I do not believe that everyone is dishonest, and that all persons can be bought, not even in the medical profession. It is not popular to declare a case of sickness yellow fever; "the commercial diagnosis" is the more popular one. It takes courage in a physician to pronounce a case of sickness as even suspicious.

In your issue, of Oct. 20, I regret so much to see an article from Rev. Isaac L. Peebles, of Hattiesburg, Miss., addressed to the members of the Mississippi Conference, stating that there is no yellow fever there, and asserting that Boards of Health, and the physicians employed by them, are not men of skill in the medical profession. One quotation from his article will suffice: "I verily believe that if we had no Health Boards or experts, there would be no yellow fever in our country anywhere."

This is hard language for a minister to use. Where did he obtain such skill in the diagnosis of this disease? If a minister does his duty, he can not possibly give much time to the study of medicine. He places his judgment against that of such medical authority as compose the Marine Hospital Service, our own State Board of Health, and other members of the medical profession, of undoubted repute as physicians, who are doing good and honest work over the Southern States. Surely the good and noble brethren to whom this letter was addressed, and the members of this grand church, will feel humiliated that a recognized preacher and member of their Conference should have written such a communication.

This fever is made light of because the death-rate is low. Granting that it is low, it is evident that it is infectious, and that it spreads when once introduced. It makes a great many people sick, and a great many good people die. The death-rate at Edwards last year was low, but go there and get a list of the dead, and you will find a long list of good citizens and valuable church members gone. The same may be said of Oxford and other places this year.

I do hope that criticisms will cease, and that a better feeling towards Boards of Health will prevail, for in them lies the only protection that can be obtained. Let us pray that the Lord will be with the people of the afflicted States, and that the representatives from Health Boards that are to meet in New Orleans and elsewhere to discuss the question of quarantine will lay aside all prejudice. Let the result of the meetings called be such as to forever free us from this dreadful scourge. If national quarantine promises better protection than has been given us, let us have national quarantine.

ROBT. E. JONES, M. D.

Crystal Springs, Miss., Oct. 24, 1898.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

MY DEAR BRETHREN: Since Bishop Fitzgerald has postponed the time for our Annual Conference till Dec. 29, I hope that every vestige of timorousness about coming to Hattiesburg will disappear. There can be no sort of danger in coming into a town which has been very slightly infected with yellowold, when the mercury went down to a place in October which made it difficult to find a parallel in the history of the past, so far as the South is concerned.

I congratulate the Conference on the postponement of the time; and feel sure that the additional time will be richly rewarded by an increase in the collections, and more nearly paid-up salaries. It would be a positive disgrace to a pastoral charge to fail to pay a small salary to the preacher, and then keep him over Xmas without rallying to him in substantial support.

The experts have done their work, and packed their grips, and quit the field. Dr. Carter has announced that the fever ledger of 1898 is closed. Thanks to Jack Frost for putting Yellow Jack to flight.

We are looking forward to the Conference with much pleasure. In order to dissipate any possible fear of incurring risk in coming to Hattiesburg, I wish to say that Bro. Peebles and I will board, lodge, nurse, pay medical bill (if homeopathy is used), furnish burial place, and preach the funerals of all the preachers who have yellowoid here in December.

Now, brethren, here is a "golden opportunity." Don't fail to come and get the proffered benefit (?).

Fraternally yours,

C. A. POWELL.

Hattiesburg, Miss., Oct. 28, 1898.

A COOK BOOK FREE.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the NEW ORLEANS CHRISTIAN ADVOCATE. This book has been tried by ourselves and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

A CHRISTIAN FACULTY.

For more than twenty years I have been acquainted with Whitworth College and her teachers, but I never saw the whole corps of teachers working in our church as at present. I am constrained to tell the church my observations of the "Whitworth faculty." In Sunday-school they are faithful teachers and helpers; in church, they are in their places, the musicians nearest the organ, from the director to the primary teacher, and all uniting their voices in singing praises to our King. On quarterly meeting occasion many of them were at love-feast, and testified to their love for the Savior. At prayer meeting, they are ready to help their pastor. Bro. Jones had Prof. Webb to conduct the meeting last Wednesday night, and he has appointed Prof. Sherwood to hold the meeting next Wednesday. You see they practice the religion they profess, and I doubt not the good influence they exert will abide in the lives of the girls under their care. Certainly no one can say the "faculty of Whitworth College" is not a Christian band, and none need fear to trust their daughters in their care.

S. G. WEEMS.

HATTIESBURG AGAIN.

Some of our brethren abroad seem to be somewhat disturbed by reports of small-pox here as well as yellow fever. In order to their comfort, I am glad to say that there is not a case of small-pox here. There have been a few cases among the colored people, but there is not a single case among them now. I do not know of one white person who has had it. Some who were vaccinated suffered much from that, and some have not gotten over it yet, and, perhaps, they never will, but they have learned enough about such butchery as never to have it done any more. While we are glad that they have learned wisdom by their hard experience, yet we are sorry that they would not receive it otherwise. Thanks to our God, the day is rapidly approaching when the butchery of vaccination shall cease forever. Its foulness and deadliness are being plainly seen after more than one hundred years of its destructive work. Vaccination!—the act of taking the filth of a sore and putting into a healthy body! The act of making well people sick in order to keep them from getting sick! What philosophy! Void of ordinary common sense, and yet practiced and submitted to by sensible people!

As to yellow fever, it is just as we claimed all the time; we have none of that, and have not had; but that which was called yellow fever is being ended by cold weather and attention to sanitation. Everything will be all right before our Conference (Dec. 15). Only five of the homes for Conference brethren were infected by the so-called yellow fever, and these are being fumigated. However, if any of the brethren object to being put in these nice homes, where there will not be the least danger, just let them say so, and we shall accommodate them, the Lord permitting.

We have never had a Conference in this territory, and, therefore, would be delighted to have one. It would do our people and others untold good. Let us have it, and that, too, on Dec. 15, if the brethren prefer it then. Some of our business men here prefer to put it off until Jan. 5, not because we will not be ready, nor because there will be the least danger, but simply because they will not be in such a rush with business then, and, therefore, can attend its sessions. That is all of it. There is nothing else in it, and, rather than to miss getting the Conference, they will cheerfully take it on Dec. 15. They would not have their families and the people, generally, disappointed by taking the Conference away from us for much. Let us have it, brethren, even on Dec. 15, if you prefer it. We shall be ready under the blessings of God.

ISAAC L. PEEBLES.

Hattiesburg, Miss., Oct. 27, 1898.

DR. BULL'S COUGH SYRUP CURES bronchitis. Why suffer when this wonderful remedy can be had for only 25c. a bottle.

The ladies of Parker Memorial branch of the Woman's Missionary Society, whose enterprise, "The New Orleans Cook Book," has been alluded to in these columns before, are desirous of securing an active agent for the book. Apply to Mrs. Billington, corner Magazine and Joseph Sts.

NOTICE.

The class of the first year (course of study), North Mississippi Conference, will meet at the Methodist Church in Aberdeen, on Monday, at 7 o'clock P. M., the twenty-eighth day of November. JOHN RITCHEY,

For Committee on Examination.

Winona, Miss., Oct. 25, 1898.

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TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle:

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NEW ORLEANS LA.

NOTICE.

To the Pastors and Sunday-school Superintendents of the North Mississippi Conference:

Please give attention to the following plan for mission work in our Sunday-school adopted by Board of Missions at its last annual session—and I call your special attention to the third division of this plan—and be sure to let the treasurer of the Board of Missions know how much money your Sunday-schools raise, as he is to make a special report on this item. Only Corinth has been heard from as to what was done on "Rally Day." Brethren, can't every charge pay more for missions this year than last? As pastors, let us do our best, and that means much. Will we do the best we can? If our old plans have failed, let us try new ones. Many people would pay who do not if properly approached and worked. There is a way to the hearts and pockets of most men. Let us try to find it. Our Conference will hardly be postponed, and what we do will have to be done quickly.

W. S. SHIPMAN, Treas.

Holly Springs, Miss., Oct. 28, 1898.

THE PLAN.

The following plan for missionary work in all our Sunday-schools was adopted unanimously by the Board of Missions at its last annual session:

1. That the Board of Missions ask the Sunday-schools to raise, within the next year, fifty thousand dollars for the cause of missions.

2 That in all the Sunday-schools one Sabbath in each month be set apart as Missionary Day, and that the collection on that day be devoted to missions.

3. That a careful account be kept with all Sunday-schools, and a report of this work be made a part of the report of the Conference Board of Missions to the Annual Conferences, so that one publication may be made of the contributions of the various schools.

4. That on the third Sunday in October, or as near thereto as practicable, there shall be held in all our schools a Missionary Rally Day, for which a suitable programme shall be prepared by the Secretary of this Board and the Sunday-school Editor, and furnished free of charge by the Board of Missions to all schools, on condition that they will take a collection and forward the amount to the treasurer of the Annual Conference Board of Missions, to whom all collections for missions shall be transmitted.

NORTH MISSISSIPPI CONFERENCE.

Those members of the Conference who intend to bring their wives with them to Aberdeen will please to notify me before Nov. 15. It will be necessary for you to do this that homes may be provided.

The usual arrangements have been, or will be, made with all the railroads for transportation rates. Later I will notify you of the schedule of the trains coming into Aberdeen.

Let the entire Conference be in constant prayer for the outpouring of the Holy Ghost on our session. I would suggest a day of fasting and prayer—say Nov. 25—that our Conference may be one of unusual spiritual power. Brethren, let us do this. Make the announcement in your pulpits, that the entire membership in North Mississippi may join us in this day. Then come up to Conference in the spirit of the Master, and in the power of his might, and God will give us a great blessing. W. W. WOOLLARD.

Aberdeen, Miss.

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IMPORTANT NOTICE.

NORTH MISSISSIPPI CONFERENCE.

I desire to call attention to the fact that it will be necessary for each preacher to purchase a statistical report book, according to the new form, in order that he may make a proper report at the ensuing session. They can be had of Rev. G. W. Bachman, Kosciusko, Miss.

THOMAS B. CLIFFORD,
Statistical Secretary, North Miss. Conf.

Booneville, Miss., Oct. 27, 1898.

SPECIAL RATE ON MINION BIBLE.

From now until Nov. 15, we will sell our Holman Bible in Minion type to those who pay their subscriptions a full year in advance at the very low rate of $1.15. Send at once, or you will miss a chance.

THE ADVOCATE FOR 50 CENTS.

We will send the ADVOCATE to new cash subscribers from now until March 15 for fifty cents. This offer is only to new subscribers. Address

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PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to September, '99—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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POPLARVILLE HIGH SCHOOL.

The sixth session of Poplarville High School will be resumed Monday, Nov. 7, 1898. There has not been a case of sickness in the dormitory. The town is clear of fever; that all infected houses are being thoroughly fumigated. There have been several killing frosts here, making it perfectly safe for students to return. It is earnestly requested that all students be on hand promptly. School will continue without vacation until June 3, 1899, thus completing the full session. W. I. THAMES, Prin.

CURE SCROFULA promptly and permanently by a thorough course of Hood's Sarsaparilla. All forms of this painful disease yield to the blood purifying power of this great medicine.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents to Barbee and Smith, Nashville, Tenn., and get the book.

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Home Circle.

DON'T BE SORROWFUL, DARLING.

BY REMBRANDT PEALE.

O don't be sorrowful, darling!
And don't be sorrowful, pray;
Taking the year together, my dear,
There isn't more night than day.

'Tis rainy weather, my darling;
Time's waves they heavily run;
But taking the year together, my dear,
There isn't more cloud than sun.

We are old folks now, my darling,
Our heads are growing gray;
But taking the year all round, my dear,
You will always find the May.

We have had our May, my darling,
And our roses long ago;
And the time of the year is coming, my dear,
For the silent night and the snow.

But God is God, my darling,
Of the night as well as the day;
And we feel and know that we can go
Wherever He leads the way.

A God of the night, my darling,
Of the night of death so grim;
The gate that leads out of life, good wife,
Is the gate that leads to Him.

PUTTING THE HORSE IN THE SADDLE.

It is fatally easy to get flustered, irritable, and to lose control of the temper. After such an experience almost every one is heartily ashamed of himself, and registers a vow that never again will he be guilty of a similar fault. There is one consideration that may be helpful in carrying out such a resolution, and that is that there are very few things in this human life that are worth losing one's self-control about. Suppose matters do not go to your mind; suppose you are disappointed, opposed, or maligned—what does the thing at stake amount to in comparison with that sense of self-mastery that never, for an instant, suffers the horse to get out of hands? Is there anything more pitiable than a frightened man borne along by a runaway horse? The rider does not have anything to say as to where he is going or what will be the result. He is subject to a stronger power. But there is health and tonic force in seeing a mettlesome animal controlled by a strong and supple hand. In the inner realm these two scenes are often parallel. There is immense resource for self-poise in the simple resolution to be master of yourself. When you look at the disappointments and misadventures of life from that point of view, many things that disconcert us and betray us into impatience, and passion, and loss of self-control, appear simply contemptible. It is not worth while to let the horse get into the saddle.—Watchman.

OF SIMPLE CHEERFULNESS.

There are a number of women in the world who are fond of heroics. They are the people who exhaust themselves with unnecessary work, and take upon themselves a vast amount of suffering, physical and mental, that could readily be eliminated from their lives. In general, they keep themselves and all surrounding them in a tense state of mind and nerve, creditable, or at least excusable, in an early martyr, but decidedly uncalled-for in the ordinary cares of ordinary life.

"If conditions were different!" sighs some care-worn individual. "If this load of trouble were off my shoulders, or if it were not just what it is, I could afford to be cheerful and jolly. But what can one do when one's life is nothing but worry, worry, from morning till night?"

And so the worry of the world goes on, eating into the sweet, bright flowers of cheerfulness that ought to bloom in every soil.

Why is it that we women either work ourselves to death or do so little that we take to cultivating our health and our nerves? Why do we weigh ourselves down with the worries of our friends and kindred? Why do we devote so much more time to discontent with what we haven't got rather than content with the gifts, numerous enough in every case, the gods have provided us?

Is there not a good deal of caustic truth in George Eliot's saying of a discontended heroine: "You are discontented with the world because you can't get just the small things that suit your pleasure, not because it's a world where myriads of men and women are ground by misery and wrong, and tainted with pollution?"

Happiness lies within the reach of everybody. Let a woman have enough occupation, of the manual order as well as mental, and not too much; enough exercise in the open air; enough trust in Providence to believe that problems beyond her solution are given her for the exercise of faith and patience, and not as causes of worry and mental torment. Then that plain and unpretending virtue of simple cheerfulness will seem to her a thing to be admired and hoarded.

Then, if you will permit me another quotation, she will not think it a mere rhetorical flight of poetic fancy when Faber exclaims: "In God's wide world there is no room for sin, no provision for sorrow, not a corner for unhappiness. Every created intelligence drinks its fill of the fountains of His gladness. Every instinct of animals beats with a pulsation of divine enjoyment. Every tree uplifts its head and flings out its branches, every flower blooms and sheds sweet odor, every mineral glances and sparkles just as the clouds sail, and the waters flow, and the planet turns, in the excess of the happiness of God."—Selected.

HAVE A PURPOSE.

Young man, have a purpose in your heart. Now, what is your purpose in life? Is it that under all circumstances you will do what you think is right? Or is it to become rich at the expense of principle and right? The first purpose you should have is to care for yourself. Young men now-a-days don't, and when the body is wrecked, they hobble through life making everybody about them miserable. Find out what diet best agrees with you, and adhere to it. Daniel began by abstaining from wine. This would be a good start for you, young man.

Next, take care of your intellect. Study if you have intellect—there are some young men who don't know whether or not they have any intellect—to improve it. Many hard-worked men have acquired profound education by being studious during small intervals of leisure.

Then take care of your manners. The manners of Americans are degenerating. There was a time when a young man would not offend a lady by puffing cigar smoke into her face. Now I see it done on the street cars every day. Imitate the sweetness and gentleness of Daniel. Be affable, suasive, courteous and kind. Never utter a thoughtless word that will pain. Start in life with the principle: "I'll be a gentleman, come what will."—Selected.

PURIFIERS OF LIFE.

There are some men and some women in whose company we are always at our best. While with them we can not think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our soul that was never there before. Suppose that influence prolonged through a month, a year, a lifetime, and what could not life become. Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing through common clay, is heaven; here, energies charged, even through a temporal medium, with the virtue of regeneration. If to live with men diluted to the millionth degree with the virtue of the highest can exalt and purify the nature, what bounds can be set to the influence of Christ?—Prof. Drummond.

THE OTHER SIDE.

A gentleman once said to us, "I do not favor prohibiting the sale of liquor; it would be an injustice to the men in business; besides, it would throw thousands out of employment."

We replied: "You do not look at the issue from the right side. You take a contractor's view.

"Just before the war closed a government contractor said, in a car: 'I hope the war will not close under two years. I will lose thousands of dollars; besides, many men will be turned out of employment from the government works.'

"A lady passenger, clad in weeds of mourning, rose to her feet, and with tearful voice said: 'Sir, I have a brave boy and husband sleeping the sleep of death in a soldiers' cemetery. I have only one boy left, and he is in front of the foe. Oh, God! I wish the cruel war would close now.'"

He saw the point. Do you?

It may be your boy or girl that will fall the next victim to the drink "industry." (?)

Would you consider the "trade" worthy of such a price? If not, for your own sake, and for the sake of other fathers and mothers, stop the murderous traffic.

ODD MOMENTS.

A great deal of work and study may be done if the odd moments of time are systematized. Harper's Bazar quotes several examples of those who had acquired the art of working by snatches:

A woman who was obliged to wait at the breakfast table for a dozen boarders to straggle down, in her waiting moments manufactured yards of dainty lace, which she found to be a profitable way of employing the time.

Another young woman, who daily waited a quarter of an hour for an elderly friend to go driving, kept a book on the hall table, and in the waiting times of one Summer managed to do a creditable amount of historical reading.

Another kept a book "going" in each room of the house, and, whenever she waited for dinner, managed to read a few chapters of whichever book was handiest.

The only reading moments of one busy woman was the time she spent every day putting her baby to sleep, and her book was kept in readiness to be used.—Selected.

A TESTIMONY FROM THE GALLOWS.

A few months ago a youngman in Omaha, while mad with drink, shot and killed a man who had been one of his friends, without any apparent motive; and for this crime he recently suffered the extreme penalty of the law. Shortly before his execution he called for pen and paper, and wrote a pathetic letter addressed to the young men of the city, especially those who had been his former associates. After recounting various experiences of his boyhood and young manhood by which he had been drawn under evil influences, he said: "But if anybody a year ago had told me that I would be in jail to-day with a death sentence upon me, I would have called him crazy. Yet here I am. Young men, for God's sake, keep away from drink. Keep away from saloons and beer gardens. Seek the society of respectable and manly young men, or stay at home with your mother. If I had done this, I would be out in the world among you to-day."—Charleston Messenger.

A MOTHER'S FAMILY PRAYER.

When we had laid the body of my husband and father to rest and night grew apace, my three little fatherless boys, with eyes brimming with tears and voice trembling, said: "Oh, who will talk to Jesus every night for us now, mama?"

I felt my own nothingness, and could only breathe a prayer for help. As if in answer, I did, with great effort at self-control 'tis true, read a few verses of the 130th Psalm—kneeling with my children and repeating the Lord's Prayer together. Thus began, and has continued, with unabated interest, our daily seeking the grace sufficient. The children do not seem to think it "tiresome" when they all take part, asking questions which I try to answer the very best I can.—Christian Observer.

Kindness seems to come with a double grace and tenderness from the old. It seems in them the hoarded and long purified benevolence of years, as if it had survived and conquered the baseness and selfishness of the ordeal it had passed—as if the wind which had broken the form had swept in vain across the heart, and the frosts which had chilled the blood and whitened the thin locks had no power over the warm tide of the affections.—Bulwer.

"Why do you say as smart as a steel trap?" asked the talkative boarder. "I never could see anything particularly intellectual about a steel trap."

"A steel trap is called smart," explained Mr. Asbury Peppers, in his sweetest voice, "because it knows exactly the right time to shut up."

Hygiene.

THE CIGARETTE EVIL.

The examination of young men for the military service of the country has called attention again, and in a most emphatic form, to the evils of cigarette-smoking. The examining surgeons have spoken in no uncertain terms. First, it is said that the percentage of rejections on the ground of physical disqualification is much larger than during the Civil War. This is followed by the statement that this change is due to the curse of cigarette-smoking, ninety per cent. of the victims of which are rejected. Think of it—only ten per cent of the young men addicted to this habit have hearts sufficiently sound to pass an examination for military service! Leaving this class out, the percentage of sound young men is higher now than during the late war.

These facts are earnestly commended to boys, and to the parents and guardians who have charge of the education of youth. They are most serious, even alarming. They are official and impartial, and can not be charged to reformers or "cranks." Thoughtful physicians lay great stress on them.

Occasionally physicians are found who have little sympathy with those who would guard young men from evil habits; who talk without thinking; who are possibly themselves slaves to the filthy tobacco habit, and they will laugh at the cigarette evil, declaring that the evil is imaginary. We have seen reports of one or two such. But they are not to be regarded. The facts are overwhelmingly against them. The more reliable opinions of wiser men should be heeded, and every one having the good of the rising generation at heart should use his influence and authority against this evil.—Pittsburgh Christian Advocate.

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IN MEMORIAM.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath:
But thou hast all seasons for thine own,
O Death!"

Already written in the Lamb's Book of Life is the name, Rowena M. Yonnger, wife of the Rev. James E. Denson, of the Lonisiana Conference, and pastor of Dryades Street M. E. Church; yet we wonld record some of her many virtnes, and the "sweet memories" of her saintly life.

She was born in Donaldsonville, Oct. 22, 1871, and departed this life in this city Oct. 20, 1898. She em braced religion and joined the M. E Chnrch in Bnnkie, La., in 1888. From her seventeenth year nntil the honr of death she lived a devoted Chris tian, endeavoring to perform every duty pertaining to her profession.

She was married to the Rev. James E. Denson on Oct. 22, 1888. When the fever broke ont in this place her husband urged her to go to the conntry, while he remained to minister to his congregation; but she refnsed to go, saying she wonld never leave him in danger. Brave, true, faithfnl heart, her life was sacrificed to dnty.

She was a pure-minded, gentle woman, and greatly beloved by all who knew her, and many hearts are saddened by her death. Her body rests in the Washington Cemetery, where loving friends will scatter flowers and sweet birds sing a requiem to her ashes.

Sleep on, dear sister, and take your rest
Beneath earth's fading flowers;
Meanwhile we'll teach our hearts to say,
God's will be done, not ours.

A. S. B.

SPENCER—Mrs. ELIZA JANE SPENCER, yonngest daughter of the late Judge Christian Hoover and Mrs. Mary Neyland Nailer Hoover, was born in Pike county, Miss., March 22, 1846. She was a sunbeam in her parents' home. I have often wondered, while gazing upon her physical beanty, what sphere of action God intended for her. She was educated in Summit Female College and at Mr. Oscar Newton's school in Crystal Springs, Miss. She joined the Methodist Church when a child, and having the advantage of the training of intelligent and religious parents, she developed into a high type of Christian character. She was married to Mr. George Henry Spencer, of Columbus, Ga., Dec. 10, 1868. The first five years of their wedded life were spent in Colnmbns, Ga., when they returned to Pike county, Miss. In 1891 they removed to Lincoln county, Miss., where her husband died Sept. 2, 1892. Mrs. Spencer was the mother of four sons and three daughters. One son died in infancy. Mrs. Spencer removed with her children to Bogne Chitto, Miss. Dnring the years of her widowhood she was a subject of much physical snffering, bnt was uncomplaining and patient, planning for the education of her children, wisely directing her honsehold. Her son Hoover Spencer, was in Atlanta, Ga., and did not reach home in time to receive his mother's dying blessing. Her daughter, Mrs. Anna Yawn, was prevented by severe illness from seeing her dear mother. Mrs. Spencer's children are all members of the Methodist Church. Two danghters are married to worthy men. Her children were trained in a home having a positive religious influence within it, and they will not throw off this influence, bnt develop it. Mrs. Spencer sweetly fell asleep in Jesus, Thnrsday morning, Aug. 11, 1898. Her remains were interred in the family graveyard at the Hoover old homestead, attended by sorrowing relatives and friends.

"There is a world above
Where parting is nnknown;
A whole eternity of love
Formed for the good alone;
And faith beholds the dying here
Translated to that happier shore."

M. L. J. HOOVER.

KITTLE—Mrs. AGNES ELIZABETH KITTLE departed this life on Sept. 29, 1898. She was reared in Durant, Miss., and was a daughter of Mr. and Mrs. S. W. Weems, veterans of the cross, who still abide in the old home. In 1877 she was married to Mr. Geo. I. Kittle, a prosperous merchant and planter, and settled with him at Stoneville, in the Mississippi Delta, his present home. For twenty-two of her forty-three years on earth Sister Kittle was a consistent member of the Methodist Church; beautiful in the amiability of her daily life, an exemplary wife and mother, and devoted to her home. As a neighbor and friend, she was generous and hospitable, yet modest and retiring in every sense. Her family and friends will miss her most, though all who knew her loved her. She was both physically and spiritually strong; energetic in practical affairs, and rich in faith and good deeds. On Sept. 21 she was taken with malarial hematuria, and lingered for eight days. The best medical skill, the kindest nursing, and the prayers of family and friends were all of no avail. Her work on earth was done, and she received her promotion to the higher place prepared for her in the heavens. She did not fear to die, but passed away quietly and peacefully, like she had lived.

We join our prayers with those of the bereaved ones—the aged parents and the sorrowing husband and five sons, who survive her—that they all may be reunited, an unbroken family circle, at the right hand of God.

J. E. CUNNINGHAM.

Winterville, Miss.

OWENS—Rev. J. M. OWENS was born in Marshall county, Tenn., in 1849, and died in DeSoto county, Miss., Sept. 14, 1898. He moved to DeSoto county with his father in 1855, where he grew to manhood. He was converted to God in early life, and connected himself with the Methodist Church. After being licensed to preach he joined the North Mississippi Conference, bnt, owing to failing health, he located. Soon after he moved to Memphis, and connected himself with Pennsylvania Avenue M. E Church, of which he was a member at his death. He was a consecrated Christian, loved the work of the Lord, which was ever npon his heart, and how he could best do it. He labored as a local preacher where every opportunity was offered. He was loved and honored by his brethren. He had an attack of the slow fever, and had nearly recovered when he had a relapse, and died very suddenly at his sister's, Mrs. A. E. Cummings, near Byhalia, Miss., whom he was visiting. He died in triumph of the Christian's faith and hope, and went to his eternal reward. He leaves an aged mother, eighty-five years old, and four sisters to mourn his loss. May the God of all grace and comfort support them with his grace in this, their hour of sorrow and bereavement!

M. F. LEAKE.

ABLE—AMANDA R. ABLE (nee Mann) was born March 1, 1839, and died Sept. 28, 1898. She was married Dec. 20, 1867, to Mr. L. W. Able. There was born to this union nine children. Two are dead, and the remainder are all grown. Sister Able professed religion when young, and has been a consistent Christian for many years. She was perfectly devoted to her girls and family, bnt specially to her girls. She was a great mother, nntiring (as we learn) in her efforts to make her home pleasant and her children happy. She died in the faith. Her sickness was sudden and of short duration. Her death was a great stroke to her family; they were so devoted to her. We wonld say to all the family: Make life purer and holier for her sake, and thereby make yourselves purer and better prepared to meet your loved one when the Master calls, for you have reason to rejoice, since your mother is gone, to know she is at rest. Be faithful, and meet her by and by in heaven.

HER PASTOR.

LEVINE—FRANCIS ALPHONSE LEVINE, the son of Capt. Wm. T. Levine and Adeline Lemont, died on Oct. 8, aged thirty-two years eight months and three days.

He went out to Santiago, Cuba, on the "Underwriter," a pilot boat belonging to the bar pilots, and came back sick and to die. When it was apparent that he could not live long, his brother asked him if he wanted a priest, bnt he refused to have one. Then he came after me. I had three interviews with him, and prayed for him each time. In the last one I had with him he professed to have perfect trust in God. He said that he had peace, and was not afraid to die. The evidences of conversion were unmistakable. He was brought up a Catholic, bnt in his last hours rejected the church and its teachings, and gave himself fully to the Lord. On Sunday evening I performed the funeral services amidst a large concourse of friends.

J. F. SCUALOCK

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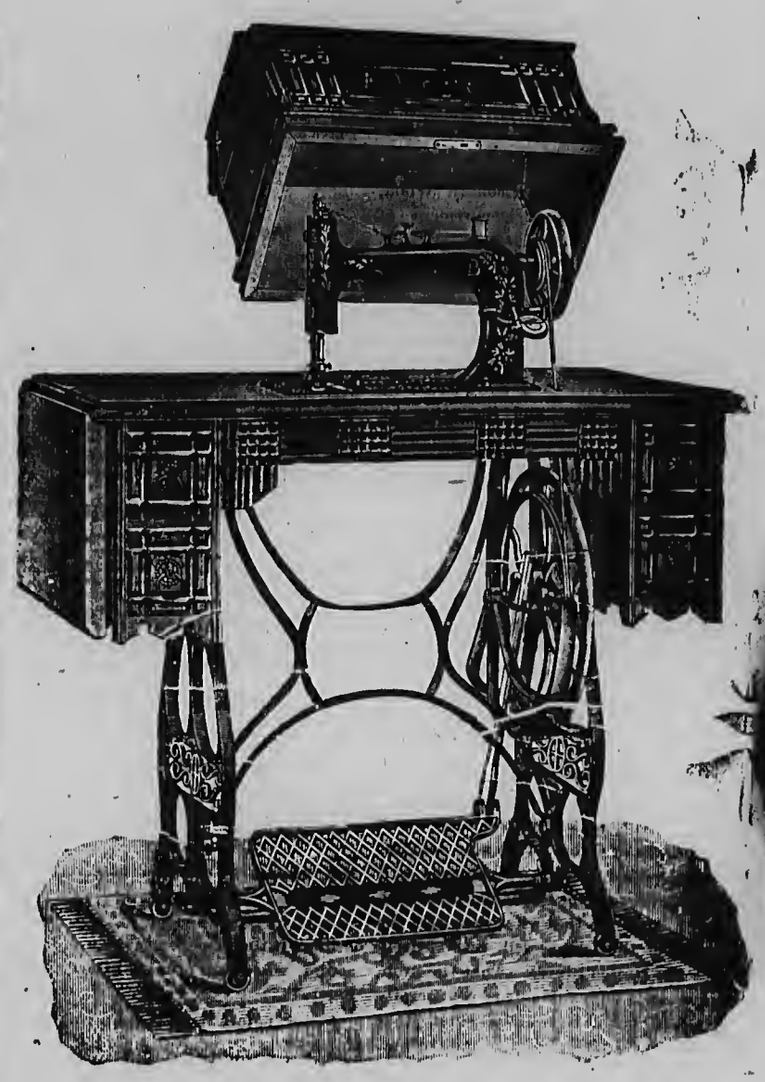

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

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NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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NEWS OF THE WEEK.

The French press is beginning to manifest a more conciliatory spirit regarding Fashoda, apparently with a view to preparing the public mind for the recall of the Marchand expedition.

The former Spanish cruiser "Maria Teresa," which was sunk during the battle with Cervera's fleet, and raised under the direction of Naval Constructor Hobson, sailed for Hampton Roads on Saturday.

The Louisiana State Board of Health has been officially notified by the Texas health authorities that, beginning Nov. 1, all quarantine restrictions against Louisiana and Mississippi will be removed.

A garbage plant is to be established in the City of Mexico. The heat evolved by the crematories will be utilized for steam purposes and a number of factories will be erected in their immediate vicinity.

The visit of General Leonard Wood, governor of Military Department of Santiago, has been instrumental in bringing all the elements among the Cubans to the front. No fewer than 2000 insurgents, of whom 500 are officers, want offices, and their clamor amounts almost to a demand. There are two leading factions, one headed by General Jesus Rabi, and the other by General Rios.

Colonel George E. Waring, Jr., died of yellow fever on Saturday at his home in New York, where he had been since he arrived from Havana on the "Yucatan" on Tuesday last. He was 67 years of age. Colonel Waring had been sent to the city of Havana as a special commissioner of this government to ascertain the exact sanitary conditions of that city and to form ideas for the best methods for putting the place in first-class sanitary shape.

One of the most important questions to be taken up at the approaching session of Congress is the final disposition to be made of Cuba. It is now definitely understood that the Spaniards will finally evacuate the island not later than Jan. 1, 1899; so that after that date the future of the island will rest entirely with the United States. That the problem bristles with difficulties is generally admitted, but it is equally certain that some solution must soon be arrived at.

The European cables of the past week have been of more than ordinary interest, not merely because of the threatened rupture between Great Britain and France, but also because of the evidences of an impending change in the combinations of the various powers in their relations to important pending questions. That there was serious danger of a war between France and England is undoubtedly true; but, although the French are still at Fashoda, the end of the week finds the situation much less warlike.

The Acme Wrecking Company, of San Francisco, has made a request upon the Navy Department for authority to raise the battle-ship "Maine." The company has experience in raising vessels on the Pacific coast, and representations have been made to the department as to its ability to accomplish the task in Havana harbor. The company simply asks authority to raise the "Maine," and bring her to this country. If the government wants the ship after she reaches the United States, the company will want to be paid salvage money through condemnation proceedings. It is probable, in case the government did not want the ship, the company would exhibit her in different large seacoast cities of the United States. No money is demanded from the government by the company.

The approach of their German imperial majesties to the city of Jerusalem on Saturday was made through triumphal arches and amid banners, garlands and ever-growing crowds, displaying in every way their enthusiasm and delight. The formal entry through the Jaffa gate was heralded by the roar of guns at the citadel, where the Turkish band played the German anthem. From the tower of David, Emperor William and Empress Augusta Victoria proceeded on foot, amid wild cheering, to the Church of the Holy Sepulchre, where they were received by the Catholic, Greek and Armenian clergy, whose patriarchs presented addresses, eulogizing the devotion of Emperor William, who has since conferred decorations on the patriarchs. Their majesties then proceeded to the German Evangelical Church, where the pastor presented an address.

It is said the peace negotiations at Paris will be successfully concluded within a fortnight. It is stated on high authority that the United States will take the entire group of the Philippines and will assume the $10,000,000 debt incurred by Spain in the Philippines when she issued bonds to that amount. It is asserted that the Spanish Commissioners have pledged their acceptance of these terms in advance. The instructions to the American Commissioners to make the concessions asked for will be sent. The Spanish Commissioners have contended that should the minimum demand of the United States be the Island of Luzon, including Manila, the Spanish government would be powerless to rule the remainder of the islands, and that so long as the United States was to get the territory, it should assume the $40,000,000 indebtedness.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like. W. A. GRIFFETH, Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed. N. D. COLEMAN, Boulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good. CHARLES GIBHARD, No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir.

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigornus. C. H. BALDWIN, No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable. 25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Never before was there a time when a louder call was made than now for consecrated men and women. Those of whom the world may say, as the woman said of the Prophet Elijah—"I know that thou art a man of God."

God is continually calling for re-enforcements, and we are confident that many young men now filling the ranks of the League—training for service—will fill the pulpits of our land some day.

And may we not infer that some of the young women will superintend the affairs of the parsonage homes of the future, and prove, as many have already proved to be, a "power behind the throne" and a helper in the work of the Lord?

We are not even suggesting that the Epworth League is to be turned into a Matrimonial Association; but we are sure that friendships formed under such influences will do far more toward the perpetuation of an American home-life in its purity and integrity than those formed in the halls of worldly amusements and under the auspices of so called society.

Two members of the Booneville (Miss.) Epworth League are to be married in the Methodist Church at that place, Wednesday night, Nov. 2, by their pastor. We consider the church the proper place (when practicable) for such ceremonies, and the preacher in charge the proper person to perform the rite.

Rev. J. M. Huggin, of the Pittsboro circuit (North Mississippi Conference), and Rev. E. P. Craddock, of the Okolona circuit, report flourishing Leagues organized and at work within the bounds of their respective charges.

The Annual Conferences for Mississippi and Louisiana are very near at hand. Let the Leaguers assist the pastors in their final efforts to secure "everything in full."

Dr. DuBose will go to Boston next month to meet the committee appointed to arrange programme for the fourth International Conference of Epworth Leagues, to be held in Indianapolis next Summer.

Bro. W. D. Hawkins, our first vice-president (who also honors the positions of first vice-president of the District League and president of the League Union), is wide awake to every opportunity that offers advantages to his department. He breaks the monotony of "constant church going" by occasional meetings in some shady grove or upon the mountain top. A meeting of such character, held not long since, lends a picture upon which I shall dwell for a moment. We sat upon a carpet of beautiful grasses; our roof was of fluttering, balmy leaves; and there were no walls to hush the melody of song or obstruct to view nature's beauty around us, save distance. The program consisted of songs, papers, talks, prayers, etc., which blended their beauty with the joyous scenes about us, and gave not only Leaguers, but a number of visitors present, an occasion of delightful worship.—James B. Holland, Reporter for South Side League, Meridian, Miss.

Under the editorial management of Rev. H. M. DuBose, D. D., the Epworth Era is fast forging its way into the very front rank of religious journalism. If we, as Leaguers, will give it the support and circulation it deserves, it will in the not far distant future have a subscription list equal to that of any other church paper published in the South. Dr. DuBose was reared in Mississippi, as was also Dr. S. A. Steel, the former and much-loved editor.

We knew a man once who, when told that his house was afire, walked out into the yard, looked up to the blazing roof, and deliberately replied: "I do not understand the philosophy of that." "Philosophy," exclaimed his wife; "you get a bucket of water and help put that fire out." Foolish, was he not? Yes, but fully as wise as the learned man who says, "Science has not yet spoken its last word upon the subject of total abstinence," and for that reason declines both to advise people to let liquor alone, and to assist his fellow-Christians in the suppression of the traffic. Plain, common-sense people do not stop to inquire about the scientific aspects of snake bites. They kill the snake, and put an end to its mischief. As to the liquor traffic, plain, common-sense people will welcome all the advice and assistance that science can render, but when they see the "Common Enemy" destroying thousands of homes and lives, and millions of money, they are not going to wait until science has spoken its last word. They are going to act on the evidence of their senses—what they see and hear and feel. Science is too slow in rendering a verdict.—Nashville Christian Advocate.

Rev. W. T. McClure, presiding elder of the Booneville district, Southwest Missouri Conference, is the newly-elected editor of the Epworth League Department of the St. Louis Christian Advocate. He fills the (editorial) place made vacant by the transfer of Rev. Jno. M. Moore to the West Texas Conference. We extend to Bro. McClure the right hand of fellowship.

EPWORTH LEAGUERS, ATTENTION.

The regular monthly meeting of the Union Epworth League will meet at Carondelet M. E. Church, South, Tuesday, Nov. 8, at 7:45 P. M. All are invited.

DR. BYE'S PASTOR FORTY YEARS AGO.

Uniopolis, O., Dec. 18, 1897.

Dr. D. M. Bye, Indianapolis, Ind.

Dear Sir—This is to certify to all it may concern, that my wife was afflicted with cancerous affection for twelve years, located on her left temple between the eye and the ear. At times it appeared to affect her eyes. She would complain of their being sore. Having noticed in our church paper, the Conservator, some wonderful cures performed by the use of your Combination Oil remedy, I was induced to order the medicine and use it according to your directions. I now take pleasure in saying to those who may be like afflicted that my wife is cured; no more complaining that her eyes are sore. I have waited some time to see if the cure was permanent, hence the delay in writing to you. Thank God for providing such a remedy for such a direful disease, and thanks to you, Dr. Bye, for the use of your medicine and for your liberality in my case. Yours respectfully,

WM. MILLER.

P. Elder of West District Anglnize Annual Conference, Church of the United Brethren in Christ.

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, INDIANAPOLIS, IND., and he will send them a book and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half-tone cuts from photographs showing facts that can not be questioned.

According to the records of the local office of the weather service, the past month has broken the October record for cold weather. For the first time during the twenty-five years of the existence of the weather service in this city a heavy frost has occurred as early as October, and there have been as many as four cold spells to date, which is extremely unusual at this early period.

Consumption Cured.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper. W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

MARRIAGES.

STEEL—KERBY.—At the residence of the bride's father, Mr. W. T. Hatchett, Oct. 23, 1898, by Rev. J. W. Raper, Mr. R. A. Steel and Miss Bessie Kerby.

GALLASPY—HORTON.—At the residence of the bride's brother, Mr. L. M. Horton, Enda, Miss., Oct. 26, 1898, by Rev. M. L. White, Mr. G. M. Gallaspy, of Decatur, to Miss Viola Horton.

KELLY—MARTIN.—At the residence of the bride's mother, Mrs. E. J. Martin, Oct. 19, 1898, by Rev. Thos. J. Martin, Mr. Wm. H. Kelly and Miss Emma Martin.

KELLY—COLE.—At the residence of the bride's father, Mr. Stephen L. Cole, near Cotton Valley, La., Oct. 5, 1898, by Rev. Thos. J. Martin, Mr. Adniphus Kelly and Miss S. Ella Cole.

REV. S. M. THAMES.

At the fourth Quarterly Conference of Tupelo station, North Mississippi Annual Conference, the following was unanimously adopted:

Whereas, At the expiration of the present quarter our presiding elder, the Rev. S. M. Thames, will have served four consecutive years upon the Aberdeen district; And, whereas, Under the law regulating our itinerant system it is impossible for him to be returned to us again next year; therefore, be it

Resolved, That we hereby express our high appreciation of his efficient work among us, and that we commend him to the people to whom he may be sent as a Christian gentleman of stainless character, a worthy and capable official of the church, and a faithful minister of the Lord Jesus Christ.

Resolved, That this resolution be spread upon the minutes of our present session, and that a copy of it be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Oct. 25, 1898.

DR. BULL'S COUGH SYRUP ALWAYS cures colds. A neglected cold may terminate in consumption. Cure your cold in time.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville, at Fellowship	Nov.	5, 6
Pollock		9
Ada and Winfield		12, 13
Jena and Jonesville, at White's Ridge		12, 13
Washington		18
Chicot		19, 20
Evergreen		22
Simsport, at Riversido		26, 27
Melville		27, 28
Columbia	Dec.	3, 4
Dry Creek		7
Natchitoches and Ragan's, at Ragan's		7
Montgomery		8
Boyce		9
West Alexandria		10, 11
Alexandria		11, 12

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

White Castle	Nov.	6
Carondelet Street	11 A. M.,	13
Carrollton Avenue	7:30 P. M.,	13
Dryades Street		20
Covington		27
Plaquemine	Dec.	3, 4
Rayne Memorial	11 A. M.,	11
Parker Memorial	7:30 P. M.,	11

S. S. KEENER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Cheniere	Nov.	5, 6
Lake Charles		12, 13
Jeanerette	Quar. Conf.,	16
Lake Arthur		19, 20
New Iberia	Quar. Conf.,	28
Patterson	Quar. Conf.,	24
Prudhomme		26, 27
French Mission		29
Lafayette	Dec.	1
Opelousas		3, 4
Franklin		5
Indian Bayou		10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Bienville, at Castor	Nov.	5, 6
Huyuosville, at New Salem		11
Homer, at Homer		12, 13
Valley		18
Minden		19, 20
Simsboro, at Pine Grove		26, 27
Ouachita		30
Lanesville	Dec.	3, 4
Gensville		7
Arcadia		10, 11

B. T. CREWS, P. E.

DELHI DIST.—FOURTH ROUND.

Desiard, at Desiard	Nov.	5, 6
Lake Providence, at Lake Providence		12, 13
Waterproof, at Waterproof		19, 20
Harrisonburg, at Harrisonburg		26, 27
Bonita, at Bonita	Dec.	3, 4
Delhi, at Delhi		8
Floyd, at Floyd		10, 11

B. F. WAITE, P. E.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Walthall, at Lebanon	Nov.	4
Enpora, at Mathiston		5, 6
Pickens, at Pickens		8
Ackerman, at Liberty Hill		11
Rural Hill, at Rural Hill		12, 13
Louisville, at Louisville		19, 20
Chester, at Chester		21
Belzona, at Matheney		25
Lexington and Tchula, at Tchula		26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

ABERDEEN DIST.—FOURTH ROUND.

Amory	Nov.	3
Shannon		4
Verona		5, 6
Houston mission		9
Buena Vista		10
Montpelia		11
Houston		12, 13
Fulton		18
Tremont		19, 20
Okolona circuit		26, 27

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Holly Springs ct., at Pleasant Grove	Nov.	5, 6
Wall Hill, at Chulahoma		7
Comorsville, at ——		12, 13
East Holly Springs cir., at Liberty		19, 20
Abbeville, at ——		22
Pontotoc, at ——		26, 27

J. D. CAMERON, P. E.

MORPHINE,

Opium, Cocaine and Whisky

Habits Cured at Home. The G. Wilson Chemical Co., of Dublin, Texas, incorporated under the laws of Texas, capital $5,000, guarantees to cure anyone of the above habits. No suffering, sure and harmless. Builds up the entire nervous system and restores youthful vigor. Can be taken at home or elsewhere without the knowledge of anyone. No loss from business or work. No cure, no pay. Price $5. Letters strictly confidential. Book of particulars, testimonials, reference, etc., free. We also manufacture

TOBACCOLINE,

The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobaccoline. References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.

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GRENADA DIST.—FOURTH ROUND.

Strathmore	Nov.	5, 6
Slate Springs, at ——		12, 13
Chapel Hill	Tues.,	15
Pittsboro, at ——	Thurs.,	17
Ellzey, at ——		19, 20
Water Valley cir.—Wyatt's Chapel		26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MORSHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Shuqualak	Nov.	5, 6
Hebron		12, 13
Winstonville		16
Lagrange		19, 20
Cedar Bluff		23
Starkville circuit		26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Brown's Creek circuit, at Paradise	Nov.	3
Belmont circuit, at Patterson's Ch		5, 6
Jonesboro circuit, at Camp Ground		12, 13
Booneville station		15
Saltillo circuit, at Center Star		17
New Albany circuit, at Mt. Olivet		19, 20
Ripley and New Albany, at Ripley		26, 27

J. W. HONNOLL, P. E.

WINONA DIST.—FOURTH ROUND.

McNutt	Oct.	29, 30
Black Hawk	Nov.	5, 6
Indianola		12, 13
Dublin and Brooklyn		19, 26
Sidon		26, 27

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Courtland	Nov.	5, 6
Pleasant Grove		12, 13
Tyro	Wed.,	19
Arkabutla		19, 20

T. C. WEIR, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FOURTH ROUND.

Trenton, at Trenton	Nov.	5, 6
Rose Hill, at Pleasant Grove		10
Chunkey, at Spring Hill		12, 13
Neshoba, at Cook's Chapel		16
Indian Mission		17
Clarksburg, at Liberty		19
Morton, at Pelahatchie		20, 21
Newton and Hickory, at Newton		23
Montrose, at Montrose		26, 27
Shiloh, at Shiloh		30
Walnut Grove, at Walnut Grove	Dec.	3
Carthage, at Carthage		4, 5
Hillsboro, at New Providence		6
Forest, at Forest		7
Vosburg, at Vosburg		10, 11
Heidelburg, at Heidelburg		11, 12

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Mayersville, at Beulah	Nov.	5, 6
Vicksburg—Crawford Street		12
South Vicksburg		13
Warren, at Wesley Chapel		19, 20
Bolton	Thurs.,	24
Flora	Fri.,	25
Satartia, at Mount Olivet		26, 27
Edwards	Wed.,	30
Anguilla	Sat.,	Dec. 3
Rolling Fork, at Carey		4
Port Gibson	Wed.,	7
Rocky Springs	Thurs.,	8
South Warren, at Wesley Chapel		10, 11

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at Gallman	Nov.	5
Crystal Springs		6, 7
North Wesson, at Beauregard		12
Wesson		13, 14
China Grove, at China Grove		19, 20
Martinsville, at Union Chapel		20
Hazlehurst		27, 28
Providence, at Providence	Thurs.,	Dec. 1
Westville, at Jones Branch	Fri.,	2
Mt. Carmel, at Mt. Zion		3, 4
Pleasant Grove, at Pleasant G.	Mon.,	5
Adams, at Adams		10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Tranquil, at T	Fri., 11 A. M.,	Nov. 4
Benton, at New Hope	Sat., 11 A. M.,	5
Yazoo cir., at Mt. Carmel	Sun., 11 A. M.,	6
Yazoo City	Sun., 7 P. M.,	6
Sharon, at S	Sun., 11 A. M.,	13
Canton	Sun., 7 P. M.,	13
Madison, at P. River	11 A. M.,	15
Terry, at T	11 A. M.,	18
Camden, at Shiloh	11 A. M.,	20
Lake City and Lodi	11 A. M.,	26
Silver Creek and B	11 A. M.,	27
Steen's Creek		Dec. 3, 4
Capitol Street	7 P. M.,	7
First Church	7 P. M.,	8
Fannin		10, 11
Brandon	7 P. M.,	11

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Lauderdale, at Brogan's	Nov.	5, 6
North Kemper, at Mellen		12, 13
Wayne, at Liberty Hill	Fri.,	18
Winchester, at Winchester		19, 20
Waynesboro, at Waynesboro	Sun. and Mon.,	20, 21
Pachuta, at McGowan's Chapel		26, 27
Enterprise, at Enterprise	Sun. and Mon.,	27, 28
East End	Wed.,	30
Energy, at Hopewell	Fri., Dec.	1
Marion ville, at Winnifred		3, 4
Shubuta, at Shubuta	Sun. P. M. and Mon. A. M.,	4
South Side, at South Side	Wed.,	7
Daleville, at Sonie Chapel		10, 11
Central	Mon. P. M.,	12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND

Vancleave, at Red Hill	Thurs.,	Nov. 3
Ocean Springs and Scranton, at O. S.	Sat	5
Biloxi station	Sat. night and Sun.,	6
Bay St. L. and L. B. at Long Beach	Mon	7
Pearlington and Logtown, at L.	Tues	12, 13
Galloway, at Galloway		14, 15
Leakesville, at Salem		19, 20
Escatawpa, at Zion		21
Moss Point station	Sun., 7:30	23
Whitfington, at Whitfington		24
Gulf Port, at St. John's		26
Williamsburg, at Good Hope		27
Fuller, at Bethel		28
Hattiesburg station		Dec. 3, 4

C. A. POWELL, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville	Nov	5, 6
Centerville		12, 13
Washington		19, 20
Cane Ridge		26, 27
Gloster	Dec.	3, 4

W. L. C. HUNNICUTT, P. E.

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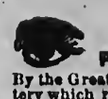
Will not get out of order. Can be carried in trunk or satchel, as there is no liquid compd. In neat some polished hardwood box. Cures Rheumatism, Paralysis, Headache, Nervous Diseases. Marshall Trask Co., 506 Fulton St., Brooklyn, N. Y.



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Valuable Book for Women

Sent Free to Ladies who feel interested in the cure of Female Diseases which the home doctors have failed to cure. Contains interesting reading and facts, and how to be successfully treated and cured. Mrs. Dr. Mary A. Brannon, Specialist, 104 North Pryor St., Atlanta, Ga.

OPIUM

and Liquor Habit cured in 10 to 20 days. No pay till cured. Dr. J. L. Stephens, Dept. O, Lebanon, Ohio.

Christian Advocate.

VOL. 45.—NO. 45. NEW ORLEANS, THURSDAY, NOVEMBER 10, 1898. WHOLE NO. 2203

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE PASSING YEARS.

BY EMILY J. BRYANT.

The gracious years of God are passing by,
Grieve thou not for the unreturning past;
The sad, dark places of earth testify
Of work undone—the field is ripe and vast.

The gentle years of grace are passing by,
Each one sent by a Father's loving thought,
Like a Father's hand from the binding sky
Reaching down with blessing richly fraught.

Wonderful years are passing by,
Age and decay and change the years defy,
Unnumbered as the host of midnight's sky,
Swiftly as a weaver's shuttle they fly.

Wonderful years for His dear church to grow,
Wonderful years for the harvest of souls,
Wonderful years for hearts to work and glow,
Wonderful years ere eternity rolls.

Wonderful years for the world's redemption,
To win the race to holy, sweet accord;
Years for man from sin to win redemption,
Years for the cause and kingdom of our Lord.

—Presbyterian.

Correspondence.

THE ANGLO-CHINESE COLLEGE.

(Concluded.)

III.—NEEDS.

1. Our first need is a church-building. We now hold our services in the college chapel. But this is very inconvenient, and greatly hinders the growth of the church. The outsiders, especially the women, do not like to come into the college chapel, so that we do not reach large numbers of people that we could reach if we had a church-building. And, moreover, the chapel is needed very much for other purposes in the work of the college. Three thousand five hundred dollars (gold) is needed to build such a church as will meet our present wants. We have $500 in hand, and another $500 can be secured. We need, therefore, $2,500 more for this purpose. But we ought to put up a larger church than $3,500 would build. The Christian community of Shanghai is rapidly increasing, and the many union meetings that take place there every year are growing to such large proportions that even now none of the churches so far built in Shanghai will accommodate them. Last year the Christian Endeavorers had to rent one of the large public halls, at considerable expense, in which to hold their grand rally, as none of the churches in Shanghai would hold the people on that occasion. The next church built in Shanghai ought, by all means, to be of sufficient size to accommodate these large union meetings. We ought, therefore, to build a church with 1,000 to 1,200 sittings, costing about $6,000 (gold).

2. Dormitories. The present dormitories are cheap buildings, put up several years ago as a temporary makeshift, and have long since become very dilapidated, notwithstanding frequent repairs, and are now wholly inadequate to the needs of the college.

3. Class-rooms, library, and gymnasium. We can accommodate about 200 pupils, with some considerable crowding. Last year we squeezed in 244, and this year 238 were admitted, while nearly a hundred had to be turned away for want of room and teaching force. More class-room is badly needed for even the 200, or more, that we now have in the college. The library is much needed. A small room in the attic of the main building is now set apart for the purpose, but it is altogether too cramped to be of much use. The gymnasium is a necessity in a school in China, where the pupils are naturally so averse to taking physical exercise. We have very little in this line as yet, and a well-equipped gymnasium is needed very much.

4. Improvement fund. If the vacant lots could have tenement-houses built on them, a large income could be collected from them which would be permanent endowment for the college. This would serve not only to relieve the Board of Missions of the salaries of the foreign missionary teachers in the college, and pay all the taxes and running expenses, but would greatly aid in providing a proper equipment for the work that the college ought to do.

Our China Mission Conference, at its last session in October, 1897, unanimously agreed to ask the home church, among other things, for

A JUBILEE GIFT OF $20,000

for the Anglo-Chinese College. This amount is needed in order to properly equip the college for the great work that it is called upon to do in this time of China's awakening. A grand opportunity for educational and evangelistic work is presented to our church through this college, and we ought to have the means to do it with.

There is, however, not a little competition to be met with. Besides the numerous and smaller institutions and private schools that are being carried on in Shanghai for teaching Western learning, there are three large institutions that are well supplied with men and money for this kind of work.

(1) The Roman Catholics have a large institution, known as the Saint Xavier's College, within a quarter of a mile of the Anglo-Chinese College. They have a large five-story building, with all the necessary smaller buildings and appendages, a strong teaching force, and plenty of money.

(2) The Chinese government has recently established a school in Shanghai for teaching English, mathematics, science, etc. Nearly $100,000 (gold) has been appropriated for the purchase of land and the erection of all the necessary buildings, etc., to accommodate 400 pupils. This institution is to be under the charge of Rev. J. C. Ferguson, formerly of the Methodist Episcopal Mission at Nanking.

(3) The Protestant Episcopal Mission has a fine institution in St. John's College, under the charge of Rev. F. L. H. Pott. It was founded originally by Bishop Schereschewsky at a cost of $100,000, which amount the Bishop had secured by an appeal to the home church. This college has grown to be a splendid institution under Mr. Pott's able management. He came to the United States last Autumn to raise $10,000 (gold) with which to build a Science Hall for the use of the college. He secured the money, and returned to China in February last, and the building will probably soon be erected. A considerable sum was also contributed by the Chinese patrons of the college towards the erection of the hall.

With these finely equipped institutions in our immediate neighborhood, we need to greatly enlarge and improve our facilities in order to meet the conditions now surrounding us if we would not fall behind in the work. We are now in much danger of being able to command only the second and third-rate pupils—the leavings, so to speak, after all the other better equipped institutions are filled up. Can we not get the help we need, and get it quickly?

A. P. PARKER.

Oct. 18, 1898.

Communications.

THE QUARANTINE QUESTION.

I dislike very much to appear in opposition to any view advocated by one so wise and able in judgment and advocacy as Bishop Galloway; but, since he so kindly invites expression of views, even from the humblest, on the question of yellow fever and quarantine, I venture to express a view somewhat at variance with his, so far as the quarantine question is concerned.

While I fully agree with him as to the injury involved in the folly of fright and flight, still it seems to me to be a dangerous experiment to adopt "absolute" Federal control, so that the States would have no organized authority and no voice in determining the rights of the citizens within their borders. I say that this would be a grave step, and, in my opinion, would involve great danger to the States. Federal control of the State once gained would be very difficult to shake off, and that which, under extraordinary conditions, was permitted by the State would soon be claimed as a right under any condition, and the reserved rights of the State would soon vanish. I grant that yellow fever is a thing to be kept out, if possible, but as between the yellow fever and centralized power which can invade a State and determine what conditions may or may not prevail there, and what legal enactments and processes are to prevail in determining the personal rights of the citizen within the State, is not the fever preferable?

It seems to me that Federal control of all coast quarantine would be all sufficient to keep the plague from our shores, and a Federal quarantine system which failed to do this would fail to prevent the spread of the disease after it had gained a foothold within our borders. Such a quarantine the Federal government could establish and maintain, but Federal authority within the States could be no more maintained than is the State authority, unless Federal soldiery should be used in the invasion of a State, which would be destructive to the rights of the State as provided in our Constitution, and would result in the establishment of centralized and absolute government entirely out of harmony with our free institutions and the present recognized right of a State to manage its internal affairs.

Is it not true that no power but brute force can control a people once panic stricken? And is not the best remedy for the foolish shot-gun quarantine, and the best preventive of fever fright and flight, to be found in the cultivation and development of a personal faith in God, which will bring calmness in the presence of danger?

If the physicians will quit making such a fuss, and not excite the people, it will go very far toward allaying their fear of the disease, and render the enforcement of reasonable quarantine regulations not only possible, but comparatively easy.

Let the Federal government keep hands off. Let the State give us a Board of Health composed as suggested by Bishop Galloway, and so far as man can provide we will have protection. Let the people be honest, industrious, and trust in God, and panic will not be possible should the fever come again.

W. T. BOLLING.

Columbus, Miss.

QUARANTINE MATTERS.

I like some of the articles on quarantine in the NEW ORLEANS CHRISTIAN ADVOCATE, and some I do not like. These are two extremes to be dreaded, and equally shunned—too much caution and not enough.

For several years I have had my opinion on the subject of quarantine, and having laid my views before some of the most learned of the medical profession whom I have met, these opinions have become a matter of conviction.

There is but one reasonable ground on which any system of quarantine can be defended, viz.: The protection of uninfected communities against an infected place. This protection should be made as nearly absolute as possible, with a minimum of inconvenience to the public.

This can be accomplished, it seems to me:

1. By quarantining the infected place, leaving all others undisturbed.

2. By carrying on commercial exchanges through disinfecting plants, under the control of the United States Marine Hospital surgeons.

3. By allowing no one to leave an infected community without ten days' detention in an absolutely uninfected "camp of detention."

4. By making it a penal offense, punishable with fine or imprisonment—or both—for any practitioner in medicine to fail to report promptly to the United States Marine surgeon any case which for any reason, or symptoms, is of a contagious or suspicious character.

5. By the dissolution of all State and Local Boards of Health, thereby placing the responsibility where it properly belongs—i. e., on the individual practitioner.

As to State rights involved in the assumption by the General Government of the health conditions of the several States, it is enough to say than where anarchy begins to rule in any State, whether by a mob known as the Board of Health or as the Poor Man's Protective Union, or else, all rights at once cease.

The present form of the mob medico is a necessity growing out of the existing illogical and nonsensical system of quarantine, which imprisons uninfected communities, and scatters the people of infected communities all over the country, infecting every place to which they have a mind to go.

In many instances State Boards are a part of the politics of the State, and in some instances under the influence of the Boards of Trade; and, for political and commercial reasons, suppress the true state of facts until the number of foci have been so increased as to cause a spread of the infection in spite of science and money.

The two seasons past State and Local Boards have shown their incompetency to manage yellow fever, and, as if for the protection of the reputation of these Boards, some inventive genius has coined a new name for the old disease. It is no more yellow fever, but yellowoid.

Whatever may happen in the future, it is a fact that in the past federal officers have not permitted themselves influenced out of the line of duty by local interests. This the people will not assert of State and Local Boards. The Caffrey bill, now pending in the United States Senate, is sadly defective, but will prove a great improvement on our present Rip-Van-Winkle system of quarantine.

J. A. PARKER.

Selections.

THE AUTOCRATIC TANNER.

The recent troubles with the miners at Virden, Ill., were due to the blundering, or worse, of Governor Tanner, just as the trouble in Chicago some years ago could be laid at the door of Governor Altgeld.

Governor Tanner was notified of the threatened trouble, and was asked to send a force to preserve order. This he refused to do, till the trouble came and there had been inevitable bloodshed. Then he did what it was his duty to do at first.

But we would like to know by what law he closes the gates of his State against negro laborers entering the State to find honest employment? He says that they are denied entrance because they belong to the criminal class and are undesirable citizens. This is Governor Tanner's dictum, which he expects people to accept as higher law than the Constitution.

One trouble about it is that it is not true. In those parts of the South where laborers are all negroes, there is as little violation of law as in any section of equal numbers in Illinois, where the laborers are all white. We have employed negro servants all our life long, and we honestly believe that there is no more law-abiding class of laborers to be found in the whole country. That the largest number of our criminals in the South are negroes is true; but the body of our laborers are negroes, and among them is to be found the bulk of the poverty and ignorance of the South. And poverty and ignorance are the fertilizers that produce the criminal class in every country.

The South did not want the negro to have the ballot till he was prepared for citizenship. But Illinois, with the other Northern States, insisted that he was entitled to it, and voted almost solidly to enfranchise him, over the protest of the South. Southern people have been denounced because of their cruel selfishness in striving to rob him of his rights of citizenship. The verdict of the North was that he was prepared for citizenship by the fact of his freedom, and all the power of the government was pledged to secure him this right. It mattered not to Illinois and the other States responsible for this result that nearly every Southern State was bankrupted by the legislation of these ignorant legislators, who thronged our legislative halls. Justice had been vindicated and humanity elevated in the enfranchisement of the slave. They thanked God and felt pious.

But now, when this man, raised by their own voice to citizenship, this man whom they fondly called brother, seeks to exercise one of the plainest rights guaranteed by the Constitution, the right to support himself by honest labor, he is met with a fusil ade of rifles, and is warned off the sacred soil of Illinois by the chief magistrate of the State, with the statement that he is an undesirable citizen, and is not wanted, and must not come, under penalty of death. He is good enough to be a citizen of Alabama, but not good enough for Illinois!

Governor Tanner has disgraced Illinois, and, by sustaining him, the people of the State will brand all their fond professions of love and sympathy for the negro as hypocritical cant. Under the Constitution, and in accordance with the spirit of this government, he has as much right to seek employment in Illinois as any other man.

We have been looking for a blazing thunderbolt of wrath from Dr. Edwards, of the Northwestern, to scoroh and wither Governor Tanner. He has been ever ready to champion the cause of the negro against the cruelty and injustice of the Southern white man. We have seen no finer field for the display of his peculiar talents than that offered by Governor Tanner's action. If he has embraced the opportunity, we have somehow missed his deliverance. It may be, however, that his denunciation was so fierce and hot that it burned up the paper before it reached our office.

If the example set by Governor Tanner is to be followed by other governors, we would like to know where the thing is to stop.

Suppose Governor Johnston should go through the works around Birmingham and inform all the employees from Illinois that they must get out of the State, because he regarded them as undesirable citizens? What a nice little circus it would produce all over the United States!

And yet he has the same right to do so that Governor Tanner had to refuse those negro miners permission to go into Illinois, because he regarded them as undesirable citizens. If this thing goes on, it will be necessary, after awhile, when a man wishes to move from one State to another, to find out whether the governor regards him as a desirable citizen. As an American citizen, jealous of the rights of every man in this great country, we protest against such a high-handed outrage as a menace to American institutions.

The following paragraph, which we find in the Central Advocate, is to the point, though we do not know whether it was intended for this case or not. It exactly fits:

"A demagogue is a mischief-maker at any time, and his ability in that direction is measured by the position he chances to occupy. Should he have at his command the entire legal machinery of a great State, his harm-producing capacity is almost unlimited. Yet, when a single State honors two such men in immediate succession to each other, the people can hardly be said to suffer unjustly."

No. But the people of every other State do suffer unjustly.—Alabama Advocate.

OPENING OF MILLSAPS.

ONE HUNDRED PUPILS WERE IN ATTENDANCE.

The face of Dr. Murrah, president of Millsaps College, fairly beamed with delight this morning when he marched into the chapel at the head of the faculty to hold the opening exercises of the seventh session of this popular institution, to see before him almost a chapel full of students instead of the meagre handful which some of the many pessimistic had predicted, on account of the recent prevalence of yellow fever in this city. His voice was full of gratification and encouragement when, in a short address, he bade them welcome, remarking that the familiar college yells which he had heard was the sweetest music that had greeted his ears for many days.

Rev. T. L. Mellen, of Canton, was present holding the devotional services of the morning, and making the boys a talk which abounded in appropriate advice and wise counseling. His talk was much enjoyed by all. Rev. R. W. Bailey also delivered a short and appropriate address, which was received with applause. He expressed himself as hoping the example of the present would be much more contagious than the recent fever. Rev. Dr. Norsworthy also made some appreciated remarks. Dr. Murrah then continued his remarks, assuring the boys that there was no need for further alarm from fever, and that there was no reason for any further delay in the regular work. There is every reason to believe that Millsaps will enjoy an unusually prosperous session this year. To-day its attendance is above 100, which will be increased to 175 by Monday morning. The boys are seemingly enthusiastic and earnestly desirous of getting to work. Everyone in the State will rejoice in the prosperity of Millsaps as one more indication that epidemics and the fears thereof are over, and that confidence is entirely restored. Regular work was resumed in all departments this morning, and all are very much elated over the successful beginning.—Clarion-Ledger.

A SUGGESTION TO WRITERS.

It is stated that Virgil was eleven years writing the Æneid, and was so far from being satisfied that at his death he ordered it to be burned. There is a suggestion in this to correspondents who hurriedly dash off a communication for a paper, with a request to the editor to "correct all mistakes." The Æneid is immortal because there was put into it nearly half the working life of the author.

Grey's Elegy represents years of patient work. There may be now and then a genius whose work can not be improved by careful writing, but he is very rare. There are few productions worth reading that are not the product of painstaking work.

Sometimes a correspondent is offended because his careless scrawl is not published. Sometimes, when it does appear, he is amazed that no one seems to appreciate its excellence. How do they expect an article to interest others that did not interest them enough to secure from them a careful reading after it was written? If it is worth while to give a thought to the public at all, it is worth while to present it in the most forceful manner possible. It is a mistake to suppose that men do not want ideas. They do. The world is always in search of ideas, and if any idea is strongly and lucidly stated, there are always readers ready to grasp it. But when it takes more time for the reader to discover the idea than the writer spent in selecting its expression, they very naturally do not care to spend their time in the search.—Alabama Advocate.

THAT'S THE WAY.

Just a little every day,
That's the way!
Seeds in darkness swell and grow
Tiny blades push through the snow,
Never any flowers of May
Leap to blossom in a burst
Slowly, slowly, at the first—
That's the way
Just a little every day.

Just a little every day,
That's the way!
Children learn to read and write
Bit by bit, and mite by mite.
Never anyone I say,
Leaps to knowledge and its power.
Slowly, slowly, hour by hour—
That's the way
Just a little every day.

—Exchange.

Communications.

RECOLLECTIONS OF BISHOP LINUS PARKER, D. D.

The Methodist Review, for September-October, 1898, contains a brief sketch of the life and character of this man of God by the Rev. Fitzgerald Sale Parker. Its perusal brought up a rush of old memories associated with him.

In 1850 I was stationed on the Mississippi side of the "Father of Waters," opposite Lake Providence. I met a physician of Lake Providence, a true Methodist, who spoke in glowing terms of his young preacher, and he gave me a cordial invitation to visit him, as the preacher made his home in his (Dr. Larch's) family.

On my first visit I was impressed with his pleasant manner and entertaining conversation. In conversation, in preaching, and in writing, he was never at a loss for a word. His variety was truly great.

Bro. Parker was chary in his criticisms, but did sometimes offer suggestions. After hearing me preach several times, when together in his room, he wrote down two or more of these words and phrases, and underscoring them with three or four marks, handed the paper to me. I caught on at once, and was not slow to begin an improvement.

On one occasion he invited me to go with him back some miles into the country, where he was expected to preach on a week day. He had never visited the place. In those times the well-to-do denizens of this interior could not procure material for neat and comfortable homes except at great expense. He said I should preach for him. Then he had never heard me preach. We were early at the place. It was a rude log-house, with seats irregularly arranged. The congregation kept coming in until all available space was occupied. This was what neither of us expected. The people were not finely dressed, but certainly dressed respectably, with intelligent looks. I recognized that Bro. Parker had grown restless, and asked him if I should begin the service. He took hold of the book rather hurriedly, and said, "No, I will preach myself." At his request I led the singing for him, and closed the services with prayer. He recognized that I did not feel altogether pleasant under the sudden change of preachers. After dinner he said to me: "This is Wednesday, and to-night is the time for my regular service in town. We will go in, and you shall preach for me in town." I held the service, doing the best preaching I could. He spoke in some commendation of my discourse. I asked him for no explanation. He was afraid to risk me before that country congregation as it showed up to him at the last; but, as he knew everybody in town, it would be easy for him to explain and apologize for any pulpit rudeness.

At the Mississippi Conference, in the Fall of 1850, I was returned to Issaquena circuit, my former charge. Two weeks later I saw that Bro. Parker had been assigned to Shreveport. This was a disappointment to me. It detracted from my interest in my old charge. We did not regularly correspond, and met but seldom afterwards.

During his two years at Shreveport he frequently contributed to the columns of the New Orleans Christian Advocate. In those days he wrote over the nom de plume of "Woodsman." This he adopted from the name of the little steamboat which conveyed him up the crooked river on his first trip to his home for 1851-52. Beyond the growing city the little steamer pushed its way up the sinuous stream into mysterious regions covered by the virgin forest of ages; hence the boat's name, "Woodsman." The young preacher seemed to have enjoyed the coming and going of the little boat, looking on as she came moving up "like a thing of life," making the landing, discharging freight for the little city of his charge, then hacking out and starting for the great woodland regions beyond. Once, noticing her departure, some days after he was pensively walking beside the river wondering to himself why the little steamer was delayed so long on her woodland trip, when he observed a plank floating in the edge of the stream, and so near the shore as sometimes to touch it. He caught the plank, and, turning it over, he read "Woodsman" in the plain letters he had seen so many times on the steamer's wheel-house. This board brought him the news of a fearful wreck somewhere. He wrote of it with the sadness and sympathy he would write a story of death.

As editor of the New Orleans Christian Advocate, Dr. Parker visited our North Mississippi Conference. It was announced that he would preach at night before I knew he was present. I broke away from all committee claims and pressed well forward in the church, in order to give him the best hearing and attention I could, but the man handling the books was not the Linus Parker of more than twenty years ago. Then he was rather slender. This man was stout and decidedly full habited. The voice of that Parker was rather effeminate; the voice of this Parker was masculine and rather on the bass order. He had grown away (if that word can be used) from the earnest, pathetic manner and delivery of his young days. He was deeper and stronger in his arguments, but he was lacking in the freshness and sympathy of touch which took hold of me and carried me along in the olden time. But perhaps he had grown, and I had not. I had but a few moments with him that night, meaning to call upon him next morning, but he had left on an early train to meet business engagements.

One impression left on me by the short interview I had with him was, that he had grown far away from the laughter-loving and frolicsome tendencies of the long ago. With all who loved him I can heartily say: Peace to his ashes. Amen!

J. D. Newsom.

Weir, Miss., Oct. 7, 1898.

"LAW AND ORDER SOCIETY."

Dear Bro. Robt. L. Phillips, Waynesboro, Miss.:

I have just read your letter in the New Orleans Christian Advocate, and I certainly sympathize with your community. You described what ours was until about fourteen months ago, when forbearance ceased to be a virtue, and we organized a "Law and Order Society," with a membership of about forty members (fifteen is enough), and elected a president, vice-president, secretary and treasurer. We do not charge an initiation fee, but for every still we capture we get $19 out of the government through our worthy internal revenue collector; therefore, you see we need a treasurer, and now we are all (or several of us) arrested by a wildcatter who claims that we left one of his gates open; but, of course, we did not, and we are prosecuting him for making and selling whisky. Our trial comes off on the twenty-fourth instant. We have money in our treasury to pay our lawyer to help us defend ourselves and prosecute him. Right here I wish to inform you that this wildcatter does not live in our county, but away down in Clay county, about ten or twelve miles away. We have made raids in every direction for fifteen miles for two Summers, and this was our last raid, and by hard work and God's will we expect to convict him; then we will have our county in pretty fair condition.

We do not have any secrets in our society, but we appoint about five or seven very true men as an Executive Committee, who keep the secrets and order the raids, etc. We always get an officer, either a sheriff, deputy, or bailiff, or internal revenue collector, or marshal, to go with us, having been deputized by said officer to go with us. Below I send you a copy of resolutions:

Whereas, The laws of our country have been violated at sundry times and in divers places by disturbing religious worship, hindering schools in their work, families have been insulted and the public highways rendered unsafe for travel; And, whereas, The officers of the law have been powerless to suppress crime for want of the aid and support that should be given them; And, whereas, We believe that whisky is the prime cause of all these evils; And, whereas, We believe that whisky is made and sold in our community in violation of law; And, whereas, This long train of evils have been endured till forbearance has ceased to be a virtue; therefore, be it

Resolved, That we demand of all persons who are violating the laws of the country by the illegal manufacture and sale of whisky, to quit and stay quit, and we will let the past go as far as we can without violating our oaths.

Resolved, If said violations of law are continued in the future as in the past, we pledge ourselves to turn out en masse and hunt up these dens of crime. We will hunt the woods, fields and pastures till said places of crime are found, and we will prosecute the violators to the extent of the law.

Resolved, We will ask the officers of the law to put the maximum punishment on such violators till order is restored in this country.

Resolved, Should any person suffer violence in person or property for the faithful discharge of the aforesaid duties, we pledge ourselves to make good his losses as far as we can, and will sacrifice all our time and money, if necessary, to hunt up the guilty parties, and have them punished by the law.

Resolved, We ask all good citizens to join in with us to execute the law, and to protect the country against such lawlessness and crime. For the faithful discharge of the aforesaid duties we pledge our lives, our time, our money, and our sacred honor.

Adopted at Pleasant Ridge, Miss., August, 1897.

Now, my brother, take these resolutions, and organize, if you can't get but six good men. You know the Bible says, "One can chase a thousand, and two can put ten thousand to flight." Appoint one or two of your number to sit with the district attorney, and help him reject the whisky soaks from the juries, and in a few years we will make our beloved State what God intended that it should be, to-wit: the "Egypt of America," the "Eden of the world."

Very respectfully your brother (I am not a preacher),

J. A. McArthur.

Woodland, Miss., Oct. 21, 1898.

BROOKHAVEN—WHITWORTH COLLEGE.

Beautiful for situation, and, better still, healthful for location, is Brookhaven, than which there is no brighter jewel in Mississippi's coronet of pleasant and progressive little cities. On a high sandy site, the water flowing away from it, with no swamps or marshes near to invite malaria, its atmosphere is pure and invigorating as the mountain breeze. During the quarantine a house-to-house investigation disclosed but three cases of illness, and none of a serious nature. This report including Whitworth College, with the school in progress. We are told that in former years an infected person has come to this town, had the yellow fever, and no one else became infected. Brookhaven is on the highest ground between New Orleans and Canton, and the theory is held by some that its altitude prevents the spread of the fever germ. However this may be, the friends of old Whitworth may continue to rejoice in its remarkable immunity from disease. Although much of its patronage is from malarial districts, there has not been a death in the college during the past ten years. Of what other school can this be truthfully said?

Intellectually healthful, too, is the environment of the college. The leading spirits of Brookhaven are educated and progressive, and this town has one especially attractive feature seldom found outside the vicinity of a large city—that is, a circle of young men and women of established character and cultured literary taste, some of these being contributors to high-class periodicals. By contact with them the college workers are cheered and stimulated. This mental stimulus is mutual, for the energy and life of the college are contagious. Visitors to Brookhaven should visit Whitworth. They will enjoy the library and the large, well-furnished reading-room, with its fine variety of the best current literature, and the various recitation-rooms, with their courteous, capable teachers and wide-awake pupils. It is worth one's while to attend a meeting of the literary societies, organized and conducted by the pupils. While listening to music, essays, and recitations, one is especially impressed by the dignity of bearing and ease of expression acquired by these young girls.

The facilities for a musical education at Whitworth deserve particular notice. Only those teachers are employed who have spent years at the best-known conservatories. The same care is exercised in the departments of elocution and art, and the names of the literary teachers where best known are synonyms for ability and faithfulness.

While intellectual training is given, equal care is had to develop the spiritual energies. The president and teachers are practical, earnest Christians, who realize that religion is the key-note of character. Every morning and night, as in a Christian home, the assembled students are placed in the care of Him who, "watching over Israel, slumbers not nor sleeps." The weekly Epworth League services are interesting, and a daily prayer meeting in the dormitory is voluntarily attended by the students. As we listen to the brief, direct petitions of that reverent service, we think of the wondrous possibilities for good of the cultured Christian womanhood into which very many of these characters are developing, and we are convinced that Whitworth College, so favorably located, so wisely and generously planned, and so nobly conducted, must be counted as one of those mighty moral forces which Providence has placed in this world for its uplifting. Mrs. E. L. Sherwood.

Brookhaven, Miss.

Home Mission Society.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference
Mrs. E. R. Parker, of Mississippi Conference
Mrs E. R. Kennedy, of Louisiana Conference

AN APPEAL.

The island of Key West, a tropical gem, seven miles long by one-half wide, is diminutive in comparison with the important commercial and national interests centered there.

The public schools do not meet the demands; the Romanists are educating the better class of the Cubans, and also the children of the 1,000 Southern Methodist members. One who has been ten years a foreign missionary says: "This school will be a real foreign mission, as much so as going to Mexico or Brazil, only the distance will not be so great." A day-school with two missionaries has been begun, and $5,000 is needed to open up a boarding-school, the most acceptable method of education for girls in countries peopled by Latin races, because of the convent system and the custom of not allowing women alone on the streets. From a Christian boarding-school would emanate influences that for years to come would affect individual, family, and national destiny. The need for a Christian education for the 30,000 Cubans on our own shores is not based upon the political interests or on racial inferiority, but because of the divine command in regard to the stranger within our gates.

Will not some League help with this enterprise? The Cuban number of the Era, of the Review of Missions, and of Our Homes will portray in detail the needs of the Cubans. Perhaps some League would like to furnish a room, to bear the League name, by contributing $50, or would wish to educate a Cuban girl at $100 per annum. Perhaps some bereaved parent or friend would desire to build a memorial to a loved one, thus immortalizing a precious name. The Taj Mahal, that exquisite expression in marble and jewels of the love a Hindoo prince bore his wife, has stood for centuries a monument of undying affection. A boarding school at Key West, though built of plain material, may immortalize in a more valuable manner a heart's devotion; an antitype of a spiritual structure that under eternal skies and on heavenly shores will surpass in exquisite beauty and endurance the far-famed Taj Mahal.

A contribution, however small, stating definitely that it is for the Key West Boarding-school, will be received by Mrs. W. D. Kirkland, General Treasurer, 2301 West End Avenue, Nashville, Tenn. If further correspondence is desired, address Mrs. R. K. Hargrove, West Nashville, Tenn.

Miss Belle H. Bennett, Pres.
Mrs. R. K. Hargrove, Gen. Sec.
Mrs. W. D. Kirkland, Gen. Treas.

LETTER FROM MISS BRUCE.

My Dear Miss Allen: I wish to write of our new school-building in West Tampa, of which we are justly very proud. There are two commodious, well-ventilated rooms. It stands first of all as a monument to Mrs. Rosa Valdes' love and care for her people, for she gave the ground upon which it is built; then nearly all of the money in it is from the generous Floridians. The ladies of the Tampa Church contributed $251.25 of the amount; and the "patron saint" of the Cuban work, Mrs. M. A. Woiff, sent $110. We thank God, and take courage. The opening service was well attended. The school children had hymns and Scripture texts. Dr. Fulwood and Bro. Someillan made felicitous remarks, and a baby was baptized at the close. We now have this good building with two most faithful teachers to stand as a light in West Tampa among several thousand Cubans. The Wolff Mission School in Ybor City is doing a like work. We need here an addition in order that our boys' department may be on the same ground, thus giving better service in teaching. Then we want to reach out to Key West, where there are the largest possibilities, then on to Cuba. "Cuba for Christ!" is our watchword, and the schools are the sure right arm of the preached Word.

We have a number of candidates for church membership from the schools. On Sunday last there were twenty-five boys in my class, an opportunity that anyone might envy. Recently one among those who came forward was a Spaniard, and he was happily converted. There was quite a stir among outsiders, much speculation as to whether he would be welcome or not; but among the members themselves it was all right. Unless you lived among the Cubans you can not fully realize the strong antipathy, and how much grace does for them.

In planning for the year to come, we expect to see fruit of this year's faithful work. The children in the schools have a better idea of discipline and study. The parents are drawn closer to the Christians as those who sympathize with them and help them. We beg the society to do an aggressive work this year among the Cubans, strengthening the cords of stakes already driven, and enlarging the place of our tent. The thirty-five thousand Cubans on Florida shores to-day are here by divine wisdom, and we must give them the gospel, not forgetting what "strangers" we should be but for that Light that has shined in upon us. Truly yours,

Mary W. Bruce.

Tampa, Fla., March 28, 1898.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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SCARRITT BIBLE AND TRAINING-SCHOOL.

Mrs. W. H. LaPrade, Shreveport, La.—

My Dear Friend: Your letter brought by Miss Peabody would have been answered immediately had not the duties incident to the opening of school and the editing of the October Evangel occupied my attention to the exclusion of correspondence. Miss Billingsley has, doubtless, sent you a receipt for the check which came a few days later.

I am glad that you have decided to let Miss Peabody take the regular course, as I think it much more satisfactory, and from what I have already seen of her, I am quite sure she will make a good, helpful, earnest worker after the two years' training. I am glad you have had such success in securing the funds wherewith to send her. Our heavenly Father is very kind to us sometimes in so often showing us how abundantly he can bless, even when our faith is small. Would we but trust him more, I am sure we would have no lack under any circumstances. I feel sure, too, that the attempt to help Miss Peabody will stimulate your missionary societies, so that they will take new interest in the great cause of missions. There is nothing that so quickens our interest in the heathen as to have a missionary in preparation or in the field. May God bless your noble women! I feel sure that Miss Peabody will be a credit to your Conference.

Praying a blessing on you all, I remain, Yours most cordially,

Maria Layng Gibson.

Kansas City, Mo., Sept. 24, 1898.

The Christian Life.

THE SECRET OF MOODY'S POWER.

The great evangelist depends for his success upon the power of the gospel properly presented to reach the human heart, and ultimately to exercise a controlling influence over human conduct. He proceeds upon the theory that a code of ethics upon which a safe society and a wise government can be built can be established only by reaching the human heart through the gracious admonitions and precepts of the Great Teacher. That the theory is a sound one is demonstrated by eighteen hundred years of human history and experience. If human conduct can be controlled, and a high standard of civilization maintained through any other instrumentality than the gospel, human philosophy and science have not yet furnished the scheme.—Chicago Times-Herald.

In a conversation with General Miles, Osman Pasha, the "hero of Plevna," remarked to the Sultan's American visitor: "The secret of success in war is persistence. If you lose one fight, you may win the next. Never stop. Wear out the enemy. Only persist!" This would be capital advice to offer the Christian believer in respect to his spiritual warfare. He may not, indeed, be able to "wear out" his tireless enemy, the devil, but he can, with divine help, "persist" until he has conquered. A good saint was once asked whether he believed in perseverance. "Certainly I do," was his reply, "for what's the use of giving up?" There is no use in giving up, and there is every advantage promised to the Christian foeman who shall endure unto the end that he may be saved.—New York Observer.

There are few temptations more common to ardent spirits than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better. If each such man had the spirit of self-surrender, the Spirit of the Cross, it would not matter to him whether he were doing the work of the mainspring or one of the inferior parts. It is his duty to try and be himself, simply to try to do his own duty.—F. W. Robertson.

I have got clear worn-out with skyflights of oratory, glittering generalities, profuse quotations from poets whose lives were badly tainted, sociology and mirth-provoking stories in the pulpit. This kind of preaching never leads a man to cry out from the depths of his soul, "God be merciful to me a sinner!"—Rev. D. C. Garrison.

The leopard every day, before going in search of its prey, sharpens its claws on a tree, against which it stretches all its length. Learn from him to prepare yourself for the work you mean to do. Good work needs forethought and preparation quite as much as had.—National Methodist.

If God be not thrust away by us to the other end of nature and of time, then must we feel him among us as our contemporary, must walk with him in the home, and speak with him as the soul of our soul.—Martineau.

To long to be better to-day than we were yesterday is to "hunger and thirst after righteousness;" to follow up the longing with earnest wrestling and striving is to "be filled."—Exchange.

They serve God best who do well their simple duties—not some fanciful sacrifice at a distance, but the plain, homely, every-day task that lies before them.—Christian Life.

Our spirit nature, like the vine, needs something on which to cling and by which to climb. God's Word is the trellis by which our spirits climb up toward God.—Selected.

In all these things, from childhood's little troubles to the martyr's sufferings, patience is the grace of God, whereby we endure evil for the love of God.—E. B. Pusey, D. D.

Most beautiful it is when the strength is one of humility instead of pride, and we trust no more in the resolution we have taken, but in the hand we hold.—John Ruskin.

Vice is to be prohibited, let the difficulties in exacting the law be what they may.—Lord Chesterfield.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula tronble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." REV. R. A. GAMP, Valley, Iowa. Remember

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Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

A MAGNIFICENT PUBLICATION UPON THE SOUTH.

The wonderful progress which the South has been making in all lines of industrial, commercial and intellectual development has been most fittingly set forth in a magnificent volume, which, after months of careful preparation, has just been issued by the Southern Railway.

This book, the title of which, "The Empire of the South," conveys an idea of its character, is beyond question one of the most comprehensive and at the same time artistic publications ever issued from the press. It contains nearly two hundred octavo pages, over four hundred exquisitely printed illustrations, and makes a presentation of Southern interests in all lines of human activity, which for thoroughness of treatment has never been approached.

The opening chapter of the book under the caption of "The South, Yesterday, To-day and To-morrow," discusses in a broad and forcible manner the present and future of the Southern States, treating at considerable length the various interests, such as agriculture, cotton, tobacco, iron, coal, resorts, climate, etc. Following this are chapters devoted to each of the States south of the Ohio and Potomac, and east of the Mississippi rivers.

These give a brief, interesting sketch of the early history of each State, and then touch upon all its important activities, showing the progress being made not only by the State itself, but by the leading cities.

The author of the work, Mr. Frank Presbrey, is a close student of Southern progress, and in the collection and preparation of the immense amount of important information given in the book, has had the co-operation of the officials of the Southern Railway. The distribution of this magnificent volume will do an incalculable amount of practical good in calling the attention of the world to the South, and the Southern Railway has demonstrated its faith in the future of that section by the expenditure of the many thousands of dollars which this great work must have cost. Those who are fortunate enough to receive a copy of this edition de luxe, which is sent with the compliments of the company, will prize it as a most valuable addition to their library.

YELLOW FEVER AND OTHER THINGS.

We live in a great age. Compare our condition to-day with the times of 1850, or even 1870! Is not the change for the better? Yet who can tell what mighty achievements and what wonderful discoveries the twentieth century will make?

Since the yellow fever was reported at Crystal Springs we have been made to feel a few of the inconveniencies of a rigid quarantine. But Jack Frost, seeing we were "shut in," hastened to our rescue. We are not opposed to quarantines of the right kind, and in the right way. It is just and right that men should protect their homes from contagious diseases. Is it not also right that we should give greater diligence in defense of our spiritual life? If one is important, the other is more important. Yet some men would put out guards around their homes or their counties to keep out the yellow fever, or cholera, or small-pox, but they will allow sin, in many or all of its forms, to come in, corrupt, demoralize, and possibly damn the immortal souls of their loved ones.

If we would only sit down and count the cost, we would soon know that intemperance has done our country more harm than yellow fever has or ever will do.

Our parents are careless sometimes, and allow sinful literature to come into their homes. It is read by their children, whose minds are thereby corrupted. The influence is awful to think of.

The yellow fever is a dreadful thing; cholera will leave death and desolation in its track, but there are some things that are worse, namely: sin, and neglect of Christian duty. Some people get terribly upset, and leave their homes at the bare mention of yellow fever. If our people would keep as rigid quarantine against whisky as we do against yellow fever, how many homes to-day would be free from misery, sorrow, and sadness! How many mothers weep to-day over sons who were murdered in a drunken fracas, and daughters whose lives have been blighted by the drink evil! The records will show which is our worst enemy.

Oh, that our people would come up to "the help of the Lord against the mighty!" G. W. RIVELEY.

Bridgeville, Miss.

HOW CAN INTEREST IN OUR SUNDAY-SCHOOL BE INCREASED?

This paper was read before a Sunday-school Conference of our Sunday-school at Patterson, La., by Mrs. J. S. Perkins.—W. G. Evans, P. C.

"Nothing is good enough that can be made better," is a saying of wide application. In every department of life we see efforts at improvement; so should it be in our Sunday-school. In order to obtain the best results, there should be perfect co-operation between officers, teachers, parents, and scholars. All should assist. This perfect co-operation is a hard thing to arrive at, but it should be the aim of all. A religious organization, to be prosperous, must be conducted with the same system and attention to detail that is so manifest in all successful business organizations. No one's interest should be allowed to flag; all must be kept at the working pitch. The officers and teachers should be selected with care. They should be men and women whose daily lives are in accord with their religious professions. The man or woman who is sincerely trying to be a good Christian can not fail to exercise a good influence over all with whom they come in contact. The officers should see that the business of the school is properly looked after. There should be no disappointments as to having all the literature on hand promptly. They should see that the library is kept in good order, and should try to get the scholars interested in it as much as possible. The teachers must take an interest in each scholar, more particularly in those of his or her class, and must see that they attend regularly, and get there on time. She should set the example. They should study each scholar's character individually, so as to know better how to teach them. They should become acquainted with the parents of their scholars, and visit them and show them that they are really interested in the welfare of their children's souls, and in this and other ways strive to obtain that very essential feature—the interest of the parents. The teacher should devote as much time as possible to the preparation of the lesson, and should attend the teachers' meeting regularly.

The interest of the scholars might be further increased by rewards. They appeal to proper pride of the scholar in good work and record, but they must be in the reach of all. A proper record of each scholar's standing and attendance should be kept, and public recognition of good work made, say once a month, when the scholar's name thus recognized might be put on a Roll of Honor, and let that be the highest reward.

Some time should be devoted to teaching the children to sing, as singing and music is the life of a Sunday-school. After all has been said, the elements most productive of good are the interest of the teachers and parents, and these should be watched most closely.

There is yet the higher and weightier consideration of the influence of the Holy Spirit as a divine instructor in our school. We must never lose sight of the fact that the chief object of the school is to bring souls to Christ; therefore, let us constantly seek God's aid and power in our school.

FROM THE WORK.

PATTERSON, LA.

The year of 1898 has been a year of great effort and seemingly small return in this charge. The Epworth League, which has been a factor of great good among us, has held but few meetings this year, due to the loss of its president.

One of their last and most successful literary meetings was a lecture by Mr. G. H. Stein, of New Orleans, on "Who Killed Cock Robin?" The lecturer took this simple nursery rhyme and, in a beautiful way, drew from it great moral truths, much to the delight of the large audience. The brethren who are looking for a speaker for a League entertainment could not do better than to write to Bro. Stein.

The Woman's Home Mission Society has done good work in reducing our parsonage debt to $135, and sending a box of clothing and some money to the needy Cubans.

The Sunday-school has had a "mountain and valley" experience. It was in the valley for about four months of the hot season, but with the first breath of cool weather the teachers and scholars began to claim their former places, and we are again "full" and at work with that interest that comes with the crowd. One of the factors in awakening a new interest in our Sunday-school has been frequent conferences of the officers, teachers and parents on subjects of vital interest to the school. These have been held at the regular prayer-meeting time, various phases of a subject being discussed in short essays or oral remarks by some one who had been appointed in advance.

In June we had Rev. J. J. Smylie with us, and he did good work, although we did not take in many members. I can see the fruits of his work to this day.

Our finances are in good shape, and, although we have been in quarantine for about two and a half months, and some of our members away from home, we fully expect to meet our assessments in the next few weeks.

We have had excellent health all the year, and, although we are not able to count large results, we feel sure that the year has been profitably spent.

WM. G. EVANS.

REVIVAL AT RUSTON.

Our protracted meeting, conducted by Rev. A. J. Notestine, which lasted the greater part of four weeks, closed two weeks ago. Some sinners are believed to have been truly converted; but the most, and best good, like "charity," began at home among the members. Many who have been idlers in his vineyard became active workers. Young and old alike gave testimony whenever called upon to do so, and whenever voluntary prayers were asked for, many voices would respond without hesitancy. While we all felt that we had gone about as long as circumstances would allow, we were loth to have the meeting close, and Bro. Notestine declared that he was just getting in a "good way," notwithstanding he had done all the preaching from the beginning. Considering the fact that his health has not been good for quite a while, it was rather remarkable that he should have been able to "hold out" so long. Like Moses, he had faithful prophets to hold up his hands.

Bro. T. B. White, than whom there is none more gifted in prayer, or more thoroughly consecrated, proved a benediction, as well as Bros. Carson and Cassity, Methodists; Edwards and McLees, Baptist and Presbyterian. Bro. Edwards dismissed his congregation after Sunday-school every Sunday that they might attend our church, which is the usual custom when there are protracted services at either church. Peace and good-will prevail among the different denominations. We believe that the seed sown will continue to bear fruit throughout the ceaseless ages of eternity. MRS. ALICE CARY MCKINNEY.

Ruston, La., Oct. 28, 1898.

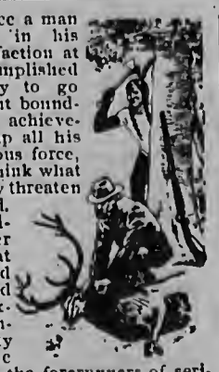
NEWTON AND HICKORY.

Thus far I have made no report of my work through the ADVOCATE. Bro. W. J. Ferguson did some splendid work with us at Hickory. As the immediate result, we had eight accessions. At the Hickory Church we have an Epworth League that meets every Sunday afternoon. The attendance is good; meetings always interesting. Bro. W. M. Sullivan was with us, and did some splendid preaching at Newton in August. Although we had no accessions to the church, we were made stronger, and more activity has been the result.

Our attachment to this people grows stronger as the weeks go by. There is but one objection that can be offered to this work, namely: want of financial system. Two of the livest towns on this road from a business standpoint, but want no new plans introduced by which the financial obligations of the church can be met. I may some day be able to understand why it is some people will pay their school bills, wash bills, servants' hire, etc., by the month, and yet they are opposed to paying a preacher so as to save him from embarrassment. Our Conference collections will be paid in full.

About two and one half weeks ago we announced by cards the marriage of our daughter, Katie, to Mr. J. W. Darris, of Morton, Miss. At once three good ladies of the Newton Church came forward and asked the privilege of furnishing all refreshments. The result was a splendid supper for fifty guests, without any cost to us. Many other kindnesses they have shown us. We are among a warm-hearted people, and we are not wanting, I trust, in appreciation.

D. P. BRADFORD.



How often you see a man deeply engrossed in his work, full of satisfaction at what he has accomplished in business, ready to go ahead and carry out boundless schemes of achievement, and using up all his strength and nervous force, never pausing to think what unseen danger may threaten him from behind. Mighty few hard-working men ever stop to realize that the headaches and dizzy sensations and feelings of weakness and sluggishness and incapacity that overcome them at times are the forerunners of serious disease.

More men would succeed in carrying out their life purposes if they would put their constitutions in strong, forceful, high condition, without waiting until disease has plunged its axe into their vital organs. If a man who is using up his working vitality faster than his nutritive powers supply it, will use Dr. Pierce's Golden Medical Discovery as an adjunct to his daily meals, it will give the digestive organs power to take hold of the food and extract from it the elements which strengthen the vital organism and build up healthy blood.

It revitalizes every organ and tissue of the body; purges bilious poisons out of the circulation; invigorates the nerve centers and the muscular system and makes a man altogether a man—full of ambition, energy and pluck.

Mr. Jos. Henderson Dirbinn, of 544 Josephine Street, New Orleans, La., writes to Dr. Pierce: "I was ailing for some years, suffering from dyspepsia, a tired feeling and loss of energy and appetite. I tried one bottle of Dr. Pierce's Golden Medical Discovery and found great relief. I took two more bottles, three in all, and one or two bottles of the 'Pellets,' when I found myself in good health again. I recommend Dr. Pierce's Golden Medical Discovery to do all that it is claimed to do."

In many cases where constipation is one of the aggravating causes of disease, Dr. Pierce's Pleasant Pellets should be used in conjunction with the "Discovery." They are the simplest and most perfectly natural laxative ever invented.

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REV. W. T. J. SULLIVAN, D. D.
REV. T. C. WIER, D. D.

THURSDAY, NOVEMBER 10, 1898.

My sorrows have not been so light
The chastening hand I could not trace.
Nor have my blessings been so great,
That they have hid my Father's face.
—Phœbe Cary.

The older I get the more I see how important it is, first to learn and then form an opinion, not the latter before the former, nor both at the same time.—F. Mendelssohn.

Poverty and hardship have ever been the great schoolmasters of the race, and have forced into prominence many a man who would otherwise have remained unknown.—Selected.

The life of a tree must have outward expression. If you strip off the leaves of a tree as fast as they unfold, the tree not only can not bear fruit, but it can not even live.—Pelonbet.

If we are just men, we shall go forward in the name of truth and right, bearing this in mind—that, when the case is proved and the hour is come, justice delayed is justice denied.—Gladstone.

It is the business of the State to stand out clearly on the side of decency, sobriety, and Christian manhood. This it can not do so long as its hand is deep in the saloon keeper's pocket.—J. H. Ecob, D. D.

A Japanese statesman was asked why he favored the spread of Christianity, and replied: "The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligations."—Selected.

The heaviest words in our language are the two briefest ones, yes and no. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Munger.

The feet that go up to God into the mountain, at the end are the same that first put off their shoes beside the burning bush. This is why the Christian, more than other men, not merely dares, but loves to look back and remember.—Phillips Brooks.

We do not need to be preaching in public in order to carry Christ to others. We can always find a congregation if we wish. The workshop, the warehouse, the college, the home, will yield us hearers, if our hearts are set on winning men to Christ.—Alex. McLaren, D. D.

The greatest battles of life are fought in the arena of man's own heart. His most powerful and his most insidious foes are within himself. The household of his daily thought and desires and purposes and imaginings contains enemies subtle and strong. In his own bosom the battle must be joined.—Philip Moxom.

When God's children pass under the shadow of the Cross of Calvary, they know that through that shadow lies their passage to the great white throne. For them Gethsemane is as paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises; its awful darkness softened and brightened by the sunlight of heavenly faces and the music of angel wings.—F. W. Farrar.

FRIENDSHIP.

The yearning for fellowship is one of the strongest impulses of the human heart. While there are a few who, like Daniel Boone, the famous Kentucky pioneer, delight to live on the frontiers of civilization, remote from the habitations of others, the majority of mankind esteem companionship and social intercourse as one of the greatest blessings. Indeed, to be without friends is one of the greatest misfortunes. Were it not for the sweetness and helpful stimulus of friendship life would be divested of half its charm. Fortunate is the man who, whether rich or poor, has the power to make numerous friends, whom he binds to his soul with enduring chains of affection. While our happiness is not entirely dependent upon the number or the greatness of our friends, yet the larger the place friendship has in our lives the more joyous and symmetrical they will be.

While Jesus of Nazareth had many followers, twelve of these having been chosen to be constantly with him, three of them enjoyed a closer companionship with him than did the others, being permitted to witness scenes of glory that were denied to the others. There was one home also where Jesus felt particularly welcome, and to which he loved to go, viz: the home of Mary and Martha and Lazarus.

Most appropriately has friendship been called "the golden thread that binds the hearts of the world together." The man who has but a feeble capacity for friendship is indeed to be pitied, for he is thus cut off from one of the purest sources of pleasure, as well as one of the grandest educative influences. The interchange of thought and sentiment, the exchange of help and sympathy, which characterize true friendship, invest life with a beauty and significance that is akin to the blessedness of Heaven. Says Dr. N. D. Hillis: "Friendship glorifies everything it touches. When on a stormy night our friend comes in, he seems to warm the very fire upon the hearth, he sweetens the sweet singer's voice; lends new meaning to the wise man's words; makes the laughter and smile come twice as often and stay twice as long. Longfellow, after a day and night with Emerson, literally emitted poems and plays. He was stimulated by friendship as bees by rose liquor and sweet pea-vine."

Friendship does not imply intimacy with any and all we meet, but it has limits and pass-words which exclude the world at large. The tender feeling that binds friends together can never exist where there is not mutual respect and confidence. It is useless for persons who are suspicious of each other to try to be friends. If on one side or the other there is deceit or reserve, little will come of attempts to renew or establish intimacy. Our real friends are those whom we confide in fully, who share our inmost thoughts and feelings, our joys and sorrows, our hopes and aspirations, and who make known to us all that is in their hearts. Before two persons can enter into this sacred relationship each must perceive in the other some worthiness of mind and heart, some kinship of sentiment and aspiration. Friendship that is not founded on mutual confidence and sympathy is but an empty name.

Many things that pass between friends are too sacred for the cold, unsympathetic ear of the public. Because Abraham was "the friend of God," walking before him with a perfect heart, the Lord revealed to him his purpose to destroy Sodom and Gomorrah for their wickedness. Christ says to his followers: "Henceforth, I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Genuine friendship is also characterized by a deep concern for the welfare of those who are united to us by its tender ties—which concern manifests itself in a readiness to make sacrifices and a willingness to serve. As the great English writer, Addison, has beautifully said, "Friendship is a strong and habitual inclination of two persons to promote the good and the happiness of each other." It is not all a matter of receiving love and favors, but implies and involves ministration in return. A true friend is ever unselfish, magnanimous, unsparing of himself, and upon whom no benevolent work has so sacred a claim, as the Mississippi Orphans' Home in Water Valley. Opened less than twelve months ago, its generous roof already shelters nearly thirty little children, whose welfare God has committed to us as a sacred duty.

While the Home itself has been free from the prevailing fever, the community in which it is located has suffered, and the friends of the institution here and in many other sections of the State have been unable to give its claims the consideration they have deserved. Let every Methodist congregation in the State hold a thanksgiving service and take up a collection for our Home, promptly forwarding the amount collected to the manager, Rev. M. L. Burton, Water Valley, Miss.

A. F. WATKINS.

Vicksburg, Miss., Nov. 3, 1898.

[A capital suggestion. We hope the brethren will act upon it.—EDITOR.]

The man who is always ready to obtain a favor, yet seldom does a favor in return, is unworthy the name of friend. During one of the pathetic meetings that took place between David and Jonathan, when Saul was doing his utmost to slay the young son of Jesse, Jonathan earnestly declared to his friend: "Whatever thy soul desireth, I will even do it for thee." Such is the lofty spirit that friendship fosters, and by which it is sustained. To be worthy and ennobling it must be in some measure of the Damon and Pythias type. We heartily agree with Emerson when he says: "I hate the prostitution of the name of friendship to signify modish and worldly alliances. I much prefer the company of plow-boys and tin peddlers to the silken and perfumed amity which only celebrates its days of encounter by a frivolous display, by rides in a carriole, and dinner at the best taverns. Friendship is for aid and comfort through all the relations and passages of life and death. It is for serene days and graceful gifts, and country rambles, but also for rough roads and bad fare, shipwreck, poverty and persecution."

There is far too little care exercised in the choice of friends. A mistake in this regard often leads to dire consequences. As surely as soot will blacken, so surely will evil companions contaminate character. Not only are we judged by the company we keep, but the kind of friends we choose largely determines whether we will be vicious and good-for-nothing, or aspiring and saintly.

Let it not be forgotten that true friends can not be bought. They are drawn to us not by what we possess, but by what we are. Likewise we should choose them "for what they are, not for what they have." It is oftimes difficult for those who are possessed of wealth or power to know who are their true friends, but adversity never fails to reveal them. When the storms of misfortune burst upon us, false friends are blown away like chaff, while the true cling to us with a firmer grasp. The humblest may be rich in friends, while the millionaire, though living in great splendor, may be poor in this respect.

Everyone likes to have friends, but all are not willing to pay what friendship costs, for it can never be a one-sided affair. He who would have friends must show himself friendly. It is folly to expect others to run after us and court our favor when we do little or nothing to draw them to us. An unselfish concern for the good of others seldom fails to beget a like interest in return. Kind and cordial treatment of those whom we esteem worthy of fellowship with us will nearly always suffice to open the door to their affections. The man who greets his companions and associates with a cold reserve and with airs of superiority can never hope to have warm friends.

Who is not proud when he can count among his friends some personage of high rank, or grand achievements? But how transcendently glorious, how exalted above measure, is the privilege of having Jesus as our friend! Who understands us so well as he? Who can sympathize with us so thoroughly as he? Who but he has suffered so much for us? Who but he is able to do such great things for us?

"One there is above all others,
Well deserves the name of friend;
His is love beyond a brother's,
Costly, free, and knows no end."

Ennobling as is friendship of the earthly type, companionship with Christ lifts us to still loftier altitudes, and enkindles within us sentiments and aspirations the highest and holiest of which our nature is capable.

THANKSGIVING DAY—A SUGGESTION.

The annual observance of Thanksgiving Day is one of the beautiful customs of our people. That the official suggestion of such a service should come from the Chief Magistrate of our nation is creditable to him and to the people whom he serves, and the appropriateness of the observance of the day commends itself to all who recognize the being and providence of Him whose open hand supplies the needs of all His creatures.

It is the habit upon such occasions to devote the special offering of the day to some benevolent institution, generally a hospital or orphanage. To the Methodists of Mississippi no institution can appeal so strongly,

REV. W. T. WOODWARD.

Rev. W. T. Woodward occupied the pulpit at the Methodist Church at this place on last Sunday. According to the laws of the Methodist Conference, he will, after the first of January, much to the regret of his little flock and many other Christian friends here, be consigned to another charge. Mr. Woodward has established a reputation among the good people of Marksville that will linger in their memories for years to come.

[The above is clipped from the Marksville (La.) New Enterprise, of recent date. The editor of the Enterprise is not a Methodist.]

GONE HOME.

My family and self have all been sick. For nine long weeks the death angel hovered about our home, until night before last he took our precious little babe. She was one year one month and one day old. We feel we need the prayers and long for the association of the brethren. Pray for us. C. F. STAPLES.

Lanesville, La., Nov. 1, 1898.

[The sympathies and prayers of the brethren will go out to Bro. and Sister Staples in their sore bereavement.]

PASTORAL VISITATION.

Pastoral visitation is not to be done up in a hurry or in a rush. The minister is no postman nor telegram deliverer. He is Christ's messenger, carrying cheer, love, kindness, sympathy and help to the home. As such it ill becomes him to pass from house to house with a hurried recognition, and then congratulate himself upon the numerous calls which he has made during the year. Nor, on the other hand, is there any necessity for his going to the other extreme. It is in bad taste to remain so long in the rounds of visitation as to be either tiresome or unwelcome. A golden mean is to be observed. Much depends upon the object to be secured. Time must be taken to attain it properly and satisfactorily. If it is admonition, it is to be administered seriously, Christianly and respectfully. If it is to convey comfort to the sick, it should be done with devoutness, kindness and appropriateness. If it is to give counsel, it should be free from all perfunctoriness, and characterized by friendliness and timeliness. If it is for special prayer or for family instruction, it must not be marked by railroad speed, but with due regard to need and circumstance. If it is merely for a social chat, while it is not to be so short as to fail of its purpose, neither is it to be so protracted as to cause one to be voted a bore. In brief, a pastor's calls should not be mechanical, but warm, hearty, responsive, stimulating, timely and helpful, regard being had to occasion, object and condition.—Presbyterian.

Certain grim figures in a recent report ought to make the glamor of stage-life less alluring. During the past year nearly one thousand actors and actresses applied for assistance from the Actors' Fund. Instead of fame and fortune, how many who go on the stage attain only to bitter disappointment and much that is worse.—Youth's Companion.

Any man can sing by day; but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness.—William M. Taylor.

THE MINISTRY OF THE RELIGIOUS PAPER.

A religious paper should be in every home, and by this we mean a denominational paper representing the church to which the family or members of the family may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfillment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered "necessaries" than to be without good reading.

The church member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into "innocuous desuetude." On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor. He is performing a service for Christ and the church which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative and responsive to the denomination and to Christ.—Arthur T. Fowler, in the Standard.

BEST WAY TO DISPEL ERROR.

A great mistake is often made in attacking error with a bad spirit. If the devil can only get an advocate of truth to show a bad spirit, he can easily forgive the clearness of his argument. The mass of mankind are won more by the spirit of our lives than by the force of our arguments. They estimate our religion and its doctrines by their results upon us. In no way, then, can we better overcome evil than to "overcome evil with good." We must offer mankind something better than they already have, and do it in such a spirit as to convince them that it really is better, or all attacks upon their position will only make them more firm in their obstinacy against the truth.—Christian Witness.

Among those who were quarantined within the corporate limits of Jackson were Mormon Elders T. R. Condie and M. E. Kent. They had a room in the Wright House, when that family had one of the first cases, and were required to remain on the premises. When the Wright family left, one of the elders was found to be very sick, but not of the prevailing fever, and both were quite destitute. The discovery was made by Bishop Galloway, who at once hurried to the desk of the Howard secretary, and informed him of the situation. Within thirty minutes a physician was there; coal, blankets, medicines and a nurse was sent, and the latter-day saints were made to feel that, although their theories of social and religious life are abhorred by those who compose the Jackson-Howard Association, they are human beings and entitled to human aid and sympathy.—Col. J. L. Power, in Magnolia Gazette.

In a recent address before the railroad branch of the Y. M. C. A., of New York City, Chauncey M. Depew made a statement as to the decrease of drunkenness among railroad men which is worth repeating, coming from so high an authority. Twenty years ago, he said, when there were about 15,000 men in the New York Central service, the average proportion of men discharged for drunkenness within a certain period was at least twenty per cent. Now, with 30,000 men employed by the company, not one per cent. is dropped from the service for that cause. The reason for this great improvement Mr. Depew believes to be not merely the more stringent rules enforced by the railroads, but also, and in large measure, the direct and indirect influence of the railroad Y. M. C. A.—Baptist Standard.

A man who lives right, and is right, has more power in his silence than another man has in his words. Character is like bells which ring out sweet music, and which, when touched, constantly resound with beautiful harmonies.—Selected.

A sunny temper gilds the edges of life's blackest cloud.—Guthrie.

Vienna has a sharp lesson that the scientific man must be watched. A professor of bacteriology brought for study some germs of the bubonic plague from Bombay, and was so careless of the culture that his surgical assistant caught the plague and died, and now a nurse and a physician who attended him have also died. We have had, in this country, several very expensive and disastrous illustrations of agricultural pests introduced with similar criminal carelessness. One is the white cabbage butterfly, brought by a Canadian entomologist from Europe, and another is the gypsy moth, brought in the same way to Massachusetts, much to its cost and the disgust of its farmers and its Legislature.—Independent.

Occasionally a man who has occupied a position of some prominence in the church changes his mind in regard to essential truth, makes a little flutter, breaks away from his positions, and thinks that he is about to revolutionize the religious world. In only a little while he finds that this is a mistake. He is soon lost sight of and forgotten, while the church goes on with its great work of bringing souls to Christ. A dissatisfied fish leaped out of the river, and said that many other fish felt just as he did about it. The river flowed on, the great schools of fish went on their way, and the foolish experimenter soon gasped his last upon the sands.—Central Methodist.

For years before his death the late James B. Thomson, of Glasgow, was regarded as a miser and a misanthrope. He lived in the narrowest way and in squalid surroundings, cooking his own food and refusing to permit anyone to enter his little house. But in his will he left $500,000 to public charities, and it is now known that for a long time his agents had been paying out for him about $3,000 a year for the help of the poor and the suffering.—New York Independent.

One of the most alarming symptoms of the times is the growing insensibility to the sinfulness of sin. Only its grossest forms awaken abhorrence and detestation. Sin's demerit is little apprehended. Palliations of it are in order. Small offenses scarcely excite note or reprobation. But sin is sin in any and every form, and conscience ought to be alive to its least motion and condemn it.—The Presbyterian.

Dr. Smiles tells us that his well-known book, "Self-Help," was so contemptuously refused by the first publisher to whom he offered it that he put it away in his desk for years. He brought it out again after he had made a reputation by another book; and about 250,000 copies have been sold in Great Britain alone, while it has been translated into seventeen different languages.—Selected.

NOTES.

Dr. John Mathews has been transferred to the Tennessee Conference, and stationed at McKendree, Nashville.

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Rev. E. B. Chappell has been transferred to the Tennessee Conference, and appointed to West End, Nashville.

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The friends of Grenada Female College will be much gratified on reading the statement of Dr. Malone in this issue. Dr. Malone and his faculty are to be congratulated.

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We congratulate Dr. Murrah upon his fine opening. Under the conditions the attendance is remarkable. We do not doubt that there will be a large increase in the near future.

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The meeting at Carrollton Avenue is still in progress, and will continue during the week. Congregations are good, and much interest is manifested. Quite a number have professed conversion. Bro. Parker anticipates a number of accessions to his membership.

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Dr. I. W. Cooper, of Centenary, is to be commended for his wise administration during the ordeal through which the college has recently passed. With the fever only a few hundred yards distant he prevented a panic, held his patronage, and kept the college machinery in motion. Such an achievement under such conditions is an exhibition of rare administrative ability.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

IN MEMORIAM.

Mrs. J. E. Denson (nee Rowena M. Younger) was born in Donaldsonville, Oct. 22, 1871, and died Oct. 20, 1898. Her mother was born in Paris, and was a member of the Roman Catholic Church, but in early childhood, being impressed by a Methodist itinerant who stopped at the home going and returning from his circuit, Rowena said she was going to be a Methodist when she was old enough. Educated by her father, who was a public-school teacher, she grew up to young girlhood beautiful and striking in appearance. In 1888 she was converted under the ministry of Rev. Sam Hugh Whatley, and joined the Methodist Church. Since then all of her father's family, through her influence, have been led into the church. In 1889 (Oct. 22) Rowena married Rev. J. E. Denson, an itinerant Methodist preacher, proving to him a true helpmeet, going from one hard appointment to another without complaint, enduring the hardships of the itinerancy in the Louisiana Conference, which requires so many qualities of the pure heroine. The self-sacrifices and hardships were taken as they came, bravely, and with devout, earnest faith, that gave new heart to her husband when he was about to falter or turn back in the path. Sincere and transparent in character, she was open and frank in speech, proving the purposes of her life noble and Christian by having it uncovered to all eyes. She gave full testimony of her conversion not many weeks since in our quarterly love-feast, showing that she had a clear knowledge of her salvation through faith. But she leaves the best test and proof of faith, namely: ten years of faithfulness, walking with a good conscience before her Lord ever since she confessed him. In the difficult position as an itinerant's wife she entered early in life, filling that position with devotion to the interests of the church and a marked degree of satisfaction on the works to which her husband was sent. She had spent her life in the hardness of the toil, helping her husband as best she could to stand true to his call to preach the gospel, and now she wears her crown, taken away in the meridian of life. When last we looked upon her features there was not a furrow on her brow, but beautiful, like chiselled marble, she was resting from all her weary suffering and looked as if only asleep. She had already met her Lord, and was rejoicing in glorious salvation on the other shore. The last hymn she learned and sung the night she was taken sick was like a premonition of early departure:

"I know not what awaits me,
God kindly veils mine eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy he sends me comes
A sweet and glad surprise.

'So on I go, not knowing,
I would not if I might;
I'd rather walk in the dark with God
Than go alone in the light;
I'd rather walk by faith with him
Than go alone by sight."

What a glad surprise when she looked up and found she was with her Lord, her hardships all passed! She had calculated on many years of future service from station to station, but all was over; she had landed her bark in the haven of rest. May the consolations of the Holy Spirit be with her husband and loved ones left behind! They must think of her waiting to greet them on the other shore. S. S. KEENER.

IN MEMORIAM.

Whereas, It has pleased the Almighty God to remove from our midst our esteemed friend and co-worker, Mrs. J. E. Denson, wife of our pastor, Rev. J. E. Denson, whose death brings forth the kindest remembrances; therefore, be it

Resolved, That in her death we have lost a true friend and sister, ever ready to perform her duty.

Resolved, That we tender our heartfelt sympathy to the husband of our deceased sister in his sad affliction, and we sincerely mourn her loss, but rejoice to know that our loss is her gain.

Resolved, That this resolution be spread on the Minutes, and a copy be sent to the bereaved husband.

W. H. KRONE, for Com.

Douglas Mission Sunday-school, New Orleans, Oct. 26, 1898.

"CONFERENCE IMPRESSIONS."

Under the above heading, a visitor to an Annual Conference recently wrote for publication in one of the church papers his observations of the same, from which we extract the following paragraphs which are very suggestive and worthy of consideration by preachers, both old and young:

"I was greatly gratified to find the elderly men of the Conference retain such a strong love for the church, such a true fellowship with all their brethren, such a cheerful resignation to their retirement from active service and a willingness to fill up the remaining measure of their service. I was greatly charmed with the younger men, in their attendance on the sessions, their intelligent watchfulness of the routine of business, their respectful regard for the older brethren, with the evident desire to make progress in their ministry. There is very little hope for a Conference loiterer; but a watchful, attentive, intelligent man can gather a vast amount of legal and practical information by closely observing the regular business of the every-day sessions. He learns the proper construction of the Discipline, the varied applications of our church law, and builds into his mind that intelligence that qualifies him for his pastorate, for the administration of discipline, either on his charge or on his district."

Who would think of such a character as a "Conference loiterer"? And yet he exists. We have known him for years. He is seldom on time for the opening of his Annual or District Conference. He is scarcely ever in place during the devotional or deliberative exercises of the body. He is in and out—more out than in—and when wanted to make his report, to meet with a committee or for other purpose, he is not to be found. Consequently, he gets but little benefit of the occasion, either mental or spiritual, and goes away complaining of the poor preaching and the little that was done. Moreover, he is surprised and wonders that he does not get better appointments in his Conference.

I hope he will read and ponder these "impressions," and be improved thereby, and that henceforward he will be on time and always in place at his Conferences, so as to receive all the refreshing and inspiration that comes of participation in the various services thereof.

ITINERANT.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

THE SITUATION.

Rev. W. B. Murrah, D. D.: "Happily the period of quarantines and panics has passed. Let us hope nothing even approximating it will ever occur again. We have suffered far more from an epidemic of sensational and exaggerated reports than from the epidemic of yellow fever.

"While anything like unkind criticism is to be deprecated, a calm review of the situation must result in good. It seems to me thoughtful men must agree that we can not stand a repetition of the state of things through which we have just passed. In my judgment, the policy we adopt is wrong. The measures prescribed must inevitably result in widespread demoralization, and I, therefore, favor a reform in policy that shall be radical and complete.

"I have, with some degree of care, considered the objections which are urged against a national quarantine. These objections seem to me superficial, and I am thoroughly persuaded that if the quarantine system is to prevail, it can never be made effective until it is turned over to the general government. I am utterly opposed to the present system of divided responsibility. That always means failure. I take a hopeful view of the future. The lessons we have learned from the experience of the past few weeks will not be lost. We have a great country, and we can not afford to yield to discouragements." —Picayune.

MISSISSIPPI CONFERENCE POSTPONED.

A letter from Bishop O. P. Fitzgerald, of this date, announces that the time of holding the Mississippi Annual Conference has been postponed from Dec. 15 to Dec. 29. The Bishop writes that a change of place is not necessary, now that the date is deferred. C. G. ANDREWS, Sec'y Miss. Conf.

Meridian, Miss., Oct. 27, 1898.

NORTH MISSISSIPPI CONFERENCE.

NO POSTPONEMENT.

Bishop Key requests me to announce that the North Mississippi Conference will meet Nov. 30. After consultation with the presiding elders, it is found that the majority favor the date above given.

J. S. OAKLEY, Secretary of the Conference.

THANKS.

To my brethren and many friends who so tenderly cared for me in my recent sickness and sad bereavement, and to those also who have conveyed their sympathies by letters of condolence, I hereby tender my sincerest thanks. J. E. DENSON.

New Orleans, La., Nov. 4, 1898.

CENTENARY COLLEGE.

There is no sickness of any kind among the students of Centenary College, and anyone can attend the college with safety—all students, both local and those who may wish to board in dormitories.

A. R. HOLCOMBE, M. D., Parish and Town Health Officer.

Jackson, La., Nov. 7, 1898.

DR. BULL'S COUGH SYRUP CURES croup and whooping cough. It is a family necessity, and should always be kept on hand.

GRENADA COLLEGE OPENING.

I am gratified to announce that our Grenada College has had the best opening in its history. On opening day we had 53 boarding pupils in the college, and the record at the end of the week is 64 boarding in the college and 10 boarding in town. Several pupils having rooms engaged have not yet arrived, and new applications are coming in every day. We have space left for only 4 or 5 more, but arrangements will be made to accommodate all who come.

J. W. MALONE, Pres.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

NOTICE.

We hope by next week to be able to publish the time fixed for our annual meeting. Let every district secretary try to secure as large a representation as possible from her district, so that we may be able to secure reduced railroad rates. We have the promise of rates on the certificate plan, if we have the requisite number in attendance. For this reason, as well as for the purpose of increasing the missionary spirit throughout our Conference society, we urge a large attendance at our meeting, and emphasize the importance of each one who comes procuring a certificate at the office where the ticket is bought.

All ministers, and those interested in the work of missions, are cordially invited to attend. All who expect to attend will please send in their names as soon as possible to Mrs. B. F. Jones.

Let every auxiliary in the Conference society observe the Week of Prayer, Nov. 25-31, and remember especially to pray for the presence of the Holy Spirit in all the deliberations of our meeting.

ADDIE V. MARSHALL, Pres. W. F. M. Society, Miss. Conf.

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's, NEW ORLEANS LA.

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13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

3 Specialists in Piano, 1 Specialist in Piano and Voice.

Address Rev. J. W. CHAMBERS, Pres., Brookhaven, Miss

AN APPEAL FOR GARMENTS FOR THE NEEDY.

Among the numerous features of the work of this mission (Helping Hand Rescue Mission) is that of supplying clothing to the suffering poor. The demand upon us in this respect is one that is large and very pressing, and we would fain touch and influence the hearts of Christian or benevolent readers. Discarded or second-hand clothing, as well as new garments, will be very acceptable.

The donors will please not burden us by express charges, but send by freight when residing out of the city. Those residing in the city will please send to our address, or notify us when and where to call by postal card. B. H. GREEN, Supt., 618 Girod St., City.

New Orleans, La., Nov. 7, 1898.

CATARRH CAN BE CURED

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A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents to Barbee and Smith, Nashville, Tenn., and get the book.

NOTICE.

The Home Mission Society of the North Mississippi Conference will hold its annual meeting at Cleveland, Miss., Nov. 19 22. All delegates and visitors will send their names to Mrs. J. L. Gardner, Cleveland, Miss.

We greatly regret that we have not been able to announce the date earlier, but the causes which combined to prevent the meeting in October were not of our own ordering, and we can not longer postpone without conflicting with the session of our Annual Conference, which convenes Nov. 30.

Let the district secretaries go to work and try to have their respective districts well represented; and we would be glad to see many of our preachers there. Their presence will encourage us, and their interest and wise suggestions will help us and strengthen us to go forward with the work that lies before us.

Dear sisters, remember this meeting in your prayers. All our efforts will come to naught unless the blessing of God rests upon our labors. Of ourselves we can do nothing. "I can do all things through Christ, which strengtheneth me."

SALLIE T. WALKER, Pres.

Nov. 7, 1898.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

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Home Circle.

OUR OWN.

If I had known in the morning
How wearily all the day,
The words unkind
Would trouble my mind
I said when I went away,
I had been more careful, darling;
Nor given you needless pain;
But we vex "our own"
With look and tone
We may never take back again.

For though in the quiet evening
I may give you the kiss of peace,
Yet it might be
That never for me
The pain at the heart should cease.
How many go forth in the morning
That never come home at night!
And hearts have been broken
By harsh words spoken
That sorrow can ne'er set right.

We have careful thought for the stranger
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love our own the best.
Ah! lips, with words impatient!
Ah! brow, with that look of scorn!
'Twere a cruel fate,
Were the night too late
To undo the work of the morn.

—Exchange.

TOO INDUSTRIOUS.

No observer of the common methods of household life, especially among that large class who are in medium circumstances, neither poor or rich, but in the main comfortable, can fail to be struck with the different way in which men and women regard and use leisure time. In fact, it is a question whether the majority of the mistresses of such homes ever know what it is to enjoy a bit of genuine leisure. They are always oppressed with a sense of the necessity of chipping some odd bit of work into every chink of leisure time. This is industry pushed to the point where it becomes a vice, and often makes a disagrecable element in domestic life.

For instance, a member of the family wishes to read aloud some interesting article or poem. The busy mother listens with apparent interest and enjoyment, but the work in her hands is, after all, of paramonnt importance, and she does not hesitate to interrupt the reader at the most interesting part of the narrative with the request to "Stop till I try on this apron I am making for Willie," or "Wait a moment while I go down stairs to press out this seam;" or, if the work is not actually in her hands, her mind is running on household cares, and, with a kind of double consciousness that occasionally breaks out in such exclamations as, "Stop a little till I call to the cook to set batter cakes for breakfast;" or, "I wonder if Bridget has put the clothes to soak for the washing to-morrow," all of which remarks have the most chilling and even exasperating effect npon the interested reader and listeners, who justly regard such interruptions as trivial and unworthy. We all remember how Jean Paul Richter, in his "Flower, Fruit, and Thorn Pieces," paints the attempts of the good advocate of the poor, Firmian Stanislans, to interest and instruct his pretty, but commonplace little wife, and to elevate her mentally by reading to her his productions, and of the delight that filled his heart when one evening he seemed to have secured her most earnest attention. The knitting in her hand fell to her lap, and her eyes were fixed intently on the floor. He was just completing one of his finest periods, and, noticing her rapt air, he exclaimed to himself: "She understands, she appreciates!" When he ceased she looked at him earnestly and said: "Don't forget to leave off that left stocking in the morning; I must darn that hole in the toe." It was the poor advocate's last attempt to secure his wife's interest and attention for his poems. From that time their paths diverged till death.

Busy women need to withdraw their minds and hands from constant household occupation, and learn to rest and refresh themselves so as to have an interest in the world outside of home. The devotion of some mothers to children and home dwarfs their natures. They are never easy except when at work, and when setting everyone else to work. Industry is an excellent thing, but there is a possibility of its being practiced to a degrec that changes it from a virtue to a vice.—Helen Ekin Starrett, in The Standard.

GETTING ON IN LIFE.

Very often the man who starts out in life with the determination that he will win success by delibcrate trickery and frand, gets along swimmingly at the outstart of his career. In every community will be found a certain proportion of people whose credulity, ignorance or prejudice, cunningly worked upon, make them suitable tools to be used by the ambitious or avaricious schemer who has certain selfish ends in views. He is, or thinks he is, a good judge of human nature, and selects his victims with more or less discretion, according as his claim to experience and knowledge is well founded.

There are certain disadvantages connected with such a life, however, and as the years multiply they increase rather than diminish. For instance, however easy it may be to deceive and befool people once, even the most credulous soul wakes up sooner or later to the fact that he has been victimized. When one realizes finally and decisively that his feelings have been played upon and his confidence has been abused, he becomes indignant and the adventurer must seek other pastures. Thus it becomes necessary for the individual who uses other people, and that constantly, to be ever in the way of making new friends, for the reason that he is daily losing old ones who have found him out. Such a life, that of the itinerant vagrant, is not likely to prove conducive to success. And yet if one place be adhered to, the schemer will be so thoroughly exposed that he will be powerless either for good or evil.

Honesty is snrely the best policy. There are times when it does not seem to be so. There are occasions when it appears to be a burden and a disadvantage. But in the long run every dishonest pretense is likely to be exposed, and he who endeavors to win fortune and honor for himself by doing wrong to his neighbors will eventually come to grief. The history of the world shows that this has occurred in the past and there is no reason to apprehend any change for the future. The young man who wants to fill the world's best places must secure them by his own merit, not by pulling down others.—Central Advocate.

FROM PEANUT STAND TO PROFESSOR'S CHAIR.

"Peanuts, ten cents a quart! Bananas, fifteen cents a dozen!" cried a rough-clothed foreigner in the streets of Kansas City, ten years ago; but that foreigner had mastered Legendre's Geometry in French, could quote Homer by the thousand lines, and knew the classics of his native Russian.

When Russia chooses to make exiles of her best minds, ours is sometimes the gain. Leo Wiener was a precocious boy, and was sent to Berlin to study. He tasted freedom, and carried the air of liberty back to Russia. He spoke for freedom, and was banished.

He escaped from Siberia, tramped through Germany, France, and Spain, and took passage to Cuba. During the two weeks of the voyage, by studying twelve hours a day, he mastered the Spanish language. Cuba could not hold him. At New Orleans he studied the hardest language he had ever met, the English. "Even now, with twenty-seven languages at his command, he halts and stumbles oftenest in speaking English."

"Wiener drifted to Kansas City," says the New York Herald, "and was without a penny when he reached there. To become a peddler was his purpose; bananas and peanuts were his stock in trade. For months his expenses were fifteen cents a day; but he was learning English all the time.

The public library on the hill, night after night, received him; he called for the best English literature. J. M. Greenwood, Superintendent of Schools, became interested in him; he was curious to know who that shabby man was who pored over the classics. Soon he found a pretext for forming his acquaintance, and it did not take him long to discover that this quiet student was a man of fine scholarly attainments. Through his influence, Wiener secured a good position as a teacher. As his qualifications became better known, his advancement followed, and honor, reputation and an assured income accompanied the recognition. The poor exile who formerly peddled peanuts on the public streets is now a distinguished professor in a Western university.—Exchange.

LOSING FRIENDS.

One of the things that most people wake up to when they are approaching middle age is that they have lost a good many friends through their own carelessness. You receive an invitation to the wedding of one whom you knew well eight or ten years ago. He has quite passed out of your life; though, if you were living near each other so that you would meet occasionally, he is the kind of man in whose society you would find real pleasure. When the invitation comes you express your pleasure that Dick or John is to be married and hope that he may be happy. And that is the end of it. You do not send a present, or, what is better—and often costs more—a friendly note conveying your congratulations and good wishes. The occasion passes without any sign from you, and you have lost an opportunity of identifying yonrself with your friend's happiness. He will not associate you with that epoch of his life, and very likely will resent your silence.

It is the same when you fail to take note of a friend's afflictions. It is a real effort to write a letter of sympathy. But such a note may mean a vast deal to one in trouble, and by it you can bind a heart to your own with hooks of steel. The people who claim that they have so few friends have themselves to blame for it. They have lost them through their indifference or thonghtlessness. "A man that hath friends must show himself friendly."—Watchman.

KEEP A CLEAN MOUTH.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolntion and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we can not think of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Standard.

If we knew the future, many of us would not have the courage to go on to meet it. The uncertainty of life, in the judgment of some, constitutes its greatest charm. The novel and the untried hold a wonderful spell for us all. We dream of what is to be instead of filling the present with earnest effort as we should. We sometimes exclaim, Could we but shape our destiny as we would, how different we would have it! And in our lust for greater power that which we might wield is forgotten orignored. Opportunities pass unimproved. Idle days swell useless years, and, at last, in the sunset of life, we hold, instead of ripened fruit, nothing but leaves.—Recorder.

THE WORK CURE.

In that moment, when, as to most at some time or other, a kind of despairing feeling comes to you—when energy lags, and the heart, bitten by the chill of some disappointment, sinks far below the zero point—then the safety for yon and the sure path into more genial spiritual weather is the duty next you. Do that anyway. Even with failing feeling and nerveless hands compel yourself to do it. Do not put it off. Do not allow yourself bewailingly to wait for better mood. Do the duty next you, or anyway try at it. At least, a fine sense of accomplishment shall come in, a very real consciousness of personal heroism.—Wayland Hoyt, D. D.

If we fade as the leaves fade, at least we may endeavor to live after the fashion of the leaf's usefulness and with something of the leaf's departing beauty crowning the free consent of our mustering out.—Isaac Ogden Rankin, in Congregationalist.

Hygiene.

ON GOING TO BED HUNGRY.

All animals, except man, eat before sleeping, and there is no reason why man should form an exception to the rule. Fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, add greatly to the amount of emaciation, sleeplessness, and general weakness so often met with. It is well known that in the body there is a perpetual disintegration of tissue—sleeping or waking; it is, therefore, natural to believe that the supply of nourishment should be somewhat continuous, especially in those in whom the vitality is lowered. As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result. If the weakly, the emaciated and the sleepless were to take nightly a light meal of simple, nutritious food before going to bed for a prolonged period, they would be raised to a better standard of health. It has been our experience that after digesting a bowl of bread and milk or a saucer of oatmeal, before going to bed, for a few months, a surprising increase in weight, strength, and general tone has resulted. This course is not recommended to those persons who are stout and plethoric.—Christian Uplook.

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IN MEMORIAM.

Mrs. Evie Middleton Terry was born Sept. 20, 1870, and departed this life Oct. 6, 1898. In early life she was converted and became a member of the M. E. Church, South, in which she lived consistently until her death. Her life was one of humble consecration to God and his church. On April 27 of this year she became the wife of Rev. Walter A. Terry, of the Mississippi Conference. After about five months of happy companionship the tie was broken. Why, we can not see. God knows; we shall some day. Her death was triumphant and beautiful. It was the pleasure of the writer to be present in her dying hour. When she realized that she was sinking she called her friends and loved ones about her, and bade them a loving farewell, saying, "Good-by; meet me in heaven;" and then, remembering the aged father and mother in their distant home (for her death took place at the home of her father-in-law in Leake county), she said, "Tell papa and mama to meet me in heaven." No cloud intervened between her and her Savior to shut out the light of life. After sending messages to absent loved ones she said, "Now sing." "What would you have us sing?" asked the writer. "Sing, 'Meet me there,'" she said. When this was done she said, "Sing again," and we sung, "Jesus, lover of my soul," and "Rock of ages, cleft for me," and then she said, "Sing, 'What a friend we have in Jesus,'" and with her trembling voice joined in, singing the entire hymn. No doubt remains as to her future; hence we weep not as those who have no hope. We shall meet again in that realm where no sickness is and where death never comes.

May God comfort and sustain the young husband in his great bereavement!

T. J. NORSWORTHY.

Carrier, Miss.

TOOKE—Died at the home of her parents, near Arcadia, EDNA WILMOTH TOOKE, daughter of Mr. Burt and Mrs. Lena Mills Tooke, in her fifth year.

Our all-wise Father makes no mistakes. Little Edna has filled her mission, and we who grieve for her feel nearer to God and heaven, because we knew and loved the dear, beautiful child. Fond mother, God planted that strongest of earthly love in you, and he honors you for cherishing it, and he is now watching over you so close that he feels every heart-throb as he anxiously awaits for you to turn to him, that he may bind up the wound and heal the broken heart.

Dear, grief-stricken ones, turn your hearts from the little mound of clay and think of the glorious victory when Jesus took her in his loving arms from this world of sorrow ere the blight of sin and care had left a single mark, and carried her so safely over the river to that beautiful land, where he placed her in charge of the angels "who do always behold the face of their Father." Lay your burthen at Jesus' feet and trust him, for he doeth all things well. Strive each day to do his will, and when at last the battle is over, the victory won, and you hear the Savior's gentle voice saying, "Well done, come up higher," then you will meet your precious Edna, who is now safe and radiant in angelic robes, joyfully watching at the "beautiful gate."

A FRIEND.

BROWN—Mrs. SUSAN BETHELAR BROWN (nee Mack) was born Sept. 13, 1859, and died at Pine Grove, La., Aug. 7, 1898.

Sister Brown united with the M. E. Church, South, in early childhood, and was always a consistent member of the same. She was married to A. N. Brown, Feb. 7, 1887, and to them were born four children—three girls and one son. As a wife, she was kind and submissive; as a mother, she was tender and affectionate.

Sister Brown was the first member of the Pine Grove Church this writer met on arriving here, and, spending several days at her hospitable home, her kind, pleasant manner and Christian spirit made a lasting impression on me. The most of her life was spent in the neighborhood of Pine Grove, Bro. Brown only having moved but a short while (to Greensburg, La.), and while on a visit to her brother, Geo. Mack, she was taken with that dreaded disease commonly called continued fever. All was done that kind friends and medical aid could do, but to no avail. He that doeth all things well called her to himself. May her surviving husband and little children, brothers and sisters live as she lived, and meet her in that world where parting will be no more!

F. N. SWEENEY, P. C.

Pine Grove, La.

SUMMER—NANNIE SCOTT SUMMER, daughter of W. W. and C. J. Summer, and granddaughter of R. A. Sibley, Sr., of the Mississippi Conference, was born in Smith county, Miss., March 13, 1883, and died in Trenton, Smith county, Miss., Oct. 6, 1898, aged ten years six months and twenty-three days. She joined the M. E. Church, South, Sept. 7, 1896; lived up to the regulations and demands of the church to her death; sang hymns and prayed daily. Her face would shine as the sunbeam. She was a great favorite with her family and grandparents; also with all that were intimately acquainted with her. She was taken with congestion of a very severe type on Oct. 5, at 1:30 o'clock A. M., and died on the sixth at eleven minutes after ten P. M. Her father gave her a beautiful little paper box. In this she stored away very many pieces of beautiful and precious poetry sublime. She is gone to live with God, where by and by we will join her. There is no congestion or other ills there. Precious lamb, we bid thee rest under the shadas of the tree immortal.

Her grandpa, R. A. SIBLEY, Sr.

Tranton, Miss.

DANIEL—Miss ONIE DANIEL, daughter of the late Sheriff E. L. Daniel, of this parish, departed this life at her home in Waco, Texas, at the early age of nineteen. Just as the beautiful promise of childhood was fulfilled in noble and exalted womanhood, the hand of God in mercy plucked this angelic flower from this sin-stricken world and transplanted her to his garden above. In early girlhood she united with the M. E. Church, South, and remained loyal to her church, her friends, and loved ones. She was never known to utter language tainted with evil. I know the home must be very dark without this bright and beautiful flower, but it is a consolation to know she died with an assurance of a life beyond. When the angel of death came I know in her heart she smiled and said: "Now is thy time, O God! I will rest in peace with the righteous dead." Words are inadequate to express our sympathy for the afflicted family, but remember, dear ones, God always claims his own.

BERTHA A. COOK.

Farmerville, La.

HOWELL—Miss MATTIE M. HOWELL was born in Noxubee county, Miss., in January, 1862, and died at the home of her sister, Mrs. M. C. Jones, in Attala county, Miss., Sept. 23, 1898. Her father was mortally wounded Sept. 19, 1863, at Chickamauga. Not long after his death, from the effects of a fall she lost her hearing, and then control over her voice. She professed religion and joined the Methodist Church while she was at the Deaf and Dumb Institute in Jackson, Miss. She was a dutiful daughter and faithful Christian. Her mother learned the mute language, and they were boon companions. Nearly two years ago her mother died, and since then she has been lonely and seemingly inconsolable. Although her sister, brothers and friends did all they could to cheer her, she never seemed to enjoy life as she had done. Weep not, loved ones; she is not lonely now. May we all live so as to meet her in heaven!

F. A. HOWELL.

LYONS—On Friday, Oct. 7, Bro. AARON LYONS passed peacefully away at the home of his daughter, Mrs. Dr. W. D. White, in this town.

Bro. Lyons was in his eighty-seventh year. He had been a faithful, pious member of the Methodist Church from the days of his young manhood, and was a leader in all its work as long as his physical strength permitted. His strength gradually wasted away, and he died without any signs of disease; never had fever.

A. S. J. NEILL.

Abbeville, La.

CATARRH CAN NOT BE CURED

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists; price, 75c.

Hall's Family Pills are the best.

Old age brings us to know the value of the blessings which we have enjoyed, and it brings us also to a very thankful perception of those which yet remain. Is a man advanced in life? The ease of a single day, the rest of a single night, are gifts which may be subjects of gratitude to God.—William Paley.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The pride which keeps a man back from undertaking an important task because he knows that he can not discharge it as thoroughly as he would like, is as reprehensible as the vanity which prompts him to attempt enterprises for which he has no qualifications.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

All the world is wondering why
So few wounded American soldiers die.

THE NATIONAL AMERICAN RED CROSS SOCIETY IN CUBA ARE USING

"Dicks' Mul-en-ol"

FOR CUTS, WOUNDS, AND BRUISES.

See following letter:

S. S. "State of Texas,"
Harbor of Key West, May 17th, 1898.

Finlay, Dicks & Co., New Orleans, La.—

Gentlemen: I am in receipt of your kind letter of May 13th, stating that you have forwarded per express to the Red Cross one hundred bottles of your Mul-en-ol antiseptic, for which we desire to return our very grateful thanks. We shall doubtless find abundant occasion for all antidotes of pain and suffering, and we hope to class yours among the best. In the name of suffering humanity, permit us to thank you again.

(Signed) Very truly yours,
CLARA BARTON,
President American National Red Cross.

Mul-en-ol is a most powerful antiseptic, causing wounds to heal without inflammation. Manufactured by FINLAY, DICKS & CO., Ltd., New Orleans, La.

SOULÉ Commercial College AND **LITERARY INSTITUTE,** New Orleans, La.

Forty-two years renowned as a leader. No false promises made. No charlatanism practiced. Over 100 Gold and Silver Medals, Diplomas, etc., awarded us by American and European Expositions. Commercial Course includes Export Accounting and Auditing, and is Guaranteed Higher and Superior to any other in the South. We own our college building, and have unequalled facilities and an unexcelled faculty.

Students enter at any time. English, Academic, Shorthand and Business school. All separate facilities.

Graduates hold leading positions all over the country. Instruction all personal. Having numerous business connections, and being universally and reputably known, we have superior advantages in aiding students to secure situations.

SOULÉ COLLEGE

Has the most elaborate Business Practice Courses with Stores, Exchanges, Banks and Offices, and is the only School that has an ACTUAL STORE, where REAL GOODS are bought and sold, ACTUAL MONEY received and paid, and where students keep the books by the most labor-saving forms.

Write for free Specimen Pages of Soule's Great Work on the Science and Practice of Accounts (716 pp.) and Soule's Philosophic, Practical Mathematics and Business Calculator (1004 pp.). These books are the master works of the age on the subjects treated. Address

LIVERPOOL and LONDON and GLOBE Insurance Company.

AGENCIES THROUGHOUT THE WORLD.

Office in COMPANY'S BUILDING, Cor. Common and Carondelet.

Piles Dr. Williams' Indian Pile Ointment Is a SURE CURE for BLIND, BLEEDING, and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cts. and $1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

Southern Railway.

There are no finer Passenger facilities furnished than those offered by the Southern Railway.

The Dining Car Service is superb. Double Daily Trains. Pullman Palace Vestibule Sleepers from New Orleans to New York without change.

For Tickets and information apply at Ticket Offices, 704 Common Street, or 211 St. Charles Street.

W. A. TURK, Gen. Pass. Agent, Washington, D. C.
M. R. POWERS, Dist. Pass. Agent, 704 Common St., New Orleans.
S. H. HARDWICK, Ass't. Gen. Pass. Agent, Atlanta, Ga.
JOHN M. KNIGHT, Passenger Agent.
A. BENSCOTER, Ass't. Gen. Pass. Agent, Chattanooga, Tenn.
J. C. ANDREWS, Southwestern Pass. Agent, Henston, Tex

W. W. Carre & Co.

LUMBER,

NEW ORLEANS, LA.

JOB PRINTING.

WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.

SEND IN YOUR ORDERS.

New Orleans Christian Advocate,

512 CAMP ST.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect; its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or joint bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to December, '99, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—Our machines are shipped direct from the factory in Chicago.

FREE

The Sana-Cera treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.

MISS LILLIE FRUSH, Elwood, Ind., writes:—Three years ago I was a mere skeleton and thought to be a hopeless victim of Catarrhal Consumption. My entire system was saturated and diseased with the catarrhal poison. I belonged to a consumptive family and no one ever expected me to get well again; but I was placed in charge of Dr. M. Beaty who gave me his Sana-Cera treatment. Shortly, the coughing spells left me, my appetite returned, I grew stronger, increased in weight and after a 3 months' course was completely cured. I am now in perfect health and a stout hearty woman, as you will see by my photograph.

Three Months Home Treatment Free!

To introduce the Sana-Cera Cure in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address DR. M. BEATY, Prin'l, National Dispensary, Dep't T 11. 125 W. 12th St., Cincinnati, O.

BLINDNESS
PREVENTED AND CURED

By the Great "Actina," an Electrical Pocket Battery which removes Cataracts, Pterygiums, &c., cures Granulated Lids, and RESTORES VISION. Positive proof of cures given. NO CUTTING OR DRUGGING. 18 years of success. Write for our 80 page Dictionary of Diseases, FREE. Address, NEW YORK & LONDON ELECTRIC ASS'N. 929 Walnut St., Kansas City, Mo.

PARKER'S HAIR BALSAM

Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists

NEWS OF THE WEEK.

The Russian Government proposes to dig a ship canal across the empire, which shall connect the Baltic Sea with the Black Sea, so that the largest battleships can pass through it at reasonable speed.

The French Government will instruct Major Marchand to return to France with his expedition from Fashoda by way of Jibntill, on the gulf of Aden, "the only route consistent with French dignity."

There are 750,000 typewriters in use in the United States. The business, says the New Sun, is the growth of twenty years, and an instance, along with telephones and the trolley of American enterprise.

The Spaniards want the Americans to return them the city of Manila and $1,000,000 wrongfully collected, on the ground that the revennes belong to Spain. Spaniards believe the American demand was made for its influence on the coming elections.

General Fitzhugh Lee has written a complimentary letter concerning the work of the Young Men's Christian Association among the soldiers of Florida, and has requested that their representatives may be authorized to accompany his army to Cuba and prepare for even more extensive work.

At Friday's meeting of the Peace Conference, at Paris, the Spanish Commissioners announced that Spain refused to accept the proposition of the United States with respect to the Philippines. As the meeting adjourned until this week without any ruptnre of negotiations, it is evident that Spain has not yet closed negotiations, and has no immediate intention of breaking off the conference.

The recovered Spanish cruiser "Maria Teresa" was lost in a storm off San Salvador last week, having sunk in about 300 fathoms of water. The vessel could not stand the strain of a heavy storm. After many hours of hard labor at the pumps, her commander gave orders to abandon the ship. The officers and crew were taken on board the "Merritt," and safely landed at Charleston The naval officials are disappointed.

Despite the announcement of Lord Salisbnry, at the banquet in honor of General Kitchener, that the Fashoda incident was in a fair way of settlement, the warlike preparations in England continue without interruption. In fact, the work of mobilizing the fleet and putting the army in shape for any emergency, is being more earnestly pushed than ever. The world is puzzling over these evidences of approaching tronble; but the British Government has allowed no inkling of its designs to escape.

Secretary Alger has issued the first order looking to the military occupation of Cuba by the United States troops. The order was issued only after very careful consideration of the reports of the military officers now in Cuba and of the Hecker board and other expert commissioners which have been in the field. The order looks to the occupation of two points to begin with, namely, Nuevitas and Puerto Principe, but the occupation will be extended as rapidly as the Spanish evacuntion proceeds.

The Cubans who have been employed in cleaning and repairing the streets of Santiago have struck for higher wages, though they have been receiving a dollar a day, or fifty cents and two rations—higher wages than have ever before been paid for similar work. In fact, local employers of labor have been complaining of this high rate, alleging that it was quite impossible for them to compete with the government on such terms. The Cuban laborers at the best are lazy and slipshod. They want an increase of fifty cents a day. General Wood absolutely refuses to accede to the demand, and will adopt heroic measures if the strike is not promptly declared off.

The election, this week, while it does not choose a President and declare the nature of the next Federal administration, is, nevertheless, a very important one, because nearly all the States elect Congressmen, and many of them choose Legislatures which will elect United States Senators. Of the 45 States of the Union, all but three—namely, Maine, Vermont, and Oregon—will elect Congressmen. Of the remaining 42 States, 23—namely, California, Connecticut, Delaware, Florida, Indiana, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, Nevada, New Jersey, New York, North Dakota, Pennsylvania, Tennessee, Texas, Utah, Washington, Wyoming, Wisconsin and West Virginia—will elect State Legislatures which will choose United States Senators.

An explosion and fire on Sunday wrecked the Supreme Court room and the rooms immediately adjoining it on the main floor of the Capitol at Washington. The damage is enormous. The entire central eastern part of the great marble pile from the main floor to the subterranean basement is practically a mass of ruins. The force of the explosion was so heavy that the coping stones on the outer walls just east of the point where the explosion occurred were bulged out nearly two inches, windows in all parts of the building were blown out, and locked doors were forced from their hinges quite a hundred and fifty feet from the scene of it. Fire followed the explosion so quickly as to be practically simultaneous with it. The explosion shook the immense structure to its foundation and was heard several squares from the Capitol. An explosion of gas caused the damage.

THE SOLDIER BOYS who had taken Hood's Sarsaparilla are said to have stood the long marches much better than their companions. This medicine gives strength and endurance.

HOOD'S PILLS cure all liver ills. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

"And who is my neighbor?"

Not simply the man or woman next door, but whoever is in distress and needs my assistance.

The Charity and Help Department was arranged to instruct our young people as to their duty to the sick, the poor, and those in prison.

Christian philanthropy admits of no fastidious choice. It knows no bounds, and does not ask what a man believes when in trouble, but what he suffers.

Not by works of righteousness are we saved; nevertheless the saved man or woman will demonstrate his faith in the gospel and love for God by works of faith and labors of love.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Thus the true religion contrasts with that of the heathen, who leave the sick and poor to die of neglect, their bodies often becoming a prey for the beasts of the field or the fowls of the air.

Many acts of heroism have been recorded in Mississippi during the past few months of sorrow and suffering consequent upon the outbreak of yellow fever. We trust that where the Epworth Leagues had opportunity they assisted in furnishing help to those in need.

Bishop Galloway, as usual, was at the front ready to do or to die for humanity. In Chicago, St. Louis and Memphis his name was freely used by the committees as being the proper person to communicate with anent the fever sufferers in Mississippi.

The Mississippi Leaguers especially love this good man and able minister, who was reared and educated within the bounds of their own fair State.

Subjoined will be found the treasurer's report of the Louisiana League Mission Fund:

LOUISIANA LEAGUE MISSION FUND.

Previously reported	$142 15
Jeanerette League	5 00
Shreveport League	101 00
Grand Cane League	5 00
Carrollton Avenue League (New Orleans)	10 00
Sent J. D. Hamilton, treasurer	$216 00

In my last report the types made me report $5 from the Rayne Memorial League, when it should have been $15.

P. O. LOWREY, Treas.

Bishop Nnde, of the M. E. Church, has recently visited Nashville, Tenn. While there he paid a visit to our Publishing House, making special calls at the editorial offices. In the Era, of Oct. 27, appears a very fraternal note from his pen. We remember him at Toronto, last year, as a brother beloved. He is president of the Epworth League Board of Control of the M. E. Church.

A PRAYER.

FATHER!

In Thy great palm I place my own;
For, through this day to walk alone
Would be to fall.

Temptations sore beset my way;
Deliver me from ill this day
By power divine.

If joys be mine, they spring from Thee;
Should sorrows fall, oh let me see
In them Thy hand!

Make me so teachable to-day
That e'en the dewdrop by the way
Shall show Thy face.

Or, if the sky be overcast,
And ragos loud the stormy blast,
Impress me still.

Help me each passing hour to find
Some evidence of Thy great mind
Amid Thy works.

And having found it, to admire
Till I adore! and still inquire
Concerning Thee! Amen.

Temple, Texas.

—Epworth Era.

NAPOLEON'S VALUE OF VICTORY.

IT FINDS A STRIKING COUNTERPART IN RECENT WORLD TRIUMPHS.

Napoleon knew well the value of a victory. After Austerlitz the world seemed his. Fame invited, fortune favored, everything stimulated his aspiring ambition. With growing power he gathered the fruits of victory. And so has it ever been. Success succeeds. A notable illustration of this truth is furnished by the great victories won at the World's Fair in '93 and the California Midwinter Fair in '94 by Dr. Price's Cream Baking Powder. Ever-increasing sales and popularity have been the result. The people have promptly ratified the official verdicts that declared Dr. Price's, for leavening power, keeping qualities, purity and general excellence, the "foremost baking powder in all the world." Quite as quickly as the great Emperor do they know the value of a victory that means world-wide supremacy.

NOTICE.

To the Preachers of the North Mississippi Conference—

In settling with our respective Boards please bring New York exchange, currency, or checks on the bank of the town where the Conference is held. New York exchange is preferred. Please do not give us checks on your local bank, as each one of such checks costs the Board receiving it from 15 to 25 cents to collect.

J. R. BINGHAM,
Tr. Bd. Ch. Ex.
W. S. SHIPMAN,
Tr. Bd. Miss.
P. T. CALLICOTT,
Tr. Jt. Bd. Finance.

NOTICE.

The Annual Meeting of the Home Mission Society of the Mississipi Conference will convene at Meridian, on Saturday, Nov. 26, 1898.

A full attendance is earnestly urged. The names of those who expect to attend should be sent as early as possible to Mrs. J. B. Chatfield, chairman of Committee on Homes, Meridian, Miss.

ADDIE PURNELL, Pres.
MARY CLARE BROWN, Rec. Sec.

NOTICE.

To Those Who Attend the Annual Meeting of Woman's Home Mission Society, to Convene This Month in Cleveland, Miss.:

Please get certificates with each ticket that you have paid full fare going, as we are making arrangements for one and a third rates, and it is necessary to have fifty to secure the favor.

MRS. D. L. COGDELL,
Rec. Sec. N. Miss. Conf. Society.

Enpora, Miss., Nov. 5, 1898.

NOTICE.

To the Pastors of Jackson District, Mississippi Conference—

DEAR BRETHREN: I have blanks for pastor's reports to Annual Conference, which I will hand you at fourth Quarterly Conferences. Unless you have been notified of change in the time of your fourth Quarterly Conference, it will be as advertised in ADVOCATE.

R. D. NORSWORTHY, P. E.

NOTICE.

The committee and class of the third year will meet at the Methodist Church in Aberdeen at 7 P. M., Nov. 28, 1898.

J. D. CAMERON, Ch'n Com.

For Sale.

A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

The pastor who enters into the feelings and circumstances of his people—being one with them in their sorrows as well as in their joys—will live in their affections and is all the more likely to have a long and useful pastorate. He may not be so eloquent and able as other ministers, but he has the heart-power which draws to him those whose welfare she seeks in sweet and lasting bonds.—Selected.

The man with an idea has ever changed the face of the world.—Exchange.

MARRIAGES.

MONZINGO—MIZELLE.—At the residence of the bride's parents, Mr. D. G. Mizelle, near Gibsland, La., by Rev. Elton Wilson, Mr. J. H. Monzingo to Miss Bobbie Mizelle.

BROWN—ALFORD.—At the residence of the bride's mother, Mrs. Mattie Alford, Fannin, Miss., Oct. 13, 1898, by Rev. B. W. Lewis, Mr. R. F. Brown to Miss Maggie Lucy Alford.

HANGENBOUT—STOETZNER.—At the residence of the bride's parents, Oct. 27, by Rev. J. H. Montgomery, Mr. Chas. Hangenbont to Miss Christina Stoetzner, all of Livingston parish.

RAY—WOLF.—At the Methodist Church, Boyce, La., Nov. 2, 1898, by Rev. J. A. Parker, D. D., Mr. James Edward Ray and Miss Annie Wolf, all of Boyce.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Ackerman, at Liberty Hill	Nov. 11
Rural Hill, at Rural Hill	12, 13
Louisville, at Louisville	19, 20
Chester, at Chester	21
Belzona, at Matheney	25
Lexington and Tchula, at Tchula	26, 27

J. S. OAKLEY, P. E.

Durant, Miss.

ABERDEEN DIST.—FOURTH ROUND.

Buena Vista	Nov. 10
Montpella	11
Houston	12, 13
Fulton	18
Tremont	19, 20
Okolona circuit	26, 27

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Cornersville, at —	Nov. 12, 13
East Holly Springs cir., at Liberty	19, 20
Abbeville, at —	22
Pontotoc, at —	26, 27

J. D. CAMERON, P. E.

GRENADA DIST.—FOURTH ROUND.

Slate Springs, at —	Nov. 12, 13
Chapel Hill	Tues. 15
Pittsboro, at —	Thurs. 17
Ellzey, at —	19, 20
Water Valley cir.—Wyatt's Chapel	26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Hebron	Nov. 12, 13
Winstonville	16
Lagrange	19, 20
Cedar Bluff	23
Starkville circuit	26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Jonesboro circuit, at Camp Ground	Nov. 12, 13
Booneville station	15
Saltillo circuit, at Center Star	17
New Albany circuit, at Mt. Olivet	19, 20
Ripley and New Albany, at Ripley	26, 27

J. W. HONNOLL, P. E.

MISSISSIPPI CONFERENCE.

FOREST DIST.—FOURTH ROUND.

Rose Hill, at Pleasant Grove	Nov. 10
Chunkey, at Spring Hill	12, 13
Neshoba, at Cook's Chapel	16
Indian Mission	17
Clarksburg, at Liberty	19
Morton, at Pelahatchie	20, 21
Newton and Hickory, at Newton	23
Montrose, at Montrose	26, 27
Shiloh, at Shiloh	30
Walnut Grove, at Walnut Grove	Dec. 3
Carthage, at Carthage	4, 5
Hillsboro, at New Providence	6
Forest, at Forest	7
Vesburg, at Vesburg	10, 11
Heidelburg, at Heidelburg	11, 12

W. W. SIMMONS, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg—Crawford Street	Nov. 13
South Vicksburg	13
Warren, at Wesley Chapel	19, 20
Bolton	Thurs. 24
Flora	Fri. 25
Satartia, at Mount Olivet	26, 27
Edwards	Wed. 30
Anguilla	Sat. Dec. 3
Rolling Fork, at Carey	4
Port Gibson	Wed. 7
Rocky Springs	Thurs. 8
South Warren, at Wesley Chapel	10, 11

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

North Wesson, at Beauregard	Nov. 12
Wesson	13, 14
China Grove, at China Grove	19, 20
Martinsville, at Union Chapel	26
Hazlehurst	27, 28
Providence, at Providence	Thurs. Dec. 1
Westville, at Jones Branch	Fri. 2
Mt. Carmel, at Mt. Zion	3, 4
Pleasant Grove, at Pleasant G.	Mon. 5
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon, at S	Sun., 11 A. M. Nov. 13
Canton	Sun., 7 P. M. 13
Madison, at P. River	11 A. M. 15
Terry, at T	11 A. M. 18
Camden, at Shiloh	11 A. M. 20
Lake City and Lodi	11 A. M. 26
Silver Creek and B. L	11 A. M. 27
Steen's Creek	Dec. 3, 4
Capitol Street	7 P. M. 7
First Church	7 P. M. 8
Fannin	10, 11
Brandon	7 P. M. 11

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

North Kemper, at Mollen	Nov. 12, 13
Wayne, at Liberty Hill	Fri. 18
Winchester, at Winchester	19, 20
Waynesboro, at Waynesboro	Sun. and Mon. 20, 21
Pachuta, at McGowan's Chapel	26, 27
Enterprise, at Enterprise	Sun. and Mon. 27, 28
East End	Wed. 30
Energy, at Hopewell	Fri. Dec. 2
Mathersville, at Winnifred	3, 4
Shubuta, at Shubuta	Sun. P. M. and Mon. A. M. 4, 5
South Side, at South Side	Wed. 7
Daleville, at Soule Chapel	10, 11
Central	Mon. P. M. 12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Galloway, at Gulfport	Nov. 12, 13
Lenkesville, at Salem	14, 15
Escatawpa, at Zion	19, 20
Moss Point station	Sun., 7:30 20
Whittington, at Whittington	21
Gulf Port, at St. John's	22
Williamsburg, at Good Hope	25
Fuller, at Bethel	27
Hattiesburg station	Dec. 3, 4

C. A. POWELL, P. E.

DR. BULL'S COUGH SYRUP NEVER fails to cure throat and lung trouble. Physicians recommend this wonderful medicine. 25 cents.

CURED OF RHEUMATISM, ASTHMA, KIDNEY & BLADDER TROUBLE, CATARRH, AND NEURALGIA OF THE HEART.

5 DROPS [TRADE MARK.]

What Mr. John R. Collins of Durham (Miss.) writes June 19: For the past three years I have suffered with pain over my whole body so that I was unable to do a whole day's work on the farm at any time, and for the last months I had given up entirely from work of any kind and despaired of ever being cured. I had tried all remedies I could find but with little benefit. "5 DROPS" was recommended to me, and I commenced taking the same some time in January, and immediately saw that it had the desired effect on the diseases from which I was suffering, which were RHEUMATISM, ASTHMA, KIDNEY AND BLADDER TROUBLE, and I am now as well as ever by the use of "5 DROPS," and can plow all day long Mississippi fashion. I take pleasure in writing this for the benefit of people who may be suffering in a similar manner; and I will gladly answer any letter that any sufferer may write to me, and send them proofs as to my condition at present and before. Yours truly. JOHN R. COLLINS.

Mr. J. W. Sanders, Earl, (Ark.) writes July 7, '98: I suffered terribly with Catarrh for four years, but after using two bottles of "5 DROPS" I recovered and am now entirely well, and as fat as a hog, and I give your "5 DROPS" the praise for I could not find anything that would give me the slightest relief until I tried this great remedy. I can truthfully say that it has cured me, and I give "5 DROPS" the name of being the best medicine that can be made, and recommend it to everybody as a permanent cure for Catarrh. Sincerely, J. W. SANDERS.

Eli Cherry, Notary Public, Gillis Mills, (Tenn.) writes July 14, '98: I am a farmer and have labored very hard. Three years ago I was taken with severe pains in left breast and about my heart, and the best doctors said I had Neuralgia of the Heart and could never get well. I had to quit work and had very bad spells with my heart. My daughter, Mrs. H. T. Franks, saw your "5 DROPS" advertised, and ordered a bottle for me, and it did me so much good that she ordered a second bottle, and after using that one I felt as good as I ever did, and have made a full hand in the field this year; and my old neighbors and friends are astonished and are all inquiring of me what cured me, and I can only say "5 DROPS" DID IT! Even the doctors are astonished at my recovery, and a great many of my friends who are afflicted with Neuralgia and Rheumatism wish me to send and get them some of the wonderful remedy, "5 DROPS." Trusting that the people who are suffering may see this testimonial and have confidence enough to give "5 DROPS" a trial, I am Respectfully, ELI CHERRY, Notary Public.

If you have not sufficient confidence, after reading these letters to send for THREE LARGE BOTTLES, FOR $2.50, which will surely cure you, then send for a $1.00 BOTTLE, which contains enough medicine to more than satisfy you of its wonderful curative properties. Prepaid by mail or express. This wonderful curative gives almost instant relief and is a PERMANENT CURE for

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Melville	27, 28
Columbia	Dec. 3, 4
Dry Creek	7
Natchitoches and Hagan's, at Hagan's	7
Monigomery	8
Boyce	9
West Alexandria	10, 11
Alexandria	11, 12

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Clinton	Dec. 3, 4
Jackson	10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE BIBLE.

No strength it craves or needs
From this world's wisdom vain;
No filling up from human wells
Or sublunary rain.

A thousand hammers keen
With fiery force and strain
Brought down on it in rage and hate,
Have struck this gem in vain.

Against this sea-swept rock
Ten thousand storms their will
Of foam and rage have wildly spent—
It lifts its calm face still.

It standeth, and will stand
Without or change or age,
The word of majesty and light,
The church's heritage.

—Selected.

Correspondence.

THE WARTBURG.

MR. EDITOR: It was my good fortune, not long since, to visit one of Germany's most celebrated mountain regions, known as the Thuringian Forest, which lies near the center of the empire, midway between Leipzig and Frankfort-on-the-Main. The average traveler is doubtless disappointed at first with German mountain scenery, for it does not possess that grandeur and sublimity which he looks for in the mountains of Europe. But it must be remembered that the towering Alps, like the towering characters of history, are limited. Germany, from the little I have seen, is not the place for the tourist who is satisfied with nothing short of the awe-inspiring. But he who likes the beautiful and picturesque, who loves to see Nature in her quiet, restful moods, will love the mountains of Germany. Above all, if he is fond of scenery in proportion to its historic interest, or because of the quaint and beautiful legends that cluster about it, he will see in this home of the Tentons some of nature's most beautiful landscapes, which have witnessed the sharpest contests between strong empires, or become the scene where mightier struggles have waged in the breast of heroes who have championed the cause of truth.

Such a region is the Thuringian Forest, particularly in the neighborhood of the little town of Eisenach. On a mountain, nearly 600 feet above this town, is the Wartburg, a fine old castle dating from the eleventh century. The students of church history will recall that it was to this castle that Martin Luther was conveyed by his friend, the Elector Frederick the Wise, just after the Diet of Worms. To be sure, he went to this famous Diet with the guarantee of the emperor that he would go and return in safety; but the experience of the noble Huss not many years before was sufficient evidence for the friends of Luther that the emperor was not to be relied on implicitly when it came to protecting one who was opposing the Church of Rome. And thus it happened that after the intrepid Luther had fought the great battle of his life; after he had met the champions of Rome face to face, and refused to recant; after he had sounded the alarm for the rise of Protestantism, and shaken the foundations of Romanism so that the clergy and monks were ready to tear him to pieces or burn him at the stake, he was providentially secreted away to the Wartburg.

As I walked slowly up the mountain road and saw the peaceful peaks and valleys far and near, I could imagine the feeling of security that must have crept over the reformer as he climbed this mountain 350 years ago, surrounded by his friends and rescuers.

The Wartburg was to Luther what Arabia was to Paul, and what his visit to the Moravians in Germany was to Wesley. These reformers had each made two discoveries—they were convinced of the error of the church on the one hand, and they had had a glimpse of the truth. They needed a quiet place where they could meditate upon these great facts of their experience, adjust themselves to the truth, and outline their work for humanity. Above all, they required a wilderness of some sort, where, free alike from the condemnation and applause of men, they could meet the lower side of their own natures in mortal combat, and by the help of God conquer themselves.

It will be recalled that Luther did not break with Rome suddenly. His hope was that when he had shown the error, it would be corrected, and all would go on well. But the conduct of his enemies at Worms proved to him that in this he was mistaken, and that he had to turn to the peasantry of Germany, just as Paul found he had to turn from the Jews to the Gentiles, and as Wesley found he had to turn to the poor of England.

It is no wonder, therefore, that Luther spent his ten months' residence in the Wartburg translating the Bible into the vernacular of the common people. You may imagine my feelings as I went into the little room where this monumental work was done, and saw the rude desk where the maker of the modern German language sat. A few other pieces of furniture are shown which belonged to him, besides some that were not his. On the floor is the vertebra of a mammoth, which he used for a footstool.

Everyone has heard of Luther's throwing an ink bottle at the devil, whom he imagined he saw in his room. I do not know how much truth is contained in this rather ludicrous legend, but it is nevertheless true that there is a place on the wall about two feet in diameter, where the plastering has been picked off by curio-keeping tourists. It is said that this spot was black at one time, and that it is the spot where Luther's ink bottle hit. He certainly wounded the Old Boy, and he will carry the scar till the end of time.

In the little chapel is shown the pulpit where the reformer preached. One can easily imagine the young giant trying his strength there, as the fire of his indignation at the church, and of his enthusiasm for God, burned more and more intensely.

Upon leaving the castle I walked to another mountain opposite, where I could have a good view of it. As I sat there my mind tried to follow the streams of influence that had emanated from that pile of grey stone. I thought of the rise of Protestantism and its victories, and of the land across the sea that had fallen heir to its riches and blessings.

A legend is connected with the founding of the castle, which runs thus: Lewis the Springer was pursuing a wild boar, and came upon the beautiful mountain where the castle now stands. He was so struck with it as a magnificent site for a castle that he uttered these words, "Wart, Berg, und du solst mir eine Burg werden," which mean, "Wait, mountain, and thou shalt become my fortress." The words, "Wart" and "Burg," were put together, and became "Wartburg." The old "Berg," mountain, has certainly become a "Burg," a fortress, a veritable Gibraltar, sheltering in its infancy the religious revolution of the sixteenth century, which has revolutionized the larger part of Christendom.

The Wartburg has more than a religious interest. It was here that the great mediæval poets of Germany held their contests. One of the large halls, known as the Sangersaal, or Singers' Hall, contains a large fresco representing a traditional contest between these poets.

There is a gallery known as the Elizabeth Gallery, named after St. Elizabeth, the wife of Landgrave Louis, the Clement of Thuringia. Its walls are covered with beautiful frescoes representing scenes from the life of this woman, who, judging from the legends gathered about her name, must have been rich in good works. She is said to have been very charitable, even going so far as to incur her husband's displeasure at the lavish way in which she gave to the poor. One day, the legend says, she was distributing bread to the poor, when her husband suddenly appeared on the scene. She immediately folded her apron to hide the bread from him, for she feared his rebuke, and as he rode up he asked what she held in her lap. She answered, "Roses," and, opening her apron, found her lap full of beautiful roses. God had worked a miracle to preserve her from harm. On another occasion she was on her way from her dressing-room to the banquet-hall, when a poor old man appealed for some clothes. She hadn't time to return to her room to get him something, so she threw to him the beautiful mantle that covered her shoulders. But a lady was not allowed in the hall of pleasure without this mantle, and as she entered without it, her husband's anger was aroused, and he asked where her mantle was. She said it was in her room, and upon his sending for it, the servant returned with the most beautiful garment they had ever seen. Again the Lord had interfered in behalf of one whose ear was ever open to the cry of the poor. Of course, the readers of the ADVOCATE will not endorse the moral to these tales. We are fortunate to live in an age when the saint must be not only kind-hearted, but true.

HENRY BEACH CARRE.

Oct. 24, 1898.

Communications.

LETTER FROM "GILDEROY."

When the end of the year comes my eye will wander back on the past. I can not help it. As I grow older the review spirit grows upon me. I note the many changes that have taken place. Most of these changes have come so slowly and so gradually that they can not be seen only by comparing periods a long ways apart.

I could not see that my children were growing only when they tried on last year's clothes or I stood them up by last year's mark. However, in a few years they were full grown, of mature age and gone from home. So it is with many, perhaps most, of the changes that are taking place all around us.

Forty and fifty years ago there were from two to twenty local preachers in every pastoral charge all over this North Mississippi territory, but now local preachers are few and far between. I have served but one pastoral charge in the past twenty-five years that had a local preacher in its bounds. Methodism owes a great debt to the local preachers of the past and present. Tens of thousands of souls have been won to God by their ministry. In many instances they were the forerunners of the itinerants, and organized churches, built houses of worship and turned them over to the pastor in good condition. The chronicles of Methodism ought to make note of the heroic work of these noble men.

As a class, they were among the best men to be found in the land. Many of them were well-educated, most of them well-informed, and all of them full of zeal for God and souls. Some of them were great and gifted preachers, and the body of them earnest and useful. They did a vast amount of hard work without fee or reward, only the consciousness of having done good and of being the instruments in the hands of God in the saving of souls. These noble men will meet a glorious reward in the kingdom of our God. Many of these local preachers had spent their earlier years in the itinerant ministry. Growing families and meager support had forced them into the local ranks.

As I look back, I recall the names of a score or more of local preachers who, in point of preaching ability and real spiritual power, will compare favorably with the strongest and best men among us now. As a rule, these local preachers had carefully selected libraries of standard Methodist authors, and their homes were the study retreats of the young itinerants, and in many instances they were the teachers and trainers of the young, itinerant theologues.

I shall owe a debt lasting as eternity itself to David H. Harkey, W. M. Camfield, Uncle Joe Miller, and to Robert Bonner. These holy men of God knew the Bible and our Wesleyan Arminian theology as a schoolboy knows the alphabet. They loaned me books and helped me along in my studies as a master leads and guides his pupils. I laid away all the hard and tough theological knots I struck until I got with one or the other of these great men, and it did my soul good to see how easily they split them wide open. They took me through the regular theological course of the itinerant university. What preachers they were! Either of them would have been acceptable in any pulpit in the land. They were all devout, holy men of God. Harkey and Miller had served terms in the itinerant ranks. Miller and Camfield each had a streak of dry, sanctified humor that made their ministry very attractive. Camfield was a kinsman of A. B. Longstreet, and much like him in many things. Bonner was one of the most saintly men I have ever known. Harkey was, perhaps, the strongest preacher of the four.

Along slowly as the number of itinerant preachers began to increase, the number of local preachers decreased. In this way, and, likely, from this cause, the local preacher ministry has come to be an unknown quantity over large areas of our wide spread territory. But the work done by these mighty men of God must not be forgotten. They deserve to be held in everlasting remembrance. I could wish their names had been carried on our Annual Conference Journals, and their memoirs recorded on their pages. They deserve a niche in the Methodist Temple of Fame. These men came into the kingdom at a time when they were greatly needed, and they wrought wonders in the upbuilding of our Methodism.

I suppose, judging by the past, that as our charges grow smaller and our pastors more numerous, there will continue to be a decrease in the number of local preachers. The young men licensed to preach now enter upon a novitiate for the itinerancy. They begin in the local ranks to graduate into the itinerant ranks. The course for graduation in many cases is a very short one—all too short. It was far too short in my own case. I got in long before I was ready to enter. So much for the zeal of injudicious friends. The lack of preparation in early life may hamper and cramp a man as long as he lives. Few men, comparatively, ever live long enough or study hard enough to make up fully for the lack of early training. The examples so proudly pointed to are only exceptions to the general rule. Grit and grace backed by hard study can do wonders for ordinary men. Gifted geniuses come on the stage at wide intervals, and, even then, most of them have the gift of hard work.

The wonder to me has been how so many local preachers, under so great disadvantages, made such great men. In every such case they were men who knew God's Holy Word and the standard books of our system of theology.

Woe betide the man who locked theological horns with David H. Harkey, W. M. Camfield or Uncle Joe Miller. They were giants, everyone of them.

When I was a boy I went to hear a celebrated divine preach. His text was, "Blessed are the pure in heart, for they shall see God." His sermon was to prove that no one could be pure in heart—that man must sin a little to keep him humble. Uncle Joe Miller was in the pulpit to conclude for this preacher. He arose and stood looking over the vast throng. His black eyes sparkled like gems, and a smile played over his face. He shook his massive frame, and began in his sharp tenor voice that rang like a silver trumpet: "Ahem! 'Blessed are the pure in heart, for they shall see God.' The converse of this is just as true as the text. Cursed are the impure in heart, for they shall see the devil." In fifteen minutes that great sermon of that great divine was ground into fine dust and blown entirely away. The Bible doctrine of entire sanctification was established beyond the possibility of controversy, and full two hundred souls were in the altars crying for mercy. That was a notable day of the Lord in that section of country. GILDEROY.

Nov. 10, 1898.

Selections.

FEVER AT OXFORD.

We publish the following clipping from the Commercial-Appeal by request:

Oxford, Miss., Oct. 31.—(Special Correspondence.)—The following brief summary of the yellow fever epidemic in Oxford will, no doubt, enlighten some of the people who seem inclined to cast slurs on the disease which has been called "yellowoid" by the Louisiana Board of Health, and derided by so many in the public press during the past epidemic. Oxford is a town of 3,000 population, about three-fourths of whom are whites.

The first "suspicious case" developed here in the Jumper family, Sept. 8. No suspicion attached to the patient at the time, nor until the other two members of the family became sick. On Sept. 16 Dr. Gant announced two cases of yellow fever in Oxford. At that time Oxford's population had decreased to about 1,500 people. In other words, half the citizens had then refugeed to the country or to Northern cities. On the arrival of State Health Officer Dr. H. H. Haralson, who came here to take charge of the town in the name of the State Board of Health, he found five other cases of fever which possessed such unmistakable clinical evidence of yellow fever as to entirely convince the local physicians of their genuineness. These five cases were in a different portion of the town from the original two, and Dr. Haralson became convinced that the infection was widespread. He stated to your correspondent that unless depopulation could be accomplished, a most serious epidemic confronted Oxford. To his thorough and complete investigation and accurate conclusion Oxford is indebted for escaping an epidemic equal in all respects to that of '78 in Holly Springs or Grenada. The people acted on Dr. Haralson's advice, and left Oxford.

The idea of a refugee camp for the negroes was then taken up, and a call was made for assistance to feed the 600 negroes who were unable to get away from Oxford.

The relief committee pledged themselves to furnish the necessary funds for the camp and for nurses for the sick in Oxford, and the camp was established. By extraordinary management the negroes were induced to leave until the population of the town had dwindled down to about 125 negroes. The exodus of the white people had left only seventy-seven whites in Oxford, including men, women, and children. Owing to the mild attacks experienced by nearly all negroes who have had yellow fever, the negro cases will be considered separately. Of the seventy-seven whites left in Oxford before the depopulation, there were about eighteen sick, and the death-rate before the depopulation was slightly above 40 per cent. After depopulation was accomplished the malignity of the disease was greatly decreased. This alone would prove the great wisdom of depopulation; but, to go further, we will consider the seventy-seven whites who remained here, including the first eighteen. Of these seventy-seven, fifty-nine have had pronounced cases of yellow fever, and eleven have died—a death-rate of almost twenty per cent. This has been such as any person at all familiar with the yellow fever deaths of '78 would unhesitatingly have recognized.

All the horrors of deaths from black vomit, suppression and convulsions have been experienced in Oxford during the past five weeks. Had the whole population remained here, it is no exaggeration to say that there would have been at least 400 deaths from yellow fever.

Now, as to the contagion or infection of this type of yellow fever, the following will prove interesting:

Of all the people remaining in Oxford, four men alone who have been continually exposed have escaped. The death-rate of 20 per cent. has been in spite of the best of attention from doctors and nurses. With the whole population remaining in Oxford it would have been impossible to have given such close attention to the sick, and almost impossible to have buried the dead. All these facts, which are not taken from hearsay, but from personal experience and actual knowledge of your correspondent, have made Oxford's people as grateful to Dr. Haralson for urging depopulation as they are to Dr. Baird and himself for their faithful and earnest work with the sick.

Of the 400 or 500 negroes maintained at Camp Haralson, twelve have had yellow fever, and it is safe to say that all of them contracted the disease before leaving Oxford, since every case developed within four days after establishing the camp.

Of the number at the white camp, three possibly had yellow fever, but there was no spread of the infection. In fact, it has been about proved that a tent is not infectible, and that any man when running from yellow fever is as safe to remove his family into a tent half a mile beyond the corporate limits of the inflicted town as he is to go to Chicago or the Klondike, as far as danger from yellow fever is concerned.

The records kept by Rev. W. D. Hedleston, who was in charge of Camp Haralson, show that a tent is the safest place to have yellow fever in—safer for the patient and for his family. He had several instances where one member of a family had the fever, but no other member of the family was stricken through contact, and exposures were constant. Neither Mr. Hedleston, nor the doctor in attendance, were immune, and both were continually exposed without contracting the disease. Mr. Hedleston states positively that his experience proves a tent absolutely non-infectible.

The opponents of depopulation urge that as many deaths occur among refugees because of exposure, etc., as would occur should the people remain at home. To refute this: Of the 2,800 people who left Oxford three have died; one, an infant, who died from typhoid fever before reaching its destination; one consumptive, who died at the white camp, and one negro, who died at Camp Haralson—three all told. The above explains the type of yellow fever prevalent here, and as all evidence seems to trace it to the yellowoid of New Orleans, Oxford's antipathy to yellowoid can be understood and appreciated.

This town has experienced the yellow fever, and is over it. Its people are not discouraged, but will make Oxford better and cleaner than ever before, and do all that can be done to keep clear of the scourge in the future; but should yellow fever again get in, depopulation will again be practiced and made compulsory, if necessary. E. O. DAVIDSON.

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults
Pray don't forget your own.
Remember those in houses glass
Should never throw a stone.
If you had nothing else to do
But talk of those who sin.
'Tis better to commence at home
And from that point begin.

We have no right to judge a man
Until he's fairly tried.
Should we not like his company,
We know the world is wide.
Some may have faults—and who has not?
The old as well as young;
We may perhaps, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure,
Ere I of others tell:
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

Then let us all when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses, sometimes like
Our chickens, "roost at home:"
Don't speak of others' faults until
We have none of our own

—Anon.

Correspondence.

PREACHING TO THE CHINESE: MATTER AND MANNER.

When Jesus sent forth his disciples to the cities and towns to prepare the way for his coming, he said, "As ye go, preach, saying, The kingdom of heaven is at hand." And his final command to them was, "Go ye into all the world and preach the gospel to every creature." St. Paul magnified the privilege that was granted unto him to "preach among the Gentiles the unsearchable riches of Christ."

It is under such a commission as this that the missionary goes to China to preach the gospel. This is his one work. Everything must be made subordinate to this. He must draw all his studies this way. All other forms of work—educational, medical, literary—must be used only as a means to this one end, namely: to proclaim the gospel of the Lord Jesus Christ to fallen men. Otherwise, they are useless. We have no warrant for supposing that anything except the gospel is the power of God unto salvation anywhere upon the face of the earth or in any age of the world. The same gospel and the same preaching are necessary to-day in China as were required when Paul went into Asia Minor and Macedonia to proclaim that wonderful Word that was so effective in turning men from idols to serve the living and true God.

The young missionary newly arrived upon the field is often puzzled to know what he ought to say first when he gets enough of the language to begin to preach a little. One of the most vivid recollections of my early missionary experience in China is the thought that was constantly in my mind as to what I should say to the Chinese when I should begin to preach to them. I thought that, of course, the people were utterly ignorant of the most commonplace teachings of Christianity, and that nothing could be taken for granted. So much preliminary work seemed to be necessary that I supposed it would be difficult to determine where to begin. And when the time came, after some six months of close study and drill on the language, I thought I might venture to preach a little in the street chapel by way of practice, at least. I spoke on "The Fatherhood of God" for about fifteen minutes, to some twenty people in the little chapel on the "Ten Fountain" street, inside the east gate of the city of Suchow. I do not know what impression was made upon the audience, or whether, indeed, they understood much of what I tried to say. The only visible result at the time was that, at the close of the sermon when I and Bro. Dzau, who was with me, kneeled down to pray, the hearers were all there, but when we opened our eyes after the prayer, they had all gone out, and the room was empty save for the two preachers. I was somewhat taken back by the behavior of the congregation, but I soon found it was nothing to be surprised at, as the street chapel congregations have a way of coming and going as it suits their convenience. After a good many years of experience and observation I see that no better subject could be selected on which to address a heathen audience than the one I was led to choose for my first practice sermon in China. But the missionary finds many and serious difficulties confronting him in his efforts to deliver his message to the Chinese so that they can understand it and become willing to receive it.

1. They are idolaters, having gods many and lords many. An infinite number of idols, visible and invisible, made of mud, wood, stone, iron, brass and paper, and innumerable spirits of the dead, demons, fairies, and hobgoblins, fill their temples, their homes, their shops, and their official buildings, and burden their minds and cloud their imaginations. Hence, as may be supposed, the idea of the one true and living God has practically no place in their thoughts.

2. Their language is heathen. They have no word that all the missionaries can unite upon as the proper term for God. The whole language is saturated with superstition and idolatry, and while the missionary, preaching to the people, intends to convey Christian truth to them by the use of their language, the hearers often get only a distorted view of the truth, or fail altogether to comprehend what is meant, even though they may understand every word that is spoken by the preacher.

3. Knowing nothing of a personal God, the people have a very vague idea of sin. The most important meaning of their principal word for sin is that of crime against the government, while the chief restraint against the violation of moral law—which, by the way, they understand as well as we do—is the fear of some physical calamity or bad luck that might come upon them from some undefined source. Under their system of merits and demerits, by which a man hopes by doing good works to atone for sins committed, the drowning of a female infant has the same number of demerits marked against it as the wilful waste of rice, or the trampling under foot, or other abuse of written or printed paper.

But, on the other hand, the Chinese have certain moral characteristics that are common to the whole human race, and the gospel is as well adapted to their need as to that of any people in the world.

1. They have a dim and indefinite idea of a supreme, over-ruling power, high above all things, in the heavens. They have, moreover, a God-ward consciousness that is capable of understanding the thought of God when it is presented to them.

2 And they have also a consciousness of sin. Their vague, uncertain, and often absurd efforts to atone for their sins, or to hide their guilt, abundantly prove this. It is perfectly possible, therefore, to make clear to them the idea of a Savior and of their need of him. Hence the subject-matter of our preaching to the heathen in China is contained in the three words, God, sin, Savior. Around these three great ideas clusters all our preaching. We explain and enforce the teachings of the Bible in regard to them. We draw proofs and illustrations of them from the creation and preservation of all things; from the teachings of the Chinese holy sages, as contained in their classics; from the history of China and other nations, ancient and modern; from the facts of human consciousness; from the every-day life and experiences of men, etc.

And it is indeed wonderful how these great truths take hold of the minds and hearts of the Chinese. They are the food for the famishing souls of men, in China as in America. Multiplied thousands have already accepted them, and have thereby become partakers of the divine nature.

Our preaching to the Christians is, of course, somewhat different from the preaching to the heathen. Not that we ever get away from the three above-named fundamental principles of the gospel, but we go further into the deep things of God, seeking to instruct the converts in the teachings of Christ and his apostles, so that they may become rooted and grounded in the faith, and be able at all times to give a reason for the hope that is in them.

This preaching to the Chinese Christians is the most delightful work in which the missionary can engage. Some of the happiest recollections of my missionary life are of the many times when I had the privilege of unfolding to my Chinese brothers and sisters the wonderful things revealed in the gospel of the Lord Jesus Christ. It is a blessed work. Well might an angel desire to have a part in it!

As to the manner of preaching to the Chinese, I may say in brief:

1. A great deal of open-air preaching is done in China, very much like the work of the Salvation Army people in America and Europe. The missionary, accompanied generally by one or more native helpers, goes along a street of a town or city, carrying a lot of Gospels and Christian tracts for sale at a nominal price, stops at a convenient place, and offers his books to the passers-by. Soon a crowd gathers, and he preaches to them for a longer or shorter time, according to circumstances. Then the native preacher follows, and, after the preaching is finished, some books are sold and, perhaps, some individuals are engaged in conversation, after which they pass on to another open space, where another stand is made and a similar work is done. In this manner the principal streets of the town are gone over, and many of the people hear the Word of Life. The missionary and his helpers then board their boat, or other conveyance, and go on to the next town to do the same kind of work. Sometimes long itinerating tours, extending over several days or weeks, are undertaken, and the good seed is sown broadcast over a wide extent of country. A good deal of this open-air preaching is also done in the towns and cities where the missionaries and native preachers reside.

2. But the most of the preaching to the heathen is done in the street chapels. A Chinese house is rented on a main street or thoroughfare, and fitted up with a plank floor (most Chinese houses have brick floors), and a raised platform at one end with a table on it for a pulpit, and some benches for the congregation. The missionary or native helper, or sometimes both together, go there every afternoon, or, it may be, three or four times a week; the door is thrown open, a hymn is sung, and the people who are passing by, attracted by the sound of singing, or by the sight of the foreigners, come in to see what is going on. The missionary and the native preacher take turns in preaching, during which time the crowd is continually coming and going. Many, after sitting long enough to get an idea of what is going on, or, it may be, on the other hand, becoming disgusted because they can not make anything out of it all, get up and leave, while others come in and take their places. These, in turn, having satisfied their curiosity, take their departure, and still others come and go. A few sit through the whole service, and seem to be interested in what is being said, and are willing to engage in conversation with the preacher, who thus has an opportunity to more fully explain to them the Word he has been preaching. Thus the good work goes on, and all over the land hundreds of thousands of people daily hear the Word of Life.

3. These street chapels become the church-homes of the Christians as they are brought into the church. But in many of the older centers regular church-buildings have been erected, some in foreign style of architecture and some in native style, the funds being obtained either from the home land or contributed by the native Christians, assisted, it may be, by the foreign missionary out of his own salary. In these churches all the regular church services are carried on—preaching, Sunday-school, prayer meeting, Epworth League, and women's meetings.

Preaching has already become a mighty power in the land of Sinim. The Holy Ghost has borne and is bearing witness to his own word in signs following in the conversion of thousands of the people—miracles of grace as wonderful as any the Master ever wrought when he made the blind to see, or the lame to walk, or called the dead to life. In the gospel of Jesus Christ, faithfully preached, is China's only hope of salvation.

A. P. PARKER.

Communications.

JEPTHAH'S DAUGHTER.

BY REV. J. A. PARKER, D. D.

The extent to which we plod along in old grooves is astonishing. How few have had courage to suggest that Jepthah was not the rash, inhuman father which the old interpretation of his "vow" would make us believe!

My attention has just been called to a short communication to the Christian Observer, from the pen of Rev. Geo. F. Robertson, of Uniontown, Ala., in which are some new and logical conclusions. The cases of Jepthah and Uzzah have ever been a source of anxiety to my mind, and no interpretation seen by me has been of a satisfying character. Mr. Robertson, however, brings much relief as to Jepthah's case.

The King James Version of the Scriptures so translates the text as to make the record say: "It shall surely be the Lord's, and I will offer it up as a burnt offering." Building on this translation, we have seen the beautiful girl laid upon the altar and consumed as a lamb!

Following Mr. Robertson's idea as to the propriety of the translation—"and"—I find many who otherwise translate by rendering "or" instead of "and." As the highest authority for this change, I may mention the marginal reading of the Authorized Version (Jud. xi, 30, 31): "If thou shalt, without fail, deliver the children of Ammon into my hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, or—(margin)—I will offer it—(Variorum Bible puts it in the masculine)—"him"—up for a burnt offering."

How consistent—how well fortified—is the vow when read thus! Under this vow Jepthah was prepared for any emergency without offending the Lord by murderous act, such as killing a sweet, unoffending young woman. If that which met him on his return were some loved one—an object not suitable for a "burnt offering"—then, under the second clause of the vow, it must be dedicated to the Lord—"shall be the Lord's." But if an object suitable for a sacrifice met him, it should be "a burnt offering."

If there be doubt as to the translation—("or" instead of "and")—Robert Young, the Oxford Bible, the International and Bagster editions of the Bible all use "or"—"shall be the Lord's, or I will offer it as a burnt offering."

Besides this all-important idea, in verse 40, it is said (see margin): "The daughters of Israel went from year to year (yearly) to talk with (to lament) the daughter of Jepthah, the Gileadite, four days in a year." Instead of "lament," my Variorum has "celebrate." While we may celebrate the anniversary of one's death, surely we do not celebrate the dead! We may "talk" about the dead "four days in a year," but we do not "talk with" the dead as "the daughters of Israel" did with "the daughter of Jepthah the Gileadite."

The peculiar construction of Jepthah's vow indicates forethought upon his part, looking to just such contingencies as did arise. The law required a male for burnt offering. The last part of the vow, according to the Variorum Bible, uses the masculine pronoun ("him") with reference to the "burnt offering," but is neuter in the first part—"whatsoever;" or as the margin, "that which." Hence it seems the grammatical construction of the vow demands the reading . . . "shall surely be the Lord's, or I will offer it a burnt offering."

Thus we read the vow. The Variorum Bible gives us a still stronger case: "Whosoever cometh forth of the doors of my house to meet me, . . . shall surely be the Lord's; or I will offer it up for a burnt offering." "That which cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's; or I will offer it up for a burnt offering." (If I do not consecrate it, I will sacrifice it.)

Verse 39: "And it came to pass at the end of two months, that she returned unto her father" (from "the hills," where she and her "fellows" had been to "bewail" her "virginity,") "who did with her according to his vow which he had vowed."

There is certainly nothing in all the history of the case requiring us to believe that Jepthah violated the Sixth Commandment in order to please the Lord. Indeed, the contrary is very apparent. David was ostracised from building the Temple because he had taken life; but the power of God was with Jepthah in the Ephrismitish war as in the war with the Ammonites.

Moreover, there is never the slightest reference to any death which menaced Jepthah's daughter. The proudest period in the life of Jewish womanhood was never to come to her. She could never know the deep pride of motherhood, and it was this fact which she and her companions went "up and down the mountains" to bewail. (Verse 37.)

In the customs of the cloister the present day affords us much of that which we see in the case of Jepthah's daughter. Why should we strain a point to place Jepthah in so bad a light or to make the Almighty sanction human sacrifice?

Will some one give us more light on Jepthah's vow?

FROM REV. T. B. HOLLOMAN.

This has been to us of Natchez a year of vicissitudes—one long to be remembered. Scarcely had we recovered ourselves and straightened up from the long quarantine of 1897 when the threatened high water to our Louisiana neighbors (from whom comes largely the support of our merchants) in the early Spring cast a depression over our business interests; then later on came the marching and mustering of our young men preparatory to entering the service of the United States Army. Only a few months had passed when again we are in the midst of another shotgun quarantine, and at last the appearance of the dreaded fever in our community. Added to this that during the whole Spring and Summer the rains have descended and the floods have come, and you have a condition calculated to leave a lasting impression. Though we are far advanced into the busy season, our interests are greatly hindered by quarantines against us. I fear much that with the extension of the time of the meeting of our Conference that we have lost too much to retrieve.

I have read with much interest all the communications of the brethren and your editorials anent the yellow fever, with the most of which I am in agreement. I wish especially to express my hearty endorsement of the article of our brother, Dr. R. E. Jones, of Crystal Springs. After all the criticism by the brethren, who of them would undertake to establish and run a quarantine system with his limited knowledge of the science of diseases and medicines? I am of the impression that the whole matter would be better relegated to the medical journals and to those who have some knowledge of what they write. No class of men receive more kindness from any other class than does the ministry from the medical fraternity; then why this sharp criticism? Are any of us above mistakes? I find that it is the old story of whose ox was gored when dealing with the question. When it is out of a community, then it is too deadly to run the least risk; but when it appears in that community, it is not to be dreaded by those who are outside, and quarantines become absurd.

In our little city we have had in the neighborhood of seventy cases of fever reported and six deaths. Now, I submit that those six deaths are just that many too many to add to our death-rate from the usual diseases to which we are subject. There are diseases against which we can raise no barrier, but where a disease, and especially an infection, can be avoided, is it not in the interests of humanity to prevent it? What comfort is it to the family from which a loved one has been taken to argue that the disease was of mild character that only one in a certain number died, if that one has come from that family? It seems to me an unbecoming disposition to ridicule and mimify has appeared in much that I have read. I am sorry to have believed such was intended. While few have died in comparison to the many cases stricken, those few have brought grief to the homes from whence they were taken; and how much is the sorrow increased when it is known that the disease was one which might have been averted!

I have not seen anything so sensible on the whole subject as an article from the pen of Dr. MacKowan, which was published in the Baton Rouge Advocate. It is worthy of a place in every paper of the land. The experts called the disease yellow fever. As such, it spread in every case, and yet the experts are ridiculed, and the disease is called yellowoid (a patent subterfuge behind which to seek shelter). Why not call the disease by its proper name, and let the people get acquainted with it as after the type of 1897 and '98? I think that wiser and more honest. We are having only an occasional case of the fever lingering with us, and hope for an early disappearance altogether.

T. B. HOLLOMAN.

Natchez, Miss., Nov. 9, 1898.

The Christian Life.

HOW TO REACH YOUR FRIEND.

I am told that in London there is a tall building, at the top of which is a newspaper office which receives its news from Scotland by private wire. There were two young men in charge of the telegraph office. One went about London to collect local news, and on his return one night found he could not get in, the man up in the fifth story not hearing his knocking. What did he do? He ran to a telegraphic office, and telegraphed to Edinburgh, "Wake up that fellow in the fifth story." And soon after, down came his companion to open the door. The quickest way to get to the man in the fifth story was by way of Edinburgh. The quickest way to get the man next to me is by way of the throne of grace. If I understand this wonderful telegraphic circuit, I can send up my request to Him who holds all hearts in his hands, and there will be marvelous revelations accomplished in the house next door to me.—Dr. A. T. Pierson.

A GOVERNING GOD.

When things get beyond your control, when you face an unknown future, and when trying conditions confront you, remember that there is a governing God in Israel, and that it is his to bring light out of darkness, joy out of sorrow, and hope out of despair. Be patient and acquiescent. Let the Ruler of the universe and the Lord of the individual manage affairs in his own way and at his own time. Neither grow weary nor become too anticipative. Roll upon a covenant-keeping God your cares, taking his dispensations as they come, and multiplying sorrow neither by distrust nor by foreboding. God unravels the future day by day, hour by hour, and moment by moment, accompanying the distribution with his supporting and sanctifying grace.—The Presbyterian.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, he sends first one, then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not look enough at our trials in this continuous and successive view. Each one is sent to teach something, and altogether they have a lesson which is beyond the power of any to teach alone.—H. E. Manning.

Cheered by the presence of God, I will do at each moment, without anxiety, according to the strength which he shall give me, the work that his Providence assigns me. I will leave the rest without concern; it is not my affair. I ought to consider the duty to which I am called each day as the work that God has given me to do, and to apply myself to it in a manner worthy of his glory; that is to say, with exactness and in peace. I must neglect nothing; I must be violent about nothing.—Fenelon.

A church was mentioned in one of our exchanges lately as a church that had "the rare gifts of making its pastors contented and being contented itself." A rare church is that, with rare gifts! If it were possible, such a church should be handed round as a model upon which other churches might be reconstructed. A contented church and a contented minister, and these in conjunction—surely this is a paradisaical spot in church circles. We wish that they were more widely distributed.—Presbyterian.

We talk about being surrendered to the will of God. When you get into your carriage you surrender yourself to the horse, but you hold the reins and make him go where you want to. It seems that we surrender to God's will, but try to hold the reins and do God's will by doing our way.—A. J. Gordon, D. D.

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day, will enable you to do things for his sake that you would not have done for your own sake, or for anyone's sake.—Drummond.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

"WAR A GOOD WARFARE."

This command was given by the Apostle Paul to the young preacher, Timothy, and is the command given by the "King of Peace" to all preachers, young or old, and not them only, but also to all "soldiers of the cross." This command suggests a war, and so there is a war in which we should all enlist, the battles of which we all should help fight, and in the success of which we all should feel a great interest.

History tells us there have been civil wars, national wars, and international wars, and the Scriptures tell us there will be wars and rumors of wars, and in these the people feel greatly interested; but it is astonishing how few are interested in the spiritual warfare. I have been recently engaged assisting in revival meetings, and I have been made to weep to see how few would stand up and say they are on the Lord's side, and are heroes enough to do any duty put upon them. Only look around you, brethren, and be prepared to shed a tear to see how many are serving "Baal," for there is no neutral ground in this spiritual warfare. He that is not for the Lord is against him.

How strange! When, a few months ago, President McKinley made a call for volunteers, thousands readily responded; but when the Great Leader in this spiritual warfare, through his messengers, makes a call for volunteers, how few heed the call! There must be something wrong when people will enlist and fight for a meagre salary and a little honor, and yet turn a deaf ear to the call, "Enlist for the Lord," when the reward offered is much greater than all the treasures of this world heaped up together, and all the honor that can be given by men is small compared to the honor Christ will give to his valiant soldiers.

What is the matter? Do we not emphasize the call, and urge the necessity of enlisting? Or is the call made in such a way that the work seems to the people to be stupendous?

I fear that sometimes the call is made in such an indifferent or cauting way that the people think it makes little difference whether they enlist or not, and that sometimes the ridiculous conduct of some of the so-called soldiers disgusts others and prevents them from enlisting, and that the weak are not shown that their service is much needed; that the "foot" is as necessary as the "hand," and that they will be as much appreciated and as highly honored by the Leader as the strongest.

Come, Brother "Recruiting Officers," let us make the call simple, yet emphatic. Why is it the annual battles ("protracted meetings") are fought, and so few brilliant victories won? Is it possible the preachers have lost their power, or where is the wrong? Surely the fault is on the part of some of us, for the power of God has not diminished, nor his arm shortened. No. The wrong is with men. It may be there is an "Achan" in the camp. It may be the people have spared "Agag," or saved a few of the "best sheep and oxen." Or it may be the leaders (subordinate to the Great Leader) do not make the proper preparation. We are told that General Jackson would spend whole nights in prayer when he was expecting a great battle, but I fear a close investigation would show that some of the leaders who fight their annual battles with no decisive victory have worn out their "pants" in the wrong place. I fear that some are using the wrong kind of ammunition. They are loading their guns with "wild theories," "vain imaginations," "pet dogmas," and "harsh sayings," instead of gospel truths.

One thing I am sure of: Our forces are not in harmony as they ought to be. Instead of all making a desperate charge at the enemy, they are firing at each other. Only think of it, dear reader. Suppose you have organized an army, and leading them into battle, and instead of marching on at your command, and fighting with all their might against the enemy, some of your men turn upon their comrades and beat and kick them unmercifully. You would feel like court-martialing them.

This unmanly behavior is practiced in the division of the Lord's army known as the M. E. Church, South (a name that is dearer and dearer to me as the years go by). Soldiers fighting against their own men, and some of them actually turn upon the leaders and fire volley after volley at them, instead of rallying to their support. How can victory be expected under such circumstances? Is this warring a good warfare?

O brethren! let us, upon our knees, examine ourselves, then make a loud and earnest call for volunteers, prepare for the battle before going in, fortify and make a firm stand against the enemy when he charges (as he will be sure to do about "Christmas time"). And when commanded to "charge," let us take the shield of faith, put on the breastplate of righteousness, and, following the Captain of our salvation, and marching under the banner of Christ, let us fight with the sword of the Spirit until death shall end our warfare. Then, when the battle is over, we can sheathe our swords, and plume our caps, and shout for victory.

T. J. O'NEIL.

Middleton, Miss.

FROM THE WORK.

Rev. Sam Q. Bass, Corinth, Miss., Nov. 7, 1898: "I am still at home watching sick ones both in my own home and in my mother's home. Bro. W. D. Bass has been battling with fever for more than three weeks. Last Tuesday night his physician thought that the time of his 'departure was at hand.' But now we think that he has passed the dangerous point, and that with careful treatment he will recover. I had an engagment with Rev. W. A. Woods, of Belmont circuit, for the first Sunday in this month, but because of the above reason I could not reach him. This was the last engagement that I had in this Conference for this year. The Conference will soon be here. I sincerely trust that the brethren may all meet together at Aberdeen in great power, and have a great Conference."

Rev. P. H. Howse, Trenton, Miss., Nov. 7, 1898: "We have, in most respects, had a prosperous year. We have received 45 members this year and baptized 16 babies up to date. Our finances will not be up in full, but will be a good showing, considering the low price of cotton. We have held six protracted meetings this year, and the following brethren rendered us efficient ministerial help: Revs. I. B. Robertson, P. D. Hardin, L. Kendall, J. H. Foreman, J. M. Corley, A. D. Miller, Frank Robinson, F. A. Lane, and James Williams. We had a revival at each appointment. Through the mercies of God we believe that the work has gradually developed through the entire year. I have many, many very dear friends on this work, and earnestly pray God's blessing upon them and this charge. Brethren, please pray for us."

HOPE VILLA, LA.

This is our first year in the Conference, and so our first appointment was Meadows and Antioch. We came last Winter as a stranger into the community, but soon we found many kind hearts and welcome homes ready to receive the new pastor. The blessed promise of "manifold more in this present life" has been verified to us. We have only two appointments on the work, the churches being six miles apart. While the membership is very small, there has been abundant opportunity for work.

We held a week's meeting at Meadows Chapel in June. Bro. A. S. Lutz was with us. With vigorous thought, clothed in clean, clear words, he preached the blessed gospel with the power of the Holy Ghost. Much good was done; deep conviction prevailed, and many were blessed.

Bro. H. W. Rickey preached for us a week. We held the meeting in a hall at Hope Villa, a point half way between the two churches. It was the first protracted meeting, we were told, ever held in the place. Bro. Rickey is a revivalist. His manner is quiet, but with power. His words seem to burn into the very conscience of the hearers. I could not ask for better or more divinely called evangelists than such men. Many that heard were blessed, and the influence of the meeting was for great good. We began a meeting at Antioch, Aug. 1, just after we closed at Hope Villa. Bro. T. J. Upton was with us. But for the continuous rains we would have had a good meeting. We were compelled to stop after two or three days' service. The quarantine restrictions have prevented any further meetings.

The church at Antioch has purchased a new organ this year, and both churches have been supplied with Young People's Hymns. With organs at both churches, and splendid talent to use them, we have good singing. We have had only six accessions this year—five on profession of faith, and one by letter.

About 75 per cent. of the Conference collections are raised; preacher's salary a good deal behind. We have taken three yearly subscriptions to the ADVOCATE, thus doubling its circulation on the work.

We have come to love this people very much. All have been kind, and some in an especial manner have blessed and gladdened our life. These debts of love we can never pay, but the Lord will reward them openly. May the greatest blessings rest upon the people of Meadows and Antioch.

M. F. JOHNSON.

A Steward, Montpelier, Miss., Nov. 5, 1898: "The Montpelier circuit, Aberdeen district, North Mississippi Conference, has been served the past two years by Rev. J. W. Raper as pastor, whose labors have been marked with success at every step since he has been on the work. No part of the work that properly belonged to him as pastor has been neglected. The circuit embraces five appointments—Foster's Chapel, Prospect, Friendship, Sparta, and Palestine. Foster's Chapel has been painted, Prospect and Palestine reseated, and chancels put in both, nicely carpeted; Palestine recovered. A new church in course of construction at Sparta, passed failure. A parsonage completed, nicely finished and painted, a thing of beauty, located in the thriving town of Montpelier, which is connected with our leading railroads by a daily mail and telephone line. Nor has our beloved pastor, while looking after these material matters of importance to the church, neglected the spiritual interests of the work. He reported every dollar of Conference assessment paid in full at the last Annual Conference, and expects to do so again. He added 100 members to the church last year, and 72 this year. Twenty-six of these were received at Palestine at a recent protracted service, where he was assisted by Bro. Ward, of the local ranks, and Bro. Givings, of the Cumberland Presbyterian Church, who rendered valuable service. The meeting at Palestine was a marked success. It reminded some of us of the olden time, when the waters were troubled and the people were made whole."

THE CHURCH AND MISSIONS.

The proclamation of the gospel in all the world to every creature, is the great work which Christ has committed to the church. Men may speculate as they please about the present condition and future destiny of the heathen, but all these speculations are vain and fanciful. The church has a duty to perform for the heathen from which no human theory or human authority can release her. She must give them the gospel—she must make known to them the way of salvation revealed therein, and until she has done this, she has failed to perform her whole duty. Dr. Pierson says, in his late book on "The Crisis of Missions," that "nothing can be plainer, without argument, than that the church of Christ has never yet attempted to solve the problem of missions. Dr. Duff was right in saying that we are only 'playing at missions.' Were true, sound, sensible, business principles applied to this question, no practical hindrance would be found sufficient even to delay the prosecution of the work solemnly committed by Christ to his church. Let us have throughout the church thorough organization and practical co-operation, and within the lifetime of one generation the gospel may be preached for a witness, not only among all nations, but to every living creature." But in order to secure "thorough organization and practical co-operation," the churches at home must receive a greater baptism of the Holy Ghost; they must be more fully imbued with the spirit of Christ. We need a general revival; and then with the light we have, and the love of Christ glowing in every Christian heart, men will be ready to "attempt great things for God," and to "expect great things from God." Nothing but the constraining love of Christ can induce the church to engage in a proper spirit and manner in the great work of missions. Dr. Thoburn, a missionary from India, declared on a recent occasion, that he had nothing on earth that he would not give up for Christ, not even his neck. When all Christians possess this feeling, the heathen will soon have the gospel preached to them everywhere.—Recorder.

Life in the soul is the tide of the divine ocean flowing as it has opportunity through the narrow channels of human nature. Everything else is only a colorable imitation of life, and a mode of existence.—John Watson, D. D.

A baby is like crazy patchwork, composed of bits of its ancestors. All of them contribute something to baby's physical or mental or moral make-up. The mother gives the largest share. To a great extent the health of a child depends upon the health of the mother, both before and after birth.

If, during the period of expectancy, the mother enjoys good general and local health, she will have a child with a robust body, an alert brain and vigorous health. You cannot expect such a child from a weak, sickly nervous, despondent woman, who is broken down by derangements and disease of the distinctly feminine organs. A woman in that condition is almost sure to have a puny, sickly, peevish baby. Dr. Pierce's Favorite Prescription is the best preparation for motherhood. It relieves maternity of its dangers, and of almost all its pain. It restores the delicate and important organs that bear the brunt of maternity to perfect health and strength, and assists the regular and healthful performance of all the natural functions. It banishes the ailments of the critical period, and makes baby's debut easy and almost painless. It insures the little new-comer's health. Thousands have testified to its merits. Good medicine dealers sell it, and no honest druggist will insult your intelligence by urging upon you something else as "just as good." The "just as good" kind is dear at any price.

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THURSDAY, NOVEMBER 17, 1898.

Whatever task is set to you,
Don't idly sit and view it,
Nor be content to wish it done—
Begin at once and do it.
—Great Thoughts.

The eternal stars shine out as soon as it is dark enough.—Carlyle.

Let us pass over the river and rest under the shade of the trees.—Stonewall Jackson.

A well-governed temper is one of the principal characteristics of business talent.—Selected.

The light of friendship is like the light of phosphorus—seen plainest when all around is dark.—Selected.

I would rather aim at perfection and fall short of it, than aim at imperfection and fully attain it.—A. J. Gordon.

There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.—Beecher.

An ounce of sense is worth a pound of sentiment; but they should never be mixed in that proportion.—Exchange.

Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul.—Exchange.

We account the Scriptures to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever.—Sir Isaac Newton.

A man will talk about the vanity of women and then march five miles through the hot sun in a parade, under the delusion that he is the only fellow in line attracting any attention.—Exchange.

The great thing which a young man needs in a crisis of temptation is to declare for the right quickly. Leave no time for temptation to accumulate. . . . It often requires a great deal of character to do that; not only a religious principle, but a strong character back of that.—Austin Phelps.

Like flakes of snow that fall unperceived, unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

The snappish saint is saturated with the spirit of Satan, not of the Savior. Whatever Jesus was, he never failed to be a gentleman. No man ever went out of his presence with his ears tingling from insults. He came not to make people feel that they were on thorns, but to wear the thorns himself.—Bible Reader.

God wants our life to be a song. He has written the music for us in his Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—J. R. Miller, D. D.

WHISKY AND THE WORKINGMAN.

The recent report of the National Department of Labor contains some interesting and valuable items regarding the economic aspects of the liquor business. Inquiries were sent to a large number of employers asking their attitude towards drinkers in the selection of laborers, and for information concerning the relation of pay-day and holidays to drunkenness and other features of the drink evil. Suggestions were also solicited as to the best remedies for the liquor evil. Over seven thousand responses were obtained from establishments and individuals employing in the aggregate nearly two million men. More than three-fourths of the replies stated that the drinking habits were investigated to some extent before they were given employment, and that an abstainer has a decidedly better chance of obtaining work than one who drinks.

It appears from these reports that intemperance is given the least attention in the industries of agriculture and mining, while in the manufactures and transportation it is considered disadvantageous and dangerous, and considerable precaution is taken against it. "To guard against accident" and "because of responsibility of position," certain classes of workmen, such as foremen, engineers, machine hands, handlers of explosives, watchmen, etc., are not allowed to use intoxicants at all. The majority of the railroad companies now prohibit liquor drinking among their employees while on duty, and 203 out of 729 of the transportation companies reporting forbid drinking altogether.

Another fact brought out by the reports is that workmen drink more just after pay-day than at other times, and that a Saturday pay-day is unfavorable to temperance. Some of the employers have changed pay-time to some other day, and found the change advantageous in about two-fifths of the cases.

The custom of paying employees by check, which is followed by a large number of corporations, has been found to promote intemperance to a surprising extent. Saloon keepers, ever anxious to increase their trade, no matter what ruin and suffering it involves, make a business of cashing these checks, knowing full well that those who come to their shops for such a purpose will almost invariably become their patrons.

A Chicago coal company found that of the Hungarians, Poles, Germans, Scotch and Irish in their employ, three-fourths went to the saloons to have their checks cashed, while only one-fourth went to savings-banks and groceries. Of the Swedes and Norwegians, however, 91 per cent. had their checks cashed by groceries.

Upwards of 5,000 of the employers who sent in replies suggested means to diminish the drink evil among workingmen. Prohibition was advocated by about one-fourth as the most effective remedy. The measure favored by the next largest number is the refusal to employ drinkers. Other suggestions were that treating be prohibited, that employers set a good example, and that saloons be closed on Sunday and early on week days, so as to prevent night carousing.

The almost unanimous verdict of employers is that the use of intoxicants, including beer, seriously incapacitates workmen for their duties. Notwithstanding these conclusions of business men, many workmen persist in claiming that they must have liquor in order to labor to the best advantage. They need to be enlightened. They need to be taught that rum, instead of being an aid to endurance, is a strength and nerve-destroyer.

The poor marksmanship of the Spanish gunners in the battle of Manila was largely due, it is said, to the fact that just as the battle began "a ration of rum" was issued to them, while Dewey's men were not allowed a drop of spirits. Says the eminent scientist, Liebig: "Brandy, in its action on the nerves, is like a bill of exchange drawn on the health of the laborer, which, for lack of cash to pay it, must be constantly renewed. The workman consumes his principal instead of interest; hence the inevitable bankruptcy of the body."

The study of the experience of the Canadian lumbermen, who spend the whole Winter in the hardest labor exposed to a freezing temperature, being allowed no spirits, but an unlimited supply of tea, has resulted in the substitution of tea for the rum ration in the English army.

Says the New York Independent: "Since the day when William and Mary stimulated the production of intoxicating liquors, under the idea of thus 'encouraging agriculture,' there has been a large body of people who honestly believe that breweries and distilleries, with the immense capital invested, and the large number of men employed in the work, are an important element in national prosperity; but those who can look below surface indications know better, and realize that if the enormous sums spent for intoxicants were spent in good food, warm clothing and comfortable homes, it would do much to eradicate the misery and consequent discontent among the very poor."

It is stated on the authority of Carroll D. Wright, the noted government statistician, that several thousand persons starve to death every year in Greater New York. Yet he also states that nearly $400,000 a day passes over the saloon counters of that city for liquor, a large per cent. of it coming from the pockets of the poor, who, having become victims of the drink habit, deprive themselves in many instances of food and clothing in order that they may buy rum. The wage-earners having thus wasted the bulk of their money at the saloons, the helpless wives and children are left to suffer and die of want and disease.

No greater boon can be conferred upon the workingmen than to enlighten them concerning the true character of alcoholic stimulants. Press, pulpit, platform and school room should be efficient instrumentalities in this educational work. Much can be done also by individual effort. Here is a "field white unto the harvest" open to those who are willing to serve God by serving humanity.

JUDGE HAMM DEAD.

Judge J. S. Hamm died at his home in Meridian, Miss., on the tenth. He had long been the recognized leader of the Meridian bar. He was on the bench for many years, and made a record as a jurist of which any man might be proud. He was not only learned in the law, but was also a man of remarkable literary attainments. He was the very soul of honor. All through his long life, wherever he was known, his name was the synonym of integrity. Though always a firm believer in the divine origin of Christianity, he did not assume the vows of discipleship until a few years since. During our pastorate at Meridian we had the pleasure of administering to him the ordinance of baptism, and receiving him into the church. As fully as anyone we have known, he felt the responsibilities involved in this step. His subsequent life was that of a Christian. He soon became an official in the church and the teacher of a Bible class. We feel it an honor to have enjoyed his friendship.

NO CHANGE IN TIME OF THE LOUISIANA CONFERENCE.

MR. EDITOR: Please announce through your columns, at request of Bishop Morrison, that the Louisiana Annual Conference will convene at the time published in Plan of Episcopal Visitation, Dec. 15.

S. S. KEENER.

RETURNING TO THEIR SENSES.

Two years ago the State of Colorado passed a law making life imprisonment, instead of death, the penalty for murder. It has been found by experiment that murders began to increase as soon as the law abolishing the death penalty was passed. There is now a popular agitation for its repeal, and there will be an effort to restore the death penalty for murder in the first degree.

No legislative action is more absurd than that which attempts to punish a murderer by simply guaranteeing him his board and clothing, and life in an equable temperature, with the high probability that if dissatisfied with it he can escape, or secure a pardon, especially if he has a political pull or the pardoning power passes under the control of a sentimentalist.

The United States to-day leads the civilized world in number of homicides, in the number of unpunished murderers, and in the number of lynchings; and the last is the natural consequence of the first and second. —New York Independent.

AN EVIL TO BE CORRECTED.

"We trust that the occupation of the clerical fun-maker is gone. We hope that the pulpit will speedily regain its old-time solemnity and keep it. We frankly confess that we like awe-inspiring sermons. The desecration of holy ground and the profanation of sacred hours, through the instrumentality of cheap wit and stale anecdotes, ought to be a thing of the past."

We take the foregoing paragraph from one of our religious exchanges. We would emphasize every word of it. Some time ago Bishop Vincent, in one of his helpful and suggestive addresses to a class of young ministers who were about to be admitted to Conference, gave some pertinent advice in regard to deportment in the pulpit, and he spoke especially of the practice of some preachers who get off jokes and would-be witticisms in giving out notices.

If ministers who have fallen into that pernicious habit understood or realized how such things are viewed from the pew, they would never again perpetrate a joke in the pulpit. Some are vain enough to be flattered by a ripple of laughter as the result of some "smart" saying, and seem to think that they make a good hit when they get off a pleasantry. But they are mistaken. The pulpit is for edification, worship, inspiration. And this comes through the presentation of truth enforced by the power of the Holy Spirit.—Uplook.

Dr. Hall's pastoral success made him well known throughout the United States. He preached morning and afternoon, and was constantly in readiness to accept invitations, without distinction of denomination, to preach on Sunday evening. He had a genius for the establishment and maintenance of missions, and his church sustained five of them in this city.

Immense as was his congregation he annually visited all the members, besides attending closely to the sick, the inquiring, and the stranger. On the Sabbath he would announce the streets in which he intended to visit on particular days, and fulfilled his engagements with as much regularity as though he were a physician receiving immense fees for each call. In all that concerned the families upon which he called he took a lively interest. Not being able to trust his memory about all the details, he carried on a remarkable system of bookkeeping. For example, calling on a certain family and asking after the health of the members, the lady of the house might state that all were well except her daughter Mary, who had studied so hard in school that she had headaches, and she thought perhaps she would have to take her out of school. After leaving, Dr. Hall would make a note that Mary was suffering from overstudy. One year afterward, having refreshed his memory by reference to his book, on making his regular annual call, after all he might wish to say relative to that occasion, he would express the hope that Mary had recovered from those attacks from hard study, and was progressing finely.

And why should he not make a record if his memory did not retain such details? He demonstrated his deep interest in his people in so many ways that no cynic would suspect that this indicated the absence of feeling. He also made notations relating to their spiritual condition. —New York Advocate.

Yonder stands a marble shaft twenty feet high, beautiful in design and workmanship. It has been erected there at a cost of $550 by a Christian man in memory of his son. I never look on that cold, lifeless, crumbling marble without thinking how nobly that father might have honored God, memorialized his boy and helped his fellow-men had he devoted that money to missions, to educating a preacher of the gospel, or helping the better to equip some one of our struggling institutions of learning in their effort to fit noble, aspiring young men to do good in the world. May God speed the day when Christian men will realize their responsibility to God for the use of the money he has committed to them as his stewards!—Exchange.

An expert and discerning layman the other day at the Rolla District Conference in a brief address spoke with earnestness of the value of church literature as an agency for rightly training children. He said in substance that he would, were he to begin domestic life over again, spend his last dollar, if necessary, in order to secure the right sort of a church paper for the home. The influence of such a journal, he suggested, in its regular visits to the home—elevating the tastes of the children, stimulating their spirit of emulation in the right direction, interesting them in the work of Methodism, and fostering habits of devotion—is not easily to be exaggerated. He declared that parents, in his judgment, were neglecting a great duty and exposing their homes to needless risks, when they attempted to bring up their children without affording to them the restraining, molding, and inspiring influences of the church paper, week by week.—Central Advocate.

An experiment recently made in a Missouri town calls for some comment. For some years no saloon was licensed in the community, but the drug stores in one time became notorious as illicit liquor-selling resorts, so that many began to advocate the policy of licensing the sale of alcoholic beverages, making the usual plea that thus the business could be "regulated." This view prevailed and two saloons were established by law a year or two ago. What has been the result? First, the illicit liquor trade of the druggists did not stop; these law breakers kept right on, selling drams on the sly about as they had done, there being none to molest or make them afraid. On the other hand, the saloons from the start have done a thriving trade, no one seeming to care particularly whether they obeyed the law or not. Hence under the new regime there is no better regulation of the traffic than there was under the old policy of "no license," while at the same time the trade in whisky and beer, lawful and unlawful taken together, is more than doubled. If these facts need any further exposition and application, the reader may make them himself.—Central Advocate.

About the only decent man the world has no respect for is the quibbler. We mean the pedantic porcupine who never reads an unbalanced sentence in a newspaper without sending the editor a column and a half of vinegar-soaked criticism; who never hears a sermon without going into spasms over some unscientific statement; who can't listen to a plain man talk in prayer meeting without jumping up to correct his rhetorical blunders. We can not hope to learn what part of the divine plan such men were intended to fill until we have heard the latest opinion of science on the mission of fleas. —Bible Reader.

NOTES.

Rev. Charles F. Evans, D. D., was married Thursday, Nov. 10, to Mrs Mary L. Roberts, of Lexington, Ky. We extend hearty congratulations.

***

Rev. S. B. Cox has been transferred from the North Mississippi Conference to the Indian Mission Conference, and stationed at Weber's Falls.

***

Rev. Dr. G. H. Zimmerman, editor of the Baltimore Advocate, died a few days since. He was an excellent man, highly honored wherever he was known.

***

The Publishing Committee of the NEW ORLEANS ADVOCATE met on Wednesday, the ninth, all the members being present. The report reached us too late for this issue.

***

Rev. C. R. Godfrey, a supernumerate of the Louisiana Conference, died Friday, Nov. 11, after an illness of three weeks. This news reached us just as the paper went to press. Hence we have no room for a fuller notice.

***

Our friend and brother, Dr. W. C. Black, of the NEW ORLEANS CHRISTIAN ADVOCATE, has printed in neat booklet form his sermon on "Eternal Punishment." Like all his discourses, it is strong, sound, and eloquent.—Epworth Era.

***

We will be greatly obliged if the preachers of the patronizing Conferences, as far as they can do so without inconvenience, will settle their accounts before Conference. Those who wish to do so will please write us for a statement.

Rev. T. W. Lewis writes: "Grenada College opened auspiciously, and is moving forward admirably. Seventy boarders now in the college, and 10 in town, and still they come. The teachers are all in place and doing well. The outlook is hopeful."

***

In the disastrous fire at Covington, La., last week, Rev. D. C. Rawls was a great sufferer. His house, with almost everything he had, was consumed, with not a dollar of insurance. He has a large family. We deem it unnecessary to do more than to state the facts in order to enlist the practical sympathies of Christian people in his behalf.

***

Dr. J. O. Andrew, editor of the Alabama Advocate, has resigned, and Dr. H. Urquhart has been elected in his stead. Dr. Andrew has made an excellent paper, and has endeared himself to his brethren of the tripod. No man among us is more loyal to the church. We part with him with regret. Dr. Urquhart is a strong, scholarly man, and will, doubtless, give a good account of himself in his new field.

***

Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, has published a little pamphlet on "Eternal Punishment." The argument is short, but it is strong, clear and conclusive. The positions he takes are based on the Word of God and his conclusions are clearly logical. Any one having any doubts or wanting information on that subject will do well to read this booklet.—Wesleyan Advocate.

***

The following letter from Rev. R. P. Howell, of the Louisiana Conference, will elicit the sympathies and prayers of the brethren in his behalf. May the grace of God sustain him in this hour of deep sorrow!

DEAR BROTHER: My wife, Mrs. Mary E. Howell, passed away last Sunday, the sixth. Pray for us. There will be a more extended notice.

Yours in deep waters,
ROBT. P. HOWELL.

Lake Arthur, La., Nov. 9, 1898.

***

We invite special attention to the communication of Sister L. Crary Sadler. The cause she represents is eminently worthy. Many of our subscribers could, doubtless, spare a small sum in aid of this worthy enterprise. As we have previously stated, the need is great, and our church in Slidell is weak. The people are doing what they can, but are unable to complete the work. Those who wish to honor the Lord with their substance will make no mistake by investing it in this enterprise.

***

Rev. H. W. Knickerbocker has been transferred from the Louisiana Conference to the Los Angeles Conference, and stationed at Trinity Church, Los Angeles, the leading church of that Conference. He will close his pastorate at Louisiana Avenue next Sabbath, and will take his departure on Tuesday following. His parishioners will part with him with great regret, he having greatly endeared himself to them during his two years' pastorate. We predict for him a successful career in the metropolis of the far West.

***

Mrs. Annie C. Peyton, of the faculty of the Mississippi Industrial Institute and College at Columbus, died on Saturday last. Mrs. Peyton was the originator of this renowned institution. Soon after her graduation at Whitworth College she began through the press the agitation of the question of a State institution for girls, and so cogent were her arguments that only a few years elapsed until her hopes were realized in the founding of an institution which is an honor to the State. After the death of her husband, Judge E. G. Peyton, about eight years ago, she was elected to a chair in the institution, which she ably filled until her death.

***

The following should have appeared in our last issue, but was inadvertently omitted. Our brother has our sympathies and prayers in his great sorrow.

MR. EDITOR: I was called to Baton Rouge to attend my father, Hon. James Bogan, in his last illness. He passed to his reward on the morning of the twenty-sixth of October at four o'clock. He had reached a good old age—seventy-two years and nine months. A great and good man has fallen; a man who loved God, and delighted to instruct his children in the way of life. He died in the triumphs of a living faith.

S. S. BOGAN.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

A REPLY.

Mr. Editor: To correct an erroneous opinion which is prevalent in some localities, and to reply to some of the unkind things which "Dr. Peebles" says about the fever prevailing during the past Summer, I submit the following facts for your consideration:

1. The fever in this city was not found by an expert, but was so pronounced by Dr. McPheeters, who has been through the terrible epidemics of '67 and '71, and our own doctors. The "expert" only confirmed our diagnosis.

2. There have been four deaths in town and one out in the country.

3. The fever began one and a half miles from center of town, in a negro neighborhood, "Under-the-Hill," and was introduced into white families by servants.

4. No case has appeared here since Nov. 1, and we believe there will be no others.

In reply to the strictures of Dr. Peebles, I will say that all of our trouble this year is directly traceable to the false statements and silence of the Louisiana health authorities. Had they dealt with us fairly, there would have been no spread of the disease or epidemic in Mississippi. We would have excluded people from the State, and no fever would have entered here. The death-rate here will be about six or seven per cent., but we would prefer not to have it at all, as one death from a preventable disease is in the nature of a homicide. If this disease is reported, it can be completely stamped out, weather conditions being favorable. When we first found the fever here, on South Canal street, it was quickly cleaned up, and there have been no other cases in that neighborhood. Had we then been able to trace the source of infection, as we did later, several valuable lives might have been saved. To date we have had about 35 cases, located as follows: First Ward, 44 (all on north end of ward); Second Ward, 4 cases; Third Ward, 4 cases, and Fourth Ward, 1 case, all directly traceable to original infected area. These figures are significant. They conclusively prove that the disease is amenable to scientific treatment, and if thus handled, an epidemic can be prevented. Fifty-three cases in a town of 13,000 people is only one-half of one per cent. The reason we had so few cases was owing to our "expert" report. The people stopped visiting, kept their children at home, and stayed out of the night air, all churches were closed at night, and everything done to prevent people gathering in crowds. The figures presented show the result. When we were afflicted before, in 1871, there were about 1,200 cases and about 119 deaths. What a contrast in these days, when "experts" are so foolish as to report yellow fever, and try to stamp it out.

J. C. Ballard, M. D.,
Chief Health Officer.

Natchez, Miss., Nov. 11, 1898.

INDIAN MISSION.

To the Friends of the Indian Mission—

Dear Brethren and Sisters: We have done very little toward the support of our missionaries this year. We have only paid our Choctaw preacher a few dollars, and, as far as I have heard, he has been faithful. Now, what will we do? Let us come to the rescue and pay him up at Conference. You may say we are not able. That is the way to get able: do your duty to the Lord, and you will be able to do all he wants you to do. Send amounts to me at Hermanville, Miss., or hand to your pastor to be handed to me at Conference. Please do not forget this. If so, the good Lord may forget you. Send and oblige. A. D. Miller.

Hermanville, Miss., Nov. 9, 1898.

Words of Praise bestowed upon Hood's Sarsaparilla by those who have taken it indicate that it is restoring health to thousands of people, and that it will help you also.

Hood's Pills are easy to take, easy to operate. Cure biliousness, indigestion. 25 cents.

NORTH MISSISSIPPI CONFERENCE.

NOTICE!

To persons attending the Conference at Aberdeen, the railroads will grant the usual reduction in fare. A certificate must be obtained with each ticket purchased.

J. S. Oakley,
Sec'y of the Conference.

TO THE METHODISTS OF LOUISIANA.

You will soon observe Thanksgiving Day. You will take your offering to the place of prayer. Let me make this statement: We have several very worthy poor boys we are trying to help obtain an education, and others who are applying for assistance, and we could use $400 or $500 to a great advantage just now. It would do my heart good if you would send me a contribution on Thanksgiving Day for my poor boys' fund. This would be a timely help, as I had been quarantined for about fifty days and could not solicit for the above fund.

I. W. Cooper, Pres.

Centenary College, Jackson, La., Nov. 11, 1898.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

FROM MRS. SADLER.

Mr. Editor: The old year, with its marvelous and wonderful events, is fast drawing to a close. To touch upon even the most notable of these would lengthen out a letter to the editorial censorship, and occupy too much space in your valuable columns. All have read as they ran. This is literally true, as many read as the iron horse carries them on and on. In these epochal times, perhaps, few stop to ponder or ask, Whither are we tending? Yet all who note passing events must say with the poet,

"We are living, we are living,
In a grand and awful time."

The Conference year is near its end also, and with some of the preachers there is, perhaps, a feeling of sadness and a fear that they will have to take up "an ill report," while the more favored Caiebs and Joshuas, with their luscious grapes of Eschol's bountiful providence, are to be envied. Yet, if they have done the best they could, they ought to take courage and keep a hopeful spirit.

Times have been hard in some places, and the people may not have heard much of the "gospel of giving," or had any experimental knowledge of its blessedness, and so some of the financial problems are still unsolved.

"The heroines of the parsonage" have their troubles also, and many will have to move at a time when they would like to have a settled feeling to prepare for the Christmas tide. There is instead a tearing up of the lares and penates of the household, and a sense of a-leap-in-the-dark, as it were, takes possession of them. Some, perhaps, inwardly rebel, and think it is too hard, while the "Mary Clarkes" say to their husbands, "We will go and forget all but to win souls for Christ."

The greeting and the parting come close together with the pastors and their flocks, and many are sad that they will see each others' faces no more.

Bro. J. J. Kelley, our pastor, has been trying to get the parsonage at Slidell built. He has moved four times this year, including the move from his last year's work. The parsonage is a necessity. The lot is donated, and our good editor headed the list with the proceeds of his lecture. Others have responded; yet still his hands are not full enough to finish the work.

Slidell is a growing place, and unless the church holds on to the vantage ground already gained at this important point, others will "go up and possess the land." Anyone of the thousands of readers of the Advocate who could help in this good work would make Bro. and Sister Kelley sing for joy, and be joyfully blessed themselves.

"Remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."

Mrs. L. Crary Sadler.

Pearl River, La., Nov. 12, 1898.

PRESIDING ELDERS AND DISTRICTS.

Some of the brethren are a little exercised over the size of districts just now. I truly hope no change will be made in the size of districts in our Conference; do not think the new law comprehends any change except in exceptional conditions. I do not know why a pastor should want any change, unless he is a little jealous of his presiding elder's popularity, or has a kind of Rev.-I-can-do-it-all-myself spirit, and vainly thinks he can get along without any help.

Neither can I understand why a layman should want any change, unless he is not just in harmony with Methodist policy, or wants to dictate the whole thing himself, and thinks if he could get rid of the sturdy presiding elder, he could, by a kind of majority, persistently bring the good-natured pastor to his terms. Or it may be because their pastor is a more able man than the presiding elder, and it is a kind of respectful endurance on their part to welcome the presiding elder for his position sake, and not for his sake.

If this be true in any instance, we need a change of the character of men who are given the charge of districts, and not a change of the size of districts, to keep the presiding elders away as long as possible, or to make their stay short.

The presiding eldership is of more importance than any station, and the great men of our church, the real soul-winners, are available for any place where they can do the most good, for, like their Lord, they are ready to minister, and not to be ministered unto.

God bless the noble men who have guided our holy Zion so well, and may their places never be filled by men of small ability, nor their visits made shorter or less frequent.

J. H. Smith.

Dr. Bull's Cough Syrup cures coughs and colds. Mothers, keep this wonderful remedy handy for the children. 25 cents.

BILOXI STATION.

Our fourth Quarterly Conference was held on the sixth instant; Rev. C. A. Powell, though far from well, preached with unusual power, eliciting most favorable comment from many of his hearers. He spoke kindly and encouragingly of the work done here during the year, and predicted that at the present rate this would in a few years become one of the best appointments in the Mississippi Conference.

About fifty members have been added to the church this year. Notwithstanding the financial depression under which this place has labored continuously since the advent of yellow fever here last year, finances will not be very far behind. The attendance on the prayer meetings and preaching services have been larger, I am told, than ever known in the history of the church.

It may be confidently asserted that our Conference can make no safer investment of missionary money than in a concentrated effort to build up our Zion along the Mississippi coast.

I close with the following which appeared in both the local papers:

"Rev. C. A. Powell, presiding elder of the Seashore district, preached two edifying sermons to the Methodist congregation last Sunday, after which the regular fourth Quarterly Conference was held for Biloxi station. This is Mr. Powell's last year as presiding elder of this district, and after the Conference Rev. C. F. Emery offered the following resolution, which was adopted by the congregation by a rising vote:

"Whereas, The office of Rev. C. A. Powell as presiding elder of the Seashore district, Mississippi Conference, expires by limitation with the current year; therefore, be it

"Resolved, By the fourth Quarterly Conference of Biloxi station that we hereby endorse his faithful and efficient administration, and affectionately commend him to the Great Head of the church."

C. F. Emery, P. C.

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TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. Walston.

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3 Specialists in Piano, 1 Specialist in Piano and Voice.

Address Rev. J. W. CHAMBERS, Pres., Brookhaven, Miss

NOTICE.

To the Louisiana Conference Presiding Elders:

Please send me the names of lay delegates, applicants for admission, and candidates for ordination, and every preacher who expects to bring his wife. Write me at once.

J. D. Harper.

For Sale.

A scholarship in Mooney's School Franklin, Tenn.

Rev. W. C. Black,
512 Camp St., New Orleans, La.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

JUDGING OF PREACHING.

It is interesting to hear the opinions of different persons as to the quality of the sermons or the preaching ability of their pastor. If a minister shows strong thinking powers, and packs his sermons with the results of careful research concerning the subject he may be discussing, putting his thoughts in good language, making his points clear and instructive, he will have the attentive ear of those who seek instruction, and he will always have listeners for whom it is needful to carefully prepare his addresses and sermons. Others of his congregation will be listless and fall asleep, complain of the dry sermons, and be a source of trouble in Israel because the preacher has no feeling. It is not always a happy condition of affairs when a pastor depends upon his preaching to draw his people to him. The character of one's pulpit efforts must of necessity be subject to a variety of opinion. What may please some may not be acceptable to others. There is a way, however, to have everybody appreciate the sermon, viz.: Secure the love of the people through your pastoral care of them. When this is done, whatever the grade of your pulpit efforts, they will always be acceptable to the people, because love for a minister gives force and worth to his utterances from the pulpit. It is a rare thing for a greatly beloved pastor to preach an unacceptable sermon. On the other hand, it is difficult for most people to judge rightly of a minister's ability if they don't highly esteem and love him.—Peninsular Methodist.

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THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents. to Barbee and Smith, Nashville, Tenn., and get the book.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

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From now until Dec. 15 we will sell our Holman Bible in Emerald type to those who pay their subscription a full year in advance at the very low rate of $1. Send at once, or you will miss a chance.

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the Advocate. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder.

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Home Circle.

YOU AND I.

BY W. H. BURLEIGH.

What if either of us should die?
Could the hearts that have loved us so tenderly
Be severed by death? No! no! not so!
My soul leans out from its house of clay,
When the breeze that has fanned your cheek goes by,
And says: "She's near!" I feel the touch
Of her lips to mine! of her hand at play
With my hair as it did, when, long ago,
We sat in the hush of Summer eaves,
Saying but little, but loving much,
And believing all that Love believes,
And so I know, whate'er I list,
Our soul shall keep the holy tryst
Through all the years of the life to be.

HIGHER AND HIGHER.

Rarely in the history of the world has one measured up so nearly to the most perfect ideal of manhood, physically, mentally, and morally, as did William Ewart Gladstone. He satisfies the inherent love in the human mind for wholeness, largeness, symmetry—the demand that man shall come up to the noblest standard; that he shall be raised to his highest power. Nature was nnusually generous to the man who was to fill such a prominent place in the world's history.

Amplius, that is "larger," seemed to be the motto which inspired Gladstone's entire life. He never ceased to feel the thing he ought to be, beating beneath the thing he was; the ideal life persistently haunted him.

"Higher and still higher," "larger and still larger," were the words constantly repeating themselves in his mind.

To grow ever higher, deeper, wider; to conquer difficulties and acquire more and more power; to feel all his faculties unfolding, and taking deeper root in his soul, was his constant ambition.

He lost no smallest opportunity for growth. In Parliament or committee-room; while waiting for an appointment, or at a railroad station—wherever he was, he had the inevitable book in his pocket, lest seconds of unused time should escape him.

What an example he gave to the yonth of to-day! If such a genius thought it necessary always to have a volume at hand lest a precious spare moment elude him, to what should we of common ability not resort to save from oblivion the odds and ends of time which come to the busiest lives? One of the bnsiest men in the world, he could yet climb the stairs to an attic, to carry flowers to a poor street-crossing sweeper. He could find time to talk with a poor American boy when others had shut the door in his face, and even arrange to secure for him an interview with the Queen.

Nothing in this great spirit was small or trivial. Every occasion, with him, was a great occasion.

He had that happy alchemy which can turn the prosiest life into poetry, and touch with grace the ngliest surroundings—which infuses the sense of beanty and harmony into the homeliest duties. Like Ruskin and Agassiz, he could see the marvelous in the common.

With him, system seemed almost omnipotent. "Order, heaven's first law," is heaven's first means to win success. Dr. Lorimer tells us that, in one visit to him, Gladstone, twice wishing to refer to certain volumes in his library, went straight among the thonsands of books, to the volumes he wanted.

From his great natural powers, reinforced by his systematic employment of time and opportnnities, came vast accomplishments and varied development.

He addressed an audience at Corfu in Greek, and another in Florence in Italian; a little later he conversed at ease with Bismarck in German, or spoke French fluently in Paris, or piled up argument npon argument in English for hours in Parliament. He once addressed ten thousand people in Athens, in modern Greek. Clemenceau, a distinguished French statesman, was astonished at the fluency and accnracy of his French. His knowledge of Italian enabled him, during a very short stay in Naples, in 1851, to expose to the eyes of Europe the corruption and tyranny of the Neapolitan government, which had thrust hundreds of reputable citizens into filthy dungeons for alleged offenses.

Few classical scholars ever had a more intimate aequaintance with Greek. From a dry debate in Parliament, he would seek relief by translating "Rock of Ages" into Greek verse. Few clergymen were ever so well equipped with theological lore. His elocution was so charming that the people of Chester and Liverpool used to walk miles on Sunday to hear him read the services at Hawarden Church.

Almost as soon as he entered Parliament, he stepped to the front and took rank among the first parliamentary orators of the day.

He was graduated from Oxford, a mere lad, with double first honors in Greek and mathematics; he was in Parliament before he was twenty-two; he was Lord of the Treasury at twenty-four; and he was still ruling England with a mighty hand at eighty-four!

When only eighteen, at Eton College, in a little article contributed to the school paper on "Eloquence," he said: "A successful debut, an offer from the minister, a secretaryship of State, even the Premiership itself, are the objects which form the vista along which a young visionary loves to look." Little did he think that, in six years, he would himself make the "successful debut," and that the Secretaryship would soon follow and open up the way to the Premiership, which he was to hold for three long periods.—Success.

ON CONVERSATION.

A good talker should be a good listener, though also capable of cutting short a bore; he should be appreciative of the remarks of others, and never influenced by that vulgar rivalry that causes some men to strive for the mastery in anecdote—the "capping" of stories, as old writers term it. Anecdotes, however apt and witty, are, after all, a form of monologue, and should be used with discretion. Even the best raconteurs are tempted to draw too largely upon their deposit accounts; a certain intoxication seems to seize those not in the very first rank when they have made a success or two in this line, and I have known one with a great reputation who could never be trusted after a capital story not to wipe out the remembrance of it by a dull one. He really did not seem to know what was good and what was indifferent; he had a large qnantity of the commodity (anecdote) on his hands, and must needs get rid of it at any cost to his reputation. A high-class, but still detestable talk-stopper is the man of rounded periods. Everybody knows how he is going to finish his sentences, but he will do it his own way, and it is a long way round. One is inclined to say to him what Scrooge so pathetically observed to his partner's ghost, "Don't be flowery, my friend, don't be flowery."

These are by no means the greatest obstructionists in the way of conversation. Some persons might almost be called professional talk-stoppers. They delight in questioning the truth of a good story, or in picking some hole in it, to prove that it had a better reception than it deserved. They lay their finger on some trivial inaccnracy in a date or name; they bring no provender to the intellectnal picnic; their sole contribution to it is a senseless depreciation, which they conscientiously believe adds to the agreeableness of the evening. I wish no fellow-creature dead, but I do think this class of persons should be relegated to some other sphere of usefulness, where (like Miss Snevellicci's papa) he would be appreciated. It is all very well to say, "Let us have no cliques," bnt some precaution must be taken to keep persons of this sort out of any society which has a claim to consider itself agreeable.—The Nineteenth Century.

MORPHINE,

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A WORD ABOUT BOOKS.

Life being short, and the quiet hours of it few, we ought to waste none of them in reading valueless books; and that valuable books should, in a civilized country, be within the reach of everyone, printed in excellent form, for a just price; but not in any vile, vulgar, or by reason of smallness of type, physically injurious form, at a vile price.

For we none of us need many books, and those which we need ought to be clearly printed, on the best paper, and strongly bound. And though we are indeed now a wretched and poverty-struck nation, and hardly able to keep soul and body together, still, as no person in decent circumstances would pnt on his table confessedly bad meat without being ashamed, so he need not have on his shelves ill-printed or loosely and wretchedly-stitched books; for though few can be rich, yet every man who honestly exerts himself may, I think, still provide for himself and his family good shoes, good gloves, strong harness for his cart or carriage horses, and stout leather binding for his books. And I would urge upon every young man, as the beginning of his due and wise provision for his household, to obtain as soon as he can, by the severest economy, a restricted, serviceable, and steadily—however slowly—increasing, series of books for use through lite; making his little library, of all the furniture in his room, the most studied and decorative piece; every volume having its assigned place, like a little statue in its niche, and one of the earliest and strictest lessons to the children of the house being how to turn the pages of their own literary possessions lightly and deliberately, with no chance of tearing or dogs' ears.—John Ruskin.

THE BAD BOY.

"What is to be done with the bad Sunday-school scholar whom nobody can manage?"

This question was recently drawn from a "question-box" during the session of a Sunday-school Conference. A lady teacher arose and said:

"I have a boy who, before he came into my class, was reputed to be very unstudious and unmanageable, but he is well-behaved and studious now."

"How did you succeed in controlling him?" was eagerly asked.

"Well," said she, "I don't exactly know how I did it. All I can say in explanation is, we love each other immensely."

The Conference was satisfied. She had furnished the key which unlocks the whole question. The teacher who loves, and is loved in return by his class, will find little trouble in its management. May this all-conquering principle of love rnle in the hearts of teachers and pupils everywhere!—Selected.

SNUB NOT AT ALL.

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of Winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tinker.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of his dullness in lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub anyone; not alone because some day they may outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—Great Thoughts.

Hygiene.

THE DANGER OF CHEWING-GUM.

The custom of gum-chewing, which is quite common in this country, as the legions of slot-machines for selling chewing-gum testify, seems to have but recently gained ground in England, says The Literary Digest, judging from comments in English journals. The following note from The Hospital is especially interesting as controverting the principal claim of the advocates of gum on this side of the water, namely: that its use aids digestion by stimulating the flow of saliva. Says the journal just named:

"Attention has been called to the dangers attending the sale of 'chewing-gum' by an inquest which has been recently held at Lincoln on a child aged between seven and eight years old, who died after eating this substance, which it not unnaturally imagined was a sweetmeat. We would point out, however, that, besides such risks as this, the habit of masticating this filthy compound of flavored india-rubber is undoubtedly a cause of much dyspepsia. The constant titillation of the salivary organs kept up by chewing this stuff not only causes a steady drain of saliva, which is most wasteful, but, what is more serious still, in consequence of the frequently repeated stimulation to which these organs are thus exposed, they fail to respond to the normal excitation which ought to rouse them to action when food is taken. A constant dribble of salivary secretion is substituted for the healthy flow which should occur only at mealtimes. The glands fail to respond to any stimulant less potent than the peppermint, aniseed, or other constituents found in chewing-gum; and the more insipid foods, such as bread and other starchy compounds, pass into the stomach unchanged. This is disturbing to digestion at its very commencement, and it is extremely probable that the indigestion of starchy substances, which is so commonly met with at the present day, is largely due to the waste of saliva caused by smoking and by the constant chewing of various substances, which we see going on all around. The chewing of gum is thus not only a nasty habit, but is provocative of ill-health. Unfortunately, when 'chewing-gum' is sold in the form of a sweetmeat, it may cause still more serious consequences, being apt to be swallowed by children."

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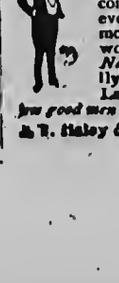

A White Negro would be a curiosity, but not as much so as the Afro-American Encyclopedia, containing over 400 articles embracing every topic of interest to the race by more than 200 intelligent Negro men and women. It is decidedly the *best work the Negro has produced.* Sells to every family. Agents are having a harvest. Largest commissions ever offered. *A few good men wanted on salary.*

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OBITUARIES.

Obituaries of 200 words published free. For all words in excess of that number send one cent per word.

BEAN—MILTON GEORGE BEAN was born in Northamberland county, Va., March —, 1816, and died in Brookston, Texas, March 15, 1898.

These two dates comprise the life of a man remarkable in many respects. He embraced religion at the early age of twelve years, and was ever faithful to his profession. He left Virginia while a lad of sixteen, and settled in Columbus, Miss., where he soon made many friends, and by his industry and economy accumulated quite a handsome property. He was married in 1842 to Miss Elizabeth Cross, with whom he lived fifty-five years and six months, and who still survives him. They raised a large family of eight children, one dying in infancy. The close of the war found him stripped of all his hard earnings, and he had to start again at the foot of the ladder. It was a rough experience, and beset with many difficulties, but he bravely met and overcame them all. He selected Texas as his next home, and came to this country in 1869, and settled near Paris, Lamar county. His labors here were abundantly successful, and he died possessed of a large property.

Col. Bean's chief characteristics were a sound judgment, a strong will, and indomitable energy. He loved the Methodist Church devotedly, and contributed liberally to all her enterprises, and greatly enjoyed all her meetings. He lived to see all his children happily married, and died possessed of the confidence and love of the entire community. Truly he could say with Paul, "I have fought a good fight, I have kept the faith." S.

Brookston, Texas.

MOLLINS—Miss MARY MOLLINS, oldest daughter of H. J. and M. E. Mollins, died Oct. 16 at her father's home near Brown's Wells. Mary had a large circle of loving relatives and friends, and it was hard indeed for them to give her up in the first flush of youth and beauty. She was born Oct. 17, 1876. She was always loving, obedient, and dutiful in the home. She joined the Methodist Church at Pleasant Valley when a child of thirteen. When about fourteen her mother was taken away by death, and new cares and responsibilities came into her young life. She was for several years a pupil of Miss Della Martin's school, and was much loved by both teacher and pupils. During her stay at Athens Female College her spiritual life was greatly quickened by the influence of Christian teachers, and she came home earnestly desirous of living a useful Christian life, and doing all in her power to influence others for good. Always ambitious to succeed, she studied very hard at school, and came home in failing health, and when attacked with congestion had not strength to rally. She was the pride and comfort of her father, and a counselor and guide for the two younger sisters and only brother.

May the loving Savior whom she loved and trusted comfort the bereaved ones!

A FRIEND.

Brown's Wells.

MYRES—DORCAS MYRES (nee Creel) was born in South Carolina in 1802 or 1803, and died in Scott county, Miss., Oct. 4, 1898, aged ninety-five or ninety-six years.

Sister Myres moved to this country when she was ten years old, and for eighty-five years, or more, she lived in this county. In early womanhood she was united in marriage to Bro. Myres, who, thirty years ago, died and left her a widow. To them were born nine children; six of them are gone. Sister Myres joined the Methodist Church when young, and for seventy-three years lived a consistent member of the same. She was true to her church vows, which implies that she was also true to all other obligations in life. She was a loving wife, a gentle mother, a cheerful, consecrated Christian. It was her mission to cheer and comfort those in trouble, always looking for and on the bright side of life. Her faith was strong, never doubting; her end was peace. Said to her son a few moments before she died, "All your preparations had been made for many years for that hour. But for skilled medical aid and careful nursing she would have died months before she did. She is gone, but not forgotten. She leaves three children and a host of warm friends to mourn, but not as those who have no hope, but in hope of a happy reunion in the sweet beyond.

W. M. SULLIVAN.

HALBERT—J. S. HALBERT was born Jan. 25, 1815, in the State of Virginia, and died in Forest, Scott county, Miss., Oct. 3, 1898. He joined the church and was converted when only seven years old. Thus for seventy-seven years he was in the service of his Lord. In 1835 he moved to Green county, Ala., and in 1851 to Scott county, Miss., where he spent the balance of his life. When he came to Mississippi he united with the Protestant Methodist Church, and when the union was consummated he became a member of the M. E. Church, South, and lived a consistent member of the same till "God took him."

Bro. Halbert was a kind husband, a devoted father, and a consecrated child of God. For many years he was steward and class leader in the church. These places he filled well. Liberal with his means, he did great good in looking after the temporal interest of the church. He was very spiritual. The last benevolent act of his life was looking after the new parsonage. In this he took great interest. It was his delight to see his preacher's family comfortable. He died in full triumph. As he requested, the funeral services were conducted by his pastor. He was buried with Masonic honors. He leaves an afflicted wife, several children and grandchildren, and a host of friends to mourn his death.

W. M. SULLIVAN.

CLARK—Mrs. ELIZA CLARK was born in Claiborne county, Miss., about the year 1808, and died at her home in Forest, Miss., Aug. 15, 1898. Her husband preceded her about seven years, and was about the same age when he died. For many years they faithfully and patiently fought the battle of life together. While they were years of trouble that the human family are heir to, they were years of happiness and joy. They lived together sixty-one years a loving wife and devoted husband.

Sister Clark was a member of the Methodist Church sixty-six years. These years were full of piety and self-consecration. She performed the duties of life well, with a loving, trusting faith. She resigned herself, her all, to God, fully realizing that he doeth all things well. It was a spiritual feast to witness her growth in grace during her afflictions—so cheerful, so full of hope, without a murmur, though her sufferings were intense. She so often said to this writer, "It is all for the best." Her children know what a true, loving mother was, and she felt the loving, tender care of her faithful children.

In the absence of her pastor and presiding elder, Bro. Linfield kindly came, and, with a beautiful and impressive service in the presence of her loved ones and a number of friends, buried her. W. M. SULLIVAN.

CLAY—CLEVELAND CLAY was born June 15, 1869, and died Oct. 26, 1898.

The first death in a family of eleven children, it was natural for the family to feel specially smitten and hurt, for Cleveland was a favorite with all, not only at home, but all who knew him loved him. His mission on earth was short, but we believe it was blessed of God, and will be still greater blessed to the good of those who knew him. We laid him away in Union Church graveyard to await the resurrection morn, the funeral services being conducted by this writer.

May God's grace sustain the heart-broken parents and brothers and sisters, and may we all meet him in heaven! Good-by, Cleveland; we hope to meet you by and by.

F. B. ORMOND.

Toles, Miss.

LADNER—Resolutions passed by Purvis Sunday-school, Oct. 23:

Whereas, Our heavenly Father, in his inscrutable wisdom, has seen fit to remove from among us the sweet spirit of Miss EMMA LADNER, our well-beloved Sunday-school teacher and sympathizing friend, to her eternal home of happiness "over the river;" And, whereas, This sudden blotting out of a young life so full of promise, so capable by nature and education of wielding a great and lasting influence for good, is a mysterious dispensation of divine providence we can never, in our finite condition, understand; therefore, be it

Resolved, That in unmeasured submission we bow to the will of Him who made and owns all things, and does all things in perfect wisdom.

Resolved, That this Sunday-school hereby expresses its deep sorrow for the loss of her who has always been faithful in the Master's cause, and endeared herself to all with whom she came in contact by her sweet and Christian-like bearing.

Resolved, That we extend to the family and relatives our heartfelt sympathy in this time of grief, and exhort all to emulate her disinterested sweetness and amiability.

MRS. MAMIE CABAWAY, for Com.

HOPKINS—Resolutions passed by Moss Point M. E. Sunday-school, Oct. 16, 1898:

Whereas, It has pleased all-wise Providence, the ruler and dispenser of all human events, to enter our community and body of Sunday-school workers, and on the twenty-sixth day of September, 1898, remove from our midst by death our esteemed friend and class-mate, WADE HOPKINS; therefore, be it

Resolved, That in the death of Wade we realize that the home has lost a dutiful son and an affectionate brother, and the church and Sabbath-school a true and faithful member. We shall miss his familiar face from his accustomed place here, as well as the sweet music of his cornet, with which he so ably assisted the choir.

Resolved, That this Sabbath-school hereby tenders to the bereaved family its sincere condolence and sympathy, and pray that the merciful Giver of all good may sustain them in this hour of affliction.

Respectfully submitted.

HIS SABBATH-SCHOOL CLASS.

CATARRH CAN NOT BE CURED

With LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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Sold by druggists; price, 75c.
Hall's Family Pills are the best.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—Selected.

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If I can only place one little brick in the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address H. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

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(Signed) Very truly yours,
CLARA BARTON,
President American National Red Cross.

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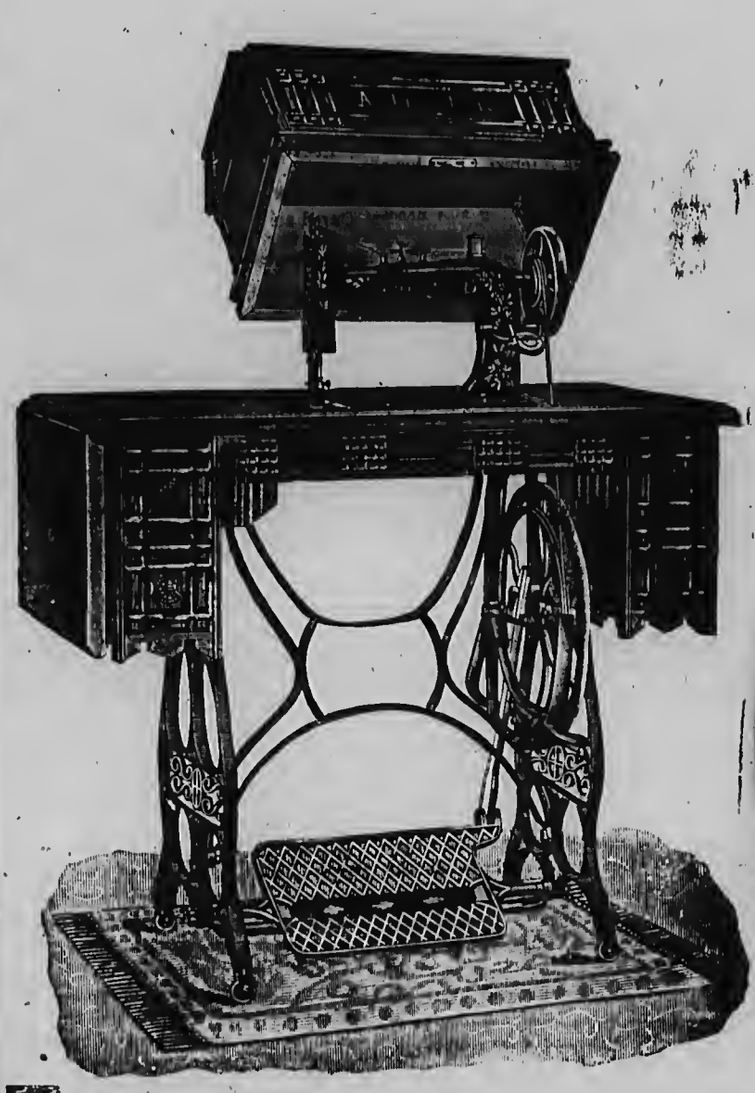
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc



The "Arlington B" self-threading sewing machine has a large high-arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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The Sana-Cura treatment for the cure of Catarrh, Consumption, Bronchitis, Asthma, Deafness and all diseases of the Head, Throat and Lungs.

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To introduce the **Sana-Cura Cure** in every community and prove that it cures when all others have failed, I will for a limited time send medicines for a 3 months treatment free. Send a description of your trouble, name and P. O. address at once; or, write for Question Blank and prompt attention will be given you free. Address DR. M. BEATY, Prin'l, National Dispensary, Dep't T 11. 125 W. 12th St., Cincinnati, O.

NEWS OF THE WEEK.

The Vermont Hense has rejected a hill to grant suffrage in municipal affairs to tax-paying women.

The Navy Department has presented Miss Helen Gould with an 800-pound projectile as a souvenir of the war.

There was an immense fire in Covington, La., last week, which destroyed about thirty houses.

The Supreme Court of Illinois has upheld a law which provides that textbooks in schools may not he changed more than once in four years.

Generals Garcia, Sangnilly, La Nneza, Jose Miguel Gomez and Antonio Gonzalez, members of Cuban delegation from Santa Cruz, are en route to Washington. They are accompanied by members of their staff and many Cuban officers.

The W. C. T. U. National Convention at St. Paul, Nov. 14, decided by a vote of 285 to 71 to abandon the temple project as an affiliated interest. Five hours of animated, vigorous and occasionally bitter and personal debating was necessary before the vote was reached.

As a result of the elections, last Tuesday, the Republicans will have control of the United States Senate after March 4, with a majority of 20. The Republicans now have President, House and Senate. Col. Roosevelt, of the Rough Riders, Republican candidate, was elected governor of New York.

The President has notified the American Commissioners that Spain must give a definite answer this week. The Cabinet reached this decision at a special meeting. It is said that the administration has read in the result of last Tuesday's election a demand to go slow in the programme of territorial expansion.

Last week there was cleared from this port for Liverpool what is considered to he the largest general cargo ever taken out of New Orleans. The British steamship "Monarch," belonging to the Elder-Dempster Line, was the vessel carrying this cargo, which was equal to the bulk of 27,500 bales of cotton—that is to say, four times as large as the average cargoes of twenty years ago.

The annual report of the General commanding the army, Major-General Nelson A. Miles, was made public last week. Contrary to all expectations, the report contained no sensational disclosures or ill-humored criticisms of department officers. It is, in fact, a very interesting and valuable document, briefly summarizing the history of the army's part in the war with Spain.

The Louisiana sugar planters, at their meeting last week, devoted considerable of their attention to the probable effects on their industry of the annexation of the Spanish possessions in the West Indies and the far East. Very naturally they are much concerned at the prospect of these rich sugar-producing countries becoming an integral part of the United States, thereby securing the right of free entry within our borders for their sugar.

The news received from Havana and other Cuban cities is far from reassuring. The mutinous conduct of the Spanish soldiery in Havana, and similar conduct of Spanish troops in other places, prove that the Spanish authorities are fast losing control of the situation, and that life and property will soon be unsafe in Cuba. The most serious disturbance which has occurred was the revolt of the regiments of the "Orden Publico," a sort of military gendarmerie. Their revolt was due to the failure of the Spanish Government to pay the troops.

In Plymouth Church, Brooklyn, on Sunday, a meeting was held to consider the political condition of Cuba. Addresses were made by Rev. Dr. Lyman Abbott, William Willard Howard and others. Mr. Howard described the condition of Cuba as he has seen it, and pointed out that the only remedy for the existing misery lay in giving employment to the poor. Resolutions were adopted indorsing a plan for Cuban industrial relief as a practical and effective means of helping the Cuban poor by providing for them honest employment, instead of indiscriminate gifts and temporary relief.

It is the purpose of General Brooke, military governor of Porto Rico, to retain as far as possible the governmental institutions, both general and municipal, now existing there, and to permit these various institutions to regulate the island's affairs in the future as they have done in the past. It is distinctly understood that each and every institution is under the absolute control of the American military government, and that this state of affairs shall continue until such time as the Congress of the United States shall have determined just what sort of housekeeping we shall undertake in Porto Rico.

The rumor to the effect that the Spanish ship, "Infanta Maria Teresa," the flagship of Admiral Cervera, reported as having foundered at sea in a heavy gale, about a week ago, had been seen stranded on the beach at Cat Island, in the Bahama group, turns out to be a fact. Last week the government received reliable information from the American Consul at Nassau to the effect that the ship which went ashore on Cat Island was actually the "Maria Teresa." The Navy Department has sent two vessels, under command of Captain McCalla, an experienced officer, to ascertain if the stranded vessel is actually the "Teresa," and, if so, to take the proper steps to save the ship, if possible. The raising of the vessel will no doubt entail further expense and trouble; but the government is now more than ever determined to have the ship, and will no doubt take the steps necessary to bring her to port, no matter what the cost.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of Indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFETH.

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMAN.

Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

NORTH MISSISSIPPI CONFERENCE.

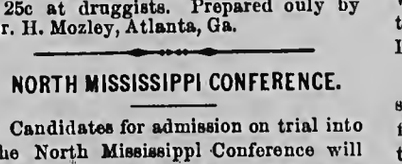
Candidates for admission on trial into the North Mississippi Conference will meet the committee at the Sunday-school room of the Methodist Church, at Aberdeen, Monday, Nov. 28, at 7 o'clock P. M., prepared for written examination.
JNO. W. BELL,
For the committee.
Houston, Miss., Nov. 8, 1898.

The class of the second year, North Mississippi Conference, will meet the committee at the Methodist Church, in Aberdeen, at 8 o'clock, Tuesday morning, Nov. 29, 1898. The examination will be written. J. W. MALONE, Chairman.

The class of the fourth year will meet the committee at the Methodist Church, in Aberdeen, Miss., Nov. 29, at 10 A. M.
J. W. PRICE,
T. W. DYE,
J. W. ANDERSON.

We are all the time making character, whether we are doing anything else or not.

A Preacher's Discovery.



Samples Mailed Free.

We have given away 100,000 trial packages of Dr. Blosser's Catarrh Cure to persons afflicted with Catarrh, Bronchitis, Asthma, Deafness, etc., and now offer another 50,000 packages absolutely free. If the trial package does not convince you of its curative properties, you will have been at no expense; if it proves beneficial, you will gladly order a month's treatment at $1.00. We are willing to take all the risk, knowing what the medicine will do:

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known Minister of the Gospel and Catarrh Specialist. It is a harmless, pleasant, vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Blosser & Son, 38 N Broad St., Atlanta, Ga.

HELP WANTED.

To Those Who Are Interested in Church Building:

We are laboring to erect a house of worship in the town of Cumberland, a small village in Webster county, Miss., and are unable to accomplish this blessed work without aid from our friends. Cumberland High School is located here. R. P. Linfield, the president of this school, is a son of a Methodist preacher who is in glory, and a brother of Bro. Linfield, of the Mississippi Conference.

Any help you can give us will give us pleasure, and we will acknowledge same in the ADVOCATE.

Send to Prof. R. P. Linfield, Cumberland, Miss., or to the Rev. D. L. Cogdell, Eupora, Miss.

DR. BULL'S COUGH SYRUP WILL stop your cough at once. Take advice and buy a bottle of this reliable medicine for 25 cents.

NOTICE.

The Annual Meeting of the Woman's Foreign Missionary Society of the Mississippi Conference will be held at Brookhaven, Dec. 2-5. We hope for a large attendance of delegates and visitors. Rates from the different railroads have been secured, provided we have the requisite number in attendance, and we urge everyone who shall come to secure a certificate, stating that a full-fare ticket was purchased at the place of starting.

Let all come praying for the success of the meeting.

ADDIE V. MARSHALL, Pres.
MOLLIE MCQUEEN, Rec. Sec.

James actually declares that if a man has perfect patience he has a perfect character. I wish I had a voice that could ring over our rum-mad country in this end of the nineteenth century, when men are tumbling over one another, rushing after nothing and finding it. I would like to proclaim this lesson: Whoever has perfect patience has a perfect character.—John A. Broadus, D. D.

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.—G. D. Boardman.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

"Covet earnestly the best gifts."

Read good books and, above all, read the Bible.

We are glad to record the fact that the Bible is rapidly becoming a textbook in the schools and colleges of our country.

One of the things that most impressed the American delegates to the recent World's Sunday-school Convention was the commendation by the Lord Mayor of London of the Bible and Bible study.

During the convention Bishop Fowler spoke of his inability to deal in twenty-five minutes with a Book which God had taken twenty-five centuries to prepare for and fifteen centuries to write.

Mr. Spurgeon once compared the hostile critics of the Bible to men who tried to protect the British lion by putting him in a cage and standing on guard at the door.

"All you have to do is to let the lion out of the cage, and he will give a good account of himself; and all we have to do is to let the Word of God have free course, and it will confound its enemies."

We once read of a man who lost his way in the famous Mammoth Cave, and finally lost his mind because he refused to follow the guide. The man who undertakes to go through this world without the direction and light which the Bible gives will lose his way and finally lose his soul.

The Epworth League will only accomplish that for which it was organized in proportion as the membership endeavor to fashion their lives according to the teachings of the Word of God.

The League is a part of the church designed to build up in the most holy faith the youth of Methodism, that they might become workmen that need not to be ashamed, rightly dividing the word of truth.

The North Mississippi Annual Conference will (D. V.) convene in Aberdeen, Nov. 30. We would be glad to get postal card reports from all the Leagues in North Mississippi at once, that we may arrange them and publish in the Conference edition of the ADVOCATE, Dec. 1.

Dr. John Mathews, the veteran preacher and popular pastor, is a living illustration of the fact that there need be no "dead-line" just because the almanac indicates that long since the meridian of life has been passed.

Recently he has been appointed as pastor of McKendree Church, Nashville, Tenn., the leading church in Southern Methodism, and has commenced his work with as much enthusiasm as a young preacher entering his first city pastorate.

MARRIAGES.

COLLINS—GASTON.—At the Lessel House, in Pelahatchie, Miss., Oct. 30, 1898, by Rev. W. L. Linfield, Mr. E. E. Collins, of Hattiesburg, and Miss Ella Gaston, of Morton.

RODGERS—ELLISON.—At the residence of the bride's father, Mr. A. D. Ellison, Vicksburg, Miss., Oct. 31, 1898, by Rev. W. W. Cammack, Mr. W. H. Rodgers to Miss Ella E. Ellison.

WADE—COSTLEY.—At the residence of the bride's parents, in Fayette, Miss., Nov. 9, 1898, by Rev. B. S. Rayner, Mr. Brown Wade to Miss Mary Costley.

Catarrh Can Be Cured.

Catarrh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarrh in any of its stages. For many years this remedy was used by the late Dr. Stevens, a widely noted authority on all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all sufferers from Catarrh, Asthma, Consumption, and nervous diseases, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing, with stamp, naming this paper, W. A. Noyes, 929 Powers' Block, Rochester, N. Y.

Used Morphine and Whisky

REMARKABLE CURES.

Wonderful Power of the Remedy in Overcoming These Diseases Without Suffering. Used in Far Africa.

An order has been received from Johannesburg, South Africa, by Messrs. B. M. Woolley & Co., of Atlanta, Ga., for their celebrated Opium Cure, the best remedy of its kind known to the civilized world.

Johannesburg is in South Africa, and it took the order thirty days, a full calendar month, to reach Atlanta.

It is wonderful how the fame of this great cure for these terrible diseases, the opium and whiskey habits, has spread.

Dr. Woolley's name is known in almost every city in America, and frequently orders for his celebrated cure are received from Europe, but this is the first time that an order has been received from far-away Southern Africa.

It would be a blessing to this country and all other countries if everybody suffering from these terrible diseases could be induced to try this great cure. There are thousands of men and women who would give all they possess to be freed from the terrible consequences of one or the other of these fearful monsters that have possibly for years preyed upon them. Thousands rejoice in the fact that they have been rescued, and would that others might be saved from their wretchedness, but from some cause or other they and their friends fail to give this matter the attention they should, and thus many a life is sacrificed that might otherwise have been made a blessing to themselves and the world.

Write to Dr. Woolley, in Atlanta, Ga., and he will send you his book giving full particulars.

Read the following from those who have been cured, which is the best of all evidence:

Had Used Morphine for Thirty Years—I am Sure She is Now Cured.

Madison, Fla., April 8, 1898.
Dr. B. M. Woolley, Atlanta, Ga.:

Dear Sir—Your kind letter of inquiry about your patient, my wife, has not been replied to earlier for the reason that I wanted to be sure that she was cured. I am now sure, "beyond a reasonable doubt," as the lawyers say, that she is cured, and that her cure dates from September, A. D. 1897, and I am equally sure that she owes her cure to the use of your Antidote. She had been using morphine for over thirty years, and had been turned off by an institute of your city as incurable, of which I wrote you in full detail when I applied to you for treatment for her. There can be no doubt of the efficacy of your remedy if faithfully taken under your direction. Gratefully yours,
E. J. VANN,
Attorney-at-Law.

Our Child Used a Large Amount of Morphine—We Had No Hope of His Recovery, But He Stands To-day a Monument to the Virtue of Dr. Woolley's Remedy.

Capel's Mills, N. C., Feb. 17, 1898.
About one year ago Dr. B. M. Woolley, of Atlanta, Ga., commenced treating my son, Boyce, for the morphine habit. He had been taking it hypodermically for eight or ten years. He was a great sufferer from childhood, and we gave him morphine as the only relief from pain, until it was a fixed habit, and it took a large amount to keep him up. We had no hope in the world of his recovery. His was an extremely bad case. The doctor himself did not take the case with much hope, but he stands to-day a monument to the virtue of Dr. Woolley's remedy. I am no flatterer. I hate fraud. I write this of my own free will, because it is just and right. If anyone doubts a word I write, let him ask the leading lawyers or bankers as to my veracity.

Let me say, in conclusion, if you are in the morphine habit, and have the money, don't hesitate to put yourself under Dr. Woolley. For any further information write me, enclosing stamp.
Yours truly, A. C. COVINGTON.

No More Whiskey—Cured Over Two Years and Stays Cured.

New Orleans, La.
Dr. B. M. Woolley, Atlanta, Ga.:

Dear Sir—I received your letter, and was just thinking about writing to you. I am the same as when I left off the Antidote. I have had no desire for drink whatever since you treated me, which will be two years this coming March. Do not be afraid; I know what whiskey has done for me, and I will never go into it again as long as there is any way to keep from it. I am well at present, and my weight is 158 pounds.
Yours very truly,
HENRY J. MAGRATH,
Rampart street, between Maison and Bartholomy streets.

The Organ that Suits the Choir

THE organist and the choir get the finale if anything goes wrong with the music—it embarrasses the preacher too.

The church organ ought to be in perfect tone; sweet toned; easy to pedal; under perfect control; in perfect order all the time; *and it ought to have big bellows.*

NOTE: Most organs have bellows altogether too small. The bellows are the lungs. When too small the organ is short of breath; the organist has to pedal so fast she *gives out.*

EPWORTH ORGANS are better made than ordinary organs, very much better. That's why such competent judges of tone as Prof. E. O. Excell and Prof. Chas. H. Gabriel, two of the best known S. S. song writers, use them in their work and recommend them.

Write today for catalogue and factory prices.

Williams Organ & Piano Co.
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Pennsylvania Coal Com'y,

314 HENNEN BUILDING,

Families supplied with BEST PITTSBURGH COAL and COKE.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Waterproof, at Waterproof	Nov. 19, 20
Harrisonburg, at Harrisonburg	26, 27
Bonita, at Bonita	Dec. 3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

B. F. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Valley	Nov. 18
Minden	19, 20
Simsboro, at Pine Grove	26, 27
Ouachita	30
Lancaville	Dec. 3, 4
Gansville	7
Arcadia	10, 11

B. T. CREWS, P. E.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Louisville, at Louisville	Nov. 19, 20
Chester, at Chester	21
Belzona, at Matheney	25
Lexington and Tchula, at Tchula	26, 27

J. S. OAKLEY, P. E.
Durant, Miss.

WINONA DIST.—FOURTH ROUND.

Dublin and Brooklyn	Nov. 19, 20
Sidon	26, 27

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Tyro	Wed., Nov. 16
Arkabutla	19, 20

T. C. WEIR, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Fulton	Nov. 18
Tremont	19, 20
Okolona circuit	26, 27

S. M. THAMES, P. E.

GRENADA DIST.—FOURTH ROUND.

Pittsboro, at ——	Thurs., Nov. 17
Ellzey, at ——	19, 20
Water Valley cir.—Wyatt's Chapel	26, 27

The local preachers should all be present at their respective quarterly meetings to present written reports of their labors during the year on the passage of their characters.

The pastors will please insist on the Boards of Trustees preparing reports to be submitted to their respective Conferences in answer to Ques. 24 of Discipline, as the law directs.

Attention to these matters will be highly appreciated, and will very much expedite the business.

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Lagrange	Nov. 19, 20
Cedar Bluff	23
Starkville circuit	26, 27

Pastors will please see that the trustees are ready to answer Ques. 24.

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Saltillo circuit, at Center Star	Nov. 17
New Albany circuit, at Mt. Olivet	19, 20
Ripley and New Albany, at Ripley	26, 27

J. W. HONNOLL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Hermanville	Nov. 12, 13
Warren, at Wesley Chapel	19, 20
Bolton, at Bolton	Thurs., 24
Satartia, at Mount Olivet	26, 27
Edwards, at Edwards	Wed., 30
Rolling Fork, at Carey	Dec. 3, 4
Rocky Springs, at Shiloh	Wed., 7
Port Gibson	Thurs., 8
South Warren, at Wesley Chapel	10, 11
Flora, at Flora	14
Anguilla, at Bethel	17, 18
Vicksburg—Crawford Street	20
South Vicksburg	22
Utica, at Utica	24, 25

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Washington	Nov. 19
Cane Ridge	26
Gloster	Dec. 1

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

China Grove, at China Grove	Nov. 19
Martinsville, at Union Chapel	
Hazlehurst	27
Providence, at Providence	Thurs., Dec. 1
Westville, at Jones Branch	Fri.,
Mt. Carmel, at Mt. Zion	4
Pleasant Grove, at Pleasant G.	Mon.,
Adams, at Adams	10

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND

Terry, at T	11 A. M., Nov.
Camden, at Sibrock	11 A. M.,
Lake City and Lodi	11 A. M.,
Silver Creek and B. L.	11 A. M.,
Steen's Creek	Dec. 1
Capitol Street	7 P. M.,
First Church	7 P. M.,
Fannin	
Braudon	7 P. M.,

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Wayne, at Liberty Hill	Fri., Nov. 11
Winchester, at Winchester	12
Waynesboro, at Waynesboro	Sun. and Mon., 20, 21
Pachuta, at McGowan's Chapel	26, 27
Enterprise, at Enterprise	Sun. and Mon., 27, 28
East End	Wed.,
Energy, at Hopewell	Fri., Dec. 2
Mathersville, at Winnifred	3
Shubuta, at Shubuta	Sun. P. M. and Mon. A. M., 4, 5
South Side, at South Side	Wed., 7
Daleville, at Soule Chapel	10
Central	Mon. P. M., 12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND

Escatawpa, at Zion	Nov. 19
Moss Point station	Sun., 7:30
Whittington, at Whittington	
Gulf Port, at St. John's	
Williamsburg, at Good Hope	
Fuller, at Bethel	
Hattiesburg station	Dec.

C. A. POWELL, P. E.

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Endorsed by the Medical Profession of the World as the Best Tonic for Convalescents from Yellow Fever, Typhoid Fever and All Malarial Troubles; it increases the Appetite, strengthens the Nerves and builds up the entire System.

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A. D. WORTHINGTON & CO., Hartford, Conn.

Christian Advocate.

VOL. 45.—NO. 47. NEW ORLEANS, THURSDAY, NOVEMBER 24, 1898. WHOLE NO. 2205

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THANKSGIVING HYMN.

BY J. G. HOLLAND.

For Summer's bloom and Autumn's blight,
For bending wheat and blasted maize,
For health and sickness, Lord of light,
And Lord of darkness, hear our praise!

We trace to thee our joys and woes,
To thee of causes still the Cause;
We thank thee that thy hand bestows;
We bless thee that thy love withdraws.

We bring no sorrows to thy throne;
We come to thee with no complaint;
In providence thy will is done,
And that is sacred to the saint.

Here, on this blest Thanksgiving night,
We raise to thee our grateful voice;
For what thou doest, Lord, is right;
And, thus believing, we rejoice.

—Bitter-Sweet.

Correspondence.

MEETING AT LOUISVILLE.

We are now in the midst of a gracious meeting at old Walnut Street Church. This is the original hive from which all the other societies of Methodism have swarmed. It is quite an inspiration to preach here where so many grand men of the past have stood, and with fiery tongues of eloquence have proclaimed the glad news of salvation. Dr. Chapman, who is so well known in our church as a writer and preacher, is pastor. He is a grand man. He is not only a scholarly gentleman, but he is very spiritual. His people are very devoted to him, and he is a great power for Methodism in this city. It has been a great blessing to me to be associated with this man of God and his cultivated Christian wife. I believe Dr. Chapman can do more work than any man I have ever known except the sainted Bishop Haygood. He has, in addition to the work of a large pastorate, the editorship of the Central Methodist, and also writes much for our Sunday-school Magazine and other periodicals.

In addition to my regular work here, I have found much to interest me. The people here are very social and hospitable, and they have been very kind to take me here and there over the city to see the different points of interest. The cemetery seems to be the greatest place of attraction; and it is certainly beautiful. I saw out there the places where the bodies of Bishop Kavanaugh and Dr. Rivers rest. Small marble slabs, with very simple inscriptions on them, mark their resting-places, while many who lived and died in great wickedness had great, costly shafts with elaborate inscriptions at the head of their graves. I thought to myself I had rather lived as these men of God, and have my name written upon the hearts of men, than to live and die as these wicked men, and have my name "rot" upon a tombstone. "Let me die the death of the righteous, and let my last end be like his."

There are several large medical colleges here. This seems to be a city of all kinds of schools. One can sconre, I am told, a classical education in the high schools of this city. The great Southern Baptist Theological Seminary is located here. It has over three hundred "theologues," I am told. This is said to be the largest attendance of any theological institution in the world.

I can't close this without saying a word about Methodism in the city, and also the grand set of men who are pushing her interests. Methodism is very strong here, but there is no one power so strong as the world.

Dr. Lewis is presiding elder, and he is a grand man. Bro. Moore, of this place, has recently come to the city, but he is making a fine start. He has charge of one of our "most principalist" churches. There are others of whom I would be glad to mention, but time and space forbid. There are as many fine laymen here as any place of which I know. We need strong, consecrated men in a place like this, for the influences against the church are powerful. I find here, as everywhere, that card-playing, dancing, and promiscuous theater-going are three great enemies of the church. However, whisky is the most powerful enemy here to our Christianity. It has a very strong hold in this city. Oh, that the day may soon come when God may arouse the conscience of our people of the enormity of its awful blighting curse!

Success to you, Doctor. Hope to meet you at Conference.

W. M. McINTOSH.

Louisville, Ky.

CHURCH VALUATION.

MR. EDITOR: Let me call the attention of brethren to what is deemed an error in some of our statistical reports: the great reduction in values of churches, parsonages, and other church property, frequently without other reason than the general depression in value of real estate. That seems to be an insufficient reason. No church property, especially a church-building or house of worship, ought to be scaled or discounted in value because of changes in the real estate market, for no house of worship could at any time be put on the market and sold for anything like its actual cost, because there is never a demand for ready-built churches. The Roman Catholic cathedral in Natchez cost about $125,000. If put on the market, how much—or, rather, how little—would it bring? Yet in all church statistics it is rated at its cost. The Jefferson Street, Natchez, M. E. Church, South, cost $30,000, and is a substantial, well-built structure, meeting all the requirements of the congregation. Why, then, should it be rated in our Conference reports at only $15,000? Why throw away the other half of the cost? Does it not represent to Methodism in Natchez and to the Mississippi Conference fully as much now as when the money was first contributed?

Now, my good brother, the pastor of Jefferson Street Church will not attribute any sinister motive to me in singling out his church, but will, if he please, regard it as only a liberty taken by me in matters where I am familiar with the facts, and where the cathedral and the church-building are in the same town. And none of my brethren should regard me as intending to reflect unkindly on any of them, for I am not criticising men, but methods.

In the report of the Secretary of Education, East Mississippi Female College is valued at only $10,000, when the grounds, without any of the buildings, is believed to be worth so much, and the buildings represent an actual cash outlay of considerably more. Of course, under the hammer the property might not bring the $10,000, but that is not the question. What did the property cost, and what is it worth to the M. E. Church, South? What would the trustees and the Mississippi Conference take for the property?

Let us neither magnify nor minimize our values. Don't throw the church property into bankruptcy because of a financial crash on Wall street.

T. L. MELLEN.

Canton, Miss., Nov. 16, 1898.

REVIVAL AT CENTENARY.

We are in the midst of a gracious revival of religion among our students. It is not my purpose to refer here to all the religious work of which this is an outcome. Many of the young men joined the Y. M. C. A. as active members, but others had never enjoyed any religious experience, and to win these, special services had been in contemplation. When the regularly appointed Week of Prayer for the Y. M. C. A. arrived it was felt that the time was ripe for a revival. This Week of Prayer has just closed, but the series of meetings continues, services being held on the campus in the hall of the Y. M. C. A. There have been a number of bright conversions and a general uplift in Christian life.

For two days past Bro. T. B. Clifford, the newly-appointed agent for Centenary, has been with us, and his coming at this time seems to have been in the providence of God. His effective preaching and work among the boys will be long remembered, and as the servant of God in the great work of Christian education in our State in the capacity of agent for both Mansfield Female College and Centenary College, Bro. Clifford shows himself highly qualified. It will be remembered that his appointment as agent was made some months ago, but, owing to quarantines and the necessity of finishing up his work for the present Conference year at Booneville station, North Mississippi Conference, he has been delayed in entering upon his canvass of the State in the interest of the two colleges named. He authorizes me to state that he will enter upon this canvass within the next few weeks.

As an evidence of the favor with which he has been received here, he has been assured that he will be followed in his work by the prayers of every Christian boy at Centenary College.

Bro. Clifford comes to our State with great interest in the work before him, a consecrated enthusiasm, and confident hope. Let every Methodist home in our State be open to him, and everyone who can lend a helping hand.

J. M. SULLIVAN,
Secretary of Faculty.

Nov. 21, 1898.

AS OTHERS SEE IT (US).

How long will our pastors continue to afflict our churches with such methods as those referred to herein? Not long since I received a personal letter from one of the most scholarly, pious and successful pastors in one of our sister denominations. In the letter he referred to a meeting which had not a great while ago come under his own observation. It is a calamity from which our pastors should save us.

"We surrendered our services to unite with the Methodists in a meeting conducted by Bro. Blank, who commenced sanctification services. A crowded house, composed of all denominations, heard a sermon full of energy and striking points, wonderfully well illustrated, more than an hour long, delivered to the church, with more outside sinners in the house than I have seen in a long time. There was not a word spoken to those who had not so much as a touch on the hem of Christ's garment, but all to those whose struggle has been, through opposition and temptation, to maintain their hold, and all to shame them! Could he have applied his fine thoughts, energy and splendid illustration to the enemies of Christ, as well as to his friends, who, though faulty in service, are bearing the heat and burdens of the day, it would have been less partial, and certainly more just. The very element to which all his caustic argument was addressed was the one that had given the means to build that pretty church in which he preached were weekly sacrificing to maintain sanctuary service and privilege. Such a sermon, in my estimate, damages the church and makes it a stench in public nostrils. It strips it of every attraction, and only encourages the world to keep out of it, as one would steer clear of a carcass. I believe great gifts and noble thoughts are prostituted by such a course. There are brethren everywhere who agree with a Bishop in your church in being tired of everlastingly 'calling the saints to repentance.' The matter of the sermon I enjoyed immensely, but the application was partial, unjust, and deeply injurious to all who are 'pursuing,' though it be in a 'faint' kind of way. Partial statements are very misleading when applied to truth, and no less so when applied to character. Bro. Blank makes the inconsistent parts of good men stand for the whole when we all know that no mathematical ingenuity will ever be able to make a part of a thing stand for the whole."

These criticisms seem so just, and are so kindly expressed, that I thought it well for your readers to see them. The entire letter breathed so brotherly a spirit that not one sentiment or word could be objected to by even the brother whose methods are so frankly criticised; yet I have thought it best to give no reference to either the preacher or writer.

METHODIST.

Selections.

CHANGE YOUR MANNER.

To the preacher who is in the habit of presenting the truth in a harsh, censorious and antagonizing way to his hearers, I say, change your manner. I care not though your message be full of gospel truth, you are sure to weaken its force and lessen its fruitfulness by declaring it in a stern and severe manner. Some ministers, because they are confident that they are on the side of pure gospel truth, think that they are warranted in presenting it with sledge-hammer blows, especially to all who oppose what they consider to be the truth. Such preachers are quite inclined to ridicule and berate those who differ from them. This manner is decidedly wrong. It often defeats the true purpose of preaching. It tends to stir up animosity, not only to the preacher, but also the truths which he preaches. One great reason why various errors gain an influence over people is because those who preach them, or teach them, do so in a very pleasant, smooth, and inoffensive manner. They do not abuse those who differ from them. They will say that others are wrong, that they are in error, but they refrain from speaking roughly about them. And one reason why many advocates of the Prohibition party have failed to win any considerable number to them from the ranks of the temperance people is because they have heaped abuse upon Christians and Christian churches.

One scarcely ever hears a Prohibitionist make a speech without hearing him scornfully berate Christians and churches. Granted that such a cause is most worthy, and, therefore, deserves the support of all temperance people, yet the manner in which its interests are presented is, in many instances, very bad, and it operates very seriously against the cause.

The way to get favors from one's neighbor is not by misusing them, not by speaking harshly to them, but by kindly and respectfully asking them for them. So there is very much in one's manner in preaching the gospel. One can loyally preach a full gospel without carrying a club in the pulpit. One can be a true soldier of Christ without using a sword to cut off the ears of the opponents. —C. H. Wetherbe, in St. Louis Advocate.

BETTER OR WORSE.

"Is the world growing better or worse?" We know there are very many encouraging and hopeful evidences and signs. In the field of invention and discovery, rapid transit, electric lights, cathode rays, our floating ocean palaces, Pullman cars, and perfected machinery of whose products the middle classes and even the poor get the benefit, so that people in moderate circumstances can have conveniences in their homes which a king could not have purchased one hundred years ago. The poor man can go five miles for five cents in a street car within much less time and with more comfort than the proud millionaire jolts over cobble stones in his carriage. Benevolent and reform organizations are in this age almost numberless. Hospitals have never been so numerous, and they are for all classes of sufferers. Orphanages are everywhere, and free schools abound. In strong evidence is the blessed work of the deaconesses. The Salvation Army's drumbeat is heard the world around. Christian young people are banded together by the million. Five million dollars are given yearly for foreign missions. Church members of all kinds number 25,000,000. The Methodists are building four churches a day. Hear the arbitration talk. Notice the prolongation in the average term of human life. Many other indications which we have not the space to name will doubtless occur to the reader. No wonder that those who look only on this side of the question see only brightness.

On the other hand, the pessimist is not altogether without foundation for his wail. Think of the destruction with opium in China, and rum in Africa, during this century, and both inflicted by Christian nations. There was spent in our own country for intoxicants in 1896, $1,196,878,422, and for tobacco $600,000,000, while the expenditure for flour was only $345,000,000. There were, according to the Philadelphia Press, in 1892, in the 17,000 jails and 52 penitentiaries 900,000, and the criminal expense is not less than $100,000,000. The secretary of the New York Prison Association says that while the population is increasing 20 per cent., crime is advancing 33⅓ per cent. Insane asylums are overcrowded, and the margin between marriages and divorces has so decreased until, in some communities like San Francisco, the ratio of divorce to marriage is one to five. In the United States, in 1897, there were 10,000 homicides. And what a horrible array of suicides every morning in the daily papers!

As to whether the world is getting better or worse, we are inclined to answer both better and worse. The real citizens of the kingdom of Christ on earth, inside and outside the visible church, we believe to be growing better, and rising year by year to a higher and nobler standard of life, while the real citizens of the kingdom of Satan are getting worse as the years go by.—St. Louis Advocate.

PATIENCE LEADS TO POWER.

A gentleman who had occasion during a recent tour in Italy to study the methods of the best teachers of vocal music said on his return: "The great thing in Italian music study is that one learns to work quietly without the feverish anxiety for immediate success. The Italians understand that after all voice-training is a matter of muscles, which must be worked daily, gently, gradually, to accomplish the best results."

This principle here involved is applicable to all educational plans and enterprises. As a class, our American students are too much in a hurry, too eager to finish a hasty course of school instruction, too anxious to get out into the world. Their "feverish anxiety for immediate success" hinders them from making or executing any plans which have success in the long run, and of a high grade, in view. Young men of sense, who have the ministry of the gospel in prospect, for instance, will do well to consider the folly of a policy of haste in the case, which means meagre and inadequate equipment, paucity of intellectual resources, mental faculties lacking in discipline, a narrow foundation for the work of life, and at the last an outcome wanting in the richer, larger, and nobler fruitage of life. The fields are indeed white unto the harvest as we look about us, but what God needs is not mere laborers, but trained, skilled, consecrated, disciplined men and women, who will approve themselves to their Master, to themselves, and to the world, as workmen who need not be ashamed. It is the voice of wisdom which says to the young man who looks forward to the itinerancy, "Take plenty of time for scholastic preparation!"—Central Advocate.

THE MINISTRY OF THE RELIGIOUS PAPER.

A religious paper should be in every home, and by this we mean a denominational paper representing the church to which the family, or members of the family, may belong. It should be read by every member in the home who can read. Parents who fail to provide the home with such a paper are recreant to a sacred obligation, the fulfillment of which is essential to good influence in the home. It is better to be deprived of some things which may be considered "necessaries" than to be without good reading.

The church member who does not read his denominational paper will soon become shriveled, narrow, anti-missionary, and then go into "innocuous desuetude." On the other hand, a church member who reads, and becomes an agent in his church for a religious paper, is a benefactor. He is performing a service for Christ and the church which is second to none. A pastor who will from time to time call the attention of his people to important articles, special numbers, and will urge upon his congregation the value and need of taking a religious paper, and will then follow it up with a little earnest solicitation, will strengthen himself among them. They will become informed, appreciative, and responsive to the denomination and to Christ.—Arthur T. Fowler, in The Standard.

PASTOR WITH ONE EYE.

The Epworth Herald relates the following anecdote of Dr. P. S. Henson, the popular Chicago Baptist minister, who has a defective eye:

"A good man and his wife, who are members of the Henson household of faith, have felt for some time that their pastor would be much improved if the lame eye could be made whole like unto the other. These persons are firm believers in the faith-cure theory. Why should their beloved pastor not have two good eyes as well as one? They went to see him about it.

"'We have been praying for you that you may have two perfect eyes,' they said to the Doctor, 'and have now come to pray with you. Will you not ask the Lord right here and now to give you a new eye?' Dr. Henson's reply was startling. 'What kind of teeth have you?' he suddenly asked the brother. 'Why—why, that's a strange question,' he stammered; 'but I don't mind telling you that my teeth are mostly false.' 'What kind of teeth do you use, sister?' he asked of the other. 'Same kind,' she frankly admitted. 'Well, good friends,' rejoined the Doctor, 'you go and ask God to grow some new teeth in your mouths. According to your theory, he will do it without delay. When you get your teeth, come around and we will see what can be done about that new eye!' This happened some little time ago, so report saith. The good people are still grinding on artificial molars, and Dr. Henson still looks down on his great congregation with one eye. But he can see farther with that bright optic than most people can with two."—Northwestern Advocate.

Emphatic commendation should be given to the superior quality of our Sunday-school literature. Dr. Atkins and his able corps of assistants are furnishing our schools with the choicest matter and the "Home" is sending it out in most attractive form. How mistaken the motive that will induce a school to subscribe for the namby-pamby productions of irresponsible publishers, because it is cheap!—Baltimore Advocate.

HARVEST HYMN

BY JOHN G. WHITTIER.

Once more the liberal year laughs out
O'er richer stores than gems or gold
Once more with harvest song and shout
Is nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with Autumn leaves.

O favors old—yet ever new!
O blessings with the sunshine sent!
The bounty overruns our due,
The fullness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, yet the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us, with our rugged soil,
The power to make it Eden fair,
And richer fruit to crown our toil
Than Summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom,
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank heaven, instead, that freedom's arm
Can change a rocky soil to gold;
That brave and generous lives can warm
A clime with Northern ices cold.

And by these altars wreathed with flowers,
And fields of fruits, awake again
Thanksgiving for the golden hours,
The early and the later rain.

Communications.

THE FATHERHOOD OF GOD.

BY J. A. PARKER, D. D.

By the expression, "Fatherhood of God," I understand the implied brotherhood of man. That both ideas are clearly taught by the Word, there is, to my mind, no doubt. "The sons of God" implies the Fatherhood of God. "Beloved, now are we the sons of God." "If sons, then heirs of God, and joint-heirs with our Lord and Savior Jesus Christ." A "joint-heir" is an equal heir—heir to the same father, the same inheritance—"our Father which is in heaven." Revelation brings to us no more sacred and cheering truth than this, that "one is your (our) father, even God."

It is not, however, so much this aspect of the truth that I want to speak of as another equally received among men, but, to my mind, not so well supported by the Word. To prefix the great word "universal" to the Fatherhood of God, or the brotherhood of man, is, to my mind, of doubtful propriety.

True, there is a sense in which this is true of both animate and inanimate organisms. God is "the father of the rain"—"the father of the spirits of all flesh." "All things are of him, and by him all things exist."

When the Master said to the Pharisees, "Ye are of your father the devil, and his works ye do," he did not place evil-doers on the same plane of sonship with those who are "born again"—"begotten unto a lively hope." Nor did he recognize similarity of relationships between them. Those who "are born of God" are the "sons of God"—"we be brethren!" "To as many as believed on him, to them he gave power to become the sons of God." Had all men been "sons of God," it would have been impossible to give them "power to become" what they were before. Nor would it have been necessary for them to "believe on him" in order to become what they had always been.

Other and more elaborate conditions to sonship are laid down by our Lord in Matt. v, 44, 45; so in v, 9. "Ye are all the children of God by faith" (Gal. iii, 26); "by faith," not by creation, we are "children of God." "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii, 14). This passage, like many others, excludes from sonship all who follow else than the "Spirit of God." I refer also to II. Cor. vi, 17, 18; Rom. viii, 16, 17.

There are many people who do not love the Savior. To such he says, "If God were your father, ye would love me."

In Romans ix, 8, there are words which seem to me ought to settle the question of the Fatherhood of God. "They which are the children of the flesh, these are not the children of God."

As I look over these, and many other passages of Scripture, my mind runs out on the following lines: All men are not children of God, and hence there can be no such thing as the universal Fatherhood of God, or universal brotherhood of man. All men may become "children of God by faith"—sons of God—and hence universal brotherhood is a possibility of the future.

One of the saddest thoughts that cross my mind is the complete orphanage of a poor sinning soul! No God—no Father—to pity or help. Yet, if not a complete orphanage, a sonship a thousandfold worse than orphanage. A father—a liar, a murderer, a cruel master which entices but to destroy—whose highest aspirations for his children is their utter ruin, their eternal wreck.

"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother"—"not of God!" What, then, if "not of God?" "Ye are of your father the devil, and his works ye do" (John viii, 44).

In a creative sense there is a universal Fatherhood. Job xxxviii, 28, "Hath the rain a father, or who hath begotten the drop of dew?" Heb. xii, 9, "The Father of spirits." But in such relationships there are no stronger ties between man and man than between man and "the drops of dew." The higher sense of the brotherhood of man—the "Fatherhood of God"—is expressed by St. Peter (I. Pet. i, 3), "Who hath begotten us again unto a lively hope." This truth is fitly capped by John (I. John v, 18), "He that is begotten of God keepeth himself, and that wicked one toucheth him not."

This is the great lesson which the Lord taught Nicodemus, "Ye must be born again. . . . That which is born of the flesh is flesh"—sustaining creative relation, but without any real "kinship of the Spirit."

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." "Like him." What an infinite reach of hope is here extended to us! Like the Son of God, because we are sons of God. "All are yours, and ye are Christ's, and Christ's is God's." Sons of God to be like the divine Lord—possessing all things! Having all glory—"kings and priests unto God." Spiritualized, crowned, immortalized, glorified! Raised above all powers, all forces, above all worlds, borne on and on till all the sons of God "sit down with Abraham, Isaac and Jacob in the kingdom of heaven," domiciled forever in "our Father's house."

THE HUMBLE ORIGIN OF SOME GREAT MEN.

Jeremy Taylor, the greatest preacher the Anglican Church ever produced, and the author of "Holy Living and Dying," was the son of a barber.

Francis Asbury, the great leader of the pioneer forces of American Methodism, was the son of a gardener, and himself served the apprenticeship of a saddler.

Kitto, the biblical scholar, was the son of a bricklayer, and in this humble sphere he began to lay the foundations of biblical learning.

George Fox, whose feet were shod with the preparation of the gospel of peace, was the son of a shoemaker.

Haydn, the sweet singer, was the son of a carpenter.

John Bunyan, the author of the world's great allegory, was poverty's gift to the church.

Zwingle, the Swiss reformer, came from an Alpine shepherd's home.

Luther was the son of a poor miner, and in early life often sang from door to door for his bread.

Claudius Buchanan, whose "Star in the East" led Judson to Burmah, was a poor boy picked up by John Newton and recommended to a rich man as worthy of an education.

Socrates, the Athenian philosopher, was the son of artisans, and was himself an artisan in his youth.

Jacob Bohme, the German philosopher, was born of poor parents, and was apprenticed to a shoemaker in early youth.

Dr. R. J. Gatlin, the inventor of the famous Gatlin gun which fires two hundred shots per minute, was born a poor boy on a North Carolina plantation, and for several years labored for his own bread.

Shakespeare sprang from humble origin, his father being a butcher and grazier, and he himself in early life being a wool-comber.

Richard Arkwright, the inventor of the spinning jenny and founder of cotton manufacture, came from the barber shop.

Marlowe, the predecessor of Shakespeare, was the son of a Canterbury shoemaker.

Daniel DeFoe, the great English novelist and author of Robinson Crusoe, was the son of a butcher.

Samuel Richardson, the distinguished author of Pamela, Clarissa Harlowe, and Sir Charles Grandison, dealing respectively with English life in its humble, higher, and aristocratic circles in the eighteenth century, was a London printer in early life.

Samuel Johnson, for forty years after the death of Pope the greatest personal force in English literature and criticism, and the dominant power in the literary circles of London, was the son of a poor bookseller in Lichfield.

Goldsmith entered Trinity College, Dublin, as a "sizar."

Robert Burns was in early youth a plowboy.

John Keats, the moving principle of whose poetry is the worship of beauty, was the son of a London hostler.

William Cobbett, who became one of England's most powerful political writers, was the son of a common day-laborer.

Thomas Carlyle was the son of a thrifty, hard-working stone mason.

Charles Dickens was the son of a clerk in the Naval Pay-Office, and from his early struggles and privations he obtained the knowledge upon which he so largely drew in his description of the poor and outcast.

WATSON B. DUNCAN.

Allendale, S. C.

W. F. M. S

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Box 405, Nashville, Tenn., Nov. 11, 1898.

DEAR SISTER: We must keep our cause up to flood-tide mark if we can hope for extension. A river that overflows has risen above its banks. The heart that overflows in blessings upon humanity is full of the love of Christ—so full it must reach others. We are praying that our coming week of special services may result in our own spiritual uplift, in increase of memberships, in large contributions. We have the sure word of promise—the promise of power—if we are willing. We need the power. We are willing, are we not? There is, then, nothing to hinder our having it. With the spiritual power, all things else will be easy.

We have much for which to be thankful. First of all, we are not satisfied with what we have done, and, thank God! we want to do more for him in the extension of his kingdom. We are thankful for opportunity to work—for the open doors and beckoning hands so anxious to receive us. We want to enter these doors and clasp these stretched-out hands, and, with God's approbation, we will. We are so glad we have answered many calls; we are glad we have entered Korea; so glad that Mrs. Campbell writes hopefully. Our new home and school in Seoul was consecrated the first day of the recent Conference there, and the Bishop approves of our extension in the little kingdom, and appointed Miss Hinds to Song-do. We are glad that our missionaries in China are doing such noble work; that they are happy and being blessed of God. Every school is full, and many natives are coming to Christ, because they are being told of him. Our Mexico missions are making wonderful progress, and the joys of salvation are filling many hearts. Brazil is moving onward and upward. The new work in Sao Paulo is already showing signs of progress. Cuba needs us, and is inviting us to come. All these things make us glad, and more than ever before our thanksgiving comes from overflowing hearts. Let us be glad in the Lord, but let us bear in mind that we must bear the ark of the Lord. It can not move forward without us. It should be in front, and supported by willing hands. Note the disbursements and collections this year. In two quarters we have disbursed $49,829.97, and collected but $30,253.48, leaving to be collected $68,512.52 by March, if we meet our appropriations. Our Missionary Advocate is much involved, and as it is needed to nourish our societies if they flourish, we should come to its help. So of the Little Worker, which should be in every family and in the hands of every child in the family.

God grant we may meet all our obligations, may meet our dues, our pledges, our specials, and be ready for a rapid extension in all directions! We have now some scholarships in our Indian Mission, and need more in Mexico. Please, if possible, send each auxiliary a copy of this letter by Nov. 20, the beginning of our Week of Prayer and Thanksgiving. Read Num. vi, 24, 25, 26.

Sincerely, S. C. TRUEHEART.

The Christian Life.

THE MOST IMPORTANT THING ABOUT US.

Not only socially, but individually, character is the most important thing about us. It is character that makes the difference between one human being and another; a difference as real as that between an oak and a pine, a block of granite or a reach of shifting sand; and an understanding of the character of those with whom we have to do is a far more important thing than appears at first sight, for it involves all the elements of justice and happiness. For, if we rightly estimate the character of our children, and friends, and servants, we shall not ask of them what it is out of their power to render, any more than we should ask a willow tree to hold its branches upward. Moreover, we should try to make the special gifts they do possess tell to the utmost within their proper sphere and capacity. To insist upon our land bearing a certain grain, when it has not the soil for that grain, is to lose not only the crop we plan for, but also the humbler one it could have grown.

Now, the study of character is not a written science. The characters of men drawn in books have consistency, and, if we met such people, we should know just how to manage them. But people out of books are not consistent, and the same man in sickness and health, in company and alone, shows very differently. Which of us know ourselves so well as to be sure of what we should feel or do if we were suddenly taken out of our present circumstances? There is always something in all of us of which we have no consciousness, and which will be laid bare only by some unusual event.

Our estimates of character are too often full of false measurements. We see a man eager to help upward the poor and ignorant, and instantly label him a socialist, though, in reality, he is a lover of the law, and conservative in all his feelings. A woman loves color, and we decide that she is frivolous, because she prefers the tints of the rose or the gentian; or, if she is merry, we think she has a head without brains. A man is positive and sincere, and we call him a "fanatic," or he has some flashes of enthusiasm, and we say, "O, an imaginative, sentimental man;" or, if on some occasion he is solid and calculating, we label him a precise, narrow person, of possibly limited intellect. And usually there is no use in protesting against such injustice. Yet this superficial labeling of people prevents a man or woman from being judged for what they are worth; for nine-hundred and ninety-nine out of every thousand, if they heard anyone called a socialist or an infidel, would be incapable of doing him justice. Even if the injustice were proved, the mere fact of having been so charged would "stick;" for the world in general insists on arranging the multitude in line and order.

The real question about character is not, then, what has a man done, or what does he do, but—what is he? Morality is the salt of character; is he morally sound, and how deeply are the distinctions between right and wrong implanted in his nature; how far can we rely on them in his conduct? Yet character can not be all salt. We ask something more from our fellow-creatures than moral conduct. The ethical standard leaves out of count many of the fine qualities which make the person lovable and delightful. To judge only by morals is like describing the form and color of a flower, and saying nothing about its perfume and virtues—the very things which give it charm and interest.

There is a quality to which we give the general name of "force or flavor of character." It is not in itself an attribute, but it colors all other attributes. Thus we say a man is industrious, but how is he industrious? Is he busy in a right or wrong way? Does he potter about trifling matters, or do great works? Above all, is he penetrated by that indescribable fineness of temper which makes the difference between an admirable industry and one that is commonplace and selfish?

This flavor and force of character is a difficult thing to explain, but it is what gives savor and individuality to a person. It made Paul quite unlike the other apostles; it gave that rare transcendence to Augustine, and that massive force to Luther, and that subtle wisdom to Erasmus, which sets them apart for all time. We respond to it in the writings of great men in all its variety, but we feel it most keenly in our intercourse with the people who come in contact with us. One person enters our presence and stirs us till all our pulses beat to swifter pace and fuller purpose; another comes in, and soothes and pleases us. Every person worth anything has an atmosphere which he pours around him, and not to be sensitive to this living force of character is to write ourselves down among those cold blocks of humanity Carlyle calls "formulas and phantasms."

The charm of this force or flavor of character is its variety and its individuality. Whoever possesses it can not be taken for another person. Lincoln was always Lincoln, Grant was always Grant, Beecher always Beecher. Charles Lamb took his quaint, frolicsome humor with him wherever he went; the presence of Coleridge in a room was indisputable, and we are surrounded by men and women who "flavor" any room into which they enter. These are the people who make the happiness of life, and who give charm and color to all its monotony and dry details.

A man's character is the outcome of his motives. This is what Coleridge means when he says, "It is the man that makes the motive, and not the motive that makes the man." Probably there are in every nature two conflicting motives, to one of which the preponderating quality will be given by years of submission to it. Thus a boy is hot-tempered, and loves to quarrel. He indulges this temper all the days of his youth, and manhood finds him aggressive and intolerant. For some years he may domineer over his acquaintances, but finally he meets his equal in temper, and the result is murder and death. The boy was not born to give this unnatural preponderance to one evil quality. We might as justly say he was born to look east, and not west; it was his own fault that his second nature had him in its fatal power.

Is it true, then, that a certain nature will only bear a certain fruit, and that, if a child is born naturally weak, he will yield to despair; or, if born quarrelsome, to passion? There is no such necessity. Every nature has its provided antidotes. There are sure to be some latent qualities that may be called forth to counterbalance the evil one, or the child may already have qualities which only need careful cultivation to act as deterrents. But when an evil character has once been formed, only the grace of God can develop the other side. Men try change of circumstances. It is always a failure. A man may go into the ministry, or marry, or go away to a strange country, but character made up of thousands of daily repeated acts won't be changed by a single outward process. In such cases, there is no conversion without a special interference of Divine Grace. Taking care, or thought, will not add a cubit to the moral nature, any more than to the physical stature.

But consider this fact—that the whole of Revelation has one grand intention, to develop in man the character of Jesus Christ. Consider also that "grace to help" in the cultivation of this character is abundantly and graciously promised. Desire and obedience are all that are required; then the weak and the unruly, by degrees, shall be taught the "wondrous things of his law," for "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how;" so grows in mortal, sinful men desiring it, with sure advance, the mind of Christ.

Who are able to mold their characters after this noble pattern? Each and all—through Christ strengthening and helping us.—Amelia A. Barr, in Success.

Old age is lovely as seen in a life of more than fourscore years, brightened by a Christ faith, and rich in peace and joy.—Solon W. Bush.

GOD'S PLAN FOR YOU.

Go to God himself, and ask for the calling of God, for as certainly as he has a plan or calling for you, he will somehow guide you into it. And this is the proper office and work of his Spirit. By this private teaching he can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, namely: living and walking in the Spirit; for the Spirit of God is a kind of universal presence, or inspiration, in the world's bosom; an unfailing inner light by which, if we accept and live in it, we are guided into a consenting choice, so that what God wills for us we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on trusting and securely, almost never in doubt as to what God calls us to do.—Canadian Churchman.

FOR THE YOUNG PREACHERS.

If I were young again, I would strive to be, not in the low, vulgar, selfish sense, but in the high, self-forgetful sense, a popular preacher. I would toil for this as I would for virtue itself. If graces of speech would make me such, I would cultivate these. If youthful enthusiasm would draw men to me, I would keep my heart fresh and young for a hundred years. If simplicity of style and manner would effect it, I would practice the severest simplicity. If going among the people would help me, I would fling aside all conventionalities and reclusive habits, and go from shop to shop, and tenement to tenement, till my soul was saturated with the thoughts and feelings of lowly men. If a new baptism of power were needed, I would plead for that till I received the fresh anointing. I would exhaust all possibilities that I might win the scattered, listless multitudes to listen to the gospel I was ordained to preach.—Bishop Ninde, in New York Advocate.

A poor old widow, living in the Scottish Highlands, was called upon one day by a gentleman who had heard that she was in need. The old lady complained of her condition, and remarked that her son was in Australia, and doing well. "But does he do nothing to help you?" inquired the visitor. "No, nothing," was the reply. "He writes me regularly once a month, but only sends me a little picture with his letter." The gentleman asked to see one of the pictures that she had received, and found each of them to be a draft for £10. That is the condition of many of God's children. He has given us many "exceeding great and precious promises," which we either are ignorant of or fail to appropriate. Many of them seem to be pretty pictures of an ideal peace and rest, but are not appropriated as practical helps in daily life. And not one of these promises is more neglected than the assurance of salvation. An open Bible places them within reach of all, and we may appropriate the blessing which such a knowledge brings.—D. L. Moody.

I have long since ceased to pray, "Lord Jesus, have compassion upon a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion on a lost world, and now is it time for you to have compassion."—A. J. Gordon.

God looks upon temporal matters as subordinate to higher good. Men look upon them as if they were the highest good obtainable. God puts his service and the duties of religion above everything else, while men too frequently regard religion as a secondary consideration.—Rev. J. W. Phelps.

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FOR THE ADVOCATE.

WE THANK THEE, GOD.

BY JULIET DOWR HARMON.

We thank Thee, God, for brave, bright land,
Our fair Columbia, newly crowned;
For vict'ries won on tropic seas,
And on the sun-scorched battle-ground.
We thank Thee for the starry fleg,
O'er trodden islands, high unfurled;
That strife has ceased, and, lo! the dawn
Of smiling Peace breaks o'er our world!
For ardent blood that bravely coursed
The veins of Dewey, Hobson, Eine—
For valor'e deeds, whose fame shall ring
The never-ending ages through.
But O, just God, we thank thee most
For heeding cries of anguished pain,
The loosing of the prisoned slave,
The breaking of the captive's chain;
And on this glad Thanksgiving Day,
With hearts erstwhile beneath the rod,
We thank Thee most that they can swell
The pæan of praise: "We thank Thee, God!"

REV. J. B. WARE.

Rev. J. B. Ware was born Aug. 14, 1814, in Wilkes county, Ga.; joined the M. E. Church, South, in 1822; was married to Margaret E. Calhoun, Sept. 27, 1838; was licensed to preach about 1853, and ordained deacon in 1857 by Bishop Paine, at Washington, Wilkes county, Ga. He died Sept. 28, 1898. His dear companion departed this life April 29, 1892. Seven children, six sons and one daughter, were the result of their union. All survive them to mourn their loss, except one son, who died in early childhood.

We have lost a good, kind father, and faithful friend; and not only was he kind and true to us, but so loving and faithful to our little ones. Our dear old father has laid his tattered and dust-laden garments down for beautiful robes of immortality. A few days before he died, he said that he had told the Lord if there was anything more He wanted him to do, he was willing to do it; but if not, he would be glad that He would take him away. He was always ready to give good counsel, and work for Jesus any and everywhere.

(MRS.) MOLLIE WARE.

Damascus, Miss., Nov. 13, 1898.

IN MEMORIAM.

Jesse Lewis, eldest son of Rev. Thomas W. Brown, of the Mississippi Conference, was born near Woodville, Miss., July 18, 1855, and died at the parsonage home of his father in Ocean Springs, Miss., Oct. 18, 1898. His mother's full maiden name was Mary Parmelia Smith—a woman of rare intellect and culture, refined by grace.

It is not wonderful that from a home thus blest with mental and spiritual influence, so many genuine Christian men and women should have gone forth to bless the church. Of the three sons two are efficient itinerant preachers. Jesse would also have been one but for overweening modesty concerning his abilities. When yet a boy, and while reading the life of Hester Ann Rogers, he was converted. He early felt the movings of the Spirit calling him to preach. But conferring, perhaps, too much with flesh and blood, he went into secular work and pursued it diligently for years—mostly in Louisiana. As so often happens in such cases, he did not prosper as he might have expected. In his last days, when lack of health forbade his yielding to the early "call," he deeply deplored his failure to respond: "Here am I." This haunted him even on his dying pillow. He said to loved ones near him, "If God spares me, I will take a Bible and hymn book and start out to do all I can."

His natural disposition and this Jonah spirit made him quite reticent about his religious experience. Few were aware of the real religious life hidden beneath this reserve. A genial companion to those who met him at the home, he took special delight in communing with nature and tending the wants of the inferior animals. The brute creation found in him a considerate friend. His love of farmyard denizens was strong and constant.

His last years were spent delightfully with father and "Sister Nettie"—a narrowed circle of genuine and intense family affection. It is pleasing to know that many friends in that kind community ministered at his couch in the last days and comforted the stricken hearts left behind. To these he was supremely grateful. He repaid their kindness in the best way possible by urging them not to make the mistake which brought him so much regret in the dying hour; disregarding the call to highest service. May all who read this learn the lesson he would teach. So our dear "Brother Jess," though leaving us for the brighter world, may speak to us and call to full obedience.

We rejoice that his dying testimony was full of consolation to his bereaved family. May we all meet him

"Where the night dissolves away
Into pure and perfect day."

J. P. DRAKE.

MRS. E. R. M. TERRY.

Mrs. Eva Roberta Middleton Terry died at Thomastown, Leake county, Miss., Oct. 6, 1898. She was the daughter of Mr. and Mrs. E. E. Middleton, of Yazoo county, Miss., and was born Sept. 20, 1870. On April 27, 1898, she was happily married to Rev. W. A. Terry, of the Mississippi Conference.

Her girlhood was spent near Midway Church, and her education was acquired in the Midway High School under the instruction of Mrs. McCormack and Prof. and Mrs. R. Gildart. Being of a docile nature and possessing a bright mind, she learned well and progressed rapidly. While quite young she manifested an aptness to teach, and, choosing teaching as her work, she soon became a first-grade teacher, and until her death she was regarded as one of the best teachers in the county. So well did she do her work that she was re-elected to the same school five years in succession. She often said: "I shall teach until I find something better to do," meaning something more useful to her fellowmen. So when she was asked to become the wife of a Methodist preacher, she accepted, believing that in the itinerancy she would have a wider field of usefulness for God and man. For five short months she labored side by side with her husband, and she was so hopeful of their success for the Master. But, alas! how often it is that:

"Hopes perish, which have hung like wreaths
Around youth's buoyant brow,
And joys fade like withered Autumn leaves
Dropped from the shaken bough."

In early life she professed faith in Christ and joined the M. E. Church, South, and lived a consistent member until death. The same faith that sustained her in life was an anchor to her while crossing the river of death. She was ready to go, willing to stay, but resigned to the will of Him "who doeth all things well." So, then, she is not dead. God's children never die.

"There is no death! What seems so is transition.
This life of mortal breath
Is but the suburb of life elysian,
Whose portal we call death."

No, dear Eva,

"Thy pure spirit went not to the tomb
To mingle its brightness with its dust and its gloom;
But onward and upward thy soul took its flight
Till it reached its fair Eden of endless delight."

To her bereaved husband I would say: Preach the Word, look to the same Christ you preach to others, in whom your loved one died and with whom she lives. To her aged parents and brothers and sisters: "Let not your hearts be troubled;" be patient, be faithful, that we may meet and be an unbroken family in that realm where the rainbow never fades,

"Where beauty never dies,
Where love becomes immortal."

W. B. MIDDLETON.

Satartia, Miss., Oct. 25, 1898.

FROM THE WORK.

Mrs. M. A., Canton, Nov. 14, 1898: "While refugeeing from yellow fever, I visited the inmates of the Sharon parsonage. It is occupied now by that saintly man of God, Rev. F. M. Williams, and his sweet, loving, trustful wife, who so willingly abides 'by the stuff' while he goes out to give out the 'Bread of Life' to his people. I was in that pastorate all my life until the last decade, and the parsonage still feels dear to me; and to make it still dearer, it is built from the lumber of my 'alma mater.' Bro. Williams not only administers to his flock spiritually, but some of God's poor can testify that he administers materially. Before I left he asked me to walk around and look at things (as he knew I was interested in the parsonage). He had set out quite a nice young orchard—the first fruit trees I have ever known to be set out there, although many much younger than he is have lived there. If those younger brothers had been as provident as he, he might have eaten the luscious fruit that some of them will eat at some future day, the work of his hands. I admired his beautiful poultry. He began to call, and fowls came from every direction, and as fine a flock as I ever saw. He then showed me his stable, planned and mostly built by his own hands. He says that is 'multum in parvo'—three stalls, buggy shed, and a place for forage. I sincerely hope he may be sent back to enjoy the fruits of his industry. If not, I hope some younger preacher has done the same to improve the parsonage they live in, so that Bro. Williams will not have so much to do when he is again moved. He is honored by his people as a faithful, fearless man of God, and I hope every young preacher will follow his example in improving the parsonage grounds and making it more attractive to the incoming preacher. May God abundantly bless Bro. Williams and his sweet, confiding wife, and may they each wear a crown of rejoicing, is the wish of their visitor!"

NOTES FROM COMO STATION, NORTH MISSISSIPPI CONFERENCE.

I am finishing my second year in this delightful and prosperous charge, and this is the best of the two. An advance has been made along all the line. Will report "Everything in full, Bishop," and quite an increase in membership. A hundred-dollars advance in pastor's salary over last year. Have all the collections in cash, at this date, and am ready for Conference. The good ladies of the Home Mission Society have made some improvements in the parsonage in the way of linolenm for the hall floor and new shades for the windows, etc. If I am not returned, the preacher who does come will find a pleasant home, loyal people, a royal welcome, and have less trouble in meeting all financial claims than in any place it is my privilege to know anything about. May we have a spiritual feast at Conference, and have the pleasure of meeting the editor of our ADVOCATE! Bishop Duncan is here (visiting relatives) on his way home from his Conferences in Mexico, and preached for us Sunday, to the delight and edification of us all. We enjoy very much his visits, which occur about twice a year.

R. O. BROWN, P. C.

Como, Miss., Nov. 14, 1898.

There was a time, years ago, when the ministerial tone was thought to be an added attraction in the delivery of a sermon. In the backwoods, and elsewhere, a lugubrious groan, a sing-song whine, and a sanctimonious oracular style, once had a certain sort of power to impress people. These tones, used in prayer and in preaching then, seemed to the congregation to be extraordinarily religious, and even trite stuff, or mere bombast, spoken with a pious, falling inflection, appeared to many people almost prophetic, if not apostolic, in its authority and power. To-day the ministerial tone is with difficulty tolerated anywhere; if a preacher succeeds who is afflicted with it, and who chronically inflicts it upon his congregation, he achieves success in spite of his infirmity. He ought to be admonished, instructed, and, if need be, ridiculed, until he learns to be simple, manly and straightforward in his habits of speech.—Central Advocate.

Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifyingly, or not at all. Because he can not do some great thing he won't do anything. He must sit in the highest seat or nowhere. Now, no one is fit to do great things unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. If all were willing to add a little to the interest of a meeting, a Sabbath-school, or to the strength and influence of the church, there would not be so many praying to be excused. Happy is the man who is willing to do a little, the servant of all, a door-keeper, bell-ringer, fire-builder, lamp-lighter—anything that will serve Christ in the house of God.—Exchange.

To merely have eternal life is not enough. With the reception of this life there at once comes the obligation to make the life larger in volume within us and larger in its outgoing from us. By no means is it to be allowed to remain in the heart in the same measure as at first received. The anxiety of far too many Christians is to make certain of retaining just what of eternal life they received in conversion; but the anxiety to be continually emphasized is that of giving larger room in their hearts for the life to occupy, and also especially larger liberty in its working out in all fullness and fruitfulness.—Epworth Herald.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb higher and walk in the light of his face?

During the visit of Li Hung Chang, the "Grand Old Man of China," to this country, the New York Sun said of him: "He is a large, strong, impressive specimen of manhood. He has a massive frame, a shapely head, a commanding face and well posed features. He is a keen observant of mankind, of life and of things. He is seventy-four years of age and still in the hey-day of his power."

If a Chinaman, usually regarded by us as a barbarian, can live to a healthy, hale old age, why cannot Americans, with their more advanced civilization, do the same? The reporters discovered during Li Hung Chang's stay in this country, that he took every thought for his health. He lived upon the simplest of diets and never passed a day without consulting his physician. He limited his toil to a reasonable number of hours, and would not deviate from his rule in this matter. American men follow just the opposite practice. They work to the limit of endurance, will not even take the proper time for eating, resting and sleeping, and never think of their health until it is gone. There is a wonderful medicine for hard-working men. It is Dr. Pierce's Golden Medical Discovery. It takes the place of a physician. It keeps away ill-health and restores health when it is lost. It is the great appetite sharpener, blood-maker and flesh-builder. It makes the digestion perfect, the liver active and the blood pure and rich. Medicine dealers sell it.

"My husband had been a robust young man," writes Mrs. M. J. Tedder, of Ellington, Reynolds Co., Mo. "When he was 31 years old he began to cough very hard. He had pains through his chest and lungs. His mother and the rest of his family had died with consumption. He continued to cough every winter, until in 1883 he had an attack of pneumonia. His cough grew worse and worse. He would vomit immediately after his meals. In 1888 he coughed night and day. He was getting very weak and had no appetite. He commenced Dr. Pierce's Golden Medical Discovery and 'Pleasant Pellets.' He improved. His appetite got better. When he had taken seven bottles he looked like a new man and felt like a new person. He weighs more than he ever weighed before. He gained twenty-eight pounds and is cured."

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THURSDAY, NOVEMBER 24, 1898.

In God's own might
We gird us for the coming fight,
And strong in him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons he has given—
The Light, and Truth, and Love of Heaven.
—John G. Whittier.

Tribulation is the price we pay for the robe and the crown at the palm.—Bishop Hurst.

Sunday is the golden clasp that binds together the volume of the week.—Longfellow.

We ought to be ten times as hungry for knowledge as for food for the body.—H. W. Beecher.

Don't wait for extraordinary opportunities; seize common occasions and make them great.—Selected.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

Every honest occupation to which a man sets his hand would raise him into a philosopher, if he mastered all the knowledge that belonged to his craft.—Selected.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. Oh, be swift to love, make haste to be kind!—Amiel.

I have seen a man managing a prosperous business house from which a well-trodden path led to a saloon. A little while and I have seen another managing in his stead.—Selected.

There is a Sunday conscience as well as a Sunday coat; and those who make religion a secondary concern put the coat and conscience carefully by to put on only once a week.—Dickens.

Keep the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—F. G. Peabody.

What is the world? To the scientist it is a great machine to be examined and explained; to the pleasure-seeker it is a banquet to be enjoyed; to the Christian it is a multitude to be saved.—Presbyterian Banner.

To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—Wordsworth.

On the roaring billows of Time thou art not engulfed, but borne aloft into the azure of Eternity. Love not Pleasure, love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him.—Carlyle.

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—Alexander McKenzie.

PUBLISHING COMMITTEE MEETING.

The three patronizing Conferences—the North Mississippi, the Mississippi, and the Louisiana—conduct the affairs of the NEW ORLEANS CHRISTIAN ADVOCATE through a committee composed of three representatives from each Conference. The entire committee was present at the annual session, held Nov. 9, and investigated and discussed in a very thorough manner the management of the paper, in both its business and editorial departments.

The paper was found to be in excellent financial condition. Notwithstanding business depression and the quarantine, Dr. Black has steadily reduced a debt which has long been hanging over its destinies, and in another year will liquidate it entirely, paying off every cent of both principal and interest. No new debts have been incurred, or are apt to be incurred. It will be glad news to its friends when the announcement is made that the paper is permanently out of debt.

Encouraging were also passed on the editorial conduct of the ADVOCATE. A few suggestions were made to Dr. Black as means whereby a larger paper easily might, in the committee's opinion, be secured, but they covered minor points of detail, and not the larger questions of general policy. It is, perhaps, needless to say that Dr. Black was continued as editor and publisher, in harmony with the action of last year's session.

The remarkable financial success of the publisher is accentuated by the dereliction of duty on the part of one hundred thousand Methodists who are the immediate clientele of the paper. Its patronage is far too small, and many of its subscribers are slow to pay their subscriptions. Until there is very substantial assurance of a greatly increased subscription list, it is manifestly impossible to reduce the subscription price. There should be certainly not less than twelve or fifteen thousand Methodists on its lists out of the one hundred thousand who acknowledge the ADVOCATE as officially entitled to their support.

Through the generosity of the Louisiana Conference, which originally established the NEW ORLEANS CHRISTIAN ADVOCATE, the paper is well housed near the business center of the city, and pays no rent. This gift of the Louisiana Conference represents, perhaps, $600, or more, per annum to the paper. Under the articles of incorporation, the Publishing Committee is "domiciled" in New Orleans, and there is no power vested in them to modify the charter. It was recommended by the Publishing Committee that this fact be noted in the annual report, to prevent or remove any possible misapprehension on the subject of the powers of the committee.

The session was very pleasant and harmonious, and all felt that there was much reason to congratulate the patronizing Conferences on the condition and prospects of their official organ.

R. W. BAILEY.

THE SEASON OF THANKSGIVING.

Our great Republic has her Independence Day, her Washington's Birthday and other national holidays, commemorating great events in our history, but worthier far than any of these is the day appointed for national thanksgiving. As some one has wisely said, "Not that our thanks are to be uttered only on special occasions, but the special occasions help us to be grateful all the time, to fill the whole life with grateful love: just as religious Sabbaths help to fill all days with the religious life: and just as set hours of prayer help to pervade the life with the spirit of prayer." The observance of a special day of thanksgiving serves to impress upon the whole nation, as nothing else would, our dependence upon God as the Father of mercies and the Giver of all good, causing men of all classes and conditions to thoughtfully consider at least once a year the goodness of God and the honor that is due to his name. Celebrated late in Autumn, it corresponds in a measure with the Jewish feast of thanksgiving.

Not until men pause and reflect upon what God has done for them can they rightly appreciate his infinite love or experience that gratitude which seeks expression in hymns of praise and in acts of love and kindness. Multitudes lack the spirit of thankfulness because they do not take time to meditate upon God's mercies: like the brutes, accepting them unthinkingly as their due. "The forgetful and insensible man takes all as a matter of course. He builds a pyramid to his own self-conceit, and inters God's mercies therein."

How appropriate and beneficial, then, it is to have one day annually set apart for the giving of thanks during which the onward rush of commerce is stayed, ordinary occupations are forgotten, and rich and poor, young and old, unite in a mighty anthem of praise to one common Lord, who presides over the destinies of nations, and "who gives us richly all things to enjoy."

As citizens of the most enlightened and prosperous nation on the globe, we have cause for the profoundest rejoicing. The civil and religious liberty which we enjoy constitute a possession of priceless value. Our noble civilization, based as it is upon Christianity, exhibiting the most wonderful educational and industrial advantages, the most marvelous inventions and the most far-reaching humanitarianism the world ever saw, should inspire the loftiest feelings of gratitude.

We would be ungrateful indeed were we not to give thanks to God for the return of peace to our country, and for the success of our arms in the late war for the deliverance of the Cubans from Spanish oppression. Short and decisive, it was a war almost unprecedented in the annals of the world. On our side not a battle was lost, not a ship sunk; not a soldier was captured, not a cannon or a stand of arms was taken by the enemy. God seemed to fight for us.

While some evils have overtaken our people, especially those who live in the South, let us not imagine that the sky is wholly dark, and that we have nothing to be thankful for. Though the staple production, cotton, is discouragingly low in price, it should be remembered that most of the necessaries of life are low in proportion, costing only about half what they did a few years ago. Food crops have been abundant, and there is no lack of the necessaries of life. Hard as the times may seem to some, these are days of luxury in comparison with the period of the Civil War. While the yellow fever and the quarantines have caused much distress in this section, we ought to rejoice because of the unparalleled mildness of the disease and the very early appearance of frost.

If our hearts are right with God, we can find even in misfortune abundant cause for thanksgiving. Paul said: "We glory in tribulations also, knowing that tribulation worketh patience, and patience, experience, and experience, hope." Oliver Goldsmith says that one of the happiest persons he ever saw was a slave in the fortifications at Flanders—a man with one leg, deformed and chained. Though he was serving a life sentence, and had to labor from dawn till dark, he laughed and sang and appeared to be perfectly contented and happy.

Every true Christian ought to cultivate a habit of thankfulness; yet scarcely any duty is more neglected. Instead of "giving thanks in everything," many complain at everything. The temptation comes to us all to pray for additional blessings rather than to thank God for those he has already bestowed. Yet who can declare all the mercies of God? Who can measure the priceless blessings that come to us through the mediation of Christ?

Our observance of thanksgiving will be deficient if we spend it in selfish feasting and merry-making, with little or no concern for the poor and the afflicted. "We ought not to feast within drawn blinds, and forget the shivering and starving, who grope helpless in the dark outside." We should remember the widow and the orphan, and "send a portion to those for whom nothing is prepared."

THE FORWARD MOVEMENT IN BRITISH METHODISM.

The home mission work now being carried on by our brother Methodists across the sea in London and other large cities of England is a striking illustration of the adaptability of Methodism, and a signal demonstration of the saving, civilizing power of the gospel. Begun about twelve years ago, partly as the result of an awakening produced by a stirring article by Mr. Stead in the Pall Mall Gazette, headed "The Bitter Cry of Outcast London," "the forward movement," as it is called, is an attempt by the church to reach, regenerate and uplift the depraved multitudes who live in the slums and neglected districts of the cities, amid squalor, poverty, and vice of almost inconceivable extent. For a time, it seems, British Methodism had forgotten her grand mission to the poor and the outcast classes, work among which in Wesley's day was the chief glory of the church; but the sympathetic, self-sacrificing spirit that imbued Wesley and his co-workers has again revived, and under the leadership of Dr. Hugh Price Hughes has developed into a movement of extraordinary power.

Such missionary effort has become more and more imperative on account of the very remarkable growth of cities both in Great Britain and in the United States during the last fifty years. London alone now contains upwards of five million souls. Many of our American cities are increasing their population at a rate that is truly marvelous. It has been noted in all the cities that as the population becomes congested in the "down-town" districts, the more well-to-do people move to the suburbs, and there build houses of worship, while the churches and chapels left behind decline in attendance, and in resources and influence. In consequence, the lower classes, crowded together like cattle, and no longer feeling the power of the gospel or the sympathetic hand of the church, have fallen victims to low amusements, intemperance, vice and godlessness to such a degree as to become practically heathen. In London especially has this state of things come to pass. As Dr. J. C. C. Newton, in speaking of "The Forward Movement," points out in The Review of Missions, for November, "along with other dire conditions, the large majority of this population has become thoroughly unfriendly to the churches and ministers, having been taught by their leaders that the church is their enemy."

In London three large missions have been enterprised in the very centers of destitution and degradation, exhibiting in their sphere of operation almost every phase of philanthropic endeavor, such as the care of the sick, the relief of the poor, temperance reform, rescue work, reading clubs, industrial bureaus, savings banks, dispensaries, and "creches."

The mission of each mission is a large hall, into which hundreds may be gathered, located near the population it is desired to reach. Several of these halls now being erected in London and Edinburgh will cost upwards of $125,000 each, and are adapted, so far as modern skill can make them, to the physical, social and spiritual needs of the lower classes. From the beginning music of the best character has been employed to gain the attention and attendance of the unsaved multitudes. Saturday nights, as a counter-attraction to the saloons and low theatres, first-class musical concerts are given, which are attended by thousands of eager listeners. In the great parks open-air services are held on Sunday and also on week-days.

Of the results of this work Dr. Newton says: "The three great branches of the London Mission in twelve years have secured twenty-two buildings, in which twenty thousand sit under the preaching of the missionaries on the Sabbath; fifteen ministers have been set apart to this work, and twenty lay assistants; seven thousand are in class meeting, and they contribute $5 per head, or more than $30,000 every year, for the work. So much on paper; the rest is written in the Lamb's book."

The same kind of work that is being done by our kinsmen across the sea is needed in our own cities.

On account of the general drift of population to the cities, and the combination of evil influences there met with, the evangelization of these centers of population is a duty of tremendous importance. So grave are the problems presented by municipal corruption, by intemperance and social impurity, that the church can no longer afford to pass by the slums, and shun the haunts of poverty and infamy. As Washington Gladden pertinently says in a strong article on "The City and Home Missions" (also in this month's Review of Missions): "You are not going to control these populations by liquor laws, or Sunday laws, or any other kind of laws enacted by rural influence and imposed upon them from without. The people themselves have got to be changed in their ideas and central purposes."

The problem here presented is one of the gravest with which the Christianity of the present day has to deal. It is one which should touch the heart, and stir the conscience, and enlist the energies of the church universal.

EDUCATION IN THE UNITED STATES.

The annual report of the United States Commissioner of Education for the year ending June 30, 1898, is highly gratifying to those who regard education as the best method of advancing Christianity and all moral reforms. The report says: "One cause for congratulation on the part of those who hold the doctrine that popular education is the safeguard of our American institutions is the continued prosperity of the elementary schools. The increase during the year 1896-97 amounted to 257,896 pupils over the previous year; the total enrolled in the elementary schools amounted to 15,452,426 pupils. Adding to it those in colleges, universities, high schools and academies, the total number reached 16,255,896." The report shows that the amount of schooling received per individual, averaging the whole United States, is about five years of two hundred days each; in a few of the States it reaches seven years. More than one-fifth of our entire population attended school at some time during the year specified. The increase of students in colleges and universities has been steady and rapid during the last quarter-century. In 1872 only 500 persons in each million of our population were enrolled; in 1897, 1,216 in each million were enrolled, and this great increase has occurred during a period in which the standard for admission to college has been raised to an extent requiring an average of at least a year's more work in preparation. To be the best educated nation on earth is an ambition worthy of Americans, and one that is being rapidly attained.—Christian Intelligencer.

BISHOP CANDLER IN CUBA.

Bishop Candler started to Cuba last Thursday night, and will spend some time in examining the condition and needs of that field. You may expect to hear from him and to hear the true state of the situation. There has been much ado about the war we had with Spain in behalf of the suffering Cubans, and there is much to be grateful for in that connection. Our President is commended for his fidelity in the matter, and our soldiers for their bravery and skill, and they deserve it all. But here is a call upon the army of the Lord that is even more important and imperative, and will require as much or more heroism. Will the army of the Captain of our salvation prove itself as valiant as did that of the United States? Will this demand for men and means, where so much more is involved, be responded to with less promptness and fidelity? Can the church of God afford to be less self-denying than the rule of Cæsar? The appeal is extraordinary, let the response be prompt and free.—Wesleyan Advocate.

The following was received too late for last week's issue:

MR. EDITOR: Rev. C. R. Godfrey—one of our superannuates—died Friday morning at four o'clock, the eleventh instant. Bro. Godfrey had passed his seventy-fourth year. His last days were days of much sorrow and affliction, but through all he maintained his integrity, believing that God does all things well. Bro. Godfrey was sick for about three weeks before his death, and expressed himself as being ready for the change. He anticipated his death about two weeks. He was buried at the Olla Cemetery this morning (twelfth day) at eleven o'clock, with the services of the church and Masonic honors. We ask the prayers of the church and brethren in behalf of the bereaved family. May God sanctify their loss to his glory and to their salvation!

S. S. BOGAN.

Olla, La., Nov. 12, 1898.

NOTES.

Rev. F. G. Hoentt, of the Louisiana Conference, was in the city a few days.

***

Our readers will be pleased to read the article of Prof. Sullivan concerning the revival now in progress at Centenary College.

We invite special attention to the notice of Rev. J. A. Bowen anent the Mississippi Orphans' Home.

***

In a previous issue our types made Bro. D. P. Bradford say "three" good ladies when he intended to say "the."

***

A thanksgiving service will be held at Parker Memorial Church on Thursday night. This will not interfere with the union thanksgiving service at Felicity at 11 A. M.

***

At the recent National Convention of the W. C. T. U., Mrs. L. M. N. Stevens, of Maine, was elected to the presidency. Miss Anna Gordon, who was for many years Miss Willard's private secretary, was elected vice-president at large.

***

A reopening service will be held in our church at Algiers on Sunday, Dec. 11, at 3 P. M. The sermon will be preached by the presiding elder, Rev. S. S. Keener. The church has been thoroughly renovated and very much improved in appearance.

***

Rev. S. B. Beall, of the Louisiana Conference, let the light of his genial face shine into our sanctum on Tuesday last. He has had a decidedly prosperous year at Morgan City and Berwick. More than fifty persons have been added to the church. The finances are up in full. A beautiful church has been erected at Berwick and paid for.

***

Rev. J. S. Hutchinson has been elected editor of the Baltimore Advocate in place of Rev. G. H. Zimmerman, deceased. As it has been only a few months since Bro. Hutchinson resigned this position, his election is quite complimentary. He wields a strong and sprightly pen. We extend him a cordial welcome into the hard-working fraternity.

***

Rev. R. N. Price having resigned the editorship of the Midland Methodist, the vacancy has been filled by the election of Rev. J. A. Lyons. Bro. Lyons is a man of admirable character, and a vigorous writer. Having filled the position of Assistant Sunday-school Editor for a number of years, he is well and favorably known throughout the church. Dr. W. M. Green is assistant editor. Dr. Green is a man of large resources, and wields a forceful pen.

***

"Rev. Peter Plodder did not stir up much dust at the beginning of the Conference year, nor did he say much about what he was going to do. But he attended strictly to business, gained every week, and ended gloriously. We were at Conference when his report was given. The Bishop smiled, the presiding elder rubbed his hands, and two or three of the other brethren shouted, 'Hallelujah!'"—Epworth Herald.

Our observation has led us to believe that the best work in the church has been done by the Peter Plodders.—Baltimore Advocate.

***

Rev. H. W. Knickerbocker preached his farewell sermon at Louisiana Avenue last Sunday night. Every seat was occupied, and quite a number stood during the entire service, while others were turned away. His Conference assessments have been paid in full, and some of them overpaid. He has received forty-three persons into the church during the year. Concerning his pastorate for the last two years, we quote as follows from a recent issue of the Picayune:

Under his earnest, intelligent direction, the prestige of Louisiana Avenue Church rapidly increased, and the results were manifest in the large number of accessions to the congregation, the membership augmenting fully fifty per cent. in two years. The church is now in a flourishing condition, every department being in smooth running order, and the attendance has been greater than ever was known in the history of the church. Dr. Knickerbocker laid special stress on the Sunday night services, preaching on some theme of popular interest, and in that way he succeeded in bringing out prominently the Sunday night service, and attracting a larger congregation, on those occasions, than in any other Methodist Church in the city.

A reception was given to him by the ladies of the church on Tuesday night, at which he and his family received a number of substantial tokens of the high appreciation in which they are held.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

A REPLY TO DRS. JONES, BALLARD, AND REV. T. B. HOLLOMAN.

Dr. Robt. E. Jones, of Crystal Springs, in an article in the ADVOCATE, of Nov. 3, in speaking of the State Board of Health and the experts, said, "As I am not one of the physicians thus engaged, I feel it a duty to say a few words in their defense."

By such language the doctor admits that they needed a defense. Right is a defense itself, and, therefore, if their proceedings had been right, that would have been defense enough.

But the doctor, in speaking of me, said, "Asserting that Boards of Health, and the physicians employed by them, are not men of skill in the medical profession."

Such language as this of the doctor does not occur at all in my article, and I challenge him to show it. Why, therefore, did the doctor use it as mine? He seems to deplore harsh criticisms much, but makes an exception of himself in criticising me harshly, and intensifies the harshness of his criticism by misrepresenting me. Let the doctor consider his own harsh criticism, and see how he will look to himself.

Dr. J. C. Ballard, of Natchez, in an article in the ADVOCATE, of Nov. 17, said: "In reply to the strictures of Dr. Peebles, I will say that all of our trouble this year is directly traceable to the false statements and silence of the Louisiana health authorities. Had they dealt with us fairly, there would have been no spread of the disease or epidemic in Mississippi. We would have excluded people from the State, and no fever would have entered here."

Now, I wish to say to the doctor that my knowledge of the fever leads me to say that I do not believe that it came from Louisiana at all, and, too, that I do not believe that it can be proven that it did. At any rate, I challenge any man to prove that the Hattiesburg fever came from New Orleans. I believe that the fever was the product of the filth of the locality where it existed. I am satisfied that such was the case with Hattiesburg, and Dr. Ballard's own words convince me that the same was true of Natchez, for he said, "When we first found the fever here, on South Canal street, it was quickly cleaned up, and there have been no other cases in that neighborhood." Why did the doctor, as a health officer, not see that that street was cleaned up before and kept cleaned? It was his duty to see that it was done, and can he not see from his own philosophy, too, that if this had been done, there would not have been a single case of fever, and he would not have afforded himself an opportunity to censure the Health Board of Louisiana? Let the doctor think a little before he attempts replies hereafter.

Again, just to argue a little with the doctor, suppose we admit that it was contagious, and, too, that it entered our State from Louisiana. He claims that if the health authorities of Louisiana had been fair, "we would have excluded people from the State, and no fever would have entered here."

Now, we should like to know of the doctor that after it did get into our State, since he is so certain that our health authorities would have controlled it if the same authorities of Louisiana had been fair, why it was allowed, as our health authorities published, to go from place to place. Why did they not stamp it out when they had a fair chance? The doctor says again: "The reason we had so few cases was owing to our 'expert' report. The people stopped visiting, kept their children at home, and stayed out of the night air, all churches were closed at night, and everything done to prevent people gathering in crowds."

Now, we should like to know of the doctor where is the common sense of such things when a good cleaning up, as he has already admitted, ended the fever at once? Was it done to show off and try to make a big thing out of nothing? Why did you not have Natchez cleaned up and let the experts alone and let the people be free and easy? Say, doctor, do you not think Dr. Jones will have to defend you?

Bro. T. B. Holloman gets into a sentimental float and tumbles over a cataract, heels and all. In speaking of a quarantine system, he says: "I am of the impression that the whole matter should be better relegated to the medical journals and to those who have some knowledge of what they write. No class of men receive more kindness from any other class than does the ministry from the medical fraternity; then why this sharp criticism?" Now, just listen at him. He says: "The experts called the disease yellow fever. As such, it spreads in every case, and yet the experts are ridiculed, and the disease is called yellowoid (a patent subterfuge behind which to seek shelter)."

In the first place, we notice that Bro. Holloman claims the whole matter should be discussed in the medical journals, and that, too, by those who know what they write, and yet he discusses it himself, and that, too, in the ADVOCATE; and, in the second place, he speaks of the kindness of doctors to ministers, and asks the question, "Then why this sharp criticism?" and then utters the most scathing criticism of doctors, and especially Dr. Sonchon, president of the Health Board of Louisiana, when he says, "The disease is called yellowoid (a patent subterfuge behind which to seek shelter)." He seems to have forgotten that Dr. Sonchon, who gave the name "yellowoid" to the fever, is a doctor, and too, very likely he is as good to preachers as any other doctor. Why now after all does Bro. Holloman pat one doctor on the back tenderly and then slap another in the face furiously?

In conclusion, I wish to say that I have at heart the welfare of all and, therefore, feel free to speak out what I think is needed, always ready to controvert a disputed point whether in theology or medicine.

ISAAC L. PEEBLES.

INSURE YOURSELF against the attacks of fevers, pneumonia, and other serious and prostrating diseases, by taking a few bottles of Hood's Sarsaparilla now.

HOOD'S PILLS are the favorite family cathartic. Easy to take, easy to operate.

MILLSAPS COLLEGE.

I am sure the friends of our college have been gratified to know that the current session opened so satisfactorily. Despite adverse conditions confronting us at the start, everything is now auspicious.

We note with great pleasure the larger number of preachers' sons among our students. The proportion is greater than during any previous session. This is significant. As long as our preachers stand by the college, its future is safe. Of course, we can not hope that the attendance this session will be as large as it would have been but for the interruption. This will affect our income from tuition fees. I hope, therefore, that special effort will be made to collect in full the amount assessed for education in our two Mississippi Conferences. W. B MURRAH.

MISSISSIPPI ORPHANS' HOME.

The Orphans' Home has been open for nine months. During that time 35 children have been received into the Home and well cared for. Others will soon be admitted, because they have been accepted. This will remind all the friends of the Home that it takes money to support these orphans. Owing to needed improvements being carried on during the year, the treasury was low when yellow fever appeared in the State. Since that time the income has been largely specials. Remembering that it takes five dollars a month to feed and clothe each child, it will appear that we should help this institution either on Thanksgiving Day or at our regular services. I appeal to pastors and all other friends to respond at once. Send contributions to Rev. M. L. Burton, Water Valley, Miss. The Lord does remember those who remember his helpless ones.

J. A. BOWEN.

Water Valley, Miss., Nov. 19, 1898.

REV. H. W. KNICKERBOCKER.

Resolved, By the Preachers' Meeting of New Orleans that our social and ministerial associations with the Rev. H. W. Knickerbocker for the past two years have been most pleasant, and that we regret his transfer to the Los Angeles Conference, and that we part with him reluctantly.

MEMBERS OF THE MISSISSIPPI CONFERENCE.

We hereby say to the brethren that it is our purpose to put the Bishop and presiding elders as near together as possible, and also to home the feeble, crippled, visiting and elderly brethren as near the Conference as possible.

Brethren coming by private conveyances will have to be homed in the extremes of the town, in order to accommodate their horses, but this should not alarm any brother, for the farthest home will be within a mile, except one which is not more than one mile.

After this announcement it will be too late to arrange for the wives of our brethren who may have purposed to come. We requested the brethren to let us know early if their wives were coming, so we could make the necessary arrangements.

ISAAC L. PEEBLES.

DR. BULL'S COUGH SYRUP HAS been sold for over fifty years, and is still the most popular medicine for throat and lung trouble.

RETURNS ABOUT ALL IN.

MR. EDITOR: Some time since I concluded to sound the minds of the brethren of the North Mississippi Conference on the district question, and forthwith sent out 154 return postal cards with the following questions:

Do you recommend any change in the number of presiding elders' districts of our Conference? If so, how many do you think best? Do you think it necessary for presiding elders to attend four Quarterly Conferences in each pastoral charge?

Of the 154 inquiries sent out, 126 have been returned up to date, with the following results: For larger districts, 59; for no change in districts, 45; for smaller districts, 13; of no opinion, 7.

'Tis to be hoped that the proper authorities will give us seven good, strong districts at our next Annual Conference. W. S. SHIPMAN.

Holly Springs, Miss., Nov. 18, 1898.

THE HOLIDAYS.

Special low rate tickets to points in the Southeastern States will be sold by the Texas & Pacific Railway Company from all points on its line, Dec. 20 and 21, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport and Memphis. It is with a feeling of pleasure and pride that we offer you the best passenger service in the South.

If you contemplate making the trip and want to know the cheapest and best way, write to nearest ticket agent or E P. Turner, General Passenger and Ticket Agent, Texas & Pacific Railway, Dallas, Texas, or to H. P. Hughes, Trav. Pass. Agt., Fort Worth, Texas.

BOARD MEETING.

The directors of the Mississippi Orphans' Home are hereby notified that there will be a meeting of the Board in Aberdeen, Miss., on Tuesday, Nov. 29, at 7 o'clock P. M. Business of importance demands attention, and a full meeting is earnestly desired. W. A. GUNNING, President.

A. F. WATKINS, Secretary.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded Highest Honors, World's Fair
Gold Medal, Midwinter Fair

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,

NEW ORLEANS LA.

REGISTERED PHARMACIST desires a position, city or country; can speak French and English. References furnished. Address Hirudo, this office.

Mrs. F. R. HARDON,

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MILLINERY,

Millinery Novelties a Specialty.

ALWAYS THE VERY LATEST STYLE.

Prices moderate. Particular attention paid to country orders.

Positions Wanted!

13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

3 Specialists in Piano, 1 Specialist in Piano and Voice.

Address REV. J. W. CHAMBERS, Pres., Brookhaven, Miss

DR. CARRADINE AT YAZOO CITY.

Dr. Beverly Carradine came to us on the twelfth, and since that time has been preaching for us twice a day. Such preaching I have never heard in my life! Oh, how he helps one to see Jesus as a perfect Savior! Myself and wife have swept into the blessing of entire sanctification. My best men and women are professing the blessing. We feel sure that God is going to give us a sanctified Board of Stewards, and in a large degree a sanctified church. I now wonder that I ever fought the doctrine of entire sanctification as taught by Dr. Carradine. I wonder now how any Methodist can fight such a precious divine truth. Let all the people praise God for perfect deliverance from all sin. Hallelujah! Amen! L. S. JONES.

Yazoo City, Miss., Nov. 21, 1898.

Rev. J. H. Evans, of the Mississippi Conference, wishes us to state that his postoffice is Williamsburg, Covington county, Miss., not Raleigh.

For Sale.

A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

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Some months ago the Illinois Central inaugurated the idea of allowing operatives to become stockholders in the road by depositing a percentage of their salaries every week for stock. This move was followed by many other roads. Now the Illinois Central has adopted another new feature, which will doubtless prove as beneficial to the operatives. That is the doing away with barrooms in the company's offices throughout the country, and the establishment of branch organizations of the Young Men's Christian Association all over the system. This move is in line with the other, and shows that the Illinois Central is interested alike in the moral as well as the financial success of its operatives. Indeed the operatives of a railroad to-day are very different sort of men from those who took care of trains twenty-five years ago. Now a conductor must be a gentleman in every sense of the word, and even a brakeman must have a good reputation. In the olden days the tougher a conductor was the more his services were appreciated. But the character of the traveling public, too, has changed, which probably accounts for the change in the character of the operatives.

These innovations on the Illinois Central are all instigated by President Fish, who is impressed with the idea that the best way to control the men operating his road is to show that the management is interested in their welfare.—Picayune.

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Surplus	$35,508,194 59	Increase of Surplus	5,774,670 [illegible]
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Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

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Home Circle.

LOVE.

BY ALLISON O. DERRING.

"To sweeten life as we meet and part,
We need but remember this:
To carry always a tender heart
For the tiniest thing that is.

"The wider the circle of love we make,
The happier life we live,
And the more we give for another's sake,
The more we shall have to give.

"So let us widen it day by day
By loving a little more,
Till nothing living be shut away
From a share in the heavenly store."

CULTIVATE A SWEET VOICE.

There is no power of love so hard to keep as a kind voice. A kind hand is deaf and dumb. It may be rough in flesh and blood, yet do the work of a soft heart, and do it with a soft touch. But there is no one thing it so much needs as a sweet voice to tell what it means and feels, and it is hard to get it and keep it in the right tone. One must start in youth, and be on the watch night and day, while at work and while at play, to get and keep a voice which shall speak at all times the thought of a kind heart.

But this is the time when a sharp voice is more apt to be gotten. You often hear boys and girls say words at play, with a quick, sharp tone, as if it were the snap of a whip. If any of them gets vexed, you will hear a voice which sounds as if it were made up of a snarl, a whine and a bark. Such a voice often speaks worse than the heart feels. It shows more ill-will in tone than in words. It is often in mirth that one gets a voice or a tone which is sharp, and which sticks to him through life, and stirs up ill-will and grief, and falls like a drop of gall on the sweet joys at home. Such as these get a sharp home voice for use, and keep their best voice for those they meet elsewhere; just as they would save their best cakes and pies for guests, and all their sour food for their own board. I would say to all girls and boys, "Use your best voice at home." Watch it by day as a pearl of great price, for it will be worth more to you in the days to come than the best pearl hid in the sea. A kind voice is a lark's song to heart and home. It is to the heart what light is to the eye.—Epworth Herald.

GLADSTONE AS A RELIGIOUS FORCE.

Gladstone dwelt "in the secret place of the Most High," and abode "under the shadow of the Almighty." His outward reach to humanity was heartfelt and wide. None the less, he lived in the presence of the Unseen. Like the Puritans of old, he saw the hand of God in all the events of life. To him earthly distinctions were of no account.

Here, at last, is a man who stands, like the great pyramid, four-square to the world—a man greater than his occupation or profession, larger than his country. No one thinks of asking how much money Gladstone left. In him appeared something larger than money—a Crœsus in character, a millionaire in manhood.

A leading English journalist declares that Gladstone's voice carried more weight on any moral question than those of the Archbishops of Canterbury and York, and all the Episcopate combined.

John Bright once asked, in a speech: "Who is there in the House of Commons who equals him in knowledge of all political questions? Who equals him in earnestness? Who equals him in eloquence? Who equals him in courage and fidelity to his convictions? . . . If they (his adversaries) can add dignity and grandeur to the statue of Gladstone, let them prodnee him." What a legacy is this of example, of simplicity, of earnestness, of character, of devotion, and of nobility! For more than half a century his mighty personal force has throbbed vigorously, not only in his nation's history, but in the history of the world.—Success.

The following from an exchange teaches a good lesson, and is worthy of very thonghtful reading: "Two ladies, both well dressed and evidently belonging to the higher walks of life, were going along a city street, when one of them stopped and spoke a word or two to a dull, tired-looking woman who had a fretful-looking baby on one arm and a basket on the other, in which she had a few bananas and apples and cheap candy for sale. 'Why, Helen,' said the other lady, 'what made you stop and speak to that woman? What did you say to her?' 'Oh, nothing much. It was jnst a word or two by the way; that was all. She looked so tired and discouraged, and I stopped to give her a few pennies and say a word or two to her.' A few minutes later the two ladies were in one of the great stores of the city, where they made some purchases, and while they waited for their change the lady who had spoken to the apple woman entered into conversation with a sales-girl, and gave her half a bunch of violets. When the two ladies were on the street, one of them said: 'Why, Helen, how could you be so familiar with that shop girl? What were you saying to her?' 'O, not much of anything. It was jnst a word by the way. I thonght that she looked tired and a little ill, and she said that she did have a severe headache. Did you notice how she brightened up when I gave her the violets?' A word by the way! A kindly deed by the way! How many burdens would be lightened, how many heavy hearts would be gladdened, how much weariness would be forgotten, how smiles would take the place of frowns, how much more beautiful and how infinitely better the world would be if every man and woman, every boy and girl, lost no opportunity of speaking a kindly word or doing a good deed by the way! Try it for a single day, and see if it is not one of the happiest days of your lives. It mnst be so, because it will have the mark of God's approval upon it. He takes heed of every good thing said or done in his name. It is all recorded in the book of his remembrance.—Gospel Advocate.

GRACEFULNESS AT HOME.

There is a nice art in being able to pay a compliment gracefully, and it is one that ought to be cultivated in the home as well as the onter circles of society. There is no reason why the home circle should not be as polished and attractive in its behavior as the pnblic assembly. It is a great error for fathers and mothers to permit such a relaxation of politeness among their children as we too often find under the family roof-tree.

Company behavior and company manners may necessarily be more formal and precise than those of the fireside and sitting-room, but it is fatal to good breeding to deliberately lay polish and compliment aside when our dear ones compose the company exclusively. Teach the children to say graceful things—yet truthful things, of course—to brothers and sisters, as well as to strangers; to be as careful of wounding their feelings and their self-respect as they would be of the feelings of a guest, and at the breakfast or dinner table to take just as much pains to entertain and enlighten each other as though the entertainment of a party of invited friends depended upon the effort.—Forward.

READ THE GREAT POETS.

Every young person should have a poets' corner on his bookshelf. If you have only six books, let two of them be books of poetry. You can not find more elevating companionship. Have care in selecting your poet friends. Do not read poetry for the beauty of the verse, but for the nobility of the sentiment. Everything that is not definitely uplifting should be avoided. Let Longfellow and Lowell and Whittier and Bryant, as kingly a quartet as the world has ever produced, be your poetical companions. Read them eagerly. Read them thoughtfully. Soon you will find yourselves growing heavenward in aspiration and outward in sympathy, loving more and more all that is good and true. Then add Tennyson and Shakespeare for culture and a comprehensive knowledge of the infinite variety of character in our race. Then get Wordsworth to help Bryant bring you close to the charms of nature. Burns and Byron and Scott and Holmes and many other singers will follow. Let the solid structure of knowledge be ornamented with the grace of verse, and illuminated by the inspiration of the seers.—Epworth Herald.

POSITIVE AND NEGATIVE.

"My aunt was always saying to me: 'Don't talk so loud; your voice gets shriller every day!'" said a pleasant-voiced friend. "I became so nervous and irritated under this chronic rebuke that my voice was more uneven and harsh than ever, and I hardly dared speak at home. At last I visited my cousins in L.—— (they are noted for their sweet voices, you know), and then snddenly I noticed the wide difference, which I had never understood before, between a rough voice and a well-modulated one, and set myself, so to speak, to catch the trick of their intonations and their tones. In a month's time, really, I talked like a different girl. And when I came home my aunt said: 'Well, I am glad to see that at last my reproofs have made an impression upon you, Clara?' But they hadn't, you know—the only impression she made was to make me unhappy and nervous. I have never forgotten the lesson."—Harper's Bazar.

A dear mother lay dying, and her oldest son, as he knelt by her bedside, cried: "You have been a good mother to us." The dying woman opened her eyes, and, with a feeble smile, whispered, "You never said so before, John," and she was gone. If we have kind words to speak, let us speak them now, while our loved ones are yet with us. If we have loving deeds to do, let them be done to-day. Flowers on coffin-lids and epitaphs on tombstones bring no cheer to the living. And how often they but contrast the more strongly with the absence of the gifts and the kind words while onr dear ones lived!—New York Evangelist.

We ought never to be willing to live any year just as we lived the last one. No one is striving after the best things who is not intent on an npward and a forward movement continually. The circular movement is essential, too—the going around and around in the old grooves—routine work, daily tasks; yet, even in this treadmill round, there should be constant progress. We ought to do the same things better each day. Then in the midst of the outward routine our inner life ought to be growing in earnestness, in force, in strength, in depth.—J. R. Miller, D. D.

"You write of the broken family circle, and my heart weeps with you. But are we not one family yet? Do we not part every night? One retires to rest before another; the separation gives us no pain, because we believe we shall meet again refreshed in the morning. And shall we not meet again bright and glorious in heaven's fair morning? Shall we not reunite the broken fragments of our loved family in a better world, in a truer, safer home than this? We are going as fast as possible to rejoin them."

Many a good housewife turns her parlor into a sort of Paradise, which only a select few are permitted to enter. This is one extreme. Many another turns her whole house into either kitchen, bed-room or sewing-room, and makes home very commonplace indeed. This is the other extreme. The former should be taught that a Paradise without inhabitants is useless; the latter that a home without beauty, order, or arrangement, loses its attraction for the immates.—Ex.

It would be well for all wrongdoers to remember a remark once made by a little boy to his father who was meditating a theft of potatoes out of a field. The father looked east, west, north and south, and seeing no one, began to pull up the roots. "Father," said the lad, "there is one way you forgot to look!" "Where?" asked the alarmed man. "Up, father."—Anon.

Hygiene.

ALCOHOL IN TYPHOID FEVER.

To those who recommend the use of brandy in fever cases we present the record of some of the most eminent English physicians. The time was not so long ago when the treatment was about as fatal as the disease.

In 1864 Prof. W. T. Gairdner, of Glasgow, writing to the Lancet, gave his experience as follows:

Fever cases treated.	Average of wine and spirits to each.	Mortality per cent.
1,829	34 oz.	17.69
595	2½ oz.	11.93
212	none	1 death only

These were mostly typhus cases, but the rationale, so far as alcohol is concerned, is the same as in typhoid.

At the British Medical Association, in 1879, Prof. H. McNaughton Jones gave particulars of 340 cases of typhns, typhoid, and simple fever.

	Cases.	Deaths.	Mortality per cent.
Given brandy	58	19	32.7
Given claret	51	2	3.8
Given no alcohol	231	4	1.7

Dr. Knox Bond writes to the Lancet (Nov. 25, 1893), giving his experience of typhoid at the Liverpool Fever Hospital. He says: "As a resident for some years in the fever hospitals, my views of the value of alcohol in fever underwent, solely as a result of the experience there gained, entire modification. The conviction became forced upon my mind that in no case in which it was used did benefit to the patient ensue; that in a proportion of cases its use was distinctly hurtful, and that in a small, but appreciable number of cases the resultant harm was sufficient to tilt the balance as against the recovery of the patient."

In plain terms, alcohol tended to the destruction of the patients. Dr. Bond's figures are:

	No. of cases.	No. of deaths.
Given alcohol	71	18
Given no alcohol	309	15
	380	33

—National Temperance Advocate.

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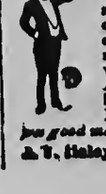

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OBITUARIES.

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CROWSON—The wife of Rev. F. L. Crowson, formerly Miss Annie Hubbard, was born at Platteville, Ala., Sept. 3, 1877. In early childhood her parents moved to Meridian, Miss., where the most of her life was spent. At the age of sixteen, in October, 1897, she was thoroughly converted to the cause of Christ. Shortly after she realized a carnal nature, that warred against the Spirit, still remaining within, and that it was assisting the Tempter in endeavoring to bring her into subjection to sin. She also, through the light of the Spirit and the Word, was enabled to realize that there was a fountain open in the house of David for all uncleanness. Thus realizing, she repaired a second time to this fount, and came forth cleansed from all sin. Henceforth she constantly remained under the blood, and was enabled to sing:

"The blood, the blood, 'tis all my plea;
Hallelulla, now, it cleanseth me."

At conversion she united with the M. E. Church, South, in which she remained a consistent, obedient member and a useful Christian until death. She was loved by all who knew her, for truly "to know her was to love her." Her humble, meek, every-day Christian life enabled her to wield an excellent influence over her associates, especially over her young lady friends. She was ever ready to reprove sin, and to offer Christ as the only remedy for sin. In her home, where every phase of life is exhibited, she was regarded by all as a deeply pious Christian. When her trials and troubles came she would carry them to Christ and leave them, and in the midst of the worst she wore a smiling face. This was not the sunshine of home only, but she helped to lighten many a troubled breast or downcast soul by her bright, simple, implicit and unyielding faith in Jesus. She was always cheerful, and delighted to sing the songs of Zion. Her favorite themes were the love and mercies found in Jesus. In private or public she was ever ready to bear testimony for Jesus. Regardless of circumstances she always performed those duties that lay in her path.

On July 7, 1897, she and I were united in this life by the sacred ties that bind wife and husband. I found all that I expected to find in a noble Christian woman. No one could have proven a more devoted wife, for perfect kindness to me marked the whole of our married life. She understood how to bear and forbear, and endeavored to possess the mind of Christ fully in this respect. Indeed, her desire was to be guided by the Spirit and the Word in all things. I never heard her say anything harsh about anyone. She used as a motto, "He that keepeth his tongue is a perfect man, wanting nothing." She was ever ready to do or sacrifice anything that would advance the cause of Christ's church. Finding such a Christian in health, is it surprising that she should prove true in affliction? Even though the latter and most of her suffering was of a nature to influence her nervous system immensely, yet she, through it all, kept composed. Often, when her suffering was so great that nature would force an expression of misery to play over her face, she would clinch her teeth in silence. At times a groan would give expression of her suffering, but even in the worst she was never heard to murmur or complain, but meekly bent underneath his chastening rod. The one idea that controlled her and made her humble was that Jesus suffered incomparably more than she, and that the servant wasn't above his Lord. She retained an unflinching faith amidst it all. She expressed a desire to live, but repeatedly said she was ready to meet her Savior, and would not be contrary to his will, for his will was hers.

On Oct. 9, 1898, at the age of twenty-one, leaving an infant eighteen days old and a husband, with many a loved one, to lament her loss, she passed to glory. We meekly say, "Thy will be done."
HER HUSBAND.
Rosser, Ala.

SMITH—PEARL LOUISE, daughter of Albert and Olivia Smith, was born in Winchester, Miss., Nov. 29, 1874; was born again in early girlhood, and died June 25, 1898. In 1897, while I was her pastor, she became an earnest seeker for the pearl of perfect love. The lovely traits of her sweet young womanhood became more beautiful and attractive under the blessed influences of grace. One of her choicest gifts—her talent for music—was called out to be laid at the Master's feet. Earthly ambition for a musical career was subordinated to the purpose to play and sing for Jesus, and grace finally won the victory over self. In the session of 1897-8 she entered the E. M. Female College at Meridian to carry on her studies in music. Under the care of its consecrated president, J. W. Beeson, and in the atmosphere of this truly religious school, she developed rapidly in her religious experience, and to be holy became her chief desire. She readily won a place in the esteem and confidence of teachers and schoolmates as she had in those of her former life. Their tender tributes to her worth tell how well she lived. During a meeting held by Evangelist Chas. Crittenton in the Spring of 1898, she received the Spirit's inward witness that she was sanctified. Nor was this a matter in doubt to others around her. The light shone in her face and through her life. She became a soul-winner, and many of her young friends were led by her to know the Lord. Just before the school closed its session she became sick and went home. A brief illness followed, filled with sweet peace and abiding trust in God. Before the commencement exercises of the college had taken place, in which she had been assigned a prominent part, she was summoned to join in the rapturous music of the skies. "Forever with the Lord."
HENRY EDW. PARTRIDGE.

TOOKE—EDNA WILBUR TOOKE was born May 15, 1894, and died Oct. 6, 1898, at Arcadia, La.

Edna was truly a perfect child. She was the most obedient and affectionate child I ever saw. Everyone acquainted with her said they never saw a child like her. Though so young, she never slept without saying her little prayer; she was so submissive and yielding. Whatever her parents thought best, though opposed to her expressed wishes, she submitted to with such sweetness it would almost make one weep, and her acquiescence would be a "Well!" with a far-away look, and immediately after a bright smile, and "I love you, mama and papa." She never failed to express her affection. In passing through a room she would raise her little hand and say, "I love you," or some of her family passing her at play, she would say, "I love you." She was so patient. Even to the doctor's last greeting she said, "I feel very well." Her favorite song was, "Standing on the promises of God." Whether the words or music appealed to her we know not, but that song should be a source of consolation to her bereaved parents. Her last request was, "Mama, make them all go out, so I can take my little nap," and she fell asleep in Jesus. She was verily a sunbeam; now a bright angel waiting, with beckoning hands, for those she loved to come up higher.
ONE WHO LOVED HER.

RAPP—Miss JENNIE RAPP was born Jan. 31, 1844, and died Oct 8, 1898, aged fifty-four years and eight months. She was raised in Vicksburg, Miss.; moved to Franklin parish in her youth, where she has remained until death. She commenced teaching school at the age of sixteen, which she followed as an avocation for thirty-eight years. She was rocked in the cradle of Methodism, accepted Christ in her early womanhood, and lived a consistent follower of him throughout her life. She was a member of our flock at Gilbert Station, where she built a nice little home, and was giving her life to that community as a school teacher. She never married; lived alone in her little cottage. We visited her in her little workshop, and always found her cheerful and happy. She spent her idle moments in reading and writing; was the author of one book, "The Blacksmith's Daughter." It is gratifying to meet such a character; so modest, gentle, and kind. She controlled her children in the school by that motive power that Christ recommends to the world—love. Her death was a most beautiful one. Perfectly resigned to her Lord's will and homesick to go to her final home, how sweet such a death amid this crooked and perverse generation!

We extend our prayers and sympathies to the school children and relatives who mourn their lost.
E. E. HIGGS.

RANDLE—Resolutions of respect by West Monroe Union Sunday-school:

Whereas, it has pleased our heavenly Father, in his infinite wisdom, to call unto himself our loved member, SALLIE JACKSON RANDLE, to dwell in the light of his presence evermore, where there is no night, no sorrow, no suffering, but peace everlasting; therefore, be it

Resolved, That while we mourn the loss of one so dear to us, we bow in humble submission to the will of Him whose love is above all others, and that we tender to the bereaved family our deepest sympathy. Though He has left unto them a house desolate, yet, as through her dying eyes they caught a glimpse of the beautiful beyond, so may they look past these days of darkness and sorrow to that glad day she will welcome them home, where parting and grief will be no more, where she walks and worships ever all the happy golden days. As they would so gladly have given her the brightest and best this life can offer, so we believe her Savior felt when he lifted her tenderly upward to joys more lasting, and we pray they may pass gently under the rod, trusting and leaning on the promises that can not fail.

Resolved, That our Sunday-school has lost an earnest and devout worker; one who was ever ready to yield her own pleasures to answer the call of others; one whose duty was ever nobly and well done; one for whom no sacrifice was too small or too great. May the seed sown by the example of her kindness and self-sacrifice blossom and bear fruit in our own lives, so that we shall gladly, and as fearlessly as she, follow the path that first her willing feet have trod, where she will welcome us home to God, for we mourn not as those without hope!
MAUDE BAIRD,
For Committee.

CATARRH CAN NOT BE CURED
with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it, you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.
F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price, 75c.
Hall's Family Pills are the best.

What can that man fear who takes care to please a Being that is able to crush all his adversaries!—Joseph Addison.

FOR OVER FIFTY YEARS
MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Men who have failed to control themselves will not succeed in controlling others.

NOTICE.
I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address B. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

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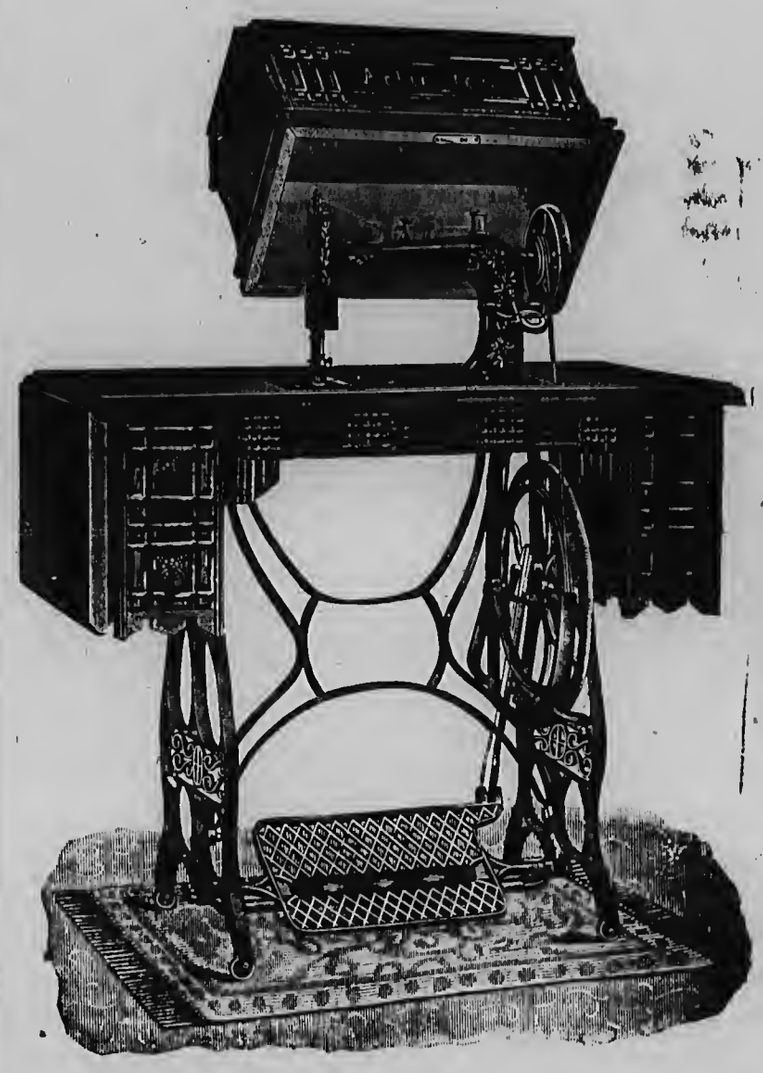
SEND IN YOUR ORDERS.
New Orleans Christian Advocate,
512 CAMP ST.

Machine Offer.
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc


The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.
THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.
NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.
IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.
SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.
THE NEEDLE is the same as used on . . New Home machine, and is self setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.
SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.
LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.
PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, 1900, and send $17 additional, and we will send you the machine. This price does not include freight.
We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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Postscript.—When you write for the Holiday Annual, ask also for free sample copies of our Lesson Helps and Papers. We believe our Comprehensive Quarterly and Young People's Weekly to be incomparably better and cheaper than all similar publications.

NEWS OF THE WEEK.

The United States have fifty-five war vessels now under construction.

General Wood, military governer of Santiago, before the war broke ont was an obscnre army surgeon with a salary of $2400 and no prespects.

The cost of a governorship of New York does not seem to be so great after all. A return by Colonel Roosevelt of expenses of election show that he only paid $2000 for the place.

Only 1925 women voted in Chicago this year, as compared with 30,000 four years ago. An explanation offered by the Chicago advocates of woman suffrage is the little importance of the officers for whom the women are permitted to vote.

The Royal Agricultural Society of England has decided not to admit to competition at any of its shows any horses with docked tails. The decision is likely to put a stop to the senseless practice, at least on the other side of the Atlantic.

At the annual convention in Washington last week of the Association of American Agricultural Colleges and Experimental Stations, President Ellis, of Colorado College, condemned the system of athletics in colleges and characterized football as on a par with prize-fighting.

Emperor William of Germany is the greatest globe-trotter in Europe. During 1897 he traveled 21,100 miles and visited ninety different cities. Daring 1898 he will exceed this record. The emperor has a secretary, who keeps a log-book of his peregrinations, and also a record of his sports.

At the request of President McKinley, who will be a guest at the peace jubilee to be held in Atlanta, Ga., on the fourteenth of next month, the word "peace" will be stricken ont of the title, and instead the festivities will simply be known as a celebration of the victory of American arms.

The Quarantine Convention, which met in Memphis last week, adjourned after a two days' session. The convention was divided on the question of absolnte control of quarantine by the National Government, its opponents suggesting co-operation with the State health authorities. The resolutions passed proposed co-operation between the Federal and State health anthorities.

On the last day of the present month bids are to be opened for the constrnction of an immense steel dock at Algiers. This dock is to cost $750,000, and is to be capable of docking the largest battleship. This improvement is already provided for by legislation; but other improvements are contemplated, such as a repair station to be erected here in connection with the dock, the construction of a dry dock at Pensacola Navy Yard, and possibly also a dock at Key West.

The testimony of General Breckinridge before the special commission engaged in investigating the conduct of the war, regarding the inefficiency of the tranport service, serves to further emphasize the necessity for a radical reform in the management of the transports. Dnring the recent war and up to the present time the transport service has been under the direct control of the War Department. It is true that the ships are commanded by shipmasters, hut the control is generally exercised by army officers, who can not be expected in the ordinary course of things to be well posted on maritime matters.

Emperor William's sudden abandonment of his intention to visit Spanish ports on his return to Germany and his determination to go home by way of the Adriatic sea, landing at Pola and taking the train there for Potsdam, has given rise to considerable specnlation as to the real motive for his change of programme. The official explanation giving the health of the Empress as the sole reason for his majesty's rapid return is only partially accepted. The impression among leading politicians, however, is that the state of home politics and the inappropriateness of his proposed visit to Spain at the present jncture mainly influenced the Emperor's decision.

The Spanish and American Peace Commissioners met in joint session on Monday. The Americans declared the United States must have the entire Philippine Archipelago; and for a treaty cession of the islands, the Americans tendered to Spain $20,000,000. It is further declared that it is the purpose of the United States to maintain the Philippine Islands as an "open door" to the world's commerce. On the terms named the United States proposes a mutual relinquishment of all claims for indemnity, national or personal, subsequent to the last ontbreak of the Cuban insurrection. Nov. 28 is fixed as the date on which the United States Commission desires a definite reply to these propositions and all other subjects in issue there. It is also declared that the United States desire to treat on the religious freedom of the Caroline Islands, as agreed upon between the United States and Spain in 1886, and also of the acquisition of one of the Caroline Islands for an American station and for cable landing rights at other places in Spanish jurisdiction and the revival of certain Spanish-American treaties as heretefore in force. The meeting was then adjourned until Wednesday.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervons prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

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Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFETH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good.
CHARLES GEBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

LOUISIANA CONFERENCE.

The class of the fourth year, Louisiana Conference, will meet at the Methodist Church in Mansfield, Tuesday, Dec. 13, 10 o'clock A. M.

S. J. DAVIES,
For Class and Committee.
Clinton, La., Nov. 20, 1898.

The committee and class of the third year will meet in the Methodist Church in Mansfield, La., Dec. 14, at nine o'clock A. M.

V. D. SKIPPER,
J. M. HENRY,
H. W. MAY.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

NOTICE.

To the Class of the Third Year, Louisiana Conference—

DEAR BRETHREN: Please send me your "written sermons" by Dec. 1, and oblige a committeeman.

V. D. SKIPPER.
Alexandria, La.

NOTICE.

All delegates and visitors to the annual meeting of Woman's Foreign Missionary Society at Brookhaven, who come from the Northeastern and the A. & V. roads, can secure round-trip tickets at one and one-third fare to Jackson.
ADDIE V. MARSHALL.

A Preacher's Discovery.

"IT HITS THE SPOT"
Dr. BLOSSER'S CATARRH CURE
CURES CATARRH BRONCHITIS ASTHMA ETC.

Samples Mailed Free.

We have given away 100,000 trial packages of Dr. Blosser's Catarrh Cure to persons afflicted with Catarrh, Bronchitis, Asthma, Deafness, etc., and now offer another 50,000 packages absolutely free. If the trial package does not convince you of its curative properties, you will have been at no expense; if it proves beneficial, you will gladly order a month's treatment at $1.00. We are willing to take all the risk, knowing what the medicine will do.

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known Minister of the Gospel and Catarrh Specialist. It is a harmless, pleasant, vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Blosser & Son, 38 N. Broad St., Atlanta, Ga.

MARRIAGES.

POE—STEPHENS.—At the residence of the bride's father, in Rapides parish, La., Nov. 17, 1898, by Rev. J. A. Parker, D. D., Mr. Fred Poe and Miss Mattie Stephens, all of Rapides parish.

SPELL—LE BLANC.—Near Indian Bayou [illegible] by Rev. J. White Davis, Mr. Ernest Spell and Miss Elodie Le Blanc.

LAREY—MORRIS.—At the residence of the bride's father, Nov. 9, 1898, by Rev. Isaac L. Peebles, Mr. H. D. Larey to Miss Pearl Morris, both of Morriston, Miss.

DR. BULL'S COUGH SYRUP ALWAYS cures bronchitis and asthma. Nothing equals this wonderful remedy. Price 25 cents.

Men are trying to save themselves by the law. They say that if they do the best they can it will come out all right. That is true in one sense, because if you do the best you can, you lay hold on eternal life.—Selected.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

God will forgive our sins if with hearty repentance and true faith we turn to him, but nature will never forgive.

There are Christians who suffer and will suffer to the end of time for some sin committed in their youth. Inseparably joined together are sin and its consequences.

"Keep thy heart with all diligence, for out of it are the issues of life," and remember that the conclusion of the whole matter is to "fear God and keep his commandments."

Sunday, Nov. 13, it was our privilege to meet with and address the League at Mansfield. This was the first opportunity we have had of looking into the faces of the Leaguers of Louisiana.

If this League is a type and fair sample of the other chapters in this State by the Gulf, we will be delighted whenever an opportunity presents itself whereby we may attend a Louisiana League meeting.

Rev. J. D. Harper is the pastor of the Mansfield League, and, though having served as an itinerant for 25 years, he is in hearty sympathy with this important branch of church work, and delights to co-operate with the young people in their works of faith and labors of love.

Of course, the young ladies of the Mansfield Female College add materially to the success of the League. Miss Ruth Sligh is the president, and upon the Sunday of our visit Miss Birdie Edwards conducted the service.

It is an inspiration to see cultivated, consecrated young women devoting their time and energy to the work of the church and the salvation of the world. May the blessings of heaven rest upon them!

We heard not long since of a young man (an Epworth Leaguer) who spent part of the afternoon each Sunday in reading the Scriptures, praying and singing with an old woman in the community, who is poor and destitute of many of the comforts of this world. Could anything be more commendable?

A brother of the young man above referred to is a promising preacher in a Southern Conference. He has had good educational advantages; those, however, were secured through self-sacrifice and hard work. He literally worked his way. We want more boys like this.

During the past year a certain young lady member of a flourishing League pledged $100 for missionary specials. She did not, however, pledge it for the League to which she belonged, but proposed to give it as an individual subscription. She had worked hard to make the money, but gave it with a willing heart.

We happen to know the parents of the young lady and can easily understand the cause of her Christian liberality. She had been properly taught and trained in this as well as in every other particular.

Our religion does not ascend high enough, neither does it descend deep enough, until it has been imbued with the spirit of giving. There is enough money in the hands of so-called Christian men and women to endow our colleges, crowd vessels with missionaries, ballast them with Bibles, and send a sweet gospel message to all the sons of earth.

Referring to the evangelization of the world, we quote the following from Bishop Duncan used in conducting for Bishop Galloway the opening service of the West Texas Conference, recently held at Seguin: "If Bishop Galloway were to say to you, Gather up your traps and go at once to the Philippines and organize a Southern Methodist Church among those people without any help from the Board of Missions, I suspect that the most of you would ask to have your cases referred to the Committee on Conference Relations. But Paul went to these Corinthians and others with no Mission Board back of him. The church still needs such men."

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FOURTH ROUND.

Bolzona, at Matheney	Nov. 25
Lexington and Tchula, at Tchula	26, 27

J. S. OAKLEY, P. E.
Durant, Miss.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FOURTH ROUND.

Bolton, at Bolton	Thurs..Nov. 24
Satartia, at Mount Olivet	26, 27
Edwards, at Edwards	Wed.. 30
Rolling Fork, at Carey	Dec. 3, 4
Rocky Springs, at Shiloh	Wed.. 7
Port Gibson	Thurs.. 8
South Warren, at Wesley Chapel	10, 11
Flora, at Flora	14
Anguilla, at Bethel	17, 18
Vicksburg—Crawford Street	20
South Vicksburg	22
Utica at Utica	24, 25

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Cane Ridge	Nov. 26, 27
Gloster	Dec. 3, 4

W. L. C. HUNNICUTT, P. E.

BROOKHAVEN DIST.—FOURTH ROUND.

Martinsville, at Union Chapel	Nov. 26
Hazlehurst	27, 28
Providence, at Providence	Thurs..Dec. 1
Westville, at Jones Branch	Fri.. 2
Mt. Carmel, at Mt. Zion	3, 4
Pleasant Grove, at Pleasant G.	Mon.. 5
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Lake City and Lodi	11 A. M..Nov. 26
Silver Creek and B. I.	11 A. M.. 27
Steen's Creek	Dec. 3, 4
Capitol Street	7 P. M.. 7
First Church	7 P. M.. 8
Fannin	10, 11
Brandon	7 P. M.. 11

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Pachuta, at McGowan's Chapel	Nov. 26, 27
Enterprise, at Enterprise	Sun. and Mon. 27, 28
East End	Wed.. 30
Energy, at Hopewell	Fri..Dec. 2
Marbarville, at Winnifred	3, 4
Shubuta, at Shubuta	Sun. P. M. and Mon. A. M. 4, 5
South Side, at South Side	Wed.. 7
Daleville, at Soule Chapel	10, 11
Central	Mon. P. M.. 12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.

C. G. ANDREWS, P. E.

SEASHORE DIST.—FOURTH ROUND.

Williamsburg, at Good Hope	Nov. 26
Fuller, at Bethel	27
Hattiesburg station	Dec. 3, 4

C. A. POWELL, P. E.

FOREST DIST.—FOURTH ROUND.

Montrose, at Montrose	Nov. 26, 27
Shiloh, at Shiloh	30
Walnut Grove, at Walnut Grove	Dec. 3
Carthage, at Carthage	4, 5
Hillsboro, at New Providence	6
Forest, at Forest	7
Vosburg, at Vosburg	10, 11
Heidelburg, at Heidelburg	11, 12

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Harrisonburg, at Harrisonburg	Nov. 26, 27
Bonita, at Bonita	Dec. 3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

B. F. WHITE, P. E.

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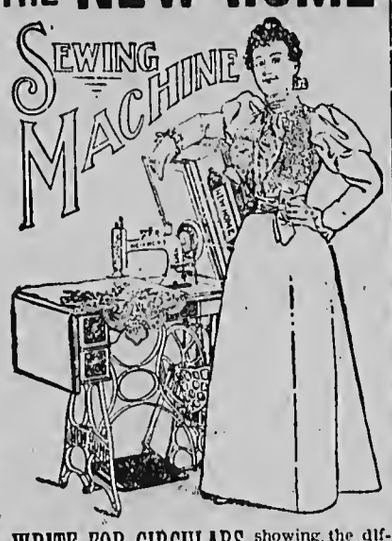

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BATON ROUGE DIST.—FOURTH ROUND.

Baton Rouge—First Church	Nov. 27, 28
Baton Rouge—Second Church	27, 28
Clinton	Dec. 3, 4
Jackson	10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.

R. W. TUCKER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Patterson	Quar. Conf..Nov. 24
Prudhomme	26, 27
French Mission	Dec 1
Lafayette	3, 4
Opelousas	5
Franklin	10, 11
Indian Bayou	

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Simsboro, at Pine Grove	Nov. 26, 27
Ouachita	30
Lancaster ville	Dec. 3, 4
Gansville	7
Arcadia	10, 11

B. T. CREWS, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Simsport, at Riverside	Nov. 26, 27
Melville	27, 28
Columbia	Dec. 3, 4
Dry Creek	
Natchitoches and Ragan's, at Ragan's	
Montgomery	
Boyce	
West Alexandria	9
Alexandria	10, 11, 12

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Covington	Nov. 26, 27
Plaquemine	Dec. 3, 4
Rayne Memorial	11 A. M.. 11
Parker Memorial	7:30 P. M.. 12

S. S. KEENER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Robeline circuit	Nov. 26, 27
Pleasant Hill circuit	30
Red River circuit	Dec. 1
Wesley circuit	10, 11
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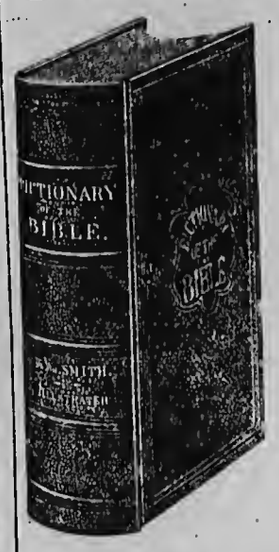

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

CHARITY.

Breathe thoughts of pity e'er a brother's fall,
But dwell not with stern anger on his fault;
The grace of God alone holds thee, holds all;
Were that withdrawn, thou, too, wouldst
swerve and halt.

Send back the wanderer to the Savior's fold—
That were an action worthy of a saint;
But not in malice let the crime be told,
Nor publish to the world the evil taint.

The Savior suffers when his children slide;
Then is his holy name by men blasphemed,
As he afresh is mocked and crucified,
Even by those his bitter death redeemed.

Rebuke the sin, and yet in love rebuke;
Feel on one member in another's pain;
Win back the soul that his fair path forsook,
And mighty and eternal is thy gain.

—Edmeston.

SCHOOL OR BUSINESS?

Some parents, whose eyes will run over this article, have been debating most seriously whether to continue their boy in school or put him into business. It is a serious question, and worthy a careful and thoughtful debate, such as you are giving it. Let me help you in this article. Your boy, we will say, is fifteen years old. You are working hard and long, and the family is large and expenses are many. Now, if you put him into store or shop, he will at once, or nearly so, earn his living—possibly more. If you send him away to school, it will be expensive. If he attends the public school at home, his board and clothing and books will cost considerable, and he will be earning almost nothing. So the debate goes on, and the arguments pro and con stare you in the face, and you are sorely puzzled.

If he goes to school for a year or more, of what particular benefit will his learning be to him? He can't use Latin or Greek in shop or store, on engine, or boat, or farm. And what is the use of so much algebra, or literature, or science, or history? These will not help him to sell goods any better or at a higher figure, nor by these will he be able to make the ground yield more bushels to the acre. He can read and write and speak good English, and cipher a little, and is generally apt and ready and accurate; and why should I send him to school any longer? Why not put him into business at once? With the start he has already, he will be practically learning more and more, and business will be to him as good, if not better, than a school.

Then, too, many business men of to-day have little or no education, and they are, some of them, keen and ready, able and successful. Some can hardly write their own names, much less conduct ordinary business correspondence, and yet they succeed and get rich. They rarely or never read a book, and yet hold some quite responsible public positions. What shall I do with my boy—school or business? He is not eager nor even desirous to continue in school. Other boys are dropping out, and entering stores and shops, and my boy wants to do the same. But his mother is anxious to have him keep at school. She is ready to sacrifice still more and work still harder, for she wants her son to have an education, and she usually carries her point. But I don't see how a year or two more of schooling is going to help him in the ordinary business of life any better than what he has now. Besides, it is pretty hard to meet all the family expenses with only my small income. Which shall it be—school or business?

KEEP HIM IN SCHOOL!

If one apprentices his boy, he chooses his career for him, and no man knows enough about either his boy's nature or his possible future to make the wisest and best choice. Often it has to be made, and may be made wisely or most unwisely. One can rarely tell at fourteen what his boy will be at thirty. The boy is a bundle of possibilities. How shall he unfold? Where shall he plant? What will he become? These are no casual questions; they are vital and far-reaching, and none may answer. But your boy needs the opportunity for self-development. There is nothing, other things being equal, that will shape and quicken and qualify his best development like education. There is nothing that will enable him to take advantage of his surroundings and enter into realms of larger life through the opened doors of opportunity. There is nothing that will open his mind to the future and the future to his mind like education. It will bring self-knowledge, and such knowledge is power. Education does not merely fit men for their station; it shows them what station they are fitted for. It designates by development. The education of a man is like clearing and fertilizing the soil; it reveals the embedded possibilities. It is the opportunity that we are always seeking; the boy needs it, must have it. Yes, the mother is right; he ought to have an education. The time of his "teens" is the divinely-appointed time for gathering it. This is the period of preparation for handling life at the greatest possible advantage. Plenty of time for learning a trade or profession, and for the hard work of life after that. It is a gross and great mistake to suppose that a fine education unfits one for the common walks of life, or that a splendid education necessarily demands a professional life.

A BROAD, LIBERAL EDUCATION.

A purely business education is necessarily always a narrow education. It develops along particular lines. It limits to a single sphere of action. It narrows horizons. This is true of all particular or special educational work. Your boy needs a "broad" education such as the common schools start and the high school and academy carry on. These let him have by all means, if possible! Then if he can not go to college and is planning an immediate business career, give him at least a full year in the "business college," that he may gain a practical mastery of the great underlying principles and methods of the business world that he must perpetually use.

We make our plea for broad minded and large-hearted men and women. A simple business education equips one for a single chance. If he misses that, he has no reserve. A liberal education equips for a hundred chances, and failing to open one door, he has the keys to ninety-nine others! The money spent in giving your son or daughter a good education is money well spent; it is your best financial investment. A well-educated man is a man of many resources. He is, therefore, ready for many exigencies. There is safety and success both in breadth.

A thousand dollars given to your boy is soon spent. A thousand dollars' worth of thorough education given to him can never be expended; it is a permanent fund yielding large interest. The gilt-edge interest of the thousand dollars is sixty dollars, but the difference in position which two or three years of schooling will give to a boy in anywhere from four hundred dollars to a thousand dollars a year. Investments which pay from forty to one hundred per cent. are not common. Education is such an investment! Your boy will thank you all his life long for giving him the opportunity of putting himself at his best in the years to come. Many a man is sadly crippled to-day because father decided for business at fourteen.

KEEP HIM AT SCHOOL!

Yes, keep him at school, always provided he is eager for knowledge, and makes good use of his time and opportunity. It is useless, and sometimes worse than useless, to send a boy to school and college just for the honor of graduation, not knowing what else to do with him. If he has no love and longing for an education, and is unwilling to study for it, then turn him into business, and by-and-by he will wake up and curse his folly that spurned the best of advantages that will never come again. Schools and books and education do not impart brains or create genius. Genius, as it is called, sometimes serves in place of education. Yet it is often erratic and always rare. The true genius in this progressive age is the genius that has been long at school, and been taught and disciplined for service. It is the well-educated men, as a rule, that are a-top and directing affairs. Many unlettered men are rich and in political office, but it signifies little. It is the trained and disciplined intellect that clambers to the height and claims the prizes. There is always room everywhere, in all callings and trades and professions, higher up. And it is the plucky and persistent and trained who step in and occupy and enjoy the spacious and sunny apartments.

Just here is one of the great and positive needs of American society: better educated boys and girls, and we shall do better work, and create better society, and build up stronger character; better educated men and women, and life will mean more—it will be prolonged and enriched and crowned. It is universally conceded that teachers and lawyers and doctors and editors and engineers and ministers and generals and commodores, and all professional men and women, should be liberally educated; but why not as well merchants and mechanics and farmers and gardeners and, indeed, all others who toil for a livelihood in the various occupations? We are not educated merely for business, but for life. Business is not an end, but only a means to an end, which end is a larger life. We are not trained merely for the store or shop or office or home, but for society, for this world and all worlds!

Character-building needs foundations deep and solid. Hence, at the very opening of responsible life, one needs a wide and wise outlook, such an outlook as the true spirit of knowledge will give. One needs, also, the truest inspiration; true education will furnish it. The successful merchant is more than a seller of goods; he is a master among men. As such, then, he must know the laws of trade, and this is political economy. He must know from whence his different products come, and this is physical geography; he must know the management of men, and this is in part mental and moral philosophy; he must know the art of letter-writing (to write an able business letter requires the same kind of skill as to write editorials or orations), and this is literature. The training and discipline of a wide education is the positive need of every business man and woman.

THE OBJECT OF EDUCATION.

Do not forget, father, that the object of education is not learning, but ability. True, the educated boy has learned something. He has gained a knowledge of language and science and art and history and mathematics, but he has learned how to study and how to think and how to acquire knowledge, which is far more important. He has learned how to gain new and important knowledge, and how to turn it quickly to practical account. He has gained from teacher and books and study and schools and scholars that mental training and moral discipline which is life's best power—we call it character!

There must always be hewers of wood and drawers of water. The supply will equal the demand. As the merchant is more than a salesman, the mechanic more than a carpenter or plumber, the engineer more than a surveyor, the agriculturist more than a digger in the soil, so, father, if you want your boy to be that something more, keep him, if possible, a little longer at school—as long as he is hungry for knowledge, and making good use of time and means. It means sacrifice for you, but it is growth and power for him, and he will repay you for it all an hundredfold!

Yes, keep him in school!—F. C. Hubbard, in Self-Culture.

THE POLICY OF EXPANSION.

BY BISHOP JOHN F. HURST.

There are no reliable plans for national procedure when a war commences. The first shot may break the whole slate of long and labored calculations. Men may decree and put their methods on record, and order armies and navies at the touch of a bell. But there are other bells of which they know nothing. No sooner are the dogs of war let loose than some subtle force takes possession of congresses and nations, and in one time all the participants are swept away by the unexpected omnipotence. A conqueror rises to a height which gives him a survey of a wider horizon. If a severe sense of duty sent him out to fight, his victories may now teach him lessons which even adversity never gave him. The amazing thing is that these mighty secondary impulses are not wild wanderings, but are often the wisest decisions, which will become all the clearer in the light of the far future.

Where do we stand at this hour? With convictions and conclusions entirely different from those with which we began the war with Spain. The instruction has been drastic in the extreme. The war has taught us lessons which we never knew before, and has led us to learn slowly, but intensely, that there are duties we owe to the human family which we had never anticipated. We have heretofore been thinking solely of ourselves. But this latest history makes us touch elbows with the world.

True, we have been a long time learning the great lesson of expansion. But reason enough—we never had occasion to learn it before. We gave much vehement advice to dear old England when the Armenian history was being enacted. We complained that English interference was an absolute necessity, and that the powers should permit such inhumanity was our sharp and chronic criticism. But that was across mountain and sea and strange tongues. Meanwhile the Cuban cry became so loud as to stifle all sounds of far-away woes. Here was a fair island bleeding and starving at our feet and before our eyes. Our people not only thought, but felt. The ultimatum to Spain ended in the declaration of war, and the basis of the war was humanity to Cuba. The insurrection had been going on for three years. It was the old intermittent fever of Cuban revolution, and might go on and reappear indefinitely. The sending of the Asiatic squadron to Manila was a happy thought. Spain could be struck with great effect in her farthest possessions. The sinking of the Spanish fleet on May 1 tells the rest of the story. The fall of Manila, with the practical possession of the 1,400 islands and of the ten millions of people, was henceforth only a question of time.

What now shall become of the Philippines? Can the United States withdraw from its own record? The duty which seemed strong and clear at the outset would be only half discharged were the liberated peoples handed back to their former rulers. Suppose it should happen that the United States should claim only Manila and its island of Luzon—what would become of the other islands and their inhabitants? One of two things would result—Spain would either make contracts for the sale of her islands to the highest bidder (Russia, Germany, or France), or she would send an army not less than 150,000 strong to open her new dominion in the Philippines. Either course would do violence to the American sense of justice. Our clear-eyed President put the ground of the war on the sole basis of humanity. Some had been claiming the continuance of the insurrection was a damage to our commercial interests; others, on all grounds, that Cuba must be annexed; and still others, that Cuba must be an independent government. But the President placed the claim of justice to humanity as the only one on which we could go to war, and resisted strongly the pretext of intervention. He resisted obedience to even that imperial call to the last moment. But on that basis we began, and there we stand to-day.

To permit the possible transfer of Cuban wrongs to Philippine territory would be a violation of the very claim we made at the outset. Should the United States allow the Philippines to go back again to Spanish sovereignty, either our country or some other might in due time find it necessary to repeat for the Philippines what our arms have done for Cuba, namely: to stop injustice. Has the day not passed when great stretches of territory and men by the million can be bartered as so many cattle? Political control is a sacred right. Who has given us the authority to sanction the sale of the smallest islands of the Philippine archipelago? Those far-off islands were in revolt at the same time with the Cubans, and by our attack on them the United States, for the time being, practically took the side of the insurgent and fought against the same enemy. The nation's duties are not exhausted when it protects, both at home and abroad, the rights of its citizens. It has a high duty among the family of nations to protect the sufferer under every sky.

This is, indeed, a new departure. But may it not be a high moral necessity which arises from a wider intelligence and a warmer sympathy with the welfare of the world? Our training thus far has been largely juvenile. We have been hedged in at every period of our history by the fear that other nations might be offended, and we have been taking affronts from them, and have withheld response because of the fear of threat or defeat. We have been children playing in the back yard. At one time we had a quadrennium of domestic conflict. It was a long and hard fisticuff, away from the world's interference. Thanks to a good fortune, we fought it without a foreign power coming in to fire a single shot. We were in knickerbockers then, and our attachments were to the old homestead. But all at once a demand was made upon us by a cry in the great world for help. We were the first and nearest to hear. We came out upon the street ourselves; we saw that there was suffering going on, and that the plea for help was honest and strong; we were averse to leaving the weak ones to suffer, and entered on the task of rescue. Success came—much larger than we had even hoped. Are we not large enough now, and has the time not come for us to put off the knickerbockers and pass beyond the juvenile period, and take a share in the world's demands?

We will admit that this is unexpected. But does not the unexpected abound on every page of our national history? In every serious crisis of our history, when our policy was clearly defined, and to which we had slowly vowed fidelity, we have been suddenly compelled to turn about and take another course. We thought only of Texas when we sent Taylor to Mexico. But in the end, with Fremont as prophet, we stood on the Pacific coast and took our first look across the western sea. We thought only of the preservation of the Union when we began the war of 1861-5. But a larger end was reached—the last shackle of the slave was broken. We may call it an incident, but history calls it a moral revolution. We achieved freedom by the very momentum of destiny. We went into war with Spain with the thought only of righteous rule in a neighboring island. But may it not be a providential purpose that peoples of whom we never dreamed should feel the touch of liberty from the American hand? To withhold such help would be to convert Dewey into a myth. To prevent possible injustice in the Philippines—which are ours by the fortunes of war—is as much a duty as it was to suppress actual injustice in Cuba, which we had to reach by invasion.

Let us keep all the Philippines until we have taught them how to govern themselves. Let us learn how to build up far-away peoples by learning how England has made this great achievement over and over again, and understands it as her finest art by her three glowing centuries of justice and education.—Harper's Weekly.

THE MAN WHO WHIPPED DEWEY.

Major Z. K Pangborn was a candidate for Congress at the recent election in New Jersey. On the occasion of his nomination a delegate shouted, "Hurrah for Pangborn, the only man who ever whipped Dewey!" It now appears that when Major Pangborn was fresh from college, more than forty years ago, he undertook to manage a district school in Montpelier, Vt. The school had long been in revolt, and young Dewey had been the leader of a crowd which made it very unpleasant for several young teachers. Pangborn took the school, and Dewey, then young and small, led the first revolt against his authority, whereupon he whipped the future rear admiral with a rawhide until he begged for mercy. Our authority states that Dewey and Pangborn became fast friends, and years afterward, when the major was an editor in Boston and Dewey a lieutenant in the navy, the lieutenant called upon the editor, and said: "I shall never cease to be grateful to you. You made a man of me. But for that thrashing you gave me, I might now be in State prison."

There are not thousands of Deweys in the United States, but there are thousands of respectable men in the ministry, in law, in business, in journalism, in the teaching force of the country, and on farms, who can testify to the same result from the same cause.

When an untamed boy sets himself against legitimate authority, will not submit to right for right's sake, and his will is broken by might, however exercised, a great service is done him. The parents who will not make their children mind and the teachers who will not keep order in their schools are enemies of the rising race. Not that the teacher or the parent should be a thrashing machine, not that an unjust punishment or an unduly severe punishment is not most pernicious, not that it is not immeasurably better to control the will by convincing the judgment and drawing the heart, but when these efforts do not succeed the best thing that can happen is to compel obedience. If the punishment was just and the boy knew it, or if it was just and he would not believe it was, in ninety-nine times in a hundred when he ripens to an understanding of the situation he will call on the man that thrashed him and thank him for doing it; and as the years pass he will more and more love and honor the parents or teacher who made him discover that though might does not make right, when might and right are allied there is nothing to do but submit.

Most cases of insanity that do not spring primarily from physical disease, result from the subjects' never having had their wills subdued, never having learned to deny themselves or submit to others; and the first advantage which they derive from being placed under restraint is the discovery that they must now obey if they would be happy. Sometimes this alone works a cure and reforms the patient, who acquires a habit of submission, and goes out into the world with improved self-control.

Had Dewey succeeded in that revolt, in all probability his whole career would have been changed; and to-day, instead of his receiving the plaudits of the world, we might be pointing a moral in this paper, with the account of the arrest of a notorious desperado by the name of Dewey, who "when a boy was the terror of the town and the leader of a revolt against authority."—New York Advocate.

WHY DO WE WAIT?

Why do we wait till ears are deaf
Before we speak our kindly word,
And only utter loving praise
When not a whisper can be heard?

Why do we wait till hands are laid
Close-folded, pulseless, ere we place
Within them roses sweet and rare,
And lilies in their flawless grace?

Why do we wait till eyes are sealed
To light and love in death's deep trance—
Dear wistful eyes—before we bend
Above them with impassioned glance?

Why do we wait till hearts are still
To tell them all the love in ours,
And give them such late meed of praise,
And lay above them fragrant flowers?

How oft we, careless, wait till life's
Sweet opportunities are past,
And break our "alabaster box
Of ointment" at the very last!

Oh, let us heed the living friend
Who walks with us life's common ways,
Watching our eyes for look of love,
And hungering for a word of praise!

—British Weekly.

Correspondence.

THE MISSISSIPPI DELTA.

BY S. C. STONE, A. M.

MR. EDITOR: The Greenville district is entirely in the Mississippi Valley, or that section of country known as the Mississippi Delta. It consists, in the main, of Tunica, Coahoma, Quitman, Bolivar, Sunflower, and Washington counties, with portions of Tallahatchie and Leflore; bound on the west by the Mississippi river, with a front of about 275 miles; on the southeast and northeast by the Yazoo, Tallahatchie, and Coldwater rivers, and has an area of about 500 square miles, with a population of some 95,000 souls. A few years since there were great obstacles in the way of supplying this section of the country with the gospel. To appoint a man to a "Bottom charge" without first having consulted him was regarded as a grievous affliction, if not an unjustified sacrifice of the "poor fellow." Many of the above-named difficulties have been removed; the want of facility for travel has been met; the want of healthfulness does not now exist as was the case a few years since. Health statistics show a smaller death-rate in the above-named counties than is shown per capita by a corresponding population of the hill country. Fifteen years ago the means of public conveyance was confined almost exclusively to boats, with about nine miles of railway in the entire district, while the roads for private travel were, in the main, by paths almost exclusively through the blue cane that lapped above the traveler's head, while the bayous, rivers, creeks, etc., were to be forded or swam if crossed, as the frequent waters did not permit bridges, while at this writing, instead of there being but nine miles of railroad, there are several through lines, with many local roads and switches, while some estimate that not less than 550 miles of railroad furnish rapid and convenient means of conveyance, and the dirt roads are excellent—superior, in certain seasons of the year, to the turnpikes of Middle Tennessee and the blue-grass regions of Kentucky. The accommodations were of the poorest—cabins poorly built, or the miserable hut, outside of villages and towns. Now cottages of modern build and elegant dwellings grace the Delta, and not the exception, either. Then you met but few whites, renters, trappers, "lumber men," with swarms of negroes. Now as intelligent people as you will preach to anywhere greet you. Men of families brimful of energy, land-owners and land-buyers, are here, and here to stay.

Bro. Dorman, the present presiding elder of the district, will give you the church statistics, which, considering the outlay, inspire with a holy ambition and thrilling encouragement. The social, numerical, financial and spiritual strength of the Methodist Church furnish a wonderful argument to the skeptic. The richest land known to history—land in comparison with which the richest soil of the world-famed valley of the Nile would suffer. They produce in most magnificent perfection almost all kinds of small grain—corn in great abundance. It is the kingdom where imperial cotton is enthroned, crowned and sceptered, in the dominion of which statistics (of 1894) show the common, unlettered laborer receives for his wages 57½ per centum per diem—more than is paid elsewhere in the wide world. Not even the gold digger, that is fed on the dust he washes, furnishes an exception. Added to her 550 miles of railroad, the Mississippi river and tributaries secure to the Delta an inestimable resource, over 16,674 miles of navigation bringing this section, already God-favored, into direct touch, communication and sympathy with the 1,287,311 square miles of her drained soil. The faithful promise to the wide-awake money-maker is being proclaimed, heard and heeded. Men of almost every land, tongue and tribe are coming with a rush, zeal and energy that should open all but the eyes of the blind. The Chinaman, Irishman, Italian, Swede, Prussian, Russian, and many, many others are here as fixtures, jingling in discordant jargon their respective lingo in almost Babylonian confusion. The world has caught the scent, and her children jar against each other in the mad rush for the millions of wealth for the man of energy, frugality, temperance, and enterprise. Manufacturing establishments are now running day and night. The floating clouds from the smoke-stacks blend, and throughout this section the sound of numerous whistles join in the proclamation of the race of progress as the fleecy staple is fitted for market. Thousands of spindles are rapidly joining the flying, busy thousands already in the buzzing factories, while the powerful compress, deep-toned, joins its rumbling thunder to chorus. Cotton-buying agents from Liverpool find the Delta the best cotton-buying center in the world, the boasting Bluff and Crescent Cities not excepted. The influx of land-owners to stay needs no comment. The living stream of wealth, money-loving, money-making men of life, snap and pluck, mental and physical forces, all march abreast.

But the facts and figures grow upon us, and force us to abandon farther arraying of facts. While what we have named is but a drop of the bucket, we must question as to the facilities for the salvation of these live men so worth saving. We need not mention the fact that the thousands starving for the Bread of Life in this beautiful land, "where every prospect pleases," must be as many of them have been—must be supplied through the itinerant system. Then, if they are to be supplied, let us draw one or two comparisons for outside information. What will it cost? is a sordid question in a spiritual sense, but a business one. A domestic mission in the hills, organized forty years ago with an appropriation, is to-day a forty-year-old babe, still dependent upon the Conference appropriation. Many hill missions are so. Mind you, I would not spank the child; it has nothing to spank. I only desire to show the contrast. A mission formed within the Delta—almost any part, as it is much the same—within one or two years it becomes a full-fledged charge, self-sustaining, willing and prond to bear its part of the Conference obligations, having met all the quarterage assessments. We hold in our mind's eye three such charges. Indeed, much might be, and should be, said along this line, but we fear the length of this article. We do not deny existing "drawbacks" to this country. Prominent among them is, that many land-owners do not live here, nor pay to our churches in this section. Poor laborers rent and work their lands, many of whom are true church members, willing, but unable to pay. High rents and low cotton make poor pay to the preachers. Land-owners, members of city churches, come, collect rents, go back to the city, and carry with them the surplus of their plantations. They pay their money, a fat sum to a fat church, swelling a fat salary for a fat preacher. Must sustain their reputation for liberality? We hold that a land-owner is due tribute to that portion of God's vineyard whence he gathers in. But we are truly glad to say that the above, with many other difficulties, are rapidly being overcome. Query: To whom is the preacher to preach that you appoint to a Delta charge? The want of the answer to this question has crippled and mortified the illiterate young pastor, crippled the church, and mortified the members more than their pastor was capable of feeling. Should the preacher fail to get his salary and collections, it is because he has failed himself—failed to exhibit the elements of success. Hard, you say? Well, I am writing for God, if I know myself. The preacher may not always be paid by loyal church members who pay from a sense of duty, but by men of the world as well, who contribute to the man. They like the man, enjoy his society and his preaching, because he is an educated, refined gentleman, that compares favorably, socially, and in the pulpit, with pastors of other denominations, if there are those. And we undertake to affirm right here that it is nonsense to talk of the above last-described man, or preacher, not being handsomely supported in this country.

That the Methodist Church in the Delta has suffered much, having been used as a field to "break in young preachers," is a truth that ought not to be ignored, and can not be denied.

Nor are our educators giving proper consideration to the youths of this section. Many of our children are being trained under Roman Catholicism. A school man, without the proper reputation, came right to a community and carried away seven promising girls. The attention of a college president had been called to the outlook, "Send them a catalogue," whereas, you had just about as well send the "cat" without the "logue" as to results.

And then what—oh! what—of God's church? Are we keeping pace in our plans, schemes, and system, in the rush, the wide-awake push and movement of the age and place? Who will answer for God? Where is the church? Echo—made harsh and cutting with the wail of the unsaved dying—answers, Where? Is the command, "Go ye into the healthy regions of the country and preach my gospel to those who, by chance, live in that healthy section?" or is it, "Go ye into all the world and preach my gospel to every creature?" Sweeping charge of a grand commission. Strange that the ungodly, brainy man, loving life and family, will go work, succeed, live and die for money, when God's minister, who has vowed to go, will cringe like a hired coward, while the purchased of Jesus Christ dies without hope. Oh, for the spirit of the Master, to go, labor and die for God! All honor to those who have said, "Send me," and meant it.

Communications.

TO PARENTS.

We come to you in behalf of the physical, mental and moral interest of your sons and daughters, and correlate the interest you feel in them with the interest you ought to have in the prosperity of your own colleges. The name "Centenary" and "Mansfield" should have a fond place in our hearts, and a sweet association with the home's dearest interest. We would impress upon you the importance of education, but most especially Christian education, which we would define as the acme of high accorded privileges, as well as the performance of the highest duty made obligatory upon parents. We conceive Christian education to be that alone which is capable of developing all that is noblest, truest and best in our sons and daughters, and thus put true manhood and womanhood at a premium. We can not afford to leave the issues here involved to mere chance, nor suffer ourselves influenced to patronize a non-Christian college or institution just because it offers us cheap tuition, which gives a seeming advantage in saving a few dollars. Covetousness at this point is the altar upon which not a few parents sacrifice to the god of gold the physical and moral natures of their children, and then complain of the loss of time and money, and question most seriously as to whether it pays to educate or not, when their sons and daughters have returned from college physical wrecks, with cancered morals and dwarfed intellects.

Nature may have endowed your son with a magnificent physique, and added every form of endurance, so that, physically, he may stand as a man among men, with an intellect that would vie with his physical powers; yet with all, he is a moral leper, and this leprosy feeds upon every fibre of his being until it has consumed every nerve and deadened every sense, and soon the strong is made weak, the beautiful hideous, and his intellect, though as brilliant as the sun in the zenith of his glory, wanes into a lurid glare, and goes out in obscurity, and the poor man, with fevered brow and maddened brain, is driven to the very gates of death, but they will not open to him, and for long years linger in the very throes of agony and the pangs of a living death!

But is the mistake of those who do not educate at all less grievous? Do they in anywise merit the approbation of God or the praise of men? No! They deserve the curses of their posterity, who give them, as a legacy, the bane of ignorance, and insure for them, if possible, a life of toil and drudgery.

We conceive it to be no small offense against God and society to turn out upon the world a generation of men and women both ignorant and crude, having no knowledge of books and letters, and no conception of those little marks of true refinement which form the integral part of good manners and gentle breeding.

The greatest gift and boon in life possible for parents to bestow on their children is to educate them properly, and to accomplish this we must call into prominence and activity those special virtues of our natures that are commensurate with the gift, which are patience to forbear, gentleness to reprove and rebuke, discretion to choose, wisdom to teach and direct, prudence to indulge, and love to do all for their good, that God may be glorified in them.

For many reasons we do not regard the present public-school system, as a rule, capable of imparting to our sons and daughters those moral principles that are inseparable from Christian character. Hence the necessity for Christian colleges, and, with that necessity, the obligation to maintain them, both by patronizing and supporting by way of means and influence.

I would suggest at this juncture, however, that not the least part of a Christian education is supplementary, and consists in home influences and the child's general reading; hence it is laid upon parents to be able to select proper books, papers and periodicals to meet this demand. Our Conference organ should never be omitted, for such literature should be moral, instructive, and readable; always productive of our influences for good and an incentive to higher, nobler, and greater things, adding strength and beauty to character, and thus lift the life above the sensual things of earth and time. We should desire and demand that the moral development of our sons and daughters be in proportion to their intellectual attainment.

Where is that father or mother who is so unnatural a parent as not to covet for their children greater excellences than they themselves have ever be able to attain? So, if we are among those whose opportunities have been few, and our educational advantages limited, let us prophesy greater things for our children, and obligate ourselves for their fulfillment, though it takes an untiring zeal and many acts of self-denial. A true education is worth thousands of dollars to any man. Educate young children properly, and they will bless you for it. Is the child's threefold nature proportionately developed to a maximum standard?

The true progress of a nation must stand upon a moral basis; its strength, in noble manhood; its wisdom, in the intellectual excellency of its denizens, and its crown of glory and mark of pre-eminence, in the fear of the Lord. If this marked the status of the nations even in this, our day, would we deserve the breaking away of the clouds of sixty centuries, with the signs of the near approach of that morn of light that shall cover the earth with the knowledge and glory of the Lord as the waters cover the sea?

The love of Christ, the love of humanity, and the love of home constrain us to plead with you—as parents—in behalf of the physical, mental and moral training of your sons and daughters. And as parents, we are not mere figure-heads in this great work, but the prime movers in it. We are standard-bearers, we are character-shapers, we are God's workmen, we are God's agents in leading souls to Christ, and we are specially charged with the safe keeping and right training of those who are flesh of our flesh and bone of our bone.

The time to meet this obligation is limited; it will not admit of procrastination. We must meet each opportunity promptly, or it will be lost. We must sow seed, we must cultivate, we must prune, we must train, for childhood is the propitious time. The climax of our life's work is reached when we have prepared our children, not for childhood, but for noble manhood and womanhood. Such is God's own plan; hence, while in the tender formative stage in life, God puts their little lives, crowned with sweetness, innocence and purity, in our hands for nurture and training, for molding and shaping, as clay in the hands of the potter, which, of the same lump, has power to make a vessel of honor or to dishonor. God would have us make no dishonored vessels, but vessels of honor, sanctified and meet for the Master's use, and prepared unto every good work.

In this great work we are designers, we are engravers. Let us, therefore, impress upon our children the image of Christ, and engrave upon their hearts holiness unto the Lord. We should remember that God demands not less of our boys than he does of our girls, nor more of women than he does of men, and has set but one standard of moral rectitude, and demands of all alike to measure up to it. Therefore we must require the same degree of virtue, truth and purity to characterize the life of our sons as that of our daughters.

SAM'L S. BOGAN.

Olla, La., Oct. 20, 1898.

W. F. M. S

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WHAT SHALL WE DO WITH OUR LIVES?

BY MRS. E. FIELDER, IN W. F. M. ADVOCATE.

Some time in the life of every thoughtful human being there comes a realization of the value of time. Like a revelation comes the thought: We have but one time to live. Often it comes when a goodly part of that life is gone. Happy are we if so much of strength and power have not passed behind us as to make it impossible to do much with what is left. Few lessons are of more value than this. Money may be squandered and regained, houses and lands may be taken away, and even friendship's tender tie may be broken and renewed; but the day which has passed no power can restore. Regret, remorse, penitence, good resolutions—none of these can recall it. We may do better to-morrow, but to-day, with its slighted opportunities, is forever beyond our reach. If we are wise, when this knowledge of the value of time is brought home to us, we ask ourselves honestly, earnestly, the question, "What shall we do with our lives?" The fact that we are alive is proof sufficient that God has work for us to do. What shall it be?

The possibilities of life are great. In the hundreds and thousands of avenues open to us to-day, offering usefulness, happiness, and self-development, we are apt to grow confused and bewildered. It is impossible that one human being should compass them all. The best thing we can do is to honestly ask the question, "Which of all these things is worthy to receive this precious gift of time which has been placed in our hands, this jewel from eternity?" The question has been answered for us in one short sentence, "We may let go all things which we can not carry into the eternal life." The trivial and unworthy things of to-day may be passed by; the vanities, shams, and love of power, which satisfy for a while, must be put behind us, if we would possess the real treasures of life, which we may carry with us into eternity. To a large extent, what we are going to be depends upon individual temperament and environment. Just so surely as a person is born into the world with features, figure, disposition, and tastes peculiarly his own, so surely an individual work is prepared for that person—a work which, if he fails to do, will be forever undone, and in all the years to come there will be that much incomplete in God's ordering of the universe.

While it is true that each soul has its own peculiar work, to be determined by its own conscience and God, there are some lines of work so unmistakably appointed for our doing that we can not ignore them without violence to conscience. It seems that the special seal of God's approval has been set on some things, the divine hand has opened the way and led us to it, lest, in our bewilderment, we should fail to see his meaning.

Can any doubt that in woman's work for woman an avenue of usefulness has been opened to us worthy of our precious time, our profoundest thought, and our sincerest prayers? We wonder and wonder that any should doubt, that any should fail to respond to the invitation to share in this work. Everywhere that there is a Woman's Missionary Society the question is constantly asked, "Why are not more women interested in the cause?" The few who are absorbed, heart and soul, in the work, contrive and endeavor by all possible means to bring the indifferent ones into sympathy and co-operation, often with meager results. We hold our public meetings, and they come, listen to speeches, and are convinced and say it is a worthy cause, and sometimes give their names for membership; but to-morrow the practical, every-day things of life crowd in upon them, the little things with which our narrow lives are filled, and the impressions of the hour are forgotten. How are we to help this? What can we do to fasten the matter upon their hearts so that there will be no getting away from it until their whole duty is done? (MRS. J. L. L.)

To be continued.

The Christian Life.

ALONE WITH GOD.

In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this: no time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is no time to be alone with God, and this is immediately followed by no inclination to be alone with God. . . . This "desert life," as many call it, is of an importance that can not be overvalued. Let us turn to the pages of God's Book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and his school was simply this—"in the desert alone with himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with him.—London Christian.

The life of the Crucified was lived by one who delighted to do God's will. He did not exclude pleasure or morbidly delight in pain; it was just that he did not think about pleasing himself at all. He took the bitter and sweet as they were sent, and delighted in them because he knew the sender who sought only the good of all men. This is the life of the Crucified. You think happiness is to please yourself; it is not that at all, it is to delight in doing his will.—Edna Lyall.

Purity is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonets for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure." The severe chastity which repels familiarity is as absolutely essential for the safety of the soul as genial attractiveness is for its beauty.—A. J. Gordon.

I seldom hear the bell toll for one that is dead but conscience asks me: "What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity! What didst thou do to prepare him for it? And what testimony must be given to the Judge concerning thee?"—Richard Baxter.

Let every youth aim, first of all and most of all, at self-mastery. Without it he must be base and miserable. With it he can not but be happy. Without it other things are but "gifts of the evil genii, which are curses in disguise."—F. W. Farrar.

A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

Hood's Pills cure liver ills; easy to take, easy to operate. 25c.

IN MEMORIAM.

Mary Elizaheth Mayo was born in Calcasieu parish, La., Dec. 2, 1860; joined the M. E. Church, South, at Lake Charles, La., June 17, 1882; converted Nov. 9, 1883, under the pastorate of Rev. M. C. Manly; was married to Rev. R. P. Howell, Oct. 2, 1888; was sanctified by faith at our meeting in Lake Arthur, in July, 1895.

The last time we met the subject of this notice was at Lake Arthur Holiness Camp Meeting, where she labored with great zeal and commendable diligence for the conversion of sinners and the sanctification of believers. Little did we think, when we parted with her, that she would so soon be called to heaven. How true is it "that in the midst of life we are in death!" Having obeyed the injunction of the Son of God, "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh," she was fully prepared to answer the summons, and hie away to the many-mansion house of her Father. Our loss is her eternal gain. Therefore we do not sorrow as those who have no hope, since "they who sleep in Jesus, God has promised to bring with him."

Sister Howell was indeed a helpmate to her husband in the broadest signification of the term. She was always ready to second the ministerial movements of her husband in making needed arrangements and necessary preparation for leaving home, thus relieving him of care and embarrassment in the prosecution of his work, and meeting his obligations as preacher in charge of the work to him assigned. During his absence, while filling his appointments, attending protracted meetings, and performing other labors for the promotion of the cause and kingdom of Christ, he could rest content, being fully assured that home interests received prompt attention by the most rigid economy and frugality in the use of means placed at her disposal. He knew that the family altar did not suffer decadence, but holy incense of devotion ascended night and morning, burdened with earnest obsecration for the preservation of his health and protection of his person. Nor was the religious interest of the precious children despised, but grouped often as occasion required about the altar of prayer to hear the reading of Scripture, and then on bended knees dedicate them to God, and implored divine illumination in the spiritual training and Christian development. As often as occasion indicated and her judgment suggested, she would call upon each one of them to ask the blessings of God upon father, mother, and upon one another.

As a mother, she guarded with scrupulous care and punctilious solicitude the morals of her children by personal admonition, hortatory injunction to speak the truth, to obey their parents, love one another, and to be kind to their playmates, and avoid appropriating anything that belonged to others, or claiming that to which they could not establish a personal and legitimate right. She never hesitated to condemn in those professing to be the disciples of Christ that which she deemed inconsistent and out of harmony with the morality of the Bible, or incongruous with the experience taught in the Word of God. What she condemned in others she strove with commendable diligence and fortitude to eliminate from her own life.

But she has gone from us, and leaves her husband and four precious children to mourn their irreparable loss. She was ready, thank God! when the messenger came to answer his summons without dread or reluctation concerning her future destiny, felicity, and environment.

To her husband we say: Let this thought console and comfort you, that though she can not come to you, you can go to her, and carry all your precious children with you. Yes, your dear Mollie has anticipated you, and will wait at the gates of pearl your coming to welcome you home, and introduce you to the companionship of the blest and solidarity of the sainted saved.

The writer of this memoir confidently expects to join the wife, husband and children where parting is unknown and separation becomes an impossibility.

Rest on, dear one; when our pilgrimage shall terminate below, will take the chariot and, mounting above the earth, Sun, Sirius, Arcturus, and Aldebaran, will hie away on flying wheels to the city of gold, the home of God, and the saints' everlasting rest.

M. C. MANLY.

The Pentecostal Herald will please copy.

Rayne, La., Nov. 22, 1898.

JOHN BENJAMIN PICKEL, SR.

BY REV. J. A. PARKER, D. D.

Few laymen of the M. E. Church, South, are better known to the members of the Louisiana Conference, nor more highly esteemed, than John B. Pickel.

Bro. Pickel was born in King and Queen county, Va., May 6, 1835, and died at Sunny Side Plantation, in Rapides parish, La., Oct. 30, 1898. In 1853 he settled in Avoyelles parish, where he engaged in farming, which avocation he pursued to the end of his life. On Feb. 19, 1857, he married Margarette M. Keller, whom he left behind, with twelve children, all of whom were about him in his last hours.

He was a man of great energy, and of unusually robust constitution. His early life was spent in dissipation, which sapped his vitality, and brought about an early decadence in one of the strongest, best built of men. In 1872 he determined to reform his life. His religious predilections had been with the Baptist Church, but circumstances suggested the Methodist Church as a stronger probable help. He would not join the church till he could so break away from his former habits as to conform his outer life to the exterior demands of the church. In the course of a few months, when he realized that, by grace, he could overcome, he united himself to the church under the ministry of the late Christian Keener in 1872. He ever regarded Bro. Keener as an instrument in God's hands of his conversion.

For a number of years Bro. Pickel has been in declining health. Hoping to obtain relief by a change of climate and environments, last Spring he went to Virginia, where he spent several months, but received little benefit. Returning home, he continued to decline. I visited him about 10 o'clock Sunday morning, Oct. 30. His condition was largely comatose, but, on being aroused, he recognized me, and said, "I love you; I want to kiss you." Looking up as I held his hand, he continued as strength would permit, "I love the Lord; I love the Lord." When asked if he was trusting in the Lord, he replied, "Trusting in the Lord! I'm trusting in the Lord." About 3 o'clock P. M. he began to call for his family, beginning with the eldest of the children, looking upon each, and receiving the farewell kiss from each. He had not seen his son George (professor in the State Normal School) for quite a time, and was not previously cognizant of him. When called, Prof. Pickel approached his father, who looked up in his face, saying, "George, my boy George." He at once began to sink, and at 5:15 P. M., Sunday, Oct. 30, 1898, he quietly and sweetly "fell on sleep."

I have never known a man more loyal and obedient to the church's order and discipline than J. B. Pickel. Almost from the introduction of the lay element into our Conference he has been a delegate, working efficiently on the various Boards and committees to which he was assigned at the Conference sessions, and in the interim of the Conferences doing his work in his home church, helping the pastor on in all the departments of his labor. Nor was his usefulness confined to the church. He was a member of the Parish School Board for Rapides parish, and no member of the Board was more efficient. Intensely practical, large-hearted, full of charity and deep sympathy, his hand was ever open to the needy, and his treasures at the command of the oppressed.

A truly good man is gone, leaving a good example for life, and bright assurances of his future bliss. The brethren will pray for the bereaved family.

IN MEMORIAM.

In memory of Julius A. Johnston, only son of Rev. J. M. Johnston and wife.

Dr. Johnston was born Jan. 23, 1878, in the State of Alabama, and died in Alexandria, La., Oct. 19, 1898.

He literally laid down his life for his friends. He was devoted to his profession, for which he was eminently fitted. He went at the sacrifice of his own health at the call of his friends, dying at the post of duty in the very zenith of young manhood, while a large circle of admiring and devoted friends are left to deplore his death. He was educated in his native State, except while under the tutorship of S. S. Melton at Peirce's Springs, in the State of Mississippi. He was for some time under the instruction of John Massey, now president of Tuskegee Female College, after which he spent two terms at the University at Greensborough, Ala. He received his diploma from the Medical College at Mobile, Ala., in the year 1880. He began the practice of his profession in Rapides parish, La., finally locating in Alexandria, La.

He seemed specially endowed by nature for the practice of medicine. It was often said of him that he was a born doctor. For twenty years he filled his place among the world's workers, striving, with God's help, to heal the sick and minister to the comfort of the suffering of earth. He easily won a place in the confidence and affections of the people of Alexandria and vicinity, which he held to the day of his death, which was indeed a sad day in the little city of Alexandria. Evidences of deep grief were manifest among his large circle of acquaintances.

The doctor was a Christian gentleman and held in high esteem by the medical fraternity of Alexandria. The poor and suffering will sadly miss his ministering hand and brotherly advice.

He was converted and joined the church at Hills Camp Ground, in Montgomery county, Ala. He remained true and faithful to the end, and died triumphantly, devoting his last conscious moments to a tender and affectionate farewell to his loved ones and friends. He leaves a wife, two sons, a daughter and aged father and mother to mourn his loss. But, thank God! their's is not the sorrow of hope.

It pains the writer to pen these lines, for to him he was a friend in need.

"Servant of God, well done;
Rest from thy loved employ—
The battle's fought, the victory won,
Enter thy Master's joy!"

J. L. P. SHEPPARD.

Alabama Christian Advocate please copy.

FROM THE WORK.

Rev. H. C. Parrott, P. C., Blue Springs circuit, North Mississippi Conference, Nov. 14, 1898: "We have had a very pleasant and, trust, profitable year—one of the best in some respects we have ever had. Have not had a great ingathering, but a deep and satisfactory revival in the church; 77 conversions and the most of them received into the church. The people subscribed more liberally to collections than usual for this charge, but I find it more difficult to collect this Fall on account mainly of the low price of cotton. The pastors and people of the Corinth district were very much shocked and distressed in the early part of the year over the death of our very efficient and popular presiding elder, Bro. H. R. Tucker, who was so remarkably faithful in looking so minutely after all the work of the district. I, with many others, felt that I had lost a special friend who had often proved his friendship all along from the time when in early years in the old church at Corinth, in the same year, we were converted, joined the church, and began our life-work together. I shall, by the help of God, follow on, and some sweet day be with him again and forever. In the providence of God, we are blessed with another good presiding elder, Bro. J. W. Honnoll, who received Bro. Tucker and I into the church and was our first pastor for two years. We are often advised by the wise and good not to reserve all our good words for our friends till they are taken from us, and I want to say that Bro. Honnoll is the right man in the right place, and we all love him, and I but voice the sentiment of the pastors and people of this district in saying that we will be delighted and thankful to have him another year as our presiding elder. In conclusion, let me say that we all look with pleasant anticipations to the coming session of Conference, when we shall again look upon the kind face of our editor."

Rev. W. T. Griffin, Meyersville, Miss., Nov. 17, 1898: "Meyersville circuit seems to have not only held her own, but moved up some this year. While our membership is small, eighteen have been added to the number. Several have been converted, some reclaimed, and others brought to a closer walk with God and a better knowledge of the truth. Precious revivals have been experienced. The church and parsonage property have been very much improved, the poor helped, and other collections pretty well up. The people, though few, are liberal, if not all pious. The Lord will save this Delta country, but it takes time, denial, and hard licks. Prohibition has been very much strengthened, and will, ere long, triumph. Ladies' Aid and Missionary Societies are doing good work."

Children are not so much to be taught as to be trained. To teach a child is to give him ideas; to train him is to enable him to reduce those ideas to practice.—H. W. Beecher.

A woman's health is her best and most precious endowment. Her good looks, her enjoyment of life, her happiness, and love and its continuance all depend upon her health. Call it vanity if you will, it is a woman's duty to worship at the shrine of her mirror. It is her duty to preserve her good looks and youthful spirits as long as possible.

The woman who suffers from some weakness or derangement of the organs distinctly feminine, can note the daily encroachments of general ill-health, by looking in her mirror. The sallow or blotched complexion, heavy eyes and dark circles under them, the little wrinkles that gradually creep around the corners of her eyes and mouth and the general look of listlessness and despondency will tell the story. Special troubles of this kind are too frequently neglected because the natural and proper modesty of women keeps them from consulting the average run of physicians. These men, because they are without inherent delicacy themselves, imagine that women are the same. They insist upon obnoxious examinations and local treatment from which any sensitive woman shrinks. Dr. Pierce's Favorite Prescription will do more for a woman who suffers in this way than all the doctors of this description together. During the past thirty years it has been used by over ninety thousand women with marvelous results. It is an unfailing cure for all weakness and disease peculiar to women. All good medicine dealers sell it.

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THURSDAY, DECEMBER 1, 1898.

Deep below, as high above,
Sweeps the circle of God's love.
One is our faith, and one our longing
To make the world within our reach
Somewhat the better for our living
And gladder for our human speech.

Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave.
—Longfellow.

None preaches better than the ant, and she says nothing—Franklin.

He has not learned the lesson of life who does not every day surmount a fear.—Emerson.

How far that little candle throws its beams! So shines a good deed in a naughty world—Shakespeare.

If professors would retain more of heaven in the home, it would require less hell in the pulpit.—Rev. W. S. Cairns.

We should never land in triumph at the haven of rest if we were not tossed upon the sea of trouble.—Becker.

If we were only as persistent in demanding the right as we are in demanding our rights!—Bible Reader.

The devil spends a good deal of time in persuading one-talent people to believe that nothing is expected of them.—Selected.

A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Selected.

The suspicious man—the one who is unable to see any good in his fellows—is always to be suspected. Let it never be forgotten that to the pure all things are pure.—Standard.

Every man carries in his head a mental camera, with which he is always taking snap-shots of his fellowmen. Some, if not all, of these plates are worth developing.—Selected.

We should not allow ourselves to be puffed up when people tell us that we are too liberal. They don't mean it; they are only trying to excuse their own stinginess.—Bible Reader.

Yesterday is yours no longer: tomorrow may be never yours; today is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

Hear no ill of a friend, and speak as little as possible of an enemy; believe not all you hear, nor speak all that you believe. Say what is well, and do what is better.—William de Britaine.

To correct any wrong that you may have done to your neighbor you should go direct to him and settle the matter instead of telling the story to some one who is not at all concerned in the matter.—Selected.

Conscience is like a sun-dial. If you let truth shine upon it, it will point you right; but you may cover it over so that no truth can fall upon it, or you may let false light fall upon it, and then it will lead you astray.—Bower.

MORAL SUNSHINE.

Life is never satisfactory to the man who indulges feelings of gloom. A pessimist, because of his despondency, can not work heartily, nor can he inspire others to put forth their best efforts; but the cheerful, hopeful man, who resolves to make the best of whatever comes, finds life worth living, and moves steadily on to success. As mists flee before the morning sun, so difficulties vanish before the man of cheerful spirit and resolute will.

Sir John Lubbock was right in saying: "The world would be better and brighter if people were only taught the duty of being happy as well as the happiness of duty. To be happy ourselves is a most effectual contribution to the happiness of others."

Many persons make life a burden to themselves and others by dwelling on their misfortunes and disappointments, when, if they would only count up their blessings, they would find little occasion for gloominess and grumbling. There is nearly always a bright side, and an effort should be made to find it.

The benefits of cheerfulness are manifold. Yet there is hardly any duty to which men pay so little attention as that of maintaining a joyous, hopeful spirit.

Many people succumb to diseases of various kinds, mainly because of their giving way to fretfulness and melancholy. In many cases there is truth in the old saying that "a jolly doctor is better than all his pills." Cheerfulness is recognized by the medical profession generally as an excellent tonic. Says the London Lancet, one of the leading medical journals: "This power of 'good spirits' is a matter of high moment to the sick and weakly. To the former it may mean the ability to survive; to the latter the possibility of outliving, or living in spite of, a disease. It is, therefore, of the greatest importance to cultivate the highest and most buoyant frame of mind which the conditions will admit." "Laugh and grow fat" is a maxim that has sound philosophy in it.

As a promoter of success cheerfulness has an inestimable value. When Napoleon was making his famous ascent of the Alps with his army, noticing that the soldiers were becoming faint and dejected, he sent word to the band-masters to play a lively air. This was done, and at once the spirits of the men revived. They began to move upward with a quicker, firmer step; soon the summit was reached, and victory was within their grasp. It is wonderful what power stirring music has to inspire courage and revive flagging energy. The deck hands on our river steamers seem never to work so well as when they have started up a song. Says Carlyle: "Give us, O give us, the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in sullen silence. He will do more in the same time; he will do it better; he will persevere longer. Wonderful is the strength of cheerfulness. Altogether past calculation is its power of endurance."

When the machinery of daily occupation is oiled with cheerfulness, things go on smoothly and successfully. A man of joyous spirit makes light of hindrances that would bar the progress of a despondent toiler. To quote from Lubbock again: "Most of us can, as we choose, make of this world either a palace or a prison."

A habit of cheerfulness also enlarges our usefulness. Nobody likes to company with a grumbler, or a man of cloudy disposition; but joy-makers, sunshine-bringers, are always in demand. Who does not join with Sir Walter Scott in saying?—"Give me an honest laugher." He was himself a man of sunny temper, and had a kind word and a pleasant smile for everybody.

Oliver Wendell Holmes states that, many years ago, while walking among the graves at Mt. Auburn, he came upon a plain marble slab which bore an epitaph of only four words, but to his mind they meant more than any of the labored inscriptions on the surrounding monuments—"She was so pleasant." "That was all, and it was enough. That one note revealed the music of a life of which I knew and asked nothing more."

Christian faith and a Christian life are essential to cheerfulness of the highest order. There can be but little sunshine in the soul of him who has an accusing conscience; but it is easy to be cheerful when one walks in the pathway of duty and has an assurance of acceptance with God. "Light is sown for the righteous and gladness for the upright in heart."

Of all men the Christian ought to be the happiest. In every fibre of its being Christianity is the uncompromising foe of petulance and pessimism. It is the inspirer of all our best songs and poems and works of art, the source of all that is brightest and noblest in our literature and our civilization. And it means most to us when we need it most. Infidelity has no songs, no comfort for aching hearts, no message of hope for the unfortunate and the despairing. Human philosophy sees no silver lining to the clouds of sorrow that sooner or later overspread all earthly skies. How different with the gospel of Christ! It has comfort for every sorrow, balm for every wound, joy for every trial, light for every hour of darkness. It declares that even the greatest sorrows and ills of life are under divine control, and that they shall "work together for good to them that love God." In tones of triumph it shouts, "Earth has no sorrow that God can not heal." It fills our hearts with a hope that nothing can destroy, puts a new song into our mouths and bids us "rejoice evermore."

Let us never forget that cheerfulness is a Christian duty. A gloomy, complaining Christian dishonors God and misrepresents Christianity. The Christian is commissioned to be a light-bearer, an evangel of tidings of great joy. If we Christians are no more joyful or patient amid the trials of life than others are, then who will receive our message? Every regenerate heart ought to be perpetually attuned to the music of hope and joy. Well has it been said that "God is glorified, not by our groans, but by our thanksgivings."

MEN AND THE CHURCH.

It is a generally recognized and much-regretted fact that the churches of our land are poorly attended by and exercise comparatively little influence over the male members of society. While this is not so true in the rural districts, in the cities it is especially noticeable, and has become more marked during the last fifteen or twenty years. This neglect of the churches by large numbers of the men has been under discussion a good while, and various reasons have been assigned therefor. The situation is a serious one, but until we lay our finger upon the cause or causes of such lack of interest, attempts at improvement in this direction will necessarily prove unsatisfactory. Some claim that poor preaching and want of cordiality in the churches are chiefly accountable for the non-attendance of the men; but while this may be true in some instances, it is wide of the mark so far as the whole country is concerned. While we admit that dull sermons do not attract outsiders, we believe that the average minister is better informed than the average layman, and that the average sermon, though it may be neither brilliant nor profound, furnishes good mental pabulum for the average occupant of the pew. Says the Rev. Howard Allen Bridgman, of Boston, in an article in the New York Independent: "We are frequently told that the quality of the preaching is not sufficiently high to attract men whose minds are vigorous and who keep fully abreast of the times. Its sufficient disproof is the fact that every great city has at least a few preachers who are certainly strong enough to satisfy the most masculine mind, and brilliant enough to attract men who care anything whatever for a fine piece of platform address. I admit that the average minister may not always be interesting in his sermon work. This is because the ministry, like every other calling, draws to itself a great many average men who, on the whole, preach Sabbath after Sabbath quite as well as we could expect. Better preaching we would all like to have, but better preaching will never solve the problem."

The bad effects of the lack of church cordiality have been so frequently pointed out of late that in many churches there has been a wonderful improvement in this respect. The unwisdom and unchristianity of slighting strangers and newcomers is becoming more and more apparent. No church can expect to make substantial gains among the unconverted and churchless without an earnest and constant manifestation of friendliness. There are multitudes of men, however, who can not be brought to church even by a hearty welcome.

Far more operative than either of the reasons mentioned, Mr. Bridgman thinks, is the change in Sunday observance, which has occurred within the last twenty-five years. The picture he draws is sadly true:

"Where once the church bell and groups of reverent families wending their way toward the house of God, and careful instruction at the family fireside, and books, papers and magazines of a distinctively religious cast, were the things most in evidence on the Sabbath day, we behold now the Sunday newspaper of from forty to one hundred pages; we hear the whir of the bicycle; we see parks crowded with people making holiday; we note the visiting back and forth among even Christian families. Now all this does affect church attendance; and the push of modern life is so strenuous and so constant that the average man welcomes the freedom and the physical refreshment of Sunday as never before."

We believe Mr. Bridgman hits the nail squarely on the head when he asserts that the chief reason why for the non-attendance of men upon the churches is indifference to, or "real lack of interest in the things for which the church stands." To quote from him further: "When the mind is full of other things—business, society, clubs, yachting, wheeling, scientific pursuits—when all these things command one's largest devotion, the things of the spiritual life vanish into the background. Here is the clubman, for instance. When the duties of his profession or business are discharged, a good dinner, a cigar, a row on the river, or a pleasant hour or two of social chat fills up the measure of his ambition."

To overcome this extensive and dangerous indifference is one of the most difficult problems the church has before it. It is a task requiring patience, zeal, love and wisdom in no small degree. But a small per cent. of the men are hostile to the church; they simply wish to be let alone, to follow their own sweet will. Numbers belong to that class who have no special objection to religion; but, Gallio-like, they simply care nothing for it.

It is folly to rely upon any one means to reach these non-church goers. Attractive preaching, popular music and more cordiality will help; but nothing is likely to prove so effective as personal solicitation and influence. Laymen and ministers, filled with the Holy Ghost, should go out into the highways and hedges, and by personal contact and personal pleading with the careless and godless, compel them, as it were, to come to the house of God.

PRESIDENT M'KINLEY'S POLICY.

Since it has been practically settled that the United States is to take possession of the Philippine Islands as well as Porto Rico, there is much speculation as to President McKinley's policy concerning them. The President himself has given no public expression of his intentions, but it is stated on the authority of one who has been correct in his forecasts that the programme has been definitely settled, and that it is as follows:

1. There will be no extra session of Congress next Spring, barring grave emergencies.

2. The conquered islands will be continued under a strong military government.

3. All fiduciary positions will be administered by army officers.

4. The islands will be kept out of politics as much as possible until the American people have had an opportunity to study them and the national sentiment can crystallize as to the relation they should hold to the United States.

5. The islands will probably retain their present currency systems, but these may be bolstered by decrees which will insure stability.

6. Being in effect military colonies, the conquered islands will have tariffs of their own, which will be levied on imports from the United States as well as those from other countries.

7. The United States will collect duties on imports from the islands the same as though they still belonged to a foreign sovereignty.

In providing a temporary military form of government the President adopts the policy pursued by other nations. He also avoids the necessity of appointing a host of office-holders who may embarrass the administration in deciding upon the permanent form of government.—Northwestern Advocate.

WHAT KIND WORDS WILL DO.

One Sunday night years ago a young man and his wife strayed out into a church service. They were a lonely couple in a great city. They were neither of them Christians—rather, both of them, carelessly, even blatantly, unchristian. With the services they were not especially impressed. But after the service, as they were standing about looking at the church, the pastor approached them and welcomed them in a way so genuinely cordial that the hard edge of their strangeness was at once smoothed away, and the young couple were sure somebody had real interest in them. "We'll go to that church again," they said together after the warm welcome. They did. It was not long before both husband and wife accepted Christ as their Savior and Lord and united with that church. It was a great trophy that pastor began to win that night, not by his sermon, but by his welcome. Almost penniless and obscure and quite disheartened that young man was on that night when so warmly welcomed. To-day he is a member of a firm which flings the meshes of its business far and wide, and he is now one of the best and most winning of Sunday-school workers and superintendents.—Rev. Wayland Hoyt.

"MACHINERY NOT POWER."

It matters not how complete and perfect a piece of machinery may be, or how well adapted to its purpose, it will accomplish nothing without sufficient propelling power to put it in motion. A locomotive engine may be perfect in all its parts and combinations, and of large capacity, but it requires steam to propel it, so that it may accomplish the end for which it was designed. The same is true of the church. Its ecclesiastical machinery may be as perfect as human wisdom can make it, and it may be complete and harmonious in all its parts, and well adapted to the purpose intended; but, after all, it is but an instrument of power, and possesses no efficiency in itself. It is effective only so far as it is used by the living, active force of the church behind it. A church may boast, and that truly, of its ecclesiastical economy, but if it does not perform the work of a church, that will be to its discredit rather than to its praise. It is not what a church is adapted to do, or what it is capable of doing, but what it does, that fixes its status and determines its worth. Talk is cheap; it is deeds that tell.—Methodist Recorder.

"A CONTRARY MAN."

There are queer people who admire everything distant from their own home. They are Methodists, yet rail against our Discipline and Church. They humiliate their wives (who strive in season and out of season to please them) by praising the wives of other men. They never hear a good sermon in the pulpit of their own church. If their dinner were prepared by a French chef, they would vow that the meal was inferior to the cooking of the ignorant scullion in a neighbor's kitchen.

Such mortals are a "misery" to themselves and a plague to everybody else. Their presence chills every enterprise. At their fireside their eyes peep here and there in search of subjects for snarling. In public they predict evil. The crops will fail, or, if the season is good, there will be too much raised "to bring anything."

We once heard of a stick "too crooked to lie still on the ground." Every community is pestered with a "contrary man." He is worse than the "seven-year itch."—Richmond Christian Advocate.

EARLY THANKSGIVING DAYS.

The first recorded Thanksgiving was the Hebrew feast of the tabernacles.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for thanksgiving.

The first national Thanksgiving proclamations were by Congress during the Revolutionary War.

The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national Thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the President has issued an annual proclamation.—Journal of Education.

ATTACK THE HEART.

Men are seldom won to God by the force of argument. They are not hooked into the kingdom of heaven on the horns of a dilemma. Argument is the front door of the skeptic, where he has all his troops of defense drawn up. Tell him, "God is love," and he will ask, "Who is God?" "What is love?" But let the forces be drawn up and assault at the door of the heart's affections, where he is not expecting attack—love him, and he will open both to you and to God.—Methodist Recorder.

Dr. Henry K. Carroll, formerly of the editorial staff of The Independent, returned last week after an absence of nearly two months in Porto Rico, whither he was sent as a special commissioner by President McKinley to investigate the political, social and material condition of the island, and make report in regard to the form of governmental administration which needs to be put into operation there. Dr. Carroll, as an editor of unusual ability, as a government commissioner in charge of the religious and denominational data of the census of 1890, and, as a high-minded patriot, was peculiarly fitted for this special work, which will doubtless help the President and his advisers to understand thoroughly the situation and needs in our new province.—Central Advocate.

It is sometimes said that there are no instances of conversion from Mohammedanism. Yet in the Punjab, India, the Church Missionary Society has nine ministers and twenty catechists who are converts from Islam. And in North India there are over a hundred Moslem converts, many of whom are persons of distinction in native society. The Church Missionary Society has on its roll over a thousand who have renounced Mohammedanism, and the Rhenish Missionary Society has over two thousand. And in the island of Java the converts are numbered by thousands. True, all these are in regions where there is religious liberty. But the fact shows that if the same liberty were allowed in Turkey and Persia, the same results would follow.—Exchange.

John Locke's essay "On the Conduct of the Understanding" still ranks, justly, as an English classic. An edition in paper covers, at 10 cents, comes to us from John B. Alden, publisher, New York, who has done so much to popularize high-class literature.

There are two freedoms—the false, where the man is free to do what he likes; the true, where a man is free to do what he ought.—Charles Kingsley.

NOTES.

Rev. J. E. Denson is taking a needed rest in Central Louisiana.

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Dr. I. W. Cooper will preach at Louisiana Avenue next Sabbath.

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The pulpit of Louisiana Avenue was well filled last Sabbath by Rev. H. H. Ahrens.

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Dr. J. L. Pierce preached a vigorous and spiritual sermon at Felicity on Thanksgiving Day.

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We regret to learn that Rev. F. N. Parker, of the Louisiana Conference, recently received a painful wound by a kick from a horse.

***

We had the pleasure of a brief interview a few days since with Dr. I. W. Cooper as he passed through the city en route to Lafayette to assist the pastor, Rev. I. T. Reames, in revival services. Subsequently we received a note from him, from which we quote as follows: "The elect ladies of Lafayette, La., will bear the expense of some worthy poor boy at Centenary." This is indeed cheering news. Let other places catch the spirit of these noble women. Let the Methodists all over Louisiana rally to Centenary with their money and their patronage. This they should regard as both a duty and a privilege.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

MY EXPERIENCE.

It is with much pleasure that I relate my experience through the columns of our dear old ADVOCATE. To begin, I will say I am now enjoying the blessing of entire sanctification. You may ask, "How were you led into this experience?" When I was presiding elder on the Natchez district I opposed the doctrine as said to be taught by Dr. Carradine. Many who will read this will remember how earnestly and persistently I set myself to stop the spread of the so called heresy in my district.

Nearly two years ago, in the providence of God, I was sent to Yazoo City. Soon after I had entered upon the duties of my new charge I was seized with an intense hunger and thirst for righteousness. My soul panted for God. Dr. Carradine's book, "The Old Man," fell into my hands. I read it thoughtfully and prayerfully, and derived much benefit from it. My hunger continued to increase. My experience became more and more unsatisfying. I determined to get Dr. Carradine to hold a meeting for me, and resolved to sit at his feet and learn of Jesus. On the thirteenth of this month he preached his first sermon in my church. At the close of the sermon he invited all who wanted the blessing of entire sanctification to come to the altar. I was the first at the altar, but not the first to obtain the blessing. Bro. R. L. Bennett entered, and entered first into the experience of perfect love. My heart grew heavy, and I prayed more earnestly for the blessing. In a few moments the fire fell on my heart, and I shouted God's praises. I told the Doctor that I had the blessing. But I was mistaken. I waked next morning wishing I had not claimed the blessing, and that night publicly disclaimed it.

I had had many such blessings in my life. It was not different from other blessings I had enjoyed. I was blessed, but not sanctified. Nothing dismayed, I continued to press my suit, and on last Sabbath, in the quiet of my home, I received the blessing of entire sanctification. My joy was not ecstatic, but full. It came as the coming of day, until the sunshine poured in floods upon my soul. On Wednesday last, at about 12 o'clock, the windows were opened, and the fire of God poured through my nature. Under the mighty power of God, I became helpless, and fell to the floor. No tongue can tell the joy and glory that rolled in billows over my enraptured soul. Glory! glory! glory! I did not limp like Jacob, but could not walk at all.

Praise God! Thirty-six years ago, while an eight-year-old boy, God regenerated me, and on last Sabbath, at 9:30 A. M., he sanctified me soul and body. Praise God, I am at rest.

For thirty-six years I tried the growing plan, but it utterly failed to grow me into sanctification; but, glory to God! I have by faith obtained the blessing; found that second rest. Hallelujah! Amen!

L. S. JONES.

NORTH MISSISSIPPI CONFERENCE NOTES.

Another Conference year has almost closed. Ere this shall be read by the public we shall be in our twenty-ninth session at Aberdeen. Fourteen years will have passed since the Conference was held in that hospitable city, and thirty-eight years since this writer was admitted on trial into the Memphis Conference there. We are anticipating cordial entertainment as of yore, and praying that the occasion may be one of mutual blessing to hosts and guests.

We shall greatly miss the presence of some brethren whom we have been accustomed to meet with for years in our annual convocation. Two of our beloved comrades have been transferred to heaven. Brethren Hesley R. Tucker and Joseph B. Harris will meet with us no more in this life; but we trust that "when our work on earth is done," and "the roll is called up yonder," we shall be with them "forever with the Lord."

Several have transferred to other Conferences; two or three faithful servants of many years will retire from active service, and there will be but few transfers to us or applications for admission; so, the outlook is, that several supplies will be needed for the work.

According to Bro. Shipman (self-constituted election manager) the vote on the district question is very close. So the matter had better rest as where it is at present. Presiding elders, pastors and other workers are busy, closing up and getting ready for Conference. As usual, there will be some good reports and some otherwise. We hope that in the aggregate there will be a fair showing of prosperity for the year.

The Colporter and Sunday-school Agent is prepared to make a fairly good report of service and success; he has endeavored to do his work faithfully, and has succeeded in distributing more books and papers than during any previous year. He has been enabled to attend seven of the nine District Conferences, and to visit seventy churches in fifty-five pastoral charges, and to preach and speak times innumerable. The year has been to him one of great blessing and gratifying success, and it will be a crowning joy if he can report at Conference, "Collections in full."

The Lord be praised for the mercies of the year, and grant unto us a happy reunion and joyous Conference.

G. W. BACHMAN.

CANCER CURED BY ANOINTING WITH OIL.

[*From Pentecostal Herald, Louisville, Ky.*]

[The following was sent us by the writer. We gladly give it place. We believe Dr. Bye to be a Christian gentleman, and it is a pleasure to allow Sister Sneed to testify to her cure.—EDITOR.]

REV. W. E. ARNOLD,

Dear Brother:—Having seen Dr. D. M. Bye's cancer cure advertised in the Pentecostal Herald, I decided to give the same a trial. At the above stated time I was suffering with a cancer on my nose of sixteen years' standing, termed by my physician a cancer of the skin. The place was increasing both in size and inflammation rapidly and had the appearance of resulting seriously in a short time. I sent for Dr. Bye's medicine, used the same as he directed, and just one month from the time I first wrote to Dr. Bye, the cancer was gone entirely and the place perfectly well, only a slight scar left. I am the widow of Rev. George W. Sneed, who joined the Tennessee Conference in the year 1835; died holding a supernumerary relation to the same in the year 1851. I am now in my ninety-first year, and having so large an acquaintance in both Tennessee and Texas, feel anxious that my testimonial should be published so that all those afflicted as I was may read of the wonderful cure and try the same. I feel a desire to send a trumpet blast to the North, South, East and West, that the entire world might know what the blessed Lord has done for me through the instrumentality of Dr. Bye.

If you can allow me space enough in the columns of your paper for the above, I will appreciate it greatly, and am willing that my article be condensed if you think best.

I am a constant reader of the Pentecostal Herald and each copy is a treat for me. I enjoy to the fullest extent the blessing of entire sanctification, and while your paper is so great a blessing to me, I have used it in bringing others into the same blessed experience, and shall continue to work in my feeble way for the Lord as long as I live.

Hoping I have not proven worrisome to you, and that you will give this a favorable consideration, I am your sister in Christ,

MRS. MARY D. SNEED,
Waco, Texas, Box 123.

Persons afflicted with Cancer or Tumor may address DR. D. M. BYE, Lock Box 25, Indianapolis, Ind., and he will send them books and papers free, giving prices of treatment, and hundreds of letters from the afflicted in every part of the United States and Canada who have been cured; also half tone cuts from photographs showing facts that can not be questioned.

TEMPERANCE.

The report on Temperance which was unanimously adopted by the Tennessee Conference was worthy of that body, and will go to record as one of the strongest body of resolutions ever passed by a Southern Methodist Conference. The following are the resolutions:

"Resolved, That we, as a body, are unalterably opposed to the open saloon and liquor traffic and especially to selling license and legalizing the sale of intoxicating drinks; and regard the same as a crime against God and humanity.

"Second—That we pledge ourselves to aid in any genuine reform movement looking to the placing of good men in office, especially in the State Legislature, who are against the great evil and who will support all genuine temperance movements in that body.

"Third—That, while we do not presume to dictate to our voting members their political affiliations, we do express the opinion that no genuine Methodist should be controlled by any political clique or party organization that is managed in the interest of the saloon business, and we do affirm that the only proper attitude of every true Methodist toward this traffic is one of uncompromising opposition and a never-ending warfare until the whole thing is literally wiped from the face of the earth. We therefore pledge ourselves to vote for no candidate for the Legislature who is in favor of licensing the liquor traffic."—Central Methodist.

On the eighth of December the New York Independent will be fifty years old. While avoiding all noisy demonstrations, the Independent hopes to make that issue one of the best it has ever published, if not an event in the history of literary journalism. Among the notable articles already promised are two on the Founding and History of the Independent, by Dr. R. S. Storrs, D. D., LL.D., and Theodore L. Cuyler, D. D.; A Pathological Study of Anarchists, by the famous Italian criminologist, Cesare Lombroso; Imperialism, by ex-Secretary of the Navy Hilary A. Herbert; The Anglo-Saxon Alliance, by Edward Dicey, C. B.; Contrasts of the Spanish-American War with the War of 1812 from a Naval Standpoint, by Commodore Higginson, who commanded the "Massachusetts" at Santiago. Edward Everett Hale, Thomas Wentworth Higginson and Justin McCarthy, M. P., will also contribute articles, while some of the Poems are by Bliss Carman and Richard Henry Stoddard, and a long Naval Story by Park Benjamin. The subscription price of the Independent has been reduced from $3 to $2 a year.

DR. BULL'S COUGH SYRUP IS THE best medicine for pulmonary troubles. One bottle will convince you of its excellence. Try it.

THE HOLIDAYS.

Special low rate tickets to points in the Southeastern States will be sold by the Texas & Pacific Railway Company from all points on its line, Dec. 20 and 21, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport and Memphis. It is with a feeling of pleasure and pride that we offer you the best passenger service in the South.

If you contemplate making the trip and want to know the cheapest and best way, write to nearest ticket agent or E. P. Turner, General Passenger and Ticket Agent, Texas & Pacific Railway, Dallas, Texas, or to H. P. Hughes, Trav. Pass. Agt., Fort Worth, Texas.

RATES TO LOUISIANA CONFERENCE.

I have just in hand a letter from Mr. E. P. Turner, G. P. and T. A. of the Texas and Pacific railroad, in which he states as follows:

"Replying to your letter of Nov. 16 relative to reduced rates to Mansfield, La., account Conference beginning Dec. 15: We have had this matter up with terminal lines at Mansfield, endeavoring to secure a one-fare rate; but as there seems to be a decided aversion to such reduction, we have agreed with them to announce rate of fare and a third for the round trip; tickets to be sold Dec. 13-14-15, final limit for return Dec. 23. Tickets to be sold from all points on our line in the State of Louisiana." JOHN T. SAWYER.

New Orleans, La., Nov. 28, 1898.

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Gold Medal, Midwinter Fair

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And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
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By a young lady graduate a position as governess. Can teach music. References given and received. Address

(Miss) S. G., Lamar, La.

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Positions Wanted!

13 Graduates and Post-Graduates of Whitworth College desire positions to teach. All excellent Christian women. Able to do any kind of College, Preparatory or Primary work.

3 Specialists in Piano, 1 Specialist in Piano and Voice.

Address REV. J. W. CHAMBERS, Pres., Brookhaven, Miss

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Liabilities	218,278,143 07	Increase of Income in 1897	4,459,912
Surplus	$35,508,194 59	Increase of Surplus	5,774,679
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	166,178

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Managers for Louisiana and Mississippi.

EAST MISSISSIPPI FEMALE COLLEGE.

This college is fuller than it ever was in the history of the institution. There are more boarders than were ever in the college at any one time; more than it was thought could be gotten in the building. This is done by utilizing another room or two as bed-rooms that were intended as recitation-rooms. There are now vacancies for only six or eight more boarders. In order to fill the building to its utmost capacity, Pres. Beeson has decided to take these at reduced rates. Those who intend to go off to boarding-school this Fall apply at once to President Beeson, Meridian, Miss.

The student body is said to be the finest the college has ever had, and the faculty far excells any of past years.

For Sale.

A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

The Texas and Pacific give you choice of routes, via Memphis, Shreveport, or New Orleans.

Inka Normal Institute, Inka, Miss., made an excellent opening on Sept. 1, when the quarantine regulations are considered. On the second opening day, Nov. 8, the opening was again excellent, and pupils have continued to enter almost daily since. The Institute is in a prosperous condition.

SPECIAL OFFER ON BIBLES.

From now until Christmas we will sell Bibles to subscribers who pay their subscriptions a full year in advance, viz, to December, '99, at the following prices: Bourgeois, $1.50; Minion, $1.25. This includes postage. Address,

REV. W. C. BLACK,
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THAT BOOK!

A reader of Dr. Hunnicutt's Essays says: "The Essay on The Former Days and These is particularly fine in matter and style. The whole book is good reading—was sorry when I reached the end, and shall read it again—two things I can say of no other book." Send 50 cents to Barbee and Smith, Nashville, Tenn., and get the book.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

SPECIAL RATE ON EMERALD BIBLE.

From now until Dec. 15 we will sell our Holman Bible in Emerald type to those who pay their subscription a full year in advance at the very low rate of $1. Send at once, or you will miss a chance.

THE ADVOCATE FOR 50 CENTS.

We will send the ADVOCATE to new cash subscribers from now until March 15 for fifty cents. This offer is only to new subscribers. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

A RARE BARGAIN.

TEN VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
2. Many Thoughts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
9. Notable Events of the Nineteenth Century.—Ridpath.
10. The Fairy Land of Science.—Buckley.

These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to September, '99—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

Address

REV. W. C. BLACK,
512 Camp St., New Orleans.

To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder.

W. C. BLACK,
Publisher.

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STOVEWOOD, COAL, COKE, CHARCOAL, ETC.
Rampart and St. Andrew Sts.
Families supplied with fuel for heating or cooking. Will put inside your premises a wagon-load of split ash and oak for $2.25; a load of pine blocks for $1.50. Coal, coke and 4-feet cordwood at same prices as wholesale dealers. Your patronage is solicited.

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A Ragged Coat and An Empty Pocket

Changes the Aspect of the World.

Walter Wycoff, a student of social problems, abandoned his station in life and assumed the garb of daily toiler, taking his place among grimy handed workers in order to test the change. A MALARIA POISONED LIVER will also cause as great a change in physical life. Sunshine will leave the face. The eye loses its sparkle; while the skin assumes a dull copper tint. These are least of the evils and merely bespeak the external cry that Nature gives when battling with Malaria germs. Headache, Nausea, dullness of thought, pain in the back and side, a coated tongue, a horrible taste, are among the danger signals which if unheeded portend CONGESTION, CONVULSIONS, SUPPRESSION OF SECRETIONS AND TERMINATION OF LIFE.

Far easier than the solution of the social problem is the remedy for Malaria—*DICKS' CHILLIFUGE* absolutely exterminates it. A Few Doses, and health spreads her wings over the grateful system, and the sunshines once more, while life is worth the living.

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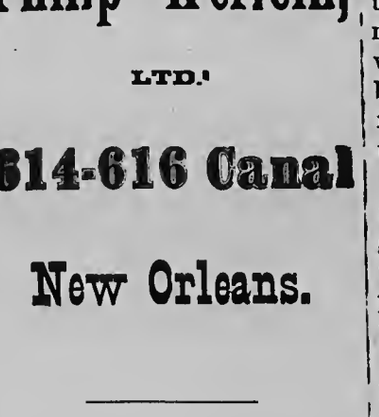

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SUMMER OUTING

To the Mountain Resorts of Virginia, the White Mountains, the Seaside of New England, the Thousand Islands, the Lake and Forest Resorts of Michigan, Wisconsin and Minnesota, the Yellowstone Park or the Resorts of Colorado. They are all quickly reached by the double daily train service of the Illinois Central to St. Louis, Chicago, Cincinnati and Louisville. Tourist Rates and close connections. Ask your local railroad ticket agent for particulars.

A. H. HANSON, G. P. A., Chicago. WM. MURRAY, D. P. A., New Orleans.

Home Circle.

DON'T MAKE THE WRINKLES DEEPER

BY MRS. FRANK A. BEECK.

Is father's eyesight growing dim,
  His form a little lower?
Is mother's hair a little gray,
  Her step a little slower?
Is life's hill growing hard to climb?
  Make not their pathway steeper,
Smooth out the furrows on their brows,—
  O do not make them deeper!

There's nothing makes a face so young,
  As joy, youth's fairest token;
And nothing makes a face grow old
  Like hearts that have been broken.
Take heed lest deeds of thine should make
  Thy mother be a weeper;
Stamp peace upon a father's brow,—
  Don't make the wrinkles deeper.

In doubtful pathways do not go,
  Be tempted not to wander,
Grieve not the hearts that love you so,
  But make their love grow fonder.
Much have thy parents borne for thee,
  Be now their tender keeper;
And let them lean upon thy love,—
  Don't make the wrinkles deeper.

Be lavish with thy loving deeds,
  Be patient, true and tender;
And make the path that upward leads,
  Aglow with earthly splendor.
Some day thy dear ones, stricken low,
  Must yield to death, the reaper;
And you will then be glad to know
  You made no wrinkles deeper.

—Lutheran Evangelist.

HOME TRAINING.

In a course of lectures at Chautauqua on the general subject, "How the Mind Builds the World," President Hyde, of Bowdoin College, touched upon methods of home training. There are two ways of bringing up a child which, in his opinion, are almost equally bad. One parent does everything for a child—lays down rules for all his conduct and solves all his problems. The result is, that, having had no responsibility to bear, the feeble, flabby will is undeveloped and atrophied, and when the props by which he has been supported are withdrawn he falls an easy victim to the first temptation that crosses his path.

On the other hand, according to President Hyde, it is just as great a mistake to leave him entirely alone. Left to himself he is pretty sure to take the broad road to destruction. He has to meet the inherited force of animal appetite, the accumulated momentum of social temptation, single-handed and alone, without the warnings of experience or the pleadings of affection or the support of sympathy or the inspiration of high ideals.

Dr. Hyde goes on to show that these two extremes ought to be combined, and gives this sensible advice: "Give the child his liberty, but keep his confidence. Let him choose his course, but be so close a friend that he will not think of making an important choice without asking your advice. Talk much with him, but about his little interests, not your grand ideas. Undoubtedly, this union of perfect liberty with perfect confidence is rather an expensive process in the time, patience and sympathy of the parents, but the reward is great and to be had with certainty on no cheaper terms.

"The union of liberty and sympathy is the secret of happiness in all the family relations. The true family is that in which each member—father, mother, husband, wife, brother, sister, son, daughter—has interests, enthusiasms, aims, peculiar to himself, for which he assumes entire responsibility, and at the same time no one has any interest, enthusiasm or aim which is not respected, appreciated and shared by every other member. That is heaven in a home."

BEAUTY IS HEART DEEP.

"Beauty is but skin deep." That is a skin-deep saying. Beauty is heart deep. It is out of the heart we desire it. It is out of the heart it grows. This is not a mere saying like the other. It is the fact and secret that we are eager to penetrate. There is, indeed, a skin-deep beauty—a mere unearned, unlived, bodily inheritance; but out of some heart, through some life-earning, it must always have been originated and evolved. The grandest beauty may wait, its secret glory not shown forth, for a lifetime; covered in with a plain, even ungainly exterior, as a noble building is roughly boarded up while it is being carefully wrought to its perfection. Many a woman goes through the world like this. Or the true beauty may be so tender in its beginnings that it needs to be hidden, shielded—not made sign of before its time—lest it should be spoiled and perish in the exposure. So the final heritage waits, while a present outer poverty is permitted, which, like the opposite condition, may have come down through some strain of ancestry, the outer betrayal of a far-back, inner want. Of such waiting, a little further on, a wonderful loveliness may be born. A plain woman, with beauty in her soul, has often been the mother of a marvelously beautiful child. . . . Beauty is a seed in the nature. It will germinate, bud, leaf out, blossom. If the beauty is inside you, and alive, you will—some time, somewhere—be a form of beauty. How else did God make out of his own beautiful thought the beautiful world? You have only got to live, love on, and wait. You shall have your birthright. Certain of this, will you care if even it does not wholly come to you within the threescore years and ten? When you come of age you shall possess your estate. Only—never barter it away for a mess of pottage you happen to be hungry for.—Mrs. A. D. T. Whitney, in Ladies' Home Journal.

DON'T BE TOO ECONOMICAL.

Don't try to be too economical in matters which are vital to your success. Don't think it is wasting money to spend it for good literature.

It is no real economy to refuse to buy books and take publications which will help you to success, and which show how others in your line have succeeded. A single new idea which you can put into practice will sometimes pay for a new book or for a subscription to a magazine or paper. Ideas are the most valuable things in the world. A great many young men are kept back because they are too stingy to buy the tools which are absolutely essential to their success. You must not only read along the line of your occupation or profession, but outside of it, or you will soon get into a rut. Read history. No matter what your occupation or profession, history and biography especially will help you. Anything which will make you a broader, deeper, more intelligent man, will further your success.

Two important purposes which are served by comprehensive reading are the recreation and relaxation which it affords, and the added ability to make oneself agreeable to patrons. Customers are far more likely to frequent a place where they not only receive polite attention, but are liable to be engaged in pleasant and profitable conversation, and a merchant who shows himself well posted on various subjects is much more highly respected than an ignorant or silent man.—Success.

MORPHINE,

Opium, Cocaine and Whisky

Habits Cured at Home. The G. Wilson Chemical Co., of Dublin, Texas, incorporated under the laws of Texas, capital $5,000, guarantees to cure anyone of the above habits. No suffering, sure and harmless. Builds up the entire nervous system and restores youthful vigor. Can be taken at home or elsewhere without the knowledge of anyone. No loss from business or work. No cure, no pay. Price $5. Letters strictly confidential. Book of particulars, testimonials, reference, etc., free. We also manufacture

TOBACCOLINE,

The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobaccoline. References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.

The G. Wilson Chemical Co., Dublin, Texas.

A SWEET CHRISTIAN LIFE.

Unless our religion has sweetened us to a very considerable extent—given us the control of our temper, checked us in the moments of our irritation and weakness, enabled us to meet misfortune and in a measure overcome it, developed within us the virtues of patience and long-suffering, making us tender and charitable in our judgments of others, and generally diffusing about us an atmosphere which is genial and winsome—whatever else we may have gained, one thing is sure: religion is not having its perfect work in us; and, even though our Christian life is clear and positive, it is only as a gnarled and twisted apple tree which bears no fruit, only as a prickly bush which bears no roses, and the very thing which of all others we should have is the very thing in which we are most deficient. A Christian life without sweetness is a lamp without light, salt without savor.—J. W. Johnston.

VIGOROUS WITH SELF.

You can not demonstrate the superiority of your own piety by proclaiming the faults of your fellow Christians in the market-place or from the housetop; and if you find yourself inclined to adopt that policy, you should raise the inquiry whether, instead of being filled with a godly jealousy for the cause of true religion, you are not in danger of becoming a common scold. The best people are not likely to be the most censorious. They were not model believers to whom our Lord said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thy own eye?" As we have before said, it is the people who live in glass houses that are mostly given to throwing stones. If you would be perfect, you should deal very vigorously with yourself, and be very gentle and forbearing with everybody else.—Northwestern Christian Advocate.

ASSOCIATIONS OF HOME.

No boy, no girl, that remembers only love and tenderness and unselfishness and sweetness as associated with father and mother in the old-time home can ever come to be utterly bad. Give them manly and womanly example, give them training, give them inspiration of devoted lives, give them these higher, deeper things. Do not care so much whether you are accumulating money, so that you can leave them a fortune; but leave them an accumulated fortune of memories and inspirations and examples and hopes, so that they are rich in brain and heart and soul and service. Then, if you happen to leave them the fortune besides, if they have all these, the fortune will be shorn of possibilities of evil, and will become an instrument of higher and nobler good.—John Watson.

All young people should cultivate a taste for reading, and should plan to own a good, if not a large selection of good books. They are good companions, and they are faithful friends, and it pays to form their acquaintance, and to cultivate the acquaintance even unto familiarity.—Guardian.

An actor once gave some advice to a friend in these words: "My Dear ——: The gallon of whisky costs about $3.00, and contains about sixty-five 15-cent drinks. Now, if you must drink, buy a gallon and make your wife be the barkeeper. When you are dry give her 15 cents for a drink, and when the whisky is gone she will have, after paying for it, $6.75 left, and every gallon thereafter will yield the same profit. This money she should put away, so that when you have become inebriate, unable to support yourself, and shunned by every respectable man, your wife may have money to keep you until your time comes to fill a drunkard's grave."

Hygiene.

OXYGEN AS FOOD.

Breathe pure air always. In the lungs a most important physiological process occurs. It is from here that the blood laden with oxygen is sent to all parts of the body, giving off along its course its oxygen, and taking up carbonic-acid gas, which it brings at last to the lungs, when it is cast out in expiration. More oxygen is taken in by inspiration, and the same process is repeated.

So let your breathing be full and deep, going to the very bottom of the lungs in order that all of the blood in them may receive its full amount of oxygen before again starting upon its tour of distribution through the body. Can one use any more forcible argument in favor of loose clothing than this? It is absolutely impossible to secure plenty of oxygen if the clothing is worn at all tight, and oxygen is a food which the body must have always in abundance to keep well.

The air leaving the lungs is laden with that deadly poison, carbonic-acid gas, which, if given off in a close room when no provision is made for its escape and the entrance of pure air, soon renders the air unfit to breathe. Perhaps some night you will find yourself unable to sleep and tumble restlessly about in bed. When this occurs go to an open window and inhale the fresh air, breathing slowly and deeply. A few minutes of this and you can return to bed, and probably will soon be sleeping quietly. What has happened? By its restlessness the body was asserting its need of more oxygen. Now you have given it what it so emphatically asked for, and it is quiet. We get as much uneasiness and disturbance from the want of this food as when we do not eat enough, only the symptoms are not so well understood or recognized so quickly. Always keep your mouth closed and breathe through the nose. Then the air is warmed, slightly moistened, and largely freed from particles of dust, so that when it enters the lungs it does not irritate them.

A condition often met with by physicians is anæmia. In this trouble the patient is pale, lifeless-looking, tired, and generally used up, often without being able to tell distinctly how she does feel. Sometimes these patients say that they have not enough blood. It is really only an element of the blood which is wanting, but that is a very important one—viz., the red-blood corpuscle.

When you know that it is only those corpuscles which have the power to take up and carry oxygen, you see at once how important it is that the blood should not be lacking in them. Good wholesome food, plenty of it and well digested, will give you the corpuscles; furnish them with the oxygen, and the body will have an important element towards health.—Alice M. Perry, M. D., in "What to Eat."

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A life devoted to a sacred purpose ennobles and purifies every other life it touches. Men are only measurably perfect, but, looking through the vista of sorrow, their virtues grow larger, and the defects of character lie like forgotten waste by the wayside. To have lived for a holy cause is, not to have lived in vain. Life is more than raiment, more than wealth, more than oniture, more than any or all of these; it is the vary end and essence of being. Back of all the shortcomings in character shines a noble purpose like a star behind drifting clouds when darkness curtains the world. When the clouds drift by the star shines on, as though there had been no clouds.

These thoughts come to me as I think of these two men, who were conspicuous for their zeal, devotion, and loyalty to Methodism in Central Louisiana. There was nothing extraordinarily brilliant about either of them. They never laid claim to esthetic graces or the wisdom of this world, yet had about them elements that won the admiration and love of cultured ministers and advocates. Bro. Brewer's keen, flashing humor lent grace and attraction to many social and ecclesiastical gatherings, while Bro. Pickels' earnestness made us take heart in many trying emergencies. They were both faithful stewards in the church of God; faithful in ministering to the preacher's need, faithful in attending the Conferences and ordinary services, faithful both by precept and exemple in teaching men, as best they knew, the glory of God in Christ. They rejoiced in a full, conscious salvation through grace, and earnestly desired the whole wide world to share in the blessing.

"Savior, more than life to me," was sung at a service led by Bro. Brewer at a District Conference. The tide was rising. Its surgings touched the old man's soul. "Let's sing that again; we can't do any better," he said. Bro. Pickels' face was aglow, his heart was aflame. Arising from his seat, he shook hands all around, while the saints rejoiced and sinners wondered.

Such incidents as this, and others that might be mentioned, were revelations of character. They will ever live in the memory of those who witnessed them.

When the history of the Methodist Church in the Alexandria district, Louisiana Conference, may be written, these two names shall be numbered among its heroes. Their faults lay on virtue's side. Perhaps an overweening goodness sometimes led them astray, but there was in them the recurrent force that brought them back.

Brewer came to us from New York. His quaint Yankee genius was softened and mellowed by the soft, balmy atmosphere of the Southland, where the larger part of his life was spent. He loved his church, rejoiced in the society of his brethren, and served his generation in the fear and love of God.

Pickels was a Virginian of the old school. Hospitality to him was more than a principle; it was a grace. He loved his fellow-man with an abounding love, for his ardent soul could brook no half-way measure. Within the last year he visited his boyhood's home in search of health; returned to his abiding-place in Louisiana, when God soon called him to an eternal home.

These two servants of God merit a loftier tribute than I can bestow. Many a heart grews tender as their friends among the ministry and membership of the church think of them, and some eyes are dimmed with tears. Their memories are indeed as precious ointment poured forth. S. J. DAVIES

TAUBE—At a meeting of the officers and teachers of the Rayne Memorial M. E. Sunday-school (South), held Sunday, Oct. 30, 1898, the following resolutions were unanimously adopted:

A few years ago there came into our midst a stranger, and yet not a stranger, for we felt, as we greeted him, that the seal of fellowship in Christ was on him, and that he had come to his own.

It was in the Sabbath-school that we met Bro. TAUBE, and it was here that he first labored with us. Soon, however, the earnest willingness to do his Master's will led him into the broader work of the church, until he became as familiar in our midst as our pastor, and we learned to seek his wise counsel on all subjects.

He had much to live for in his own happy home circle; yet, in the close of his fatal illness, when the veil was lifted and the glory of the Savior revealed, he willingly entered into the "valley of the shadow of death," repeating almost as the light was fading, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." He was our friend and fellow-worker, and we of the Rayne Memorial Sunday-school will miss him, but—

Whereas, It hath pleased our heavenly Father to remove from our midst our brother, Frederick Taube; therefore, be it

Resolved, That while we mourn our loss we bow in submission to the will of our heavenly Father, and extend to the bereaved family our heartfelt sympathy. May his Spirit comfort them!

DAVID ZABLE,
E. L. MCGEHEE,
For Committee.

WALLIS—Mrs. JOSEPHINE WALLIS wee born on the twenty-second of October, 1848, near Rayville, Lafayette parish, La., and died at her home near the town of Lafayette, Sept. 23, 1898.

Truly a most excellent woman has gone from labor to reward. With such a subject before me, it is difficult to know where to begin or where to end.

Having united with the M. E. Church, South, in early womanhood, she spent a goodly number of years in the service of the same.

When I reached Lafayette as pastor, nearly three years ago, she and daughter served our first dinner taken in the parsonage at this place, she and other elect ladies of our church having provided same.

During her last illness, which was protracted, she conversed with as much composure concerning her departure as about the ordinary affairs of life. She never prayed for recovery, but for complete resignation to the divine will, and special grace for the seperation of soul and body. In this the answer was realized, her death being both peaceful and easy.

In the death of Sister Wallis the church sustains a loss of a loyal and consecrated member, the children an affectionate and faithful mother, and the community a true and tried friend. She leaves a son and daughter (both grown), and a large circle of friends to lament her death. God help us to live as she lived.

I. T. REAMES, Pastor.

DEMONY—The subject of this tribute, THEODORE NEWTON DEMONY, was born at Cottage Hill, Mobile county, Ala., Oct. 1, 1862, and died at Fort Morgan, Ala., July 12, 1898. On Sept. 12, 1887, he was married to Miss Ella L. Rohby, of Coden, Ala., with whom he lived happily till death separated them. Four sweet children are the fruits of this marriage. These, with a heart-broken wife, are left to mourn his loss, and to battle with the sad realities of lonely widowhood and orphanage. Bro. Demony was a consistent member of the Episcopal Church, although he loved and attended more than he did his own the Methodist, of which his wife is a member. He was a kind and affectionate husband, a loving father, gentle and affable to all with whom he came in contact. When the summons came, although sudden, he was ready. He said in a conversation with a Methodist minister a few days before his demise that he did not fear nor dread death; that he had but one regret in leaving the world, which was bidding farewell to his precious wife and children. A good man has gone to his reward. May God comfort the disconsolate widow and her dear little orphans!

G. R. E.

HARPER—Our hearts have been made sad at Gum Springs Church on account of the death of our beloved brother, GEORGE P. HARPER. He was born July 9, 1833, and departed this life Aug. 13, 1898. He joined the M. E. Church, South, in early life. He was faithful and true to God and his church to the last. I made a visit to his home just one week before his death. I found him cheerful and happy. He spoke often of the meeting we had closed a short time before; how he enjoyed it, and what a blessing it was to his soul. We had but little idea, then, that God was preparing him for the home of many mansions. He was a Christian without bigotry, a friend without flattery, and a citizen without reproach. He possessed personal graces of character and manner which endeared him to his friends as a man worthy of respect and love. He leaves a family of devoted sons and a daughter, and a host of relatives and friends, to mourn his loss. Weep not, dear friends; he is not dead, but gone on before, to reap the reward of the faithful.

J. S. PARKER.

Jackson, Miss.

BLOODWORTH—Sister ELIZABETH H. BLOODWORTH (nee Bloodworth) was born near Collarsville, Tenn., Jan. 8, 1820; professed religion and joined the Methodist Church in Collarsville when thirteen years of age; married Bro. E. W. Bloodworth, Jan. 4, 1843, and moved to Chickahoma, Miss., joining the Southern Methodist Church there by letter, where she lived until death, Oct. 11, 1898.

Sister Bloodworth was seventy-eight years old; had been a member of the church sixty-five years; had lived in Chickahoma fifty-five years. She was a great sufferer for a long time, but was cheerful to the last. She talked with her pastor about death; said she did not fear to die, and if it was the Lord's will, she was ready. She leaves an aged husband and a number of children, grandchildren and great-grandchildren to mourn her loss. It will be sad and lonely without her here, but may they all meet to part no more in the happy home of the soul!

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NEWS OF THE WEEK.

The Alabama House voted $500 for the purchase of a sword for Lieutenant Hobson. The Senate is expected to concur in the appropriation.

Ex-Queen Lilinokalani has arrived at San Francisco from Honolulu, on her way to Washington, to present to Congress her claim for the Hawaiian crown lands.

Miss Margaret J. Evans, of Minnesota, just elected to membership in the American Board of Foreign Missions, is the first woman to be thus honored by the Board in the ninety years of its existence.

Queen Wilhelmina, of Holland, is a firm believer in and a stout supporter of the Salvation Army. She and her mother regularly send generous checks to the organization to further the work in Holland and in its colonies.

The Italian Government has sent an ultimatum to the Sultan of Morocco on the subject of the detention and ill-treatment of Italian proteges. A week has been given in which to reply, and the Italian warship "Umbria" will fetch the answer of the Sultan.

The Commissioners who were appointed to go to Hawaii to study the conditions there, as well as to complete the transfer of the islands to the United States, are further burdened with the duty of formulating a system for their public administration and government, and are now engaged on this last task, preparatory to its presentation to Congress.

Thanksgiving was celebrated by all the Americans in Havana in real New England style. The largest congregation of English-speaking people ever gathered in this city assembled in the Jane Theatre at 3 o'clock and listened to a sermon by Rev. Dr. Carlisle. Bishop Chandler was also present. Admiral Sampson and many attaches of the commission were present.

Within a little more than a week the second session of the Fifty-fifth Congress will commence, and from all indications some very important matters will come before it for consideration. The Senate will have to consider the peace treaty with Spain, and although there will be stout opposition to ratification, the general impression is that it will be ultimately ratified before the close of the session.

The will of the late Prof. Baron, of the University of Berlin, who died last week, stipulates that his entire fortune shall be given to the city for the purpose of founding a home for children, who shall be raised on a vegetarian diet. The Berlin municipality, however, has consulted the medical authorities on the subject of vegetarianism, and has decided to refuse the legacy. The advocates of vegetarianism are enraged over the action of the municipal council.

It is known definitely that more than seventy lives have been lost in the wrecks of tugs, schooners and coal barges during the storm of Saturday night and Sunday morning on the coast of Massachusetts, and if the steamer "Portland" has also gone down, as now seems possible, the list of casualties will rise to 140, with over 100 vessels of all descriptions ashore, two score of them total wrecks and an unknown number probably beneath the waves of Massachusetts Bay.

Among the military measures that it is proposed the coming session of Congress shall pass is a reorganization of the artillery branch of the army. It is not meant that there shall be a change in the regimental organization of the corps, but a material increase in the number of men and the number of regiments is contemplated. In addition, it is proposed that the direction of the artillery shall be under a special chief, to be known as the chief of artillery, with the rank of brigadier-general.

Spain has accepted the United States offer of $20,000,000, and at a joint session of the Peace Commissions on Monday consented, without conditions, to relinquish Cuba and to cede Porto Rico, Guam and the Philippine Islands. Spain's reply, in substance, continued by the declaration that the United States has offered as a kind of compensation to Spain something very inadequate to the sacrifices the latter country makes at this moment, and she feels, therefore, that the United States' proposals can not be considered just and equitable. Spain has, however, exercised all the resources of diplomacy in an attempt to justify her attitude. Seeing that an acceptance of the proposal made to Spain is a necessary condition to a continuance of negotiations, and seeing that the resources of Spain are not such as to enable her to re-enter upon war, she is prepared, in her desire to avoid bloodshed, and from considerations of humanity and patriotism, to submit to the conditions of the conquering nation, however harsh they may be. She is, therefore, ready to accept the proposals of the American Commission as presented at the last sitting.

O, how many men would be Christians if God would make but one exception in their favor, give them one indulgence, forgive them the retention of one bosom sin.

If the preachers will inquire what their people read, they will often find the explanation of their worldliness and lukewarmness.—Arkansas Methodist.

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Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

It has been generally forgotten by our people that Missouri is a missionary State. It was once under the complete dominion of the Roman Catholic authorities, and the first Methodist preaching done on this side the Mississippi was by ministers who crossed the river after nightfall and returned before daybreak to the Illinois shore. Missouri was once under the jurisdiction of the archbishop of Santiago, the Cuban town that was taken by our army and navy, for there exist in the archives of this State records of the appointments made by the Santiago archbishop to churches within the present limits of Missouri. This State, then, is an illustration of what can be done by missionary effort. What has been effected in Missouri in the last hundred years may be done in Cuba, in Porto Rico, in Luzon, during the next century.—St. Louis Advocate.

A Preacher's Discovery.

"IT HITS THE SPOT" Dr. BLOSSER'S CATARRH CURE CURES CATARRH BRONCHITIS ASTHMA ETC.

Samples Mailed Free.

We have given away 100,000 trial packages of Dr. Blosser's Catarrh Cure to persons afflicted with Catarrh, Bronchitis, Asthma, Deafness etc., and now offer another 50,000 packages absolutely free. If the trial package does not convince you of its curative properties, you will have been at no expense; if it proves beneficial, you will gladly order a month's treatment at $1.00. We are willing to take all the risk, knowing what the medicine will do.

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known Minister of the Gospel and Catarrh Specialist. It is a harmless, pleasant, vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Blosser & Son, 38 N. Broad St., Atlanta, Ga.

NOTICE.

The class for admission upon trial into the Louisiana Annual Conference will please meet the committee on Dec. 14, at 9 o'clock A. M., in the president's office of the Mansfield College. Bring pen, ink, and paper, as the examination is in writing. Candidates will please be punctual, as the committee will not hold examination after Wednesday.
T. K. FAUNT LEROY,
Chairman of Committee.
Opelousas, La., Nov. 26, 1898.

SUCCESS COMES to those who persevere. If you take Hood's Sarsaparilla faithfully and persistently, according to directions, you may depend upon a cure when a cure is possible.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, sick headache.

ABOUT LIGHT.

The readers of this paper are all of them interested in light. It is a very essential factor in the life of all who are born into the world. We can not live without it. Even when the day is finished and the shades of evening gather, light is in demand, and the best thought of man is concentrated on the best and cheapest method of its artificial production. The day of candle supremacy in our towns and cities has long gone by, and now illuminating gas has to take a second place, and electricity as an illuminant stands in the front rank. Given either the gas or the electric light, both are very greatly aided by the use of the reflector. The latter adjunct is a very indispensable requisite in the lighting of any large church or other public building. Write for full particulars to the maker, I. P. Frink, 551 Pearl St., New York.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

Thanksgiving Day has come and gone.

"What shall I render unto the Lord for all his benefits toward me?"

"I will take the cup of salvation and call upon the name of the Lord."

Our lines have fallen unto us in pleasant places, and ours has been a goodly heritage. May we appreciate the blessings so richly bestowed!

Not only should we show forth praise with our lips, but in our lives by giving up ourselves to God's service and by walking before him in holiness and righteousness all our days.

"The younger son" in the parable did not fully appreciate his privileges in his father's house, so took his journey into a far country.

Like the sinner, however, who goes away from God and from the right, he found trouble and sorrow and began to be in want.

Finally he came to himself and decided to return to his father's house and acknowledge his mistake.

"I will arise." He speaks the words in sadness,
While bitter tears bedim his youthful eyes;
Yet, as he speaks, his heart throbs with new gladness,
Peace, Home and Pardon lie in—"I will arise."

A principal of a certain high school writes his pastor to erase his name from the Methodist, Church register, stating that he is now a Unitarian. It would have been better for him to have held on to his Methodism, and especially as he is to teach the "young idea how to shoot."

Let the young people everywhere beware of the many isms that threaten to sap the foundation of character. We would urge them to hold on to the faith "once delivered."

It was our purpose to publish notes of progress from the different Leagues in North Mississippi in this issue, but only one chapter has been heard from, viz.: Grenada, Miss. Below we give report as sent by their wide-awake and efficient pastor, Rev. T. W. Lewis:

"Our League is all right. Seniors have a fine library—150 volumes. Raised about $25 for Orphans' Home. J. C. Wilson is president; W. N. DeLoach, John Carter, Miss Estelle Rollins, Miss Mary Barnes, and Miss Hattie Neblett will make anything go. The Juniors bought a memorial bed for the Orphans' Home ($15) called 'M. W. Payne bed. College is fine."

The circulation of the Epworth Era steadily increases, and Dr. DuBose is receiving letters from all parts of the church saying, "The Era is just the paper needed for our work." From now till Jan. 1, 1899, it will be sent in clubs of ten to one address for $1—that is, for ten cents a copy. Twenty thousand new subscribers are wanted in the next six months at the following rates: Single subscriptions, $1; in clubs of ten or more to individual addresses, 75 cents; in clubs of ten or more to one address, 60 cents.

Recently it was our privilege to spend a few days at Centenary College, Jackson, La., and preach before the Y. M. C. A. During the services several young men professed faith in Christ as their personal Savior. Dr. I. W. Cooper and his excellent faculty (all of whom are decidly religious) are doing a great work. Let every Leaguer in Louisiana pray and work for the success of this honored institution, which promises to do so much for the young manhood of the State.

MARRIAGES.

GARNIER—JONES.—At the Methodist Church, Lecompte, La., Aug. 18, 1895, by Rev. R. S. Isbell, Mr. Marcelin Garnier and Miss M. Emma Jones, all of Rapides parish, La.

HILL—THOMPSON.—At the residence of the bride's mother, Lecompte, La., Sept. 20, 1898, by Rev. R. S. Isbell, Mr. Samuel D. Hill and Miss Rena H. Thompson, all of Rapides parish, La.

BATSON—WILLIAMS.—In the Methodist Church, Monticello, Miss., Nov. 9, 1898, by Rev. J. M. Weems, Mr. L. W. Batson, of Hattiesburg, Miss., to Miss Fannie E. Williams, of Monticello, Miss.

NOTICE.

MISSISSIPPI CONFERENCE PREACHERS.

In making your remittances of church extension money, please purchase express or money orders on Vicksburg, and checks on New Orleans or Vicksburg. This will save our Board some expense. Yours truly,
THOS. A. HOLLOMAN,
Treas. B'd Ch. Ex.
Phœnix, Miss., Nov. 28, 1898.

DR. BULL'S COUGH SYRUP CURES croup. Don't risk the children's life, but keep this wonderful remedy on hand. Price 25 cents.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

NATCHEZ DIST.—FOURTH ROUND.

Barlow	Dec. 3, 4
Jefferson Street	9, 11
Wesley Chapel	10, 11
Hamburg	Tues. 13
Meadville	Thurs. 15
Fayette	17, 18
Woodville	Tues. 20
Percy's Creek	Wed. 21
Mt. Carmel	24, 25
Gloster	23, 25

Stewards and trustees will please be ready with their annual reports.
W. L. C. HUNNICUTT, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork, at Carey	Dec. 3, 4
Rocky Springs, at Shiloh	Wed. 7
Port Gibson	Thurs. 8
South Warren, at Wesley Chapel	10, 11
Flora, at Flora	14
Anguilla, at Bethel	17, 18
Vicksburg—Crawford Street	20
South Vicksburg	22
Utica at Utica	24, 25

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—FOURTH ROUND

Providence, at Providence	Thurs. Dec. 1
Westville, at Jones Branch	Fri. 2
Mt. Carmel, at Mt. Zion	3, 4
Pleasant Grove, at Pleasant G.	Mon. 5
Adams, at Adams	10, 11

J. M. WEEMS, P. E.

JACKSON DIST.—FOURTH ROUND.

Steen's Creek	Dec. 3, 4
Capitol Street	7 P. M. 7
First Church	7 P. M. 8
Fannin	10, 11
Brandon	7 P. M. 11

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FOURTH ROUND.

Energy, at Hopewell	Fri. Dec. 2
Mathersville, at Winnifred	3, 4
Shubuta, at Shubuta	Sun. P. M. and Mon. A. M. 4, 5
South Side, at South Side	Wed. 7
Daleville, at Soule Chapel	10, 11
Central	Mon. P. M. 12

Exhorters and local preachers are expected to have written reports of their labors. Trustees and pastors will please be sure to answer Ques. 24 exactly according to the Discipline.
C. G. ANDREWS, P. E.

FOREST DIST.—FOURTH ROUND.

Walnut Grove, at Walnut Grove	Dec. 3
Carthage, at Carthage	4, 5
Hillsboro, at New Providence	6
Forest, at Forest	7
Yosburg, at Yosburg	10, 11
Heidelburg, at Heidelburg	11, 12

W. W. SIMMONS, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Bonita, at Bonita	Dec. 3, 4
Delhi, at Delhi	7, 8
Floyd, at Floyd	10, 11

B. F. WHITE, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Columbia	Dec. 3, 4
Dry Creek	7
Natchitoches and Ragan's, at Ragan's	7
Montgomery	8
Boyce	9
West Alexandria	10, 11
Alexandria	11, 12

V. D. SKIPPER, P. E.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine	Dec. 3, 4
Rayne Memorial	11 A. M. 11
Parker Memorial	7:30 P. M. 11

S. S. KEENER, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Red River circuit	Dec. 3, 4
Wesley circuit	10, 11
Coushatta	11, 12
Mansfield	14

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Clinton	Dec. 3, 4
Jackson	10, 11

Will the pastors please see that the trustees are ready to report in answer to Ques. 24? Let the local preachers be present with written reports of their work. Let every member of Conference be present.
R. W. TUCKER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lafayette	Dec. 1
Opelousas	3, 4
Franklin	5
Indian Bayou	10, 11

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lansaville	Dec. 3, 4
Ganeville	7
Arcadia	10, 11

B. T. CREWS, P. E.

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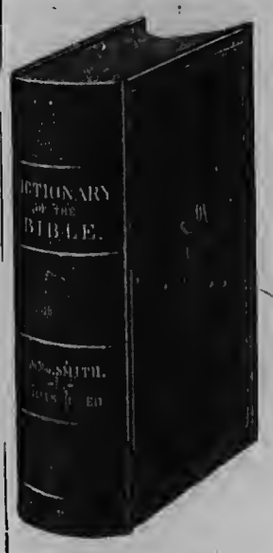
Smith's Dictionary



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Comprising Its Antiquities, Biography, Geography, and NATURAL HISTORY.

EDITED BY WM. SMITH, LL. D.,
Classical Examiner of the University of London.

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Christian Advocate.

VOL. 45.—NO. 49. NEW ORLEANS, THURSDAY, DECEMBER 8, 1898. WHOLE NO. 2207

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SUNRISE NEVER FAILED US YET.

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wistful afterglow.

So out of life the splendor dies;
So darken all the happy skies;
So gathers twilight, cold and stern;
But overhead the planets burn;

And up the east another day
Shall chase the bitter dark away;
What though our eyes with tears be wet!
The sunrise never failed us yet.

The blush of dawn may yet restore
Our light and hope and joy once more:
Sad soul, take comfort, nor forget
That sunrise never failed us yet!

—Celia Thaxter.

DO IT NOW!

"How do you accomplish so much, and in so short a time?" asked a man of Sir Walter Raleigh. "When I have anything to do, I go and do it," was the repiy. The man who always acts promptiy, even if he makes occasional mistakes, will succeed when a procrastinator wouid faii—even if the latter have the better judgment.

When asked how he managed to accomplish so much work, and at the same time attend to his social duties, a French statesman repiied, "I do it simply by never postponing till to-morrow what should be done to-day." It was said of an unsuccessful public man that he used to reverse this process, his favorite maxim being "never to do to-day what might be postponed till to-morrow." How many men have dawdled away their success and aiiowed companions and relatives to steal it away five minutes at a time! Amos Lawrence's motto was, "Business before friends."

"To-morrow, didst thou say?" asked Cotton. "Go to—I will not hear of it. To-morrow i 'tis a sharper who stakes his penury against thy plenty, who takes thy ready cash and pays thee naught but wishes, hopes, and promises, the currency of idiots. To-morrow i it is a period nowhere to be found in all the hoary registers of time, unless perchance in the fooi's calendar. Wisdom disclaims the word, nor holds society with those that own it. 'Tis fancy's child, and folly is its father; wrought of such stuffs as dreams are, and baseless as the fantastic visions of the evening." Oh, how many a wreck on the road to success could say, "I have spent all my iife in the pursuit of to-morrow, being assured that to-morrow has some vast benefit or other in store for me!"

The energy wasted in postponing until to-morrow a duty of to-day would often do the work. How much harder and more disagreeable, too, it is to do work which has been put off! What would have been done at the time with pleasure, or even enthusiasm, becomes drudgery after it has been delayed for days and weeks. Letters can nenaiiy be answered most easily when first received. Many large firms make it a rule never to allow a letter to lie unanswered over night. Promptness takes the drudgery out of an occupation. Putting off usually means leaving off, and going to do becomes going undone. Doing a deed is like sowing a seed. If not done at just the right time, it will be forever out of season. The summer of eternity will not be long enough to bring to maturity the fruit of a delayed action. If a star or planet were delayed one second, it might throw the whole universe out of harmony.

Cæsar's delay to read a message cost him his life when he reached the Senate House. "Delays have dangerous ends." Col. Rahl, the Hessian commander at Trenton, was playing cards when a messenger brought a letter stating that Washington was crossing the Delaware. He put the letter in his pocket without reading it until the game was finished, when he rallied his men only to die just before his troops were taken prisoners. It was only a few minutes' delay, but he lost honor, liberty, life!

"A singular mischance has happened to some of our friends," said Hamiiton. "At the instant when he ushered them into existence, God gave them a work to do, and he also gave them a competency of time; so much that if they began at the right moment, and wrought with sufficient vigor, their time and their work would end together. But a good many years ago a strange misfortune befell them. A fragment of their allotted time was lost. They can not teli what became of it; but, sure enough, it has dropped out of existence, for, just iike two measuring-lines laid alongside, the one an inch shorter than the other, their work and their time run parallel, but the work is always ten minutes in advance of the time. They are not irregular. They are never too soon. Their letters are posted the very minute after the mail is closed. They arrive at the wharf just in time to see the steamboat off; they come in sight of the terminus precisely as the station gates are closing. They do not break any engagement nor neglect any duty, but they systematically go about it too late, and usually too late by about the same fatal interval."

Punctuality is the soul of business as brevity of wit.

Every business man knows that there are moments on which hang the destiny of years. If you arrive a few minutes iate at the bank, your paper may be protested and your credit ruined. During the first seven years of his mercantile career Amos Lawrence did not permit a bill to remain unsettled over Sunday. Punctuality is said to be the politeness of kings. Some men are always running to catch up with their business; they are always in a hurry, and give you the impression that they are late for a train. They iack method, and seldom accomplish much.

Some one has said that "promptness is a contagious inspiration." Whether it be an inspiration or an acquirement, it is one of the practicai virtues of civilization.

Many a wasted life dates its ruin from a lost five minutes. "Too late" can be read between the lines on the tombstone of many a man who has failed. A few minutes often makes all the difference between victory and defeat, success and failure.

A conductor's watch is behind time, and a frightful railway collision occurs. A leading firm with enormous assets becomes bankrupt because an agent is tardy in transmitting available funds, as ordered. An innocent man is hanged because the messenger bearing a reprieve stops five minutes to hear a trivial story, and misses a train or steamer by one minute.

"Haste, post, haste! Haste for thy life!" was frequently written upon messages in the days of Henry VIII. of England, with a picture of a courier swinging from a gibbet. Post offices were unknown, and letters were carried by government messengers subject to hanging if they delayed upon the road.

Even in the old, siow days of stage-coaches, when it took a month of dangerous traveling to accomplish the distance we can now span in a few hours, unnecessary delay was a crime. One of the greatest gains civilization has made is in measuring and utiiizing time. We can do as much in an hour to-day as they could in twenty hours a hundred years ago; and if it was a hanging affair then to lose a few minutes, what should the penalty be now for a like offense?

"Better iate than never" is not half so good a maxim as "Better never late."—Success.

PAINTING IN DARK COLORS.

A curious and striking mode of proving that past ages of the world thought themselves quite as bad as the present, if not worse, is used by the author of a recent article in the Methodist Review. His mode is the quoting of gloomy retrospects and forebodings from various authors living in previous epochs. "The very fact," he shrewdiy observes, "that every age has considered itself so extremely bad is a strong proof that the trouble is iargeiy in the eyes of the observers, and that their pictures are fanity through disregard of the iaws of perspective."

Thus, beginning with the first century, Seneca writes: "Vice no ionger hides itseif; it staiks forth before ali eyes. So pubiic has abandoned wickedness become, and so openiy does it flame up in the minds of ail, that innocence is no longer rare; it has wholiy ceased to exist."

Coming down to the third century, Cyprian, Bishop of Carthage, declares: "The pubiic ways are obstructed by robbers, the seas are infested with pirates, the world is reeking with mutual bloodshed. Law has made a compact with crime, and guilt has become legal. What sense of shame, what probity, can exist where bad men have none to condemn them, and where none are found but ought to be condemned?"

Eusebius, in the fourth century, thus describes his times: "Hypocrisy and dissimulation have arisen to the greatest height of malignity. All things have gone to wreck."

And Chrysostom: "Aii things are now corrupted and iost. Ail are rampant and refractory as herds of wild horses. Everything is filled with their abounding corruptions."

Passing over several centuries, each of which has its own prophet of evil, one finds, in the sixteenth century, the General Assembly of the Church of Scotland saying: "There is a universai coidness and decay of zeai in ail men; ignorance and contempt of the Word, ministry, and sacraments; superstition and idolatry abound. There is universai negiect of justice in civii and criminal causes; the worst men are advanced to office, and bribery prevails in the court."

And crossing an ocean, both of time and space, one comes upon Jonathan Edwards, in 1735, bewailing as follows: "The world has got to such a terribie state of wickedness that it is probable that the cry of it has reached unto heaven, and it is hardly probable God will aiiow things to go on as they now are much longer. It is probable that God wiii appear ere long in awful majesty to vindicate his own cause."

Now, in a comprehensive survey of history, no fact is more conspicuous and dominating than the fact of human progress. That each generation has sometimes fancied that it was worse than those which went before, and that the morai trend of history was steadiiy downward, merely shows, as said above, that its views were faulty through iack of perspective. While progress, sociai, mental, and spiritual, may not show to a marked extent in a short retrospect—in a year, for a decade, or even a century—while it may even sometimes appear, within those limits, as retrogression, yet it shines out as an incontestable and inspiring fact when the larger survey is taken. How short-sighted, then, is the view which looks upon present times only in their depressing aspects, refusing to see as weli their bright and steadily brightening promise!—Guardian.

In looking at the stars through a great telescope, it is necessary first to put out every light until you are ieft in total darkness. Every light sets the air in motion, and disturbs the focus, and blurs the vision of the stars. How often our vision of God is blurred and dimmed by the flames of self-consciousness and sordidness that float around us! How many times we have to put out the light of seif-seeking, earthiy ambition and false pride of position in order to look upward, and in the clear still air to know whither God's lights are leading us, and what God will have us to do!—Rev. W. H. P. Faunce.

PASSION FOR SOULS.

One of the most fatai delusions that ever took possession of some ministers is the deiusion that they are called to edify the church and not to bring sinners to Christ! That notion is absolutely unscriptural, and is fatai to the highest usefuiness. Some men are undoubtediy called to be evangeiists, and have a special aptitude for bringing men to decision. While some sow, others reap; but that truth must not be perverted into the idea that some are to do nothing but sow, or that God intends any minister to be without the unspeakabie and divine joy of winning souis. No man has any right to be appointed to a Methodist circuit uniess he is definitely called of God to the office and work of the Christian ministry. But if he is called to the office and work of the Christian ministry, he is called instrumentally to save sinners. The man who brings no sinners to Christ has either sinned against divine grace or missed his calling. We do not mean to say, for one moment, that the result must come in a particular manner. Some of the most successful soul-winners Methodism has ever known never held a prayer meeting on Sunday evening, and never had public conversions. But in some way or other—either in a Bible class or in the society class, or in personal interviews—they had the happiness of seeing men, women and children truly converted to God. In the highest interests both of personal fidelity and of the church of God, we must unhesitatingiy declare that "the soul-converting power" is the very essence of the Christian minister's vocation. God never yet called any man to enter the puipit without making it possible for him to become an instrument of salvation to those who heard him.

We do not say that all have a right to expect the same quantity or quality of results; but no real ministry ever has been, or ever could be, entireiy fruitless. If any minister can not recall a single instance of conversion under his ministry during the iast twelve months, he is bound, on the perii of his soul, to open his heart to God and to entreat Christ to reveai to him why he is in that awful position. He may have allowed himself to become careless, he may have restrained prayer before God, he may have been backsliding in heart, he may have been blinded by some anti-scriptural delusion, or he may have given way to ungodly prejudices and passions. Something truly appalling must have happened if any man, called of God to the Christian ministry, enters and quits the pulpit year in and year out without being able to lay his hand upon one single man, woman or child, brought through his agency to the knowledge of salvation in Christ.

We are very sorry if our plain words cause distress to any who read them, but "faithful are the wounds of a friend;" and a fruitless ministry can no more be condoned or explained away than an immorai ministry or a lazy ministry. There is no church which exalts and emphasizes the pastoral office more than ours, and, therefore, there is no church which is more bound to remember than it is an essentiai part of the pastor's work "to seek and to save" the lost sheep. It is the pastor's duty, of course, to "feed the lambs," and to "tend" those sheep that are safe in the fold; but it is also his duty to go out into the wilderness and "seek," and not to give up seeking until he "finds" the "lost" sheep. How preposterous it would be for anyone in the position of a shepherd to say, "It is my duty to seek, but it is not my duty to find, the wandering sheep!" What is the use of seeking unless you find? It is equaiiy unreasonable and terrible for any minister to persuade himself that he can be faithful to God and to the church unless by some means, in some way, at some time, he does bring lost sheep to the Good Shepherd. Let us, then, with all our heart, pray God to clothe our ministers with "the soul-converting power." What we need above all else is that "passion for souls" which is the distinctive mark of a true and faithful Christian minister.—Methodist Times (London).

KNOW, AND YOU WILL GIVE.

He who knows nothing of the needs of an individual or of a community finds it an easy matter to maintain a tight hold upon the purse-strings, but he who sees the suffering about him, or hears of distress in other localities, has his sympathies aroused, and his benevolence takes definite shape in timely and generous relief. So he who studies the missionary question fully and ascertains the results of the church's investment in foreign missions feels within him a strong impulse to give more or less liberally toward helping them on. He who thinks them a failure will not contribute to their support, but he who realizes what they are doing does his best toward making them more and more aggressive and successful. As a matter of fact, they have a record which is both indisputable and inspiring. The century of missionary enterprise now coming to a close is most marvelous. There has never been anything like it since the first centuries of the Christian era. The gospel has been carried into every land. The open doors have been entered, and converts have been made by the thousand. Woman has been elevated by an advancing Christianity. Savagery is rapidly giving place to civilization. The seed of truth carefully sown is taking root and bearing fruit. Hope was never brighter for the redemption of China. Japan shows the quickening touch of Christian civilization. Africa is coming under the influence of gospel agencies in an increasing suppression of a horrid and inhuman slave trade, while the habitations of cruelty are gradually disappearing. The outlook on every side is most promising. What is needed is larger giving. If the church rightly estimates the value of the work which God is doing, and which he purposes to accomplish, through the forces already upon the field, his call upon her for a more consecrated purse will be heeded, and she will lay, as increasing opportunities for help are brought to her attention, adequate gifts at her Master's feet for the fullest extension of his kingdom in all lands.—The Presbyterian.

TO HELP THE POOR WITHOUT HARM.

The Tribune had an able article on how to help the poor and not to harm those in need of charity. It gives these hints: "No gift should be made without previous investigation of the recipient, and money ought never to be given to an unidentified beggar on the street. Gifts, as far as possible, should be given in the form of opportunities to work. To provide for numerous exceptions to this rule, organization is necessary. To the entirely deserving and destitute in the Winter season often the best gift is coal. Next to that rent. Where food is to be given, to be given uncooked and conveyed to the home of the recipient. Then the family can eat it together, and no one member use it for himself alone. To supplement these, it suggests a wise scheme of relief in tickets for meals and lodgings."

The Tribune then speaks wisely of the importance of a great pawnshop thoroughly organized, and cites the well-known Mont de Piete in Paris. We agree unreservedly with its declaration that no greater service can be rendered to the poor than by the establishment of an institution for loaning money to them upon the miscellaneous articles they could spare, and which they might redeem upon payment of reasonable interest hereafter. Ordinary pawnbrokers are Shylocks, and in practice take the pound of flesh, the blood in it, and all that will run from the cut veins and arteries when it is removed.—New York Advocate.

ONE-SIDED MEN.

"Never try to reason a man out of a belief he was never reasoned into," is, we think, one of Lord Bacon's aphorisms; and anyone who has undertaken a task of this character will readily concede the forcefulness of the expression. When the foundation of belief is mere prejudice it is difficult to change the opinion; yet how many men have no better ground than this for what they erroneously term an opinion. They believe, or think they believe, certain things; but for the life of them they can give neither you nor themselves any satisfactory reason for believing as they do; and it is plain that the opinion they claim to possess is not the result of any process of ratiocination, nor of a careful weighing of all the facts worthy to be taken into consideration before a conclusion is reached. Such people are always the most difficult to convert from the error of their ways, and the most likely to return to their first love.—Selected.

That we are a Christian nation is emphasized by the stamp of men who have come to the front in the recent war. From the President down, in the navy and army, the men who have controlled events and most attracted public attention have been not merely distinguished for administrative ability, but equally for a reverent faith in God and loyalty to Christ and his church. The position next in importance to the President at this time is that of the Secretary of State, and the calling to this important post of the Hon. John Hay is a promotion in line with this fact. He is a representative Christian, taking a pronounced interest in evangelical religion, in such movements as the Y. P. S. C. E and Christian missions, and it is a satisfaction to the Christian public to feel that such a man will govern our relations with other nations. His culture, literary accomplishments, knowledge of and sympathy with the people, and experience as a diplomatist, mark him as an ideal occupant of the position to which he has been called, but his crowning fitness is that he represents the best type of the American Christian citizen.—Christian Intelligencer.

The Bible rings with one long demand for obedience. The key-word of the book of Deuteronomy is, "Observe and do." The burden of our Lord's farewell discourse is, "If ye love me, keep my commandments." We must not question or reply or excuse ourselves. We must not pick and choose our way. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, he will flood our soul with blessing, and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and waterlogged, make no progress in Christian experience, and lack both power and joy.—Rev. F. B. Meyer.

Once having tasted of his grace, the soul is never willing to be parted from its Lord. Blessed is he who, from past experience, knows that if Christ be with him, even the chills of death shall never extinguish the heart flame!—G. C. Lorimer, D. D.

'Tis hard to say which is the most wonderful that a daily experience of the disappointments of the world does not loosen our hold on it, or that the hourly experience of the goodness of God does not attest our love to him.

WHAT DOES IT MATTER!

It matters little where I was born,
Or if my parents were rich or poor.
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure.
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much!

It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare.
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much!

It matters little where be my grave,
Or on the land or on the sea
By purling brook or 'neath stormy wave:
It matters little or naught to me.
But whether the Angel of Death comes down
And marks my brow with his loving touch,
As one that shall wear the victor's crown,
It matters much!

—From the Swedish.

Communications.

PARENTAL RESPONSIBILITY IN THE SALVATION OF THE CHILDREN.

The grand aim of all our labors and cares with reference to our children must be their proper preparation for the kingdom of heaven. If this end be not attained, whatever else we may accomplish, we have failed in the first and grand object of all our cares and solicitude. If this end be kept steadily in view, it will exert a restraining, quickening, and hallowing influence upon temper and tongue and action. With this kept constantly in view, your plans and purposes will not fluctuate; there will be a directness of aim, a singleness of purpose, which will impart wisdom and strength to those counsels which you will find so necessary for the accomplishment of your holy, responsible, and glorious mission as parents. Many parents succeed badly because there is no unity of purpose in their management. They train their children partly for this world and partly for heaven, this world being first, and heaven second, in importance—a thing to be looked after when the body is sick or decrepit, or wrinkled with age, and when the heart is surfeited with pleasure, or mad with disappointment.

Who does not see that such a system of training will most likely issue in driving them from the altar of God to the shrine of folly, fashion, the god of this world? Pursuing the unity of object just named, you will constantly feel the importance of help from God enabling you for the proper discharge of your own duties towards your children, and will be prompted to throw yourselves constantly and unreservably upon the strength and power of the divine arm, as pledged to prayerful, earnest faith in the precious promises of the glorious gospel of God.

You will pray much, and earnestly and perseveringly, for the salvation of your children; and you will do this in secret, at the family altar, in the house of God, and as you walk by the way; nor will you cease these wrestlings, though discouraged by a thousand difficulties, and your hope be deferred by a thousand disappointments. You will endeavor to persuade them to the feet of the Redeemer; but this will require prudence as to time, place, and manner. We must bear in mind that our children are fallen creatures, with hearts proud and selfish and unbelieving, in love with the world; captivated by its present, tangible, and selfish gratifications; ready to believe its lying promises, with no eye open upon eternity, and anxious to find a plausible reason for doubt and unbelief of a message which so distinctly announces and so ungently enforces the doctrine of self-renunciation and cross-bearing. You will, therefore, have occasion to learn the doctrine of patience, as well as prudence, in your zealous working for God. It is of great consequence that we so train them as that they shall love and venerate the church of their parents, its institutions, and its ministers. I have often observed with regret the course pursued by Methodist parents, who, while they profess to be great sticklers for Methodism themselves, not only manifest no very decided anxiety for their children to be Methodist, but their children must be exceedingly dull if they have not perceived that they are to associate themselves with a class of religionists whose teachings, institutions and habits are more in accordance with the genteel and liberal views of the fashionable world.

Methodism, with its straight-laced notions, may do very well for old-fashioned old people, or it may suit well for the poor and uneducated; but for people of wealth and cultivation and refinement, and especially for the young of that class, it is quite too stern and gloomy and forbidding in its aspects. We should not speak slightingly of the ministers of Christ before our children, nor indulge ourselves in such criticisms upon their characters or their sermons as may lead our children to undervalue their ministry or cherish prejudices against them personally. Let us arise and give ourselves no rest; let us cry out in the night, and pour our hearts out like water before the face of the Lord; let us lift up our hands toward him for the life of our children. Emboldened, not by despair, but by an affection stronger than death, resolve: I will not let thee go unless thou bless me. And remember it is the last triumph of mercy yielding to the force it has itself administered to utter the animating declaration, "Thy name no more shall be called Jacob, but Israel, for as a prince hast thou power with God and man, and hast prevailed."

R. S. LAWSON.

Belen, Miss.

THE GREAT SIN OF THE NATION.

The general government provides for the manufacture of ardent spirits, and also legislates for and protects those engaged in its distribution throughout the country by sale. The commonwealth becomes a partner in this alcohol-making and drink-selling business for the consideration of an income revenue of $118,990,675. For this the citizens pay to sustain the business from which this revenue is drawn by the government $1,000,000,000 annually. There are 121,000 saloons and grog-shops, besides private or secret places where the drink is on sale. Fifty customers to each of these drink places of business is certainly a low estimate. This gives an aggregate of more than six millions of drinking patrons. It is safe to say that these will average in loss of time by drink one day each month the year round. An average of one dollar per day for each saloon patron would aggregate the sum of $72,000,000 annually. From these saloon customers themselves, and from their families, there are thrown on the country for maintenance ten million paupers. To sustain these at one hundred dollars each per annum, which aggregates $1,000,000,000, to be paid by the tax-payers of the land. For this annual revenue to the government of $118,990,675 there is drawn from the citizens the sum of $2 000,000,000 every year. This without pecuniary advantage to a single citizen, except the manufacturers and salesmen; not a healthful nor moral benefit to one of the many ten thousand who purchase and drink the liquid fire; but every patron of its sale is made a worse citizen, a worse man or woman, a worse husband or wife, a worse father or mother, a worse son or daughter, a worse brother or sister. I include both sexes, because both are alarmingly involved.

Sixty thousand of the population of our government die annually from the effects of strong drink. The Word of God teaches that no drunkard shall inherit eternal life. Taking the passage with its connection, we learn its painful and degrading association: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I. Cor. v, 9, 10.) Thus the government not only provides for the sacrifice of the respectability of its citizenship and a degradation from society, but sacrifices the souls of more than sixty thousand of its men and women. To sustain the trade as it has been going on, it costs the private citizens annually more than any war in which the United States has ever been engaged in all its history, while the number of deaths from the use of intoxicants annually outnumbers the casualties of any one year of our bloodiest war. If God is true, his curse must follow upon any such sin. War, successful or unsuccessful, is a curse. Our nation has had that in this 1898. Who are the sufferers? Every person of this government, the good as certainly as the bad, suffer under these widespread scourges. Professing Christians may not expect by that profession to escape. Drinking men, and men who legislate for the interest of the whisky trade, are voted for and elected to office by the leading members of the different churches, and as these are tolerated in our community, we may in every station bare our backs to the scourge of Jehovah's hand. We can not escape these expressions of God's wrath while the sin is so blatant in its innovations, and is so tenderly fostered by the general government and so many States in the Union.

J. D. NEWSOM.

W. F. M. S.

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WHAT SHALL WE DO WITH OUR LIVES?

BY MRS. E. FIELDER, IN W. F. M. ADVOCATE.

(Concluded.)

I can not think that the Christian woman, and especially the Methodist women, of to-day are thoughtless, careless, and indifferent to the gravest responsibilities, the plainest duties which confront them. These same women would not turn a beggar from their door, nor suffer a neighbor, however humble, to need the attentions and comforts which they could supply. The hungry who are fed, the naked who are clothed, the wretched and outcast at our doors who are helped, testify that they are not without heart and conscience. The work is so far away that the voice of the heathen across the seas, crying in the darkness for light, is overborne by the clamoring of nearer duties. They can not see the wretched woman in China and Japan, in her degradation and misery, as they can the poor creature within stone's throw of their doors. The beggar at their gates is a present reality, but the one across the sea is only a creature they have read (indifferently) of in books and heard of in speeches.

Sisters, surely there ought to be time in the lives of most women for both of these duties ("home and foreign work"), for we would not have one neglected for the other. Many say, "I have not time; 'tis impossible that I should give attention to so many things." If this is true—if you can conscientiously offer this answer to the Master's command, "Go work to-day in my vineyard"—then I have nothing more to say. If life is really so full that at the end of every day you can sit down and say, "I have done all in my power; not a moment has been wasted, not one has been misspent, and God knows I could not find time to do this other thing," then you have done all he requires. The question for us is, "How shall we bring the claims of these far-off women to the doors and to the hearts of those who can and ought to help?" One solution of the problem may possibly be found in ourselves; in the degree and manner in which our own interest is manifested. It is not enough that we should attend the monthly meetings, pay our dues, and even take an active part in the exercises of the hour. Some drop the subject at the church door to take it up there again next month. If it fills our minds and hearts—if the interest is real and abiding—we will carry it with us when we mingle with our friends socially. There are other ways—ways which come within the scope of individual work—which are to be entirely determined by ourselves and our opportunities. Each one has her circle of friends—some larger, some smaller; but always there are some who follow your leadings, to whom your tastes, your suggestions, your desires, mean a little more than those of anybody else. If you wish to turn that influence to account on any line, you do not need to be told the manner in which to do it. Diligence, tact, and perseverance on our part will find the way to overcome these things, and open the door of every woman's heart to the claims of the cause which means so much to us and so much more to those who sit in the shadow of heathen darkness. The work will be done. Our indifference may hinder, but can not prevent the accomplishment of God's purposes.

After years upon years of toil, self-sacrifice and suffering, brave men and noble women have left all to go at the call of duty and carry forward the work. We dare not forsake the cause which has cost so much. Year by year those far-off lands are made sacred to us by the brave ones who are laid to rest under their sod. We are linked to China by graves she holds, and pledged to other fields by ties as binding. We must not look back, but by the prayers, toils and tears of those who have given their lives to the work, we must press on until the knowledge of God shall cover the earth as the waters cover the sea. Just so surely as there comes once in our lives a realization of our many opportunities, there will come another time of sadder reckoning, when the knowledge will be forced upon us that the time for work is short. The years of our strength and power must go, and some day it will come to us that we have not much longer to work. The saddest, most deplorable fate that could befall a human being is to reach this point in life, and in the solemn pause which comes before the end, when things are revealed clearer to us in the dawning light of eternity, feel and know that the precious years which have gone by have not been given to the best things; that there has been toil and struggle, heartaches and tears, and, after all, it has been for trivial things which soon cease to satisfy, and the great issues of time and eternity have been overlooked. What could one do, then? Sit alone with memory. God can accomplish his purposes, but he expects us to do our part. To-day the doors of usefulness are open, the work invites us, but to-morrow the way may be closed forever. What we shall do, what we shall be, the value of our life for time and eternity depends upon our decision now.

Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side.
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.

(MRS. J. L. L.)

Nov. 14, 1898.

Home Mission Society.

EDITORS.

Mrs. W. H. Wall, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The Home Mission Society of the North Mississippi Conference could not meet at the time appointed, and the notice was necessarily short; however, Nov. 19 found a few of us at Cleveland, ready for work and to enjoy the occasion. Cleveland will be long remembered for her hospitality, and, we trust, was benefited by having the meeting.

Mrs. J. B. Stone conducted the consecration service Saturday evening, which was a good preparation for the services and work to follow.

The excellent sermon Sabbath morning by Rev. George Lipscomb was just what we needed, and for which we very much thank him.

Mrs. W. H. Wall conducted the interesting meeting for the children Sunday afternoon.

After the opening exercises Sunday evening Mrs. C. R. Smith, in behalf of Cleveland, extended to us a cordial welcome, to which Mrs. Wall responded. We received fitting words of greeting from Mrs. Chrisman, who represented the Baptist Church Aid Society.

The president's address was full of information well expressed, and we will do well to keep in mind her reminder that opportunity is the measure of obligation, and that the stranger within our gates represents the world. The corresponding secretary's report was instructive and entertaining, and should have many careful readers, as it will be in the fuller report of meeting.

Bro. Lipscomb called for a contribution. The congregation responded with $20.60.

When the business session opened Monday morning there were present of officers: President, Mrs. L. T. Walker; first vice-president, Mrs. J. B. Stone; corresponding secretary, Mrs. J. S. Featherstone; recording secretary, Mrs. D. L. Cogdell; treasurer, Mrs. Walter Trotter; Miss Mary Sweatman, secretary of Winona district, and Mrs. George Bynum, secretary of the Corinth district. The treasurer reported $901.84; Columbus the banner district, and Macon the banner auxiliary. The parsonages helped were: Longtown, $75; Moutpelier, $30. Several applications were put in for help. We would have been glad to help all. The appropriation was: Cedar Bluff, $75; Waterford, $25.

Reports from some of the auxiliaries were very encouraging. Some remitted to Conference treasurer, but were not represented by delegate or written report at meeting, while a few had done nothing during the year. The secretary of Sardis district is teaching school; so sent written report by Mrs. Wall. Every auxiliary had been visited, and the eight auxiliaries doing good work.

There were 31 names added to the Baby Roll; Carrollton in the lead. The names are as follows: Fan Minor Saunders, Louis Gauneet Saunders (Starkville), Maria Donna Allen (Tunica), Sarah Fisher Ames, Nellie Minor Carter, Charles M. Seales, Eugene Murphy (Macon), Marie Allen (Strongs), Burdine Crow, Will Henry Guynes, Courtney Sheans (Cleveland), Mary Jane McDonald (Ehren, Ala.), Mary Hargrove Lipscomb (Winona), William James Bryant, William Oakley Bingham, William Jarvis Oury, Eulalie M. Marshall, Anne Bess Bryant, Mildred Gee Ray, Clyde Gilbert Jarman, Percy Reed Gilbert, Jack Judson Dean, Edward Lee Lehr, Katherine Boddie, Ben McLellan Stevens, Rayner Norquist, Allen Calhoun, Keener Bowen George, Thomas Lewis Woodell, Reid Bingham Harris, Addie Tillman (Carrollton).

As Miss Nina Prior's health failed, she has given up our scholarship; so there is an opportunity for some worthy Methodist young woman. The Executive Committee will receive applications.

The papers by Mrs. Geo. Bynum, "The Labor of Love," and Mrs. Nellie N. Somerville, "Another View of Home Missions," were instructive and entertaining. The recitations by Misses Annie Wilson and Ruby Pierman, also greetings from the Juvenile F. M. Society, were listened to with pleasure.

Maben was chosen as the next place of meeting. Mrs. Featherstone and Mrs. Foote will attend to publication of report.

The following officers were elected: President, Mrs. S. T. Walker; first vice-president, Mrs. J. B. Stone; second vice-president, Mrs. A. B. Finley; corresponding secretary, Mrs. J. S. Featherstone, of Macon; recording secretary, Mrs. Nellie N. Somerville; treasurer, Mrs. Walter Trotter, of Winona; auditor, Mrs. Walter Witty; editor, Mrs. W. H. Wall, of Sardis. District secretaries: Columbus, Mrs. D. O. Saunders, of Starkville; Greenville, Mrs. Geo. Shelby, of Shelby; Winona, Miss Mary Sweatman, of Winona; Sardis, Miss Julia Jones, of Cold Water; Grenada, Mrs. M. S. Collier, of Oxford; Aberdeen, to be supplied; Corinth, Mrs. Geo. Bynum, of Corinth; Holly Springs, Miss Lucy Matthews, of Holly Springs; Durant, Mrs. Irene Thomas, of Maben.

We certainly thank the railroads for courtesies shown, and those of us who were detained at Elizabeth were comfortably cared for at the hotel, and appreciate kindness of porter and depot agent.

MRS. D. L. COGDELL.

The Christian Life.

A GUEST AT THE DOOR.

In Holman Hunt's great picture, called "The Light of the World," we see One with patient, gentle face standing at a door which is ivy-covered, as if long closed. He is girt with the priestly breastplate. He bears in his hand the lamp of truth. He stands and knocks. There is no answer, and he still stands and knocks. His eye tells of love, his face beams with yearning. You look closely, and you perceive that there is no knob or latch on the outside of the door. It can be opened only from within. Do you not see the meaning? The Spirit of God comes to your heart's door and knocks. He stands there, while storms gather and break upon his unsheltered head, while the sun declines and night comes on with its chills and its heavy dews. He waits and knocks, but you must open the door yourself. The only latch is inside.—J. R. Miller, D. D.

There are some flowers which always turn toward the sun. There was a little potted rose-bush in a sick-room which I visited. It sat in the window. One day I noticed that the one rose on the bush was looking toward the light. I referred to it; and the sick woman said that her daughter had turned the rose around several times toward the darkness of the room, but that each time the little flower had twisted itself back, until again its face was toward the light. It would not look into the darkness. The rose taught me a lesson—never to allow myself to look toward any gloom, but instantly to turn from it. Not a moment should we permit our eyes to be inclined toward anything sinful. To yield to one moment's sinful act is to defile the soul. The Bible says in its every verse, "Turn from the wrong, the base, the low, the unworthy, to the right, the pure, the noble, the godlike." We should not allow even an unholy thought to stay a moment in our mind, but should turn from its very first suggestion, with face full toward Christ, the Holy One. But we should train ourselves to turn, also, from all shadows and discouragements. There is always a bright side, and we should find it. Discouragement is full of danger. It weakens and hurts the life.—Rev. J. R. Miller, D. D.

To all, sooner or later, Christ comes to baptize them with fire. But do not think that the baptism of fire comes once for all to a man in some terrible affliction, some one awful conviction of his own sinfulness and nothingness. No; with many—and those, perhaps, the best people—it goes on month after month, and year after year. By secret trials, chastenings which none but they and God can understand, the Lord is cleansing them from their faults and making them to understand wisdom secretly, burning out of them the chaff of self-will and self conceit and vanity, and leaving only the pure gold of righteousness. How many sweet, holy souls, who look cheerful enough before the eyes of man, yet have their secret sorrows! They carry their cross unseen all day long, and lie down to sleep on it at night, and they will carry it, perhaps, for years and years, and to their graves, and to the throne of Christ, before they lay it down; and none but they and Christ ever will know what it was, what was the secret of bitter chastisement which God sent to make that soul better, which seemed to us already too good for earth.—Charles Kingsley.

Fog in one's spiritual life need be no more lasting than that in nature. "It will burn off before long." How often weather-wise people say this when the gray mists of the seashore depress the hearts that were longing for a bright day! And so it proves. A glow of silver in the sky near the sun; a thinning out here and there of the vapory shroud; glimpses of blue, clean outlining and swift sailing away of the clouds—and the fine clear day is here long before noon. We might oftener save ourselves from heavy hearts and gloomy faces when early morning shows gray in our lives or other lives about us. Mists are left over from a storm yesterday. The day closed on a misunderstanding. The morning is foggy and depressing. Why talk about it? Let the weather alone. Fog is shallow. "It will burn off before long." There is a good warm sun of love at work, and the blue sky will soon be over us.—Sunday-School Times.

Social progress is not conditioned upon an immediate mobilization of all the forces that make for reform. It hinges on the fidelity of the prophets of God, who, having had vision of the Eternal Justice, seek the other prophets—the conscience-dominated men who have everything to gain by dying, if need be, for the truth. There were seven thousand who had not kissed the hand to the Baal-image in the days of Elijah, but when Elijah left the shadows of the juniper-tree, he did not seek them. Rather, he went to the field where Elisha plowed, and laid his mantle upon him for the prosecution of his mission.—Exchange.

What we all want is inward rest—rest of heart and brain; the calm strong, self-contained, self-dependent character which needs no stimulant for it has no fits of depression which needs no narcotics, for it has no fits of excitement; which needs no ascetic restraint, for it is strong enough to use God's gifts without abusing them; the character, in a word, which is truly temperate, not in drink and food merely, but in desires, thoughts and actions.—Kingsley.

Let us endeavor to the last hour. It is the end that determines everything.—Joseph Parker.

Clergyman's Statement

Nerve Strength Gained by Taking Hood's Sarsaparilla.

BRIGHTON, IOWA.—Rev. Bernard M. Shulick of this place, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes this statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well again. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."

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Hood's Pills are the only pills to take with Hood's Sarsaparilla.

WAIT.

BY L. A. FLOWERS.

Whene'er my fainting heart
Would murmur at my fate,
An angel sweetly speaks,
Saying softly, "Wait."

Wait, though the heavy load
So grievous to be borne,
Demands thy utmost strength,
And may be shared by none.

Wait, though in darkness drear,
Uncheered by ray of light,
Though sorrow's withering hand
Hides blessings from thy sight.

Bide yet the Master's will,
Be patient still and wait,
For never yet hath good from Him
To sufferer come too late.

Angel, behold, I wait,
And, waiting, find surcease,
Though sorrows might be weary
The morrow bringeth peace.

Victor, Montana.

FROM THE WORK.

CARROLLTON STATION, NORTH MISSISSIPPI CONFERENCE.

This week will close out our first year's labors in this charge. As we retrospect the work done, we "thank God and take courage." At our first Quarterly Conference the pastor's salary was advanced one hundred dollars over assessment of previous years. This will be paid, and our Conference collections will be in excess of assessments. The Sunday-school here has paid one hundred and twenty-five dollars for missions, and our people have contributed one hundred dollars to our mission church at Sao Paulo, Brazil. This was in response to the appeal of our Bishop Galloway, who was with us in February. We had, also, in early part of the year, Dr. Murrah, of Millsaps College, and a few weeks later Dr. Bolling, of Columbus, preached for us on Sunday night, after dedicating a church on the Carrollton circuit at 11 A. M. The initiative has been taken towards the building of a new parsonage, and more than six hundred dollars has been secured. Carrollton has several country appointments connected with it. It ought to be made an independent station, or, perhaps, better—connected with some other point on railroad, with two Sundays at each place, at our Conference next week. District Conference meets with us next year. Two of the lay delegates from Winona district are members of this charge, and will be at roll-call next Wednesday morning.

H. T. CUNNINGHAM.

Nov. 24, 1898.

CHINA GROVE.

I am just back from Thanksgiving services. There was a good congregation present, and the decoration was expressive of the blessings which we have received this year. Some of almost everything that is grown in the farm was used in the decoration. The people did not seem to be feeling the hard times that some talk of; everybody was well dressed and unusually cheerful. I love to see people appear happy. It often removes the gloom of others, and helps them to look more constantly on the bright side of life.

The people in this country have many reasons for being cheerful. There is an abundant living here for them. They may not have much money, but they need not fear that they will suffer for food.

Well, Conference is almost here. Some of the preachers will have to move, having stayed four years, and others may move. When a preacher preaches to a people as long as the Discipline will allow, and must leave them, it makes him feel very sad. I always need my handkerchief when I bid the people that I have served farewell, and they, too, many of them.

God has greatly blessed us in the work of the church this year. Our revival meetings have been blessed with the Lord's presence, and the people have received many, many blessings. Our Quarterly Conferences have all been blessed with the presence of the Spirit. Bro. Weems, like the spies of old, has always come to us laden with fruit (good news) just from the vine. The people in this pastoral charge love him very much. We are expecting to make a good report to the Conference, notwithstanding the complaining about the low price of cotton. This has been one of the most pleasant years of my life. I have never served a better people. They have given many expressions of appreciation, and we have been made happy by them.

Doctor, we hope to get a goodly number of new subscribers for the ADVOCATE by Conference. Pray for us.

B. H. RAWLS, P. C.

Tylertown, Miss., Nov. 24, 1898.

GANSVILLE CHARGE, ARCADIA DISTRICT, LOUISIANA CONFERENCE.

We are peculiarly situated in this part of the district. It is from 25 to 30 miles to our nearest railroad, and from 40 to 50 miles to our nearest river transportation. Our people are poor, and to some extent uneducated. There was not a school in the charge of any importance until a few years ago, when the greatly lamented Rev. A. M. Wailes established a high school at Wiston (in one end of the charge). This school was not strictly a Methodist school, and was patronized more by other denominations than it was by the Methodist, as they are greatly in the majority; and the school is now being run by a very promising young man who was educated by Bro. Wailes, but is a Baptist.

Our people are a mixed multitude—made up principally of the Primitive and Missionary Baptist, and the word "Primitive" might be applied in more ways than one. It is believed, taught and practiced by some of these denominational preachers that it's a sin for one of their number to go to hear a Methodist preach. I am told that one of the "big" Missionary Baptist preachers said from the pulpit during this year, "It is impossible for a Methodist to get to heaven."

Bro. Brown's report at Conference will show that we are on rising ground. And with a few more faithful, earnest and zealous workers like Bro. Brown, in a few years we will have a circuit that any preacher in the Louisiana Conference would feel proud to serve.

We have rebuilt the camp ground at Siloam, and held a camp meeting with some glorious results. We have fixed the regular time for holding our camp meetings in October, commencing on Thursday night before the second Sunday in October, and we want some more good and pure men full of the Holy Ghost to come and help us to drive ignorance and the devil clear out of this country.

J. L. MOORE.

OBITUARIES.

BLACK—FRANK C., son of J. M. and Cornelia Black, of Bolton, Miss., and nephew of Dr. W. C. Black, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, died at the home of his aunt, Miss Nettie Bishop, Gallman, Miss., Nov. 16, 1898, of consumption.

It was the writer's privilege to know Frank when a boy, and have him as a pupil for two years: part of which time the writer boarded in the home of his parents, and Frank was his room-mate. He was an obedient son, and very devoted to his mother and sisters. He grew up to be a good business man, full of energy and hope.

December 26, 1893, he was happily married to Miss Jennie Lucy, of Helena, Ark. Shortly after their marriage it became evident that he had consumption. He worked hard, as long as he was able, to make a support for his wife and child; but finally he gave up work, and went to Texas to seek the restoration of his health. For eighteen months he and his devoted wife have been in this vain pursuit. When they arrived at New Orleans, about two weeks ago, his relatives saw the end was near. His good, kind aunt, Miss Nettie Bishop, hearing of his sad condition, went to New Orleans and brought him and his family to her home at Gallman, Miss., where they arrived Tuesday afternoon, and Wednesday, at 1 P. M., he entered into rest.

As we stood by his bed and watched his emaciated form as his spirit was leaving his body, such a bright, happy smile passed over his countenance, that we involuntarily exclaimed, "O, he is happy; see the happy smile of recognition of his loved ones as they meet him and bid him welcome." One of the last things he spoke was that he was at peace with all mankind. His wife said he had been active in Christian work while in health, and it was their custom to hold family prayer. He had been a member of the M. E. Church, South, since quite early in life, I think. He was buried at Belton by the side of his mother and sisters, who have preceded him.

May our heavenly Father take the bereft wife and fatherless child into his own arms and protect and care for them!

W. M. WILLIAMS.

MONTGOMERY—WILLIAM HARRISON MONTGOMERY was born in Amite county, Miss., April 20, 1841, and died at his home near Zion Hill, Miss., Oct. 25, 1898. At the breaking out of the Civil War he enlisted in Company A, of the Sixteenth Mississippi Regiment, and went with his comrades to Virginia, where he served faithfully for twelve months. Having, then, fallen dangerously ill, he was discharged, and returned home. Several months later, his health being restored, he joined the Twenty-second Mississippi Regiment, in which he remained till the war closed. In April, 1866, he was united in marriage to Miss Calistia Ward Wilkinson, who proved a most devoted and inspiring helpmeet.

After the war Bro. Montgomery engaged in farming, in which occupation he met with considerable success. For eight years he resided in Gloster, Miss.

He was converted during the Civil War while in camp in Virginia, and, on coming home, united with the Southern Methodist Church at Salem, on the Amite circuit, of which he remained a member until his decease. For some time after his conversion he lived near to God, but later on he succumbed to the chilling influences of the world. During his last illness he confessed with deep penitence that he had long been a backslider, and expressed deep gratitude to God for being so gracious to him. Shortly after being taken sick, realizing keenly his neglect and unreadiness for eternity, he sought the Lord earnestly, and after several days of darkness he again found peace with God. So great was his joy that for some days, though suffering much in body, he shouted the praises of God, and exhorted all who visited him to live close to the Lord every day. Many were profoundly moved by his words.

Bro. Montgomery's deepest regret was that his life had not been more consecrated, and he earnestly desired to live that he might in some measure make amends for past neglect; but God's will was otherwise. After lingering for three months in great pain, he peacefully fell asleep in Jesus. He was buried in Zion Hill (Baptist) Churchyard, the obsequies being attended by a large number of friends and relatives. He was a man of upright character, was greatly beloved as a citizen and neighbor, and will be greatly missed in the community where he lived. His wife, one brother, and several relatives by marriage remain to mourn his loss. May God graciously comfort them in this great sorrow, and give them grace to live so as by and by to meet our departed brother in the home above. (Rev.) M. M. BLACK.

TERRILL—Mrs. INDIA TERRILL, consort of Dr. George L. Terrill, and daughter of Mr. A. G. and Mrs. J. T. Ware, was born in Caroline county, Va., Jan. 9, 1835. Under the prayerful training of a truly spiritual-minded mother she was led to Christ in her childhood, joined the Methodist Church when a little girl, and through life maintained the profession of her faith, and was ever true to her church vows. She was a faithful worker for the Lord, making her influence felt in and out of the church; a daily Bible reader, and carefully observed her hours for secret prayer. Her religious enjoyment did not break out in great ecstacies, but maintained an evenness in altitudes of love, ever dwelling in sweet communion with God. Religion was a topic of conversation on which she never tired. Her house was a home for preachers of every denomination. The weary itinerant found a resting-place beneath her roof, and, when sick, was tenderly cared for by her sisterly hands, as this writer can testify to through a painful attack when away from his home.

For many years she suffered from asthma. As life advanced she weakened from this trouble. An attack of congestion suddenly swept her into eternity.

She was married to Dr. George L. Terrill, Sept. 19, 1854, and, with her husband, settled in Winston county, Miss., when she lived ever afterward. She died Sept. 19, 1898, in her sixty-fourth year. She was the mother of six children, five of whom are consistent members of the church. She left an odor around her memory truly consoling to her grief-stricken husband, and a life-long comfort to her bereaved children. May they meet her in heaven!

J. D. NEWSOM.

HARMAN—PERCEY HARMAN, the son of Mr. O. D. and Mrs. Edith Harman, was born Dec. 20, 1876, and died at the home of his parents in Plaquemine Brulee, Sept. 27, 1898.

Percey joined the Methodist Church in 1891, and remained a member up to his death. He was always complimented for his kindness to his mother. May God bless the sorrowing father and mother and brothers and sisters that are left behind! is my prayer.

His pastor, R. C. GRACE.

Continued on Seventh Page.

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Nearly every man has it in his power to live to a green old age like the great statesman of England. It is simply a matter of a little daily thought and regard for health. If, when a man feels that he is a little out of sorts, he will resort to the right remedy, he will never have to submit to the more serious ills of life. Most men, when they have a headache, feel drowsy during the day and are restless during the night, and find their appetite failing off, pay little or no heed to these warnings. The inevitable result is some dangerous and possibly fatal malady. The doctor may call it consumption, malaria or biliousness, or perhaps some blood or skin disease. It makes but little difference. These troubles all have their inception in the same cause—improper and insufficient nourishment. Dr. Pierce's Golden Medical Discovery corrects that cause. It makes the appetite keen and hearty, the digestion perfect, the liver active and the blood pure and rich. It is the great blood-maker and flesh-builder. It facilitates the assimilation of the life-giving elements of the food, filling the blood with the nutriment that makes new and healthy flesh and nerve tissue. Medicine dealers sell it.

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THURSDAY, DECEMBER 8, 1898.

Oh, make thou us, through centuries long,
In peace secure, in justice strong;
Around our gifts of freedom draw
The safeguards of thy righteous law;
And, cast in some diviner mould,
Let the new cycle shame the old!
—John G. Whittier.

It is good to rub and polish our brain against that of others.—Montaigne.

Hatefnl to me as the gate of hell, he who hides one thing in his heart and utters another!—Homer.

Find your purpose and fling your life out of it. Try to be somebody with all your might.—Selected.

Character is that kind of statuary which a man cuts out with himself as both tool and subject.—Selected.

Any man's fall in mature years can be traced to some fault he has always allowed in himself.—Selected.

The most happy man is he who knows how to bring into relation the end and the beginning of his life.—Goethe.

He who knows his duty, and fails to perform it, is untrue to himself, and can not be expected to be faithful to his fellows.

The undoubted source of four-fifths of all the crime, pauperism, and domestic misery of the State—intoxicants.—Hon. John A. Dix.

There must be brain service, hand service, foot service, purse service, as well as lip service, if we would see the answers to our prayers.—Little Worker.

All the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—Burke.

When one has come to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly indeed—George Macdonald.

I can hardly understand how any great imaginative man, who has deeply lived, suffered, thought and wrought, can doubt of the soul's continual progress in the after life.—Alfred Tennyson.

The Christian is your true gentleman, for the genuine Christian has self-control, fortitude and courage, urbanity, does homage to truth, has the spirit of self-sacrifice, and these are the attributes of a manly character and a true gentleman.—Selected.

Yes, things are wrong sometimes. And we must live on and bear God's will. Because he makes a plan for us, and there will be always something coming, we can't tell day by day what may be. Only he never forgets us or leaves anything out.—Mrs. A. D. T. Whitney.

Heart questions are not heard in the streets. You must look for them in the closet, or in the quiet corner of a prayer meeting, or in the fields at evening. The fact that a man is not ready to talk with you about his soul's welfare across the counter does not prove that he is a heathen man or a publican. Bustling activity and the cares of life smother many a heart cry, but the cry is there.—Bible Reader.

NORTH MISSISSIPPI CONFERENCE.

We were present at the North Mississippi Conference at the opening on Wednesday, Nov. 30, and remained until Monday morning. Being busy with matters pertaining to the Publisher's Department, we were so fortunate as to utilize the facile pen of Rev. J. C. Park in reporting the proceedings. This was Bishop Key's first visit to the Conference. He delighted the brethren in the chair, in the pulpit, and in the social circle. Our new Church Extension Secretary, Dr. P. H. Whisner, was present, and made a fine impression. Dr. Hammond presented the cause of education in an elegant address, which we are sure will bear fruit. Both these brethren made their addresses to the Conference. Dr. DuBose was more fortunate. In addition to his talk to the Conference, he addressed a crowded house at night. The address was a most admirable one, and gave a new impetus to the Epworth League movement. Dr. Hammond preached on Sunday night, and produced a profound impression. Dr. Whisner preached one afternoon, and those who heard him were delighted with his discourse. Neither of the Missionary Secretaries being present, Dr. W. T. Bolling presented the cause on Saturday night in a unique and forceful address.

On Sunday, at eleven, we committed an attempt at preaching in the Baptist Church.

We were domiciled in the palatial home of Dr. W. M. Paine, a son of Bishop Paine. A better Conference home no preacher ever had. Bro. and Sister Paine understand the art of hospitality to perfection. We shall carry through life delightful memories of our sojourn under their roof. We were fortunate in having as our co-guests men of such admirable spirit as Bro. Callicott and Dr. H. M. DuBose.

NORTH MISSISSIPPI CONFERENCE.

FIRST DAY.

The North Mississippi Conference of the M. E. Church, South, met in its twenty-ninth session in the Methodist Church at Aberdeen, Miss., Wednesday, Nov. 30, 1898, at 9 A. M., the Rev. Bishop Joseph S. Key in the chair.

The day was bright, the Bishop at home (though in a new field), and the preachers hearty, happy, and well dressed. Surely they are the sunniest souls on earth.

According to custom, the Conference opened with a sacramental service, in which differences, disappointments, distresses were forgotten, and the brethren reconsecrated themselves to Christ at the cross. This solemn service was followed by roll-call. Three names, spoken in subdued tones, reminded us that three comrades—H. R. Tucker and J. B. Harris, effective, and S. B. Carson, superannuate—had finished their courses and received their crowns.

Communications were read and referred.

Question 20 was called, under which the presiding elders reported and were passed.

The characters of C. N. Terry, J. W. Bates, J. M. Hampton, W. R. Rainey, W. S. Harrison, J. T. Cunningham, S. A. Ellis, J. D. Newsom, T. L. Foster, A. J. Jones, J. Johnson and J. W. Poston were examined and passed, and their names referred to the Committee on Conference Relations for the superannuated relation.

Question 2 was called—"Who remain on trial?" J. R. Wilson's name was called, character passed, and he was continued in class of first year. Then question was left open until morning session to-morrow.

Under question 7—"Who are the deacons of one year?"—S. A. Brown, C. P. Moss, W. L. Anderson, J. J. Garner and G. A. Klein having passed in examination of character and prescribed studies, were advanced to class of the fourth year. S. B. Cox was not present, having been transferred to Indian Mission Conference.

Revs. Q. A. Oats and J. H. Bass were announced as transfers from Pacific and Indian Mission Conferences.

Conference entered into a discussion of the cause of so few conversions where so much organized, ecclesiastical force is employed. The discussion was precipitated upon the body by the searching question of the Bishop, "How many accessions to the church have you had this year on profession?" Drs. Boswell and Wier and Revs. Porter, Dorman, Thames and Gaines made speeches, and the Bishop called the Conference to prayer, praying that God might give to the ministry and to the church the spirit of travail and self-sacrificing service for the salvation of souls.

Conference adjourned with benediction by Dr. J. W. Boswell.

SECOND DAY.

Conference met pursuant to adjournment at 9 A. M., with religious service conducted by Rev. R. G. Porter, after which roll was called, Minutes read and approved.

Chairman announced the nominations for Standing Committees and Boards, and the Conference elected the Boards as nominated. This is a very important quadrennial work, for upon the efficiency of these Boards depends largely the success of all the work of the church for the next four years.

Question 2—"Who remain on trial?"—was taken up, and calling of names of class of first year was resumed. W. T. Browning, W. R. Williams, E. A. Tucker and J. B. Mitchell having passed in examination of character and course of study, were advanced to the class of the second year.

On call of question 8, J. E. Cunningham and R. A. Tucker were elected to deacon's orders, and R. E. Duke, a member of this class (already a deacon), was passed and advanced to the class of third year. J. A. Wilson, of this class, was discontinued.

Question 12 was called. B. P. Patterson, a member of the class of the fourth year, and now at Vanderbilt University, was passed in character and continued in class of fourth year. J. R. Countiss and J. H. Rodgers were passed, examination approved, and they were elected to the office of an elder.

T. J. Derritt, G. S. Sanders, and T. H. Porter, local preachers, were elected to deacon's orders.

John A. Lowe was introduced to the Conference as a transfer from West Texas Conference.

Orphans' Home Board made its report, showing the home to be in good condition and management excellent; the thirty inmates hearty, healthy and happy, and the prospect most hopeful.

Dr. H. M. DuBose made most encouraging report of the progress of the Epworth League work, of which he is general secretary, and reported Epworth Era as having 12,500 subscribers—an increase of 8,000 in five months.

Dr. P. H. Whisner, Church Extension Secretary, gave a hopeful utterance of the growth and prospect of the work of the church in this department, and received a voluntary contribution of $146 for David Morton Memorial Fund.

Conference adjourned with benediction by Dr. French.

THIRD DAY.

The Conference met at 9 A. M., with Bishop Key in the chair. Devotional services were conducted by Rev. A. Kendall, Minutes were read and approved, and Conference resumed its routine work.

Question 20 was resumed, and preachers of Sardis, Grenada and Winona districts reported their works, in which it seemed that collections would be in excess of last year.

When the name of Rev. A. P. Leech was called, and he had reported, his presiding elder moved the reference of his name to Committee on Relations for the superannuate relation. Bro. Leech has been a faithful itinerant in the face of difficulties, and the body gave him a voluntary expression of their appreciation in a collection of $77.70.

Dr. W. T. Bolling, of Columbus station, was called, reported, and pending the passage of his character, Rev. J. W. Honnoll asked an explanation of Dr. Bolling's action in managing a Kentucky camp meeting in the face of the protest of the pastor. Dr. Bolling made explanation, and said if he had been guilty of anything improper, he was very sorry and would surely not do so again. The brethren discussed the principle involved and unanimously and heartily passed the character of Dr. Bolling.

A resolution concerning the Publishing House Claim, condemning the action of the Agents, etc., was presented and referred to the Committee on Books and Periodicals, and the committee was requested to report on the same to-morrow.

Bishop Wilson called the class of the second year before the bar, and after a strong, spiritual address, Revs. R. A. Tucker, J. E. Cunningham and R. E. Duke were received by rising vote into full connection. A great spiritual wave swept over the congregation at the conclusion of the Bishop's address, the whole body surged, shouting toward the boys, and for fifteen minutes the Conference sang, shouted, and shook hands. Surely the young men will never forget their reception.

Dr. French, agent of American Bible Society, and Bishop Wilson made speeches setting forth the basal position of the A. B. S. in all our missionary operations, and stressing the importance of this collection which is raised in our Conference under a regular assessment.

Conference adjourned with song and benediction by Dr. J. D. Cameron.

FOURTH DAY—MORNING SESSION.

Conference had held under sunny skies for three days, but Saturday came close, cloudy and cheerless. The rain began falling with the opening of the session. A cloudy day in a Conference is a calamity. The brethren are sure to be seized with the spirit of the weather, and combat comes with the clouds. The session developed determined discussions, and the day was spent in debate.

Conference opened with devotional service conducted by Rev. J. D. Newsom. Minutes were read, corrected and approved.

The action of the Conference referring the name of J. D. Newsom to the Committee of Conference Relations for the superannuate relation was rescinded, and Bro. Newsom becomes effective.

Question 20 was resumed, and preachers of Durant, Columbus and Aberdeen districts had their character passed and reported their works. Under the call of the name of Rev. A. P. Sage, his presiding elder moved the reference of his name to the Committee on Conference Relations for the superannuate relation. Motion prevailed. Bro. Sage stated that he retired voluntarily and cheerfully after forty-five years of active service. He has been most faithful and efficient. Rev. W. J. O'Bryant asked that he be granted a superannumerary relation. His name was referred to the appropriate committee.

Committee on Books and Periodicals made Report No. 1—a special report on a resolution referred to it protesting against the methods used by our Book Agents in collecting claim against the United States for use and abuse of Publishing House, and setting forth the following points:

(1) That we endorse the propositions of the Bishops, and recommend the return of the money as soon as practicable.

(2) We think the peace of the church would be promoted by an early resignation of our Agents.

The committee to whom above resolution was referred reported as follows:

"Your committee reports that it has carefully examined the paper referred to it concerning the Publishing House claim, and, in view of all the facts apparent to us, we do not deem any action of the Conference advisable in reference thereto, desiring to leave the whole matter in the hands of the constituted authorities of the church."

Walter Price—a layman—offered as a substitute for this report a resolution asking for the resignation of the agents.

It was moved that the substitute be tabled, which was carried by 91 to 49. After two hours' discussion by both preachers and laymen, on call for previous question, the report of committee was adopted by 98 to 42.

Rev. R. A. Meek asked the privilege of preparing a protest and of spreading it upon the records.

Committee on Books and Periodicals submitted Special Report No. 2, on a paper referred to them calling for the establishment of a Mississippi paper to be published at $1 a year. The report of the committee showed that the Conference was under contract with Dr. Black for three years, only one year of which had passed, and rejecting the resolutions presented to them in above-mentioned paper. A lengthy discussion followed, lasting until hour for adjournment.

Conference adjourned (to meet at 3 o'clock P. M.) with benediction by Bishop Key.

FOURTH DAY—AFTERNOON SESSION.

Conference opened pursuant to adjournment with devotional services conducted by Rev. J. W. Honnoll, after which Minutes were read and approved.

Rev. J. A. Lowe, a transfer from West Texas Conference, announced in these proceedings, on account of his health, asked a supernumerary relation. His name was referred to Committee on Conference Relations.

Pending question was taken up—question on report of Committee on Books and Periodicals concerning establishment of Mississippi paper.

Rev. J. A. Bowen offered as a substitute for the committee's report a resolution providing for the establishment of such a paper.

After extended debate the substitute was withdrawn by the authors, and an amendment was adopted making declaration of a purpose to establish a paper for Mississippi Methodism so soon as the contract with the present editor and publisher of the NEW ORLEANS ADVOCATE expires.

The report as amended was adopted.

Board of Education made its report through Rev. R. G. Porter, commending the work of the Conference colleges, announcing the gratifying fact of more than $1,000 increase in collection for education. Report recommended the election of Dr. W. G. Sykes to be trustee of Millsaps College, to fill vacancy caused by resignation of R. W. Jones, Jr.; also the reappointment of Drs. Murrah and Malone to the presidency of Millsaps and Grenada Colleges respectively. Further, that Dr. J. W. Malone be appointed agent of Grenada College. It was further recommended that assessments be made upon the Conference as follows: Paine and Lane Institutes, $400; General Board, $300; Millsaps College, $2,000.

Rev. T. W. Dye offered an amendment providing that collection be divided equally between Millsaps and Grenada Colleges. At this point Dr. Hammond, Educational Secretary, was presented, and addressed Conference on the subject of Christian Education.

Action on report and amendment was postponed until next session.

On motion, Conference adjourned with benediction by Rev. S. M. Thames.

At the time of going to press the proceedings of the last day's session had not been received.

CONFERENCE NOTES.

If the North Mississippi Conference has a fault, it is the fault of talkativeness.

J. S. Oakley, with G. H. Lipscomb and R. M. Evans as assistants, and Thos. B. Clifford as statistical secretary, will do the clerical work of the body, and all who know these penmen are sure that the work will be well done.

The new Church Extension Secretary set the preaching tone to a sweet strain when he gave the Conference, on the first afternoon, a sweet, simple, sublime (simply sublime and sublimely simple) sermon on "The Pauline Analysis of Charity."

Dr. Hammond delivered an address on Education, noted for its solidity; He has definite plans and a fixed purpose to execute them. The correlation of schools, establishment of a high curriculum, the raising of $1,500,000 are sure to go under his management.

The North Mississippi Conference is not a stagnant body. It challenges every questionable action, calls to account its member (in whatever position) in whom there is apparent wrong, and sifts every question that comes before the body. The investigations are fearless, fair, frank and fraternal.

Bishop Key emphasizes spirituality. "How many conversions?" is the question with which he probes to the center of the year's work. The church is a souls-saving institution; its supreme business is to save men. All its men, money and machinery is to this end. If it fails in soul-saving, it fails in all.

Can not men discuss principles without descending to the pussant practice of personal thrusts! The heat of the discussion on "war claim" stirred the passions of a few brethren, and the Bishop wisely put his gavel down on personalities. "We be brethren," and will forget the feelings generated under the heat of debate.

Aberdeen entertains with an open hand. Turkeys are cheap and cheerful, and the chickens crow and cackle as if they would offer themselves as willing sacrifices upon the altar of the Conference appetite. Palative delights crowd the banquet boards, a hearty hospitality reigns in open homes, and a warm welcome is found everywhere.

Have we too many collections? Is the church over-organized? A gray-haired brother said, "I'm not enjoying religion as I used to;" "I don't have time. I am run to death trying to raise the collections. A man wants to make a good preacher; he has not time; he is too busy taking the collections." These were observations of a veteran. Have we over-emphasized finances?

Fifty years of ministerial service! What fightings and fears, what shadows and sunshine, what crosses and coronets crowd into the semi-century of an itinerant's life! Rev. J. D. Newsom, having completed his half century of service as preacher, preached during the Conference a "semi-centennial sermon." The veteran has been faithful for fifty years, and is able to mingle with the brethren, and is apparently hale and hearty.

Bishop Key to the class—"We want men who know the polity and doctrine of the Methodist Church." "The preaching of the Methodists from the beginning has been a preaching of 'conscious assurance.'" "I'm sorry that sanctification has been called a 'second-blessing,' (1) because it has been a storm center for combatants, (2) because it is not a Scriptnre term, (3) because it does not express Mr. Wesley's idea." "God can't use a man unless he owns him."

Dr. Murrah entered the chancel immediately after election of secretary, demanded the attention of the Rev. J. S. Oakley—just elected secretary for the ninth time—and preceded to lecture him concerning the essential qualifications for his office. Bro. Oakley endued the searching gaze of the earnest speaker as he told of possible dereliction and consequent disorder and confusion, only occasionally looking guilty of some neglect. But the drooping countenance revived when Dr. Murrah produced a high-grade typewriter and presented it to the handsome secretary as token of the body's esteem and appreciation.

THE PORTRAIT. By Rev. K. S. Enochs, of the Louisiana Conference. NEW ORLEANS ADVOCATE, 512 Camp street, New Orleans.

The above is the title of a neat pamphlet of 36 pages, which deals with such subjects as the fall and the redemption of man, and the status in which man is placed by the atonement. Without expressing an opinion for the present as to the correctness of the author's conclusions, we commend the work to our preachers and reading laymen as one that deals with themes of great importance. It is written in a flowing style that holds the attention from start to finish. It can be had of the author, whose address for the present is Vicksburg, Miss.

NOTES.

Rev. B. Carradine will begin a meeting for Rev. T. L. Melien at Canton, Miss., Dec. 13.

* * *

Rev. H. W. Knickerbocker has reached Los Angeles, Cal., and has begun his pastoral work with fine prospects.

* * *

A letter from Rev. J. A. Parker, received just as we go to press, brings the unwelcome tidings of the destruction by fire of our church at Boyce, La. As usual with Methodist Churches, there was no insurance.

* * *

Rev. J. W. McLaurin was in the city a few days since, and let the light of his countenance shine into our sanctum. He is in good health and spirits and gives a good account of his charge—West End, Meridian.

* * *

Mrs. S. C. Trueheart, general secretary of the Woman's Foreign Missionary Society of the M. E. Church, South, is the guest of Mrs. F. A. Dicks, 1918 Napoleon avenue. She will probably meet the ladies of the various churches at Carondelet Street Church some time during her stay.

* * *

We call the attention of our readers to the following notice from Sister Meekins, and hope that many will respond to the call she makes:

As Christmas rapidly draws near, and with an array of little faces before me with a look of hope and expectation that they will receive something in the way of toys and candy at that time, I most earnestly appeal to those who can help these less favored ones—these children around the mission, to whom this Christmas-time is the only spot of sunshine in their paths—for any donations of toys, candy, etc.

(MRS.) L. MEEKINS,
1014 Tchoupitoulas street.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

PESSIMISTIC PASTORS.

The manner, spirit and disposition of a preacher have a fnndamental bearing on the snocess of his efforts. A cheerfnl conntenance, a bnoyant spirit, a hopefnl and charitable attitude toward Indivldnals, and the work of the congregation In general, will always have "right of way" and meet with ready and favorable response. A gloomy, censorlons, offi sions, irritable and irritating disposition is so incompatible with the nature of the preacher's mission that where it is allowed to prevail the work of the ohnrch is snre to snffer.

To sncceed in the gospel ministry difficnlties and disconraging featnres mnst be met bravely and with a fringe of good cheer in spite of a burdened heart. It is the pastor's bnsiness to bring hope and gladness to others, bnt if he himself is despondent, fears, faints and falters, how shall he comfort and help those that are bowed down and ready to give np the struggle?

Christianity is happiness incarnate. It is the one thing in all the earth that is the balm for every sorrow and the help of the helpless when all other helpers fail. The joy of the gospel shonld beam from the eye and drop from the lips and radiate from the life of him who preaches it to others as the Word of Life. The pastor who stagnates his faith in the shadows of the dark side of things is a poor spiritnal gnide for others. He who allows himself to dwell more upon the faults of his parishioners than npon their good qnalities will soon find himself disqnalified to minister to their spiritnal needs. The dominance of a state of mind which is strongly inclined to look for flaws and fanlts nntil the individual is scarcely capable of seeing any good even where it predominates, is a flagrant departnre from the spirit and purpose of the Christian ministry.

The faithfnl pastor will discover the fanlts and infirmities of those under his care in dne time. He will not be indifferent to their remissness of dnty and will not wink at inconsistencies; but observing these things he will not cast away his confidence, bnt will in love admonish, reprove and instrnct to the end that he may establish the weak and erring in righteonsness and in the faith of the gospel.

When a pastor reflects donbts and fears and disconragement concerning the work of the Lord and the immediate trinmph of the gospel as to the work at hand, instead of the victory and conrage of faith, he is not fit to stand before the people as an ambassador of the Lord Jesns Christ. The pastor mnst be fnll of hope and habitnally of good cheer—bearing in his heart a feeling of confidence and a spirit of tenderest sympathy toward those whom he would edify in the Lord and lead on to higher attainments in the spiritnal life. An nndertone of discontent and lack of confidence and want of appreciation will be detected—and if long persisted in, will be resented by the people, and the resnlts will be disastrons. The preacher who revels in the joy of the Lord and maintains confidence in his people and in the trinmph of the church will be heard gladly, and can freely administer reproof and correction without giving offense.—Evangelical Messenger.

THE LAST FIVE MINUTES.

The following letter will explain itself. Both the pulpit and the pew are interested in the state of mind it exhibits:

To the editor of the Christian Register: Having great confidence in yonr wisdom, I write to say that last Sunday my sermon was nnfortnnately five minntes too long (I am not snre bnt it was ten); and, as I came ont of the pnlpit, I could see a sort of twelve-o'clock expression, a kind of cold dinner look of reproach in the eyes of some of the congregation. I think it was the last five minutes that did it. Will yon be kind enough to tell me whether the last five minntes ought to have been omitted? TRANSGRESSOR.

We take the following from the editor's reply: A week hence, my friend, when yon take np yonr sermon of last Snnday, and look it over coolly, yon will find that yon could have cnt it down. The tronble was that yon could not ont it down when it was hot. Heat has a tendency to expand; and the hotter yon get a sermon when you are making it, the more likely it is to expand nnder yonr hammer. But if yon feel when yon have yonr sermon ready at first hand that yon mnst cnt off five minntes, don't take off that five minntes at the end. Take it off at the beginning. Rednce the size of yonr front "stoop." Don't spend so much time engraving yonr doorplate. Shorten the corridor. Don't nse so many winding-stairs. Be a little more direct. Leave ont some of yonr parentheses; nobody will miss them. Make yonr sentences short and terse, and don't nse too many of them. Cnt it down at the beginning or cnt it down in the middle. Leave ont those polished literary conceits. Every snch sentence yon fling at the andience is a pillow on which they will soon cnshion their heads to sleep.

Cnt down yonr sermon, then, if yon can; bnt preach it all, if yon feel that yon mnst. Don't, for heavon's sake, cnt short the message God has given yon to preach, from the fear of any clock that the ingennity or devilry of man has constrncted. And, as yon valne the sonls intrnsted to yonr care, don't cnt off the last five minntes—those minntes when yon look into the nptnrned faces of yonr anditors, and make that personal appeal to them without which yonr discourse may be an essay, bnt can not be a sermon. The last five minntes may be worth more than the twenty-five that have preceded it. It is then that yon are to ponr the red-hot fire of yonr brain and heart into these waiting sonls. If there is any nnction in yonr message, any divine anthority, any glow of persnasion, any holy admonition, any joy of hope or force of aspiration, it onght to come ont then, when yon gather np the whole force of that sermon and drive it home in your final appeal.—Christian Intelligencer.

YOUR DANGER NOW

Is from the overworked condition of the liver and kidneys, which are nnable to expel impnrities from the blood. This causes rheumatism. Hood's Sarsaparilla has been wonderfnlly sncceseful in cnring this disease. It nentralizes the acid in the blood, and permanently cnres the aches and pains which other medicines fail to relieve. Hood's Sarsaparilla is the best Winter medicine, because it purifies, enriches and vitalizes the blood. It gives help jnst where help is needed. It tones the stomach, stimnlates the liver, and arouses and sustains the kidneys. It wards off pneumonia, fevers, bronchitis, colds, coughs, and the grip.

NOTICE.

TO THE LOUISIANA CONFERENCE.

The T. and P. road offers one and one-third rate for ronnd trip from all stations in Lonisiana. Buy ronnd-trip tickets, as certificates are not to be issued; so it is nnderstood. Tickets sold Dec. 13, 14, and 15; good till the twenty-third. The same rates on the K. C., P. and G., and Watkins and Gnlf roads. I have not had definite answers from the V., S. and P., Southern Pacific, and H. C. and N. A., and Mississippi Valley roads; bnt from what has been written, I think all of them will give the same rate.

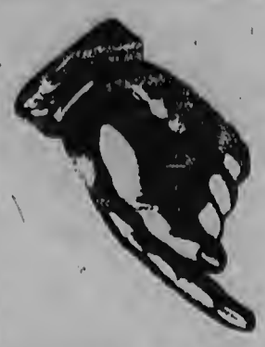
Here is the schedule: The T. and P. trains going sonth pass Mansfield jnnction at 4:54 A. M. and 8:01 P. M. North bonnd: 8:39 P. M. and 7:41 A. M. The Mansfield tap connects with these trains, and will give ronnd-trip tickets for twenty cents. The trains on the K. C. and G., north bonnd, passes at 7:18 A. M., and local, 3:05 P. M; sonth bound, 8:05 P. M., and local, 9:00 A. M

J. D. HARPER.

LOUISIANA CONFERENCE.

RAILROAD RATES.

Agents for V., S. and P. and K. C., P. and G. railroads will sell ronnd-trip tickets at four cents a mile. Sale Dec. 13-15; time limit Dec. 25. WM H. LAPRADE.



SPECIAL OFFER ON BIBLES.

From now until Christmas we will sell Bibles to subscribers who pay their subscriptions a full year in advance, viz., to December, '99, at the following prices: Bourgeois, $1.50; Minion, $1.25. This includes postage. Address,

REV. W. C. BLACK,
512 Camp St., New Orleans.

RATES TO LOUISIANA CONFERENCE.

I am informed by W. A. Kellond, assistant passenger agent for Yazoo and Mississippi Valley railroad, that their rate will be one fare going and one-third of one fare returning, on certificate plan.

Mr. L. J. Parks, general passenger and ticket agent of Southern Pacific, writes, under date of Dec. 2, as follows: "I am advised that the T. and P. railroad will make a one-fare rate for this Conference at Mansfield, selling tickets Dec. 13, 14, and 15, with limit for return Dec. 26. We are willing to make this same rate for points on our line."

I have nothing further from the T. and P. railroad than that which was published in last week's ADVOCATE.

JOHN T. SAWYER.

New Orleans, La., Dec. 5, 1898.

DR. BULL'S COUGH SYRUP conquers croup. Every mother should know this, and always keep this wonderful remedy handy.

NOTICE.

To the Pastors of the Louisiana Annual Conference—

BRETHREN: Please comply with the Discipline and send in a written report of the condition of the claimants living in your charge to the Joint Board of Finance.

S S. KEENER,
Chair. Joint Board Finance.

THE HOLIDAYS.

Special low rate tickets to points in the Southeastern States will be sold by the Texas & Pacific Railway Company from all points on its line, Dec. 20 and 21, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport and Memphis. It is with a feeling of pleasure and pride that we offer you the best passenger service in the South.

If you contemplate making the trip and want to know the cheapest and best way, write to nearest ticket agent or E P. Turner, General Passenger and Ticket Agent, Texas & Pacific Railway, Dallas, Texas, or to H P. Hughes, Trav. Pass. Agt., Fort Worth, Texas.

GONE HOME.

Revs. T. S. and Robert Randle are deeply bereaved in the death of their only sister, Miss Hattie, who died in triumph at the home of the latter, Dec. 2. According to her wish, often expressed, he brought her to Mansfield, and she sleeps beside her sainted mother. The prayers of their brethren of the Conference will be sincerely offered for these sorrowing brothers.

J. D. HARPER.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle

I. L. LYONS & CO., Prop's,
NEW ORLEANS LA.

Mrs. F. R. HARDON,
139 Chartres St., New Orleans, La.,
MILLINERY,
Millinery Novelties a Specialty.
ALWAYS THE VERY LATEST STYLE.
Prices moderate. Particular attention paid to country orders.

For Sale.

A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

RAILROAD RATES TO MISSISSIPPI CONFERENCE.

The New Orleans and Northeastern and Vicksburg and Meridian railroads, known now as the Queen and Crescent route, will sell tickets from any point on same to Hattiesburg. This road and the Illinois Central, the Yazoo and Mississippi Valley, and the Mobile and Ohio roads, will require brethren coming to our Conference to pay full fare, and on returning from it, one-third fare. The Gulf and Ship Island road requires full fare of all coming over it to Conference, and then allows them to return free of any charge whatever.

However, in order that the brethren may get the above rates on returning from Conference, let them be sure to have the agents from whom they buy tickets to give them a certificate showing that they paid full fare from that point, which certificate shall be signed by the secretary of our Conference. Brethren who have to come over more than one railroad, and can not get their agent to sell them a ticket through to Hattiesburg, must be sure to get the agent where they have to buy another ticket to give them a certificate also, showing that they have paid full fare, which certificate must be signed by the secretary of our Conference. To make it plain: If brethren in Yazoo City can not purchase tickets from there to Hattiesburg, but only to Jackson, then let them not only get a certificate from their agent at home, showing that they have paid full fare from there to Jackson, but also let them get the agent at Jackson to give them one showing they have paid full fare from there to Conference; or brethren at Waynesboro on the Mobile and Ohio road, if they can not purchase tickets from there to Hattiesburg, but will have to purchase tickets again wherever they change railroads, let them not only get the agent at Waynesboro to give them a certificate, but also the agent where they have to buy again, showing they have paid full fare, and before leaving Conference, get our secretary to sign both of these certificates, etc. Let the brethren remember that every time they have to purchase a ticket on their way to Conference they will have to get a certificate also. Those whose wives are coming also will have to get certificates for them, too, in order to secure rates for them. ISAAC L. PEEBLES.

Hattiesburg, Miss., Dec. 3, 1898.

The Mutual Life Insurance Com'y
OF NEW YORK.

RICHARD A. McCURDY, PRESIDENT.

THE LARGEST INSURANCE COMPANY IN THE WORLD. Organized in 1843

Assets, Dec. 31, 1897	$353,786,437 66	Income in 1897	$54,162,000 00
Liabilities	318,278,243 07	Increase of Income in 1897	4,458,813 00
Surplus	$35,508,194 59	Increase of Surplus	5,774,679 00
Paid to Policy-holders since organization	$462,997,250 71	Decrease of Expenses	146,178 21

Post & Bowles. New Orleans, La.,
Managers for Louisiana and Mississippi.

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LUMBER,
NEW ORLEANS L.

Pennsylvania Coal Com'y,
314 HENNEN BUILDING.
Families supplied with BEST PITTSBURGH COAL and COKE

SPECIAL RATE ON EMERALD BIBLE.

From now until Dec. 15 we will sell our Holman Bible in Emerald type to those who pay their subscription a full year in advance at the very low rate of $1. Send at once, or you will miss a chance.

THE ADVOCATE FOR 50 CENTS.

We will send the ADVOCATE to new cash subscribers from now until March 15 for fifty cents. This offer is only to new subscribers. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

A RARE BARGAIN.

TEN VERY VALUABLE BOOKS AT A MINIMUM PRICE.

1. How to Succeed.—Marden.
2. Many Thoughts of Many Minds.—Klopsch.
3. The Wedding Ring.—Talmage.
4. Holiday Stories for Young People.—Sangster.
5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
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Iuka Normal Institute, Iuka, Miss. made an excellent opening on Sept. 1, when the quarantine regulations are considered. On the second opening day, Nov. 8, the opening was again excellent, and pupils have continued to enter almost daily since. The Institute is in a prosperous condition.

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A WISH.

Give me a thought that will not die,
That after I forgotten lie,
Shall live to cheer some tired heart,
And hope and courage new impart.

Let something of my life remain,
To show I have not lived in vain,
That, cherished in fond memory's cell,
Will to some friend my story tell.

Then shall I not have lived in vain,
If I such excellence attain,
As still some lesson to impart,
To cheer and bless a weary heart.

—Central Advocate.

NEATNESS.

I wonder if the mother, when training her boy with a helpful, useful manhood in view, ever thinks of the possible and very probable wife whom her son some day may have.

As the mother sows so will the wife reap. Inculcate, if possible, habits of neatness; do not allow him, when he comes into the house, to throw his coat upon one chair, his hat upon another; it may be easy for you to pick up after him, but maybe in the years to come it will be less easy for the young wife, and "just as the twig is bent the tree's inclined."

I know a young wife who takes great pride in doing the work of her little home, but whose duties are doubled by a careless, untidy husband—muddy rubbers worn into the house, collars and ties thrown upon the sideboard, overcoat dropped upon the first convenient chair or couch. When his wife asks him to be more careful he says, laughingly and thoughtlessly: "Mother always picked up after me; why can't you?" It is selfish in a man, but the real fault goes further back; for, as he says, "Mother always picked up after me;" and, as the old saying is, "It's hard to teach an old dog new tricks."

If that mother had been more mindful of her duty toward the boy whose early training had been intrusted to her, if she had been less thoughtless of the grave responsibility resting upon her, he would have been a different man. He would have grown up with a love for order and tidiness; he would have been more thoughtful and considerate, and throughout his life he would have conducted himself in a manner to cause the least possible trouble to others.

Teach your son to be thoughtful and tender toward yourself as well as others; teach him to respect and reverence womankind, knowing that these seeds sown in his heart will grow and bear good fruit years hence.—Grace Yule Ball, in Woman's Home Companion.

KEEPING PACE WITH PROGRESS.

To succeed in business, the young man of to-day must be up-to-date in every respect. Old methods and usages must be constantly supplanted with new, fresh ideas. Methods of business are continually changing; everything is on the move; progress is the watchword of the age, and the young man and young woman who expect to succeed in this driving, pushing, hurrying age, with old methods and worn-out usages, will be left behind. One must study his business just as an artist studies his canvas. Eternal vigilance is the price of success, as of liberty. Great musicians say that, if they cease to practice, even for a day, they begin to lose power; if for several days, the public will notice their deterioration.

Be progressive in your occupation. Be constantly on the alert for new ideas and suggestions. Study carefully the methods of the successful leaders in your business; learn what has lifted them up from ordinary wage-earners to managers of capital and labor. Study the steps by which office-boys have climbed up to be superintendents and managers. Study the beginnings of great concerns and successful men; find out how they started, and the secret of their rise from small offices with single desks, in small stores on side streets, to immense commercial establishments.

There is no secret about success; it is simply a question of tact, great industry, and the constant exercise of common sense. It is not so much a question of great ability, as the constant application of ordinary business principles and horse sense; not so much a question of capital as of push and downright hard work.

Remember that men succeed, as a rule, because they fulfill the conditions of success; because they are always trying to succeed; always on the alert for every hint and suggestion which will help them to get on in the world.

If you keep a store, study labor-saving devices, the most economical and effective way of arranging your merchandise and taking care of it, the quickest and least expensive method of transporting freight, etc. Nothing is too trivial to be carefully looked after.

The same is true of every other business. Success lies in recognizing and supplying the world's needs, keeping pace with the world's thought, taking advantage of the world's devices, allowing no loopholes of extravagance or waste, and in the ability to stand firmly and confidently while a business is being established.—Success.

CULTIVATE PRESENCE OF MIND.

Very few children in the average family are ever taught steadiness of nerve, presence of mind in time of danger, or ever have practice in what to do if anything happens. In some households there are sets of rules what to do in emergencies pasted in some scrap-book; but this is never at hand when wanted, and even if it were, the moral and physical condition of the members of the family absolutely precludes any understanding of the usually vague and too technical instruction contained therein. Every child should be taught what to do in case of fire. If necessary, all of the motions should be gone through with. It should be told what is best to do first, the reason for doing it, and the results of cool and careful action as compared with the always disastrous consequences of haste, confusion, and terror.

It is a curious fact that children who have received any reasonable amount of training in this direction are much cooler and more composed than adults. Whether it is that the young mind unfamiliar with the actual terrors of the situation is left more free to act, or whether the interested curiosity of the child is stronger than its fears, might furnish ground for debate; certain it is that young persons and children, although unspeakably distracted and unmanageable without training, are of much more value as assistants in times of the greatest peril than many who are of mature years. Danger seems to be something that one must become educated into; naturally one fears nothing, probably because the consequences have never been fully realized. It would be but a small task to train children to habits of steadiness and self-control in times of danger, and it might be a means of saving many lives and much valuable property.—New York Ledger.

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BEECHER'S ADVICE TO HIS SON.

From a letter once written to his son by the famous preacher, we take the following wise hints, which are good for all young men—and young women, too:

"You must not get into debt. Avoid debt as you would the devil. Make it a fundamental rule:—Cash or nothing.

"Make but few promises. Religiously observe the smallest promise. A man who means to keep his promises can't afford to make many.

"Be scrupulously careful in all statements. Aim at accuracy and perfect frankness, no guess work—either nothing or exact truth.

"When working for others, sink yourself out of sight; seek their interest. Make yourself necessary to those who employ you by industry, fidelity, and scrupulous integrity. Selfishness is fatal.

"Hold yourself responsible for a higher standard than anybody else expects of you. Demand more of yourself than anybody expects of you. Keep your own standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself, but lenient to everybody else.

"Concentrate your force on your own business; do not turn off. Be constant, steadfast, persevering.

"The art of making one's fortune is to spend nothing; in this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.

"Do not speculate or gamble. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year."—Success.

EVEN IN AFFLICTION.

A girl, belonging to a church society, went to call upon a cripple, taking some sweet Spring flowers to the invalid. After a little conversation the visitor asked:

"Don't you get tired of being tied to that bed day and night, Miss Grey, week after week?"

"Yes, I think I do sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In his love he spared me, even though I am a cripple, to live that I might learn to know him here. You see, before I was hurt, I never thought about him as being a real Friend and Helper. But since I have been compelled to lie here quiet and helpless, I can even find joy and thankfulness in my affliction; I live to serve him, and that crowds almost every other thought out."

And the one who had come to minister went away feeling that she had received more than she had given during that brief visit. "Joy and thankfulness in affliction." Truly, only those who know him for the loving Savior that he is, can say this.—Young People's Weekly.

ON TIME.

A business man advertised for a boy. The place was a good one, and a large number of boys applied. Out of this number two were selected, whose references were good and whose appearances and manners were alike favorable. He hesitated between the two, and, after a private conversation between each one, told them to call the next morning at 9 o'clock, when the decision would be made.

The gentleman sat in his office at 9 o'clock. Promptly as the great clock outside sounded the hour one of the boys appeared. He was engaged at once. Five minutes later the second boy came. "Just five minutes too late," said the gentleman. "I made this appointment with you that I might see how much value you placed upon promptness. The boy who is on time is the boy for me."

Be prompt, boys. Time is money. Yes, your time is money. Do not fancy that your time is of little value, and so you can use it as you please. Take care of the minutes, and the hours will take care of themselves.—Advance.

God has given only two perfect things to this lost world. One of them is the Incarnate Word, which is the Lord Jesus Christ; the other is the Written Word, which is the Holy Scripture. There is a divine element and a human element in both.—James H. Brookes.

Hygiene.

THE HYGIENE OF SUNSHINE.

Tubercular bacilli can find no better soil than the lung tissue of those who dwell in the shade. This disease is becoming prevalent because we are living an unnatural life. It is unnatural because it is shut away from nature. It is confined within walls of man's building, and devoted largely to pursuits which do not lead to communion with nature. Many people seek false remedies to restore their health, thinking that some decoction will prove a miraculous change, but it is of no avail.

Some have suggested laws for the control of disease by preventing infection, but the laws of this kind come no nearer preventing disease than laws against murder prevent killing. Both are good, but it is often necessary to practice self-defense, notwithstanding the law. Is there a mode of defense against disease? Is there no way to prevent infection but by laws on the statute books; or when infection has taken place to become disinfected? The natural way is to give every ray of sunlight abundant opportunity to reach these intruding germs, and they will become the sickly ones, while their victims grow strong and ruddy. Dark rooms are unfit to live in. It is said that patients on the sunny side of hospitals recover more quickly than their shaded companions.

In many houses the window space should be enlarged, while in others the window draperies should be removed and burned up as the only effectual way of destroying germs harboring in them. A room into which the sun seldom shines is to be shunned as the "hold of every unclean and hateful germ." It is time for every lover of health to arise in strength, and refuse to be longer fettered by chains of darkness and consequently disease. Open the doors and windows; go forth under the open sky, where nature may smile upon you, and microbes, together with their evil effects, will disappear as dew before the morning sun.—Selected.

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OBITUARIES.

Continued from Third Page.

APPLEWHITE—Mrs. PRUDANCE APPLEWHITE was born June 16, 1810; married to Thomas Applewhite, Jan. 19, 1836; departed this life Oct. 9, 1898.

On the beautiful Sabbath morning of Oct. 9, when the sun was spreading its golden rays over the earth, and the birds were hymning the praise of God, the spirit of "Aunt Prudance," as she was so familiarly called, took its flight to the realms of bliss, where she spent her first Sabbath in heaven. It seems so sad to us; yet, through our tears we can look up and say: "No more does grandmother suffer here, but has donned the pure robe of immortality, and is now waiting and watching at the golden gates for her loved ones, to welcome them to that city."

The golden gates were open,
A gentle voice said, "Come,"
And with farewells unspoken
She calmly entered home.

Those eyes that have been blinded with tears; the heart that has been wrung; the frail, bent, wasted form that has so patiently endured the pains and toils of life, is now at rest. All tears have been wiped away; all heartaches are done away with. There are no more lonely hours, no more sleepless nights, no more sorrow or death. Oh, heaven! beautiful heaven! —heaven where grandmother has gone; where she will again meet her sainted companion. As they meet on the shining shore with old friends, now saints in glory, I imagine the Savior will wave his hand over them, saying, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." There they gaze on the temple, on the palaces, on each other. They weave their joy into garlands; they spring it into triumphel arches; then all the loved ones gather around the throne of God. Father, mother, brother, sister, sons, daughters, relatives and friends join in the praise with the saints in glory.

Grandmother's life was so beautiful. She was always so sweet and gentle in all her ways, and always spoke in the softest tones. Never once have I heard her speak evil of anyone, but never forgetting to do deeds of kindness to those around her, and speaking words of cheer wherever it was needed. Her Bible was her constant companion. Though its leaves are yellow with age, yet it never seemed old to her. Oh, her life, so mild, so pure, so upright! In her latter days she suffered a great deal, but through it all she kept close to Jesus, without a murmur of complaint, and now her reward is a home where the gates are pearl, streets are gold, and temples are always open, and hills that quake with perpetual songs; a city where the voice of hallelujah unto God is heard forever.

To her bereaved children we would say: Be faithful in the race you are running; then by and by the Savior will say: "Thou hast been faithful through all these years. The mansion is ready; come home. There you can meet mother again." Her granddaughter,

VASHTI HODGES.

Cotton Valley, La.

HUFFMAN—Mrs. ABI ELIZABETH HUFFMAN, daughter of Levi and Martha Felder, of Pike county, Miss., was born May 31, 1849, and died at her home, seven miles east of Summit, Miss., Aug. 17, 1898.

Sister Huffman professed conversion in childhood and joined the Methodist Church, in which she lived and died a consistent member. She was married to Geo. W. Huffman, Jan. 10, 1867. To this union were born six children—five living, one dying in infancy. Her Christian virtues were most strongly exemplified in her faithfulness and devotion as a wife and mother. For nine or ten years Bro. Huffman has been an invalid; for seven years was confined to his bed. Through all these years she was true, patient, self-sacrificing, devoting herself entirely to his comfort and happiness. Such faithfulness can not be without its reward.

Her last illness was severe and brief; her sudden death a shock to the community. I visited her several times, but did not find her at any time in a condition to converse; hence we were not able to get anything from her as to her last wishes or desires, but in answer to questions she gave the fullest assurance that she was conscious of her condition. Sister Hoover, her friend, asked her if she felt the abiding presence of the Savior, to which she, amid the groans of inexpressible suffering, answered, "Yes, yes, yes." May the God of all grace comfort the loved ones bereft!

V. V. BOONE, P. C.

GRAHAM—Mrs. EVELYN ANDERSON GRAHAM was born in Kemper county, Miss., Dec. 15, 1842. Her maiden name was Cannon. She was married to Mr. Levi Graham, Sept. 8, 1859. She was left a widow June 11, 1864; joined the M. E. Church, South, in 1869; died at her brother's home in Bentonia, Miss., Aug. 11, 1898.

Sister Graham lived a consistent member of the church, and was a devout Christian, full of good works and kind words. With strong faith in God she went about her Master's work. She was quite ill for some time before her death; however, she did not murmur nor complain, feeling assured, no doubt, that God doeth all things well. No doubt she knew that death would soon come, but she expressed herself as fearing no danger, telling her loved ones just before the moment came that she was not afraid, for God was with her. "Christians die well."

Sister Graham leaves one daughter and a large family connection, with a host of friends, to mourn her loss. We tender our deepest sympathy to her relatives, and especially to the bereaved daughter, whom she loved so much, and on whom all her earthly love and care were centered. We grieve, yet we are comforted, expecting one day to meet her where parting will be no more.

Her pastor, C. C. EVANS.
Satartia, Miss.

WHITED—SAMUEL WHITED, of Girard and Colony circuit, died Oct. 16, 1898. He was born in Blairsville, Penn., Oct. 25, 1822; married Miss Isabel Jane Hall, Feb. 22, 1849. Five children blessed the union; two died in infancy; two sons and one daughter remain to cherish his precious memory. He was "born of the Spirit" in 1875 under the ministry of Rev. H. O. White, presiding elder of Opelousas district. Seventeen years he led the Sabbath-school of Bowman Chapel. All the children loved him. He blessed them with companionship. One of the teachers said, "He has become as one of these little ones." A man of faith, glowing with zeal for the elevation of the human race. As his pastor, I found him indispensable.

The following memorial was read at the fourth Quarterly Conference, Girard and Colony circuit; Rev. B. F. White, P. E., in the chair:

Whereas, Samuel Whited, one of the members of this body, died Oct. 16, 1898; therefore, be it

Resolved, We, the members, would give, if possible, some expression of our appreciation of this true, faithful servant of the church. Twenty-three years ago he was converted and joined the church. That he was esteemed worthy of trust by his brethren who knew him need not be stated in words. The many offices he held prove his integrity. For many years elected delegate to our Annual Conference, district steward, trustee, steward, Sunday-school superintendent, and Epworth League president. We sorrow that he is no more among us; yet we thank God for his example, and take courage in the hope that we will, if faithful, recover our losses in glory.

Resolved, That we extend our sympathy to relatives and friends, and that a copy of this be sent to the NEW ORLEANS ADVOCATE

A. T. WRIGHT,
S. H. WHATLEY,
Committee.

SUMMER—NANNIE S SUMMER, the subject of this sketch, was born March 13, 1888, and died Oct. 6, 1898.

Little Neonie was the baby daughter of Bro. and Sister W. W. Summer, of Trenton, Miss. She was the idol of the family; a bright Sunday-school scholar and an agreeable playmate. She often expressed herself as loving everybody. Her agonies in her last illness were great, but we thank God that her end was peace.

Rest, little one, from thy toils;
No troubles now molest;
The life that once made glad thy home
Has left the mortal breast.

Weep not, loved ones;
Remember Christ has said
He hath power to give life
To living and to dead.

Trenton, Miss.

CAMPBELL—Died in Flora, Miss., in the early morning of Friday, Nov. 4, 1898, little TOMMIE CAMPBELL, aged five years, son of Mr. and Mrs C. C. Campbell. He had been sick just three weeks of typhoid fever. He had been a patient little sufferer, and his condition had not been considered serious till two days before he died. He was named for his uncle, a twin brother of Dr. Julius Crisler, who died a few years ago, and was laid to rest near by his side. The father and mother are sad over the first broken link in their family. He had been well and carefully trained; was a member of the Sunday-school, and was a nice, good boy. May the good Lord bless and comfort all of the bereaved ones left behind!

J. G. CAMMACK.

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Hall's Family Pills are the best.

We can hardly talk together five minutes on any subject touching life without finding it full in our way to say something that may help or please; and those whom all like best largely win their love by this one secret: uniformly they avoid the hurt and achieve the kindness, either being possible.—W. C. Gannett.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Your perpetual irritations, your fits of anger, your animosities, your jealousies, your gloomy, hypochondriac fears—these all at bottom are the disturbances of hunger in the soul. . . . Three-quarters of all the ill-nature of the world is caused by the fact that the soul, without God, is empty, and so out of rest.—Horace Bushnell.

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Dr. Williams' Indian Pile Ointment Is a SURE CURE for BLIND, BLEEDING, and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cts. and $1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

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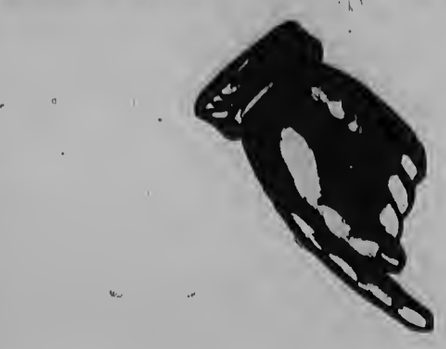
WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS. POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.
SEND IN YOUR ORDERS.
New Orleans Christian Advocate,
512 CAMP ST.

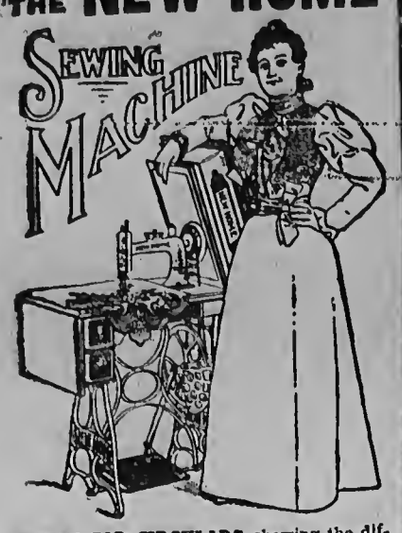

Machine Offer.
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.
THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.
NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, can trolling the threads perfectly on all grades of work.
IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.
SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.
THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.
SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.
LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.
PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.
To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, 1900, and send $17 additional, and we will send you the machine. This price does not include freight.
We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:
We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address
REV. W. C. BLACK,
512 Camp Street, New Orleans, La.
N. B.—Our machines are shipped direct from the factory in Chicago.

TRY THE NEW HOME



WRITE FOR CIRCULARS showing the different styles of Sewing Machines we manufacture and their prices before you purchase any other.

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ORANGE, MASS.
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PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling.
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BEST BATTERY ON EARTH, $5
Will not get out of order. Can be carried in trunk or satchel, as there is no liquid to spill. In handsome polished hardwood box. Cures Rheumatism, Paralysis, Headaches, Nervous Diseases. Marshall Truss Co., 506 Fulton St., Brooklyn, N.Y.

BOOK AGENTS WANTED FOR
the only Official and superbly Illustrated HISTORY OF
OUR WAR WITH SPAIN
ITS CAUSES, INCIDENTS, AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, maps, and choice engravings. By Hon. HENRY B. RUSSELL, assisted by SENATOR PROCTOR (Vt.) and SENATOR THURSTON (Neb.). One Agent cleared $2000.00 in first two weeks, another $400.00 in three weeks. 1,000 more Agents wanted. *Distance no hindrance.* We *Pay Freight, Give Credit, Extra Terms,* and *Exclusive Territory.* Write for terms to the exclusive publishers.
A. D. WORTHINGTON & CO., Hartford, Conn.

Epworth Organs
are sweet-toned and extra well-made.
Buy of the makers *at factory prices.*
Send for catalog. Williams Organ & Piano Co. 57 Washington St., Chicago

NEWS OF THE WEEK.

The University of North Carolina will undertake the education of one student from Porto Rico and one from Cuba.

A memorial service in honor of the late Prince Otto von Bismarck was held in this city on Sunday. The meeting was marked by scholarship and eloquence.

The storm which raged all over the country on Saturday and Sunday proved particularly severe in the Eastern and Middle States. Telegraph and telephone wires were prostrated everywhere.

Preparations are being pushed forward rapidly by the Spanish Government for the transportation of troops back to Spain. The present arrangements provide for the shipment of nearly 50,000 men before Dec. 25.

General Wood seems to be making things hum in Santiago. Not content with prohibiting bull fights and cock fights under heavy penalties, he has authorized the establishment of a school for the higher education of women.

The Currency Commission in India has nearly concluded hearing evidence for and against the gold standard. A small majority will report in favor of gold, and the minority will recommend reopening the mines to free silver coinage.

Secretary Alger's report has been submitted to the President. It is a voluminous document, but makes few new or valuable contributions to the history of the Spanish war. It is made up chiefly of reprint reports of Miles, Merritt, Shafter, of the heads of the War Department Bureaus and of official orders and correspondence, interspersed here and there with a few lines of original matter.

The President's message has been received by Congress. The Chief Executive reviews the events of the past year, pointing out the causes leading up to the war with Spain, and gives a brief history of the war, from Dewey's victory to surrender of General Toral at Santiago de Cuba. He makes no recommendations as to the future government of Porto Rico and the Philippines. He says of Cuba that it will remain under military rule until able to govern itself.

Advices from the Philippine Islands say the insurgents there have decided not to recognize the cession of the islands to the United States and that they will resist to the last. It is also stated that the United States will require 70,000 troops to put down the rebellion, and it is alleged that the insurgents hold 10,000 Spanish prisoners, whom they will force to serve against the Americans. The Philippine insurgents demand 7,000,000 pesetas for the release of the forty friars, imprisoned since the commencement of the war.

Among the drafts submitted by Spain to United States one article provides that the United States and Spain shall appoint an international commission of five experts, each country to name one of its citizens, one Briton and one Frenchman, with a German to be the president. This commission is to determine responsibility for the Maine disaster. If Spain is responsible, she is to send a warship to sainte the American flag at New York. If she is not, the United States is to pay all expenses of the commission. The Spaniards' idea is that, having yielded on the main principles, they will gain important advantages in the details.

The question has often been asked: "Will soldiers of the Spanish war be entitled to pensions under existing laws?" It seems that they will be. The report of the Secretary of the Interior, in whose department the Pension Bureau is embraced, shows that he is acting on that assumption. He announces that a separate division has been organized for the adjudication of claims growing out of the war with Spain. These soldiers will receive their pensions under the general laws for disabilities of a permanent character contracted while in the service. Less than 100 claims had been filed up to the close of the fiscal year, and none had been adjudicated.

When Congress adjourned, in July, the United States was in the midst of war with Spain. Admiral Sampson had won his splendid victory over Cervera's fleet, General Shafter was still investing Santiago, and General Miles was preparing for his campaign in Porto Rico. The National Legislature reassembled on Dec. 5 under entirely different conditions. Peace has been attained in all but the formal signing and ratification of the treaty, and the United States, instead of being merely the dominant power of the western continent, has at a single step taken her place among the first great powers of the world, and must be reckoned with in every international complication. Congress now finds itself confronted with the necessity of legislating for this new condition of affairs.

It is not without significance that the French Government, in reorganizing the salaries and allowances of its various ambassadors and envoys, has diminished the allowances of its ambassador at Madrid, while it has increased those of its ambassador at Washington.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir
Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFETH.
Reevesville, S. C.

Mozley's Lemon Elixir
Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMA.
Beulah, S. C.

Mozley's Lemon Elixir.
I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good.
CHARLES GINNARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir
Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWI
No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS.
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

One editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

LOUISIANA CONFERENCE.

NOTICE TO CLASS OF FIRST YEAR.

The class will meet at the Methodist Church in Mansfield, Wednesday, Dec. 14, at 8:30 A. M. Each member must provide himself with paper, pen, and ink.
FITZGERALD SALE PARKER,
For Committee.

NOTICE.

The class of the second year, Louisiana Conference, will meet at the Methodist Church in Mansfield on Wednesday, at 9 A. M., Dec. 14, 1898.
F. N. PARKER.

NOTICE.

The class of the second year, Mississippi Conference, will meet the committee on Wednesday, Dec. 28, at 9 A. M., in Hattiesburg, Miss. The examination will be a written one.
I. W. COOPER, Chairman.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Booneville, Miss., EDITOR.

Epworth Leaguer, keep your record clean.

Character counts. See that you lay well the foundation.

Build on Christ. He is the only sure foundation.

Examine yourselves, and see if you are building according to the divine plan.

The apostle tells us that Christ left us an example that we might follow in his footsteps. In the language of the hymn let us say, "Where he leads me I will follow;" "I'll go with him all the way."

Dr. DuBose has been appointed as a member of a special committee on program, etc., for the fourth International Conference of Epworth Leagues, to be held in Indianapolis next Summer.

The North Mississippi Annual Conference is in session at Aberdeen, Miss., these notes being written at the seat of Conference. The readers of this column will excuse scarcity of notes this week, as the editor is statistical secretary of the Conference, and at time of writing has his hands full of work.

We publish this week a report from the corresponding secretary and treasurer of the Mississippi State Conference, and would respectfully call attention of the delinquent Leagues to the exhortation found at close of the report:

REPORT OF CORRESPONDING SECRETARY AND TREASURER.

Collections from the Mississippi Leagues on the special fund for Dr. and Mrs. Fearn, and the Water Valley Orphans' Home, from the time of the State League Conference at Meridian, April 14, 1898, to Nov. 26, 1898. The amounts are given in the order in which they have been paid.

Meridian, East End League	$ 10 00
Miss Addie Marshall	10 00
Vicksburg, Crawford St. League	10 00
McComb City League	10 00
Natchez, Wesley Chapel League	10 00
Corinth League	10 00
Holly Springs League	10 00
Macon, Jr. League	10 00
Steens' Creek League	5 00
Greenville League	20 00
Landerdale, Jr. League	10 00
Canton League	6 00
Tupelo League	10 00
Jackson, First Church League	20 00
Water Valley, Wood St. League	10 00
East Mississippi Female College	10 00
Natchez, Jefferson St. League	10 00
Holly Springs League	10 00
Carrollton League	20 00
Brandon League	10 00
Sardis League	10 00
Corinth League	10 00
Topisaw League	6 00
Starkville League	10 00
Booneville League	5 00
Macon, Sr. League	5 00
Verona, Sr. League	5 00
Black Hawk League	10 00
Steens' Creek League	5 00
Hattiesburg League	10 00
McComb City League	5 00
West Point League	10 00
Total	$312 00

DISBURSEMENTS.

For Stationery	$ 7 00
To Mission Board	152 50
To Orphans' Home	152 50
Total	$312 00

The Executive Committee of our State League is to meet on Dec. 1, and fix the time for our next State League Conference. I feel sure the time will be fixed for early next Spring, and, in order to meet this pledge of $1,200, the Leagues of our State will have to raise $900 between now and that time.

I trust that every Leaguer who reads the above report will resolve to "lend a hand" in redeeming this pledge.

"All for Christ,"
MISS VIC THOMPSON,
Sec. and Treas.

NOTICE.

The regular monthly meeting of the Union Epworth League will be held at Algiers M. E. Church, South, Tuesday, Dec. 13, 1898, at 7:45 P. M. A delightful program has been arranged.

A Preacher's Discovery.

Samples Mailed Free.

We have given away 100,000 trial packages of Dr. Blosser's Catarrh Cure to persons afflicted with Catarrh, Bronchitis, Asthma, Deafness, etc., and now offer another 50,000 packages absolutely free. If the trial package does not convince you of its curative properties, you will have been at no expense; if it proves beneficial, you will gladly order a month's treatment at $1.00. We are willing to take all the risk, knowing what the medicine will do.

This remedy was discovered by Rev. J. W. Blosser, M. D., the well-known Minister of the Gospel and Catarrh Specialist. It is a harmless, pleasant, vegetable compound, inhaled by smoking in a pipe, which we furnish free. It cures the worst cases. If you wish the free package, write at once to Dr. J. W. Blosser & Son, 38 N. Broad St., Atlanta, Ga.

WOMAN'S WORK.

The following important statement, relative to the Cuban Boarding-school at Key West, from the senior Missionary Secretary, places a grave responsibility upon the women of our church. The conditions require prompt and united action. Will our women meet it in the fear of God?

MRS. R. K. HARGROVE.

Habana, Cuba, Nov. 25, 1898.

Mrs. R. K. Hargrove, Nashville, Tenn.—

DEAR MRS. HARGROVE: While in Tampa I had the pleasure of looking in upon Miss Bruce and her staff of workers. They are diligent, effective, and hopeful. With the return of some Cubans to their homes there may be a little unsettling of things, but others come to take their places. It is a time for seed-sowing—the harvest will come by and by.

Nearly a week in Key West gave opportunity to study conditions there. The greatest need is a better building, more centrally located. If a monthly allowance of $40 could be furnished, an excellent place might be secured at once. The landlord, Mr. Low, is willing to put the place in good repair, and keep it so. Several boarders could be accommodated in this home.

We found a deeply-settled conviction among the Americans that there should be a Protestant seminary for girls. Under Bishop Candler's leadership, this took expression in the form of a subscription, payable in six months, amounting to $1,000. A committee was appointed to canvass for more until $3,000 were secured.

This last sum will be placed at the disposal of your Board, to meet the $5,000 you intend raising. The residents of Key West will, in this way, provide a sum sufficient for purchasing a site, so that the sum you invest may all go toward the erection of a building. The generous sympathy and enthusiastic support was the more a surprise since both the sisters and daughters of many of these gentlemen were educated in the Roman Catholic convent in Key West, and were the recipients of much kindness. But the Key Westers are of old English stock, from the Bahama Islands, and remain true to their Protestant traditions.

There is no good reason why the school should not be largely self-supporting. One thing is certain: the $5,000 furnished by your society will secure $3,000 more, if you can collect it promptly. Delay may be fatal. Now is the time to strike. God help you. Dr. Fulwood loves your work. He is a wise counselor. The people at Key West and in Tampa have unbounded confidence in him. His presence and timely words helped the cause.

I rejoice with you in the outlook. Pray for me as I go further into the interior of Cuba. We have a great work before us.

Yours in the bonds of the gospel.
WALTER R. LAMBUTH.

DR. BULL'S COUGH SYRUP HAS saved many a life. It is a positive cure for bronchitis and incipient consumption. Price 25 cents.

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

REPORT OF TREASURER.

Received for foreign missions from

Abbeville, Rev. A. S. J. Neill	$ 9 15
Craps Street, Rev. L. A. Reed	12 00
Tchonpitoulas Street, Rev. C. T. Manholland	10 00
Carrollton Avenue, Rev. Geo. D. Parker	16 85
Louisiana Avenue, Rev. H. W. Knickerbocker	41 90
Algiers, Rev. R. H. Wynn	82 00
Abbeville Sunday-school, "Rally Day"	7 00
Lafayette Sunday-school, "Rally Day"	10 00
Louisiana Avenue Sunday-school, "Rally Day"	12 50
Berwick Sunday-school, "Rally Day"	18 50
Morgan City Sunday-school, "Rally Day"	18 00
	$237 90

DOMESTIC MISSIONS.

Carrollton Avenue, Rev. G. D. Parker	$ 21 65
Total	$259 55

W. B. THOMSON, Treas.,
231 S. Rampart St.
New Orleans, La., Dec. 3, 1898.

LEARN TO SAY "No" when a dealer offers you something "just as good" in place of Hood's Sarsaparilla. There can be no substitute for America's Greatest Medicine.

HOOD'S PILLS cure nausea, sick headache, biliousness, and all liver ills. Price 25 cents.

MARRIAGES.

TAYLOR—GRIFFIN.—At the residence of the bride's parents, in the parish of West Feliciana, by Rev. G. P. White, Mr. David Taylor to Miss Mary A. J. Griffin.

EDWARDS—McMURPHEY.—At the residence of the bride's father, Harperville, Miss., Nov. 27, 1898, by Rev. W. L. Linfield, Dr. Isaac Edwards, of Morton, Miss., and Miss Katie McMurphey.

SHACKLEY—HARRIS.—At the residence of the bride's father, Mr. R. O. Harris, near Decatur, Miss., Nov. 24, 1898, by Rev. M. L. White, Mr. J. D. Shackley to Miss Elvira Harris.

HENRY—McLEOD.—At the residence of the bride's brother, Mr. Marion McLeod, in Union parish, La., Nov. 27, 1898, by Rev. Robt. W. Vaughan, Mr. Sol. T. Henry and Miss Lizzie McLeod, all of Union parish.

GILL—FORTSON.—At the residence of the bride's father, Mr. C. R. Fortson, in Homer, La., Nov. 30, 1898, by Rev. Robt. W. Vaughan, Mr. R. Shelton Gill and Miss Minnie C. Fortson, all of Homer, La.

SPINKS—GERALD.—At the residence of the bride's father, near Smithdale, Miss., Nov. 9, 1898, by Rev. J. W. Tinnin, Mr. John M. Spinks to Miss Ella E. Gerald.

Blood Cure Free.

A LIBERAL WAY TO PROVE THAT BOTANIC BLOOD BALM (B. B. B) CURES ALL TERRIBLE BLOOD DISEASES.

HAVE YOU Foul and Impure Blood, evidence of which you will see in Scrofula, Pimples, Sores on Face, Ulcers, Little Sores in Throat, Tongue or Lip, Eczema, White Swelling, Rheumatism, Catarrh, Itching Humors, Boils, Blotches, Ringworm, Tumors, and Cancer? If this is your trouble, then B. B. B. will cure you. This is what Botanic Blood Balm is made for. B. B. B. is not a "cure-all." It cures only blood diseases.

THOUSANDS OF SUFFERERS FROM BAD BLOOD PERMANENTLY CURED—A FREE TRIAL BOTTLE MAILED TO ALL WHO APPLY.

Botanic Blood Balm is not a new remedy to most of our readers, but no doubt many suffer from some form of Blood Taint, who have never tried the marvelous healing powers of three B's, most likely because they have doctored with other milder Blood Remedies until they are discouraged. For this reason Blood Balm Co. sends free to all readers of our paper a trial bottle of Botanic Blood Balm (B. B. B.), so that they may know that B. B. B. is something different from the inert, watery, so-called Blood purifiers, which sufferers have tried, and became discouraged of ever being cured.

B. B. B. cures because it literally drives the poison or Humor (which produces blood diseases) out of the blood, bones and body, leaving the flesh as pure as a new-born babe's, and leaves no bad after effects. It is this kind of a cure that counts.

The following testimonials prove all we say to be true, and the genuineness of the cures are vouched for by the Atlanta Constitution and Journal.

SCROFULOUS HUMOR ON THE NECK AND FACE.

George Leonard, of Atlanta, writes under date of October 2, 1898: "Blood Balm Co.—I had SCROFULOUS HUMOR ON MY FACE AND NECK for the past twelve years. My face would at times raise white blotches and then peel off; also matter and water would run out and discharge, and this again would cause another sore. At times my face was raw and red as a piece of meat. From year to year I tried every remedy that came along, but all to no purpose. The disease got worse instead of better. The sores looked bad and made me feel bad. At last I hit on B. B. B., as it was held out as a more powerful blood remedy than any other. The first bottle of B. B. B. drove the humor out. If I was bad before, I was now ten times worse; but it was the first medicine that had any effect whatever. Nothing could start the humor or poisoned blood before. I reasoned to myself that, if the humor kept on coming out, I would yet get well. So it has proved. I took six bottles of Botanic Blood Balm. My face is now quite smooth. Numbers of neighbors have taken B. B. B. on seeing the effects of it in my case; and I am happy to say they all speak of B. B. B. in the highest terms."

TERRIBLE DEADLY CANCER AND ULCER CURED.

Cancer is the worst form of Bad Blood. Cancer can only be cured by a powerful Blood Remedy like B. B. B. The following are only one of 26 recent testimonials of cures of Cancer by B. B. B.:

Mrs. E. Story, of Fredonia, Ala., writes under date of Oct. 15, 1898: "Blood Balm Co.—About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these up with B. B. B. Lately an eating cancer broke out in my head and ears, and cut all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless, so I tried B. B. B. again, and was cured once more. I am now 65 years old, and am able to walk a mile any time; am strong and healthy. I use a bottle of B. B. B. sometimes, not often; don't need it. The disease made me most deaf. B. B. B. helped my hearing.
"Respectfully, MRS. E. STORY."

PIMPLES, BLOTCHES, LUMPS,

are due to poor, weak, poisoned blood. They should have prompt treatment, or otherwise they very frequently lead on to cancer.

Mrs. S. M. Wilson, Round Mountain, Tex., writes: "A lady friend of mine has for several years been troubled with lumps and pimples on her face and neck, for which she used various cosmetics in order to remove them; but these local applications were only temporary and left her skin in worse condition. I recommended an internal preparation, known as Botanic Blood Balm (B. B. B.), which I have been using; she used three bottles and all pimples have disappeared, her skin is soft and smooth, and her general health much improved. She expresses herself much gratified, and can recommend it to all who are thus affected."

TYPHOID FEVER AND CATARRH CURED.

Typhoid or any other fever leaves the blood in a terrible weakened condition, hence the patient is likely to be attacked with Catarrh. Many people think Catarrh is a local disease, but in reality is a deep seated Blood Disease, and only a strong Blood Remedy like B. B. B. permanently cures Catarrh.

"Fredonia, Ala., Sept. 28, 1898

"Blood Balm Co.—I was sick with something like typhoid fever for a whole year. I could scarcely eat or sleep any. First to last, I used seven prominent physicians from Georgia and Alabama. I could not see that I was scarcely any better, and I was getting very much out of heart. My aunt prevailed on me to take B. B. B. I got better rapidly after taking your celebrated medicine. Before taking B. B. B. I suffered very much with catarrh of the head. Since taking B. B. I have never had another attack. I think truly it is a great medicine. I have a brother and father with catarrh, and they are using B. B. B. I am now a strong and hearty girl, and feel glad that I took your medicine. Yours truly, MISS E. V. ADAMS."

SEND FOR FREE SAMPLE BOTTLE.

The above testimonials prove enough for any sufferer from Blood Humors that Botanic Blood Balm (B. B. B.), or three B's, cures terrible Blood diseases, and that it is worth while to write for a sample bottle. The medicine is for sale by druggists everywhere at $1 per large bottle, or six large bottles for $5, but trial bottles can only be obtained of Blood Balm Co. Write to-day for yourself or friends. Enclose a couple of stamps to pay postage. Address plainly, BLOOD BALM CO., 63 Mitchell St., Atlanta, Georgia, and sample bottle of B. B. B. and valuable pamphlet on Blood and Skin Diseases will be sent you by return mail.

Smith's Dictionary

—OF THE—

BIBLE,

Comprising Its Antiquities, Biography, Geography, and NATURAL HISTORY.

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Classical Examiner of the University of London.

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Christian Advocate.

VOL. 45.—NO. 50. NEW ORLEANS, THURSDAY, DECEMBER 15, 1898. WHOLE NO 2208

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SECRET OF A HAPPY DAY.

BY FRANCES RIDLEY HAVERGAL.

Just to leave in His dear hand
Little things,
All we can not understand,
All that stings;
Just to let Him take the care——
Sorely pressing,
Finding all we let Him bear
Changed to blessing;
This is all; and yet the way
Marked by Him who loves the best
Secret of a happy day,
Secret of His promised rest.

NORTH MISSISSIPPI CONFERENCE.

SUNDAY.

A cold and cheerless day came with the dawn. A slight snow had fallen during the night, but the weather did not keep the people away from the services.

At 9:30 a throng had assembled in the Methodist Church, and a love-feast service was promptly opened. Preachers told of perils, distresses, successes and sorrows, but testified to the grace of God—sufficient in it all. The waves of spiritual fervor rolled high. "It was good to be there."

At 11 o'clock Bishop Joseph S. Key preached a strong scriptural and spiritual sermon on "The Witness of the Spirit," after which the solemn service of the ordination of deacons was entered into.

At 3 o'clock Dr. W. T. Bolling preached to preachers on the call and service of the ministry, after which Jno. R. Conniss and J. H. Rodgers were elected elders.

At 7 P. M. Dr. Hammond preached a strong sermon on "Transfiguration of Christ."

This scribe attended services at the Methodist Church. There were good reports of the brethren at the other churches.

FIFTH DAY— FORENOON SESSION.

Conference convened at 9 A. M. with devotional services by Rev. T. W. Lewis. By appointment of Bishop Key, Rev. T. W. Dye was in the chair.

Report of Committee on Books and Periodicals was presented. Report commended all the publications of our Publishing House, and the editorial and mechanical work of Dr. Buck in the NEW ORLEANS ADVOCATE.

Drs. W. T. J. Sullivan, T. C. Wier and J. D Cameron were continued on the Publishing Committee of NEW ORLEANS ADVOCATE.

Report of Committee on Conference Relations was received and adopted. Report added the names of Revs. A. P. Sage, C. C. Grisham and A. P. Leech to the list of superannuates, and the names of Revs. B. S. Rayner and W. J. O'Bryant to that of supernumeraries.

Committees on Sabbath Observance and Spiritual Interest reported. E. C. Sullivan and J. H. Holder, having been properly recommended, and having passed in examination, were received on trial.

The amendment to the report of the Board of Education, which amendment provided that assessment for education be equally divided between Millsaps and Grenada Colleges, was carried, and report of Board passed as amended.

G. W. Stickling, having certified his agreement with us in doctrine, and having taken the elder's vows of our church, was received in elder's orders from the Cumberland Presbyterian Church.

Report of Sunday-school Board was read by G. J. Leftwich, adopted, and a resolution was passed asking the secretary to furnish a copy of same to NEW ORLEANS ADVOCATE for publication.

Protest of opponents of the special report of Board of Education, referring to Publishing House claim, was presented and ordered to record.

Dr. J. W. Boswell, A. H. George and S. M. Thames were appointed to answer the above protest, and presented their answer to same, which went to record.

Joint Board of Finance reported. Church Extension Board reported.

Resolution providing that Rev. J. S. Oakley, secretary of Conference, be appointed to edit and publish the Minutes, was presented and adopted.

On statement of Rev. H. C. Morehead that Bro. C. C. Grisham, just superannuated, would be left without an appropriation from the Joint Board for the next year, a voluntary collection was presented him amounting to $55.80.

Visiting committees were announced as follows: Millsaps College, J. S. Oakley, J. A. Bowen, R. A. Burroughs; Grenada College, H. T. Gaines, J. C. Mimms, and R. A. Meek.

Committee on Temperance reported. After earnest speech from A. H. George, report was adopted.

Resolution expressing the sense of the Conference against the use of tobacco was adopted.

Bible cause reported, and an assessment of $1 200 levied on the Conference for this worthy cause.

Conference adjourned with benediction by Rev. R. A Burroughs.

FIFTH DAY—AFTERNOON SESSION.

Conference opened at 3 P. M., with Bishop Key in the chair. Devotional service was conducted by G. W. Gordon. Minutes were read and approved.

Bishop completed call of charges, and the Corinth, Holly Springs and Greenville districts reported, and preachers had their characters passed.

R. I. Allen asked for location, and it was granted.

Board of Missions reported, in which report Dr. S. A. Steel was recommended to the appointment of Conference Missionary Secretary.

Committee on Conference Records reported.

Statistic report shows that we have 117 local preachers, 45,780 members, 1,195 adults baptized, 359 infants baptized, 72 Epworth Leagues, with 2,612 members; 470 Sunday-schools, with 2 511 teachers and 22,455 scholars. Shows further that we have paid Bishops, $1,235; Conference claimants, $2,765; foreign missions, $7,613.05; domestic missions, $2,359.52; church extension, $2,055.01; education, $1,409.08; W. F. M. Society, $3,710.48; H. M. Society, $2,407.42; American Bible Society, $669.06; total from all sources, $153,795.48.

Next Conference will convene in the Delta city of Greenwood.

Conference adjourned to meet at 7 P. M, with benediction by Dr. J. D. Cameron.

FIFTH DAY— EVENING SESSION.

Conference convened at 7 P. M., with Bishop Key in the chair, and devotional exercises conducted by Dr. Cameron.

Committee on Memoirs reported, and loving tributes were read and spoken of Revs. H. R. Tucker, J. B. Harris, and S. B. Carson—the members of the Conference who had died.

Resolutions of thanks to churches, railroads, pastor and the good people of Aberdeen were offered and passed by rising vote, after which Bishop Key announced the following

APPOINTMENTS.

SARDIS DISTRICT.

T. C. Wier, P. E.
Sardis station, Amos Kendall.
Como station, W. W. Mitchell.
Senatobia station, H. T. Gaines.
Arkabutla, G. H. Jacobs.
Coldwater and Hernando, J. D. Cameron.
Nesbit, C. P. Moss.
Cockrum, W. D. McCullough.
Tyro, W. J. Burt.
Pleasant Grove, B. P. Jaco.
Batesville and Wesley, T. Cameron.
Courtland, J. R. D King.
Eureka, L. D. Worsham.
Longtown, J. D. Newsom.
Orwood mission, supplied.

GRENADA DISTRICT.

H. C. Morehead, P. E.
Grenada station, T. W. Dye.
Grenada circuit, W. M. Young.
Water Valley, Wood Street, W. S. Lagrone.
Water Valley, Main Street, H. P. Gibbs.
Water Valley circuit, E. H. Rook.
Pleasant Hill, W. D. Burroughs.
Wall Hill, J. H. Smith.
Coffeeville, O. L. Savage.
Oxford station, R. M. Standifer.
Toccopola, D. M. Geddie.
Paris, R. P. Gnar.
Charleston, W. W. Williams.
Slate Springs, C. H. Pittman.
Minter City and Strathmore, J. A. Leech.
Chapel Hill, R. C. Callaway.
Tatum, R. S. Lawson.
Pittsboro, J. M. Huggin.
Elzey, J. H. Rodgers.
Banner, to be supplied by Harry Estes.
Grenada Collegiate Institute—President, J. W. Malone.
Atlanta, to be supplied by M. L. Ward.

WINONA DISTRICT.

W. S. Shipman, P. E.
Winona station, G. H. Lipscomb.
Winona circuit, J. B. Stone.
Vaiden, J. F. Evans.
Carrollton station, H. T. Cunningham.
Carrollton circuit, B. B. Sullivan.
Greenwood station, J. H. Mitchell.
West, T. G. Freeman.
Black Hawk, W. C. Lester.
McNutt, J. Ritchey.
Indianola and Faisonia, W. H. Sanders.
Dublin and Webb, J. H. Bass.
Sidon and Itta Bena, W. T. Browning.

DURANT DISTRICT.

J. S. Oakley, P. E.
Durant station, N. G. Angustus.
Kosciusko station, W. T. J. Sullivan.
Sallis, A. T. Buck.
Ackerman, R. M. Evans; W. A. Dollar, supernumerary.
Ethel, G. W. Gordon.
Rural Hill, to be supplied.
Salem, A. J. Foster.
Belzoni, L. M. Lipscomb.
Lexington and Tchula, R. O. Brown; B. S. Rayner, supernumerary.
Pickens, J. C. Lowe.
Ebenezer, J. W. Treadwell.
Louisville, D. W. Babb.
Eupora and Maben, R. H. B. Gladney.
Tom-Nolen, supplied by A. H. Mitchell.
Chester, W. L. Anderson.
Poplar Creek, J. J. Garner.
Student at Millsaps College, J. B. Mitchell.
Millsaps College, W. B. Murrah, president.
Conference colporteur and Sunday-school agent, G. W. Bachman.

COLUMBUS DISTRICT.

R. A. Burroughs, P. E.
Columbus station, J. A. Bowen.
Columbus circuit, E. Johnson.
Crawford, P. E. Duncan; W. J. O'Bryant, supernumerary.
Brooksville, E. S. Lewis.
Macon station, S. M. Thames.
Starkville station, R. A. Meek;
Starkville circuit, S. A. Brown.
West Point station, W. M. McIntosh.
Tibbee, H. S. Spraggins.
Winstonville, supplied by J. N. Hall.
Shuqualak, M. E. Tumlin.
Lagrange, to be supplied.
Hebron, J. M. Barnes.
Cedar Bluff, E. A. Tucker.
Sturgis, J. M. Massey.
Student at Vanderbilt University, B. P. Patterson.
Chaplain United States Army, J. A. Randolph.

ABERDEEN DISTRICT.

J. M. Wyatt, P. E.
Aberdeen station, W. W. Woollard.
Aberdeen circuit, to be supplied by T. J. Wilson.
Okolona station, K. A. Jones.
Okolona circuit, E. P. Craddock.
Tupelo station, S. B. Myers.
Verona and Nettleton, J. W. Anderson.
Prairie, R. A. Tucker.
Montpelier, J. W. Raper.
Shannon, B. F. Phillips.
Fulton, to be supplied.
Nettleton circuit, H. M. Young.
Amory and Smithville, K. M. Harrison.
Quincy, to be supplied by J. T. Derrilt.
Tremont, to be supplied by G. S. Sanders.
Houston and Wesley, J. W. Bell.
Buena Vista, W. A. Bowlin.

CORINTH DISTRICT.

T. Y. Ramsey, P. E.
Corinth station, T. W. Lewis.
Corinth circuit, supplied by W. W. Edge.
Iuka station, J. H. Shumaker.
Iuka circuit, W. F. Rogers.
Kossuth, B. P. Fullilove.
Jonesboro, supplied by R. W. Evans.
Booneville station, J. M. Bradley.
Booneville circuit, W. A. Clark.
Marietta, W. R. Williams.
Guntown, D. C. Foust.
Blue Springs, supplied by W. A. Wood.
Ripley and New Albany, R. G. Porter.
New Albany circuit, F. A. Whitson.
Brown's Creek, to be supplied.
Saltillo, to be supplied by B. R. East.
Belmont, to be supplied.

HOLLY SPRINGS DISTRICT.

J. W. Honnoll, P. E.
Holly Springs station, J. W. Price.
Holly Springs circuit, J. A. Poe.
East Holly Springs circuit, J. R. Wilson.
Ashland, supplied by W. J. Burks.
Cornersville, E. C. Sullivan.
Pontotoc, J. W. Ramsey.
Potts' Camp, M. H. Honnoll.
Waterford, R. E. Duke.
Red Banks, M. D. Fly.
Mt. Pleasant, D. L. Cogdoll.
Byhalia, R. M. Davis.
Olive Branch, Jas. Porter.
Abbeville, A. W. Langley.
Assistant editor of Nashville Christian Advocate, J. W. Boswell.
Missionary Secretary, S. A. Steel.

GREENVILLE DISTRICT.

J. W. Dorman, P. E.
Greenville station, J. E. Thomas.
Arcola and Hollandale, H. P. Crowe.
Shaw station, W. C. Harris.
Lehrton, supplied by J. W. McGee.
Cleveland, T. H. Dorsey.
Shelby and Dunoan, J. C. Mimms.
Clarksdale station, J. T. Murrah.
Jonesboro station, J. J. Brooks.
Belen, G. W. Strickling.
Derson and Laconia, J. H. Holder.
Lula, J. E. Cunningham.
Austin, supplied by W. M. Campbell.
Tunica, W. L. Graves.
Friar's Point, Q. A. Oats.
Hillhouse, J. M. Moore.
Gunnison station, J. R. Counties.
Rosedale station, J. C. Park.
Bollvar, J. M. Deavenport.
New Salom, supplied by L. A. McKeown.

TRANSFERRED.—W. T. Bolling and T. B. Clifford, to Louisiana Conference; S. B. Cox, to Indian Mission Conference; G. A. Klein, to Memphis Conference.

Conference adjourned sine die.

J. C. PARK.

OUTWARD BOUND.

BY WALTER R. LAMBUTH.

The creative genius and business enterprise of the American people challenge the admiration of the world. In 1853 Henry B. Plant, then in the express business in New York City, undertook to bring his invalid wife to Florida for her health. The trip from Jacksonville to St. Augustine had to be made in a dug-out. Losing their way, they were compelled to spend the night in the swamp. Recognizing at once the difficulties and possibilities of the then almost unknown State of Florida, except as connected with alligators, Spanish occupation, and Seminole Indians, this man of invincible faith and indomitable will set to work to make a highway where there was none, and to open an artery of trade with the West Indies and Central America. The Plant System has been the result—"thirteen railway lines, extending several thousand miles; nine steamboat and steamship lines from Nova Scotia to Jamaica, and six large hotels," besides wharves, docks, repair shops, orange groves and farms, in all employing over 12,000 workmen, and, including children, supporting an aggregate of 60,000 souls.

The Tampa Bay Hotel is itself one of the wonders of the Western world—built in Moorish style, with its miles of corridors and porches, its hundreds of columns, fenestrated windows and minarets. When it bursts out with its thousands of electric lights, or seems to float in the moonlight upon the river bank, the tourist might easily think himself in front of the old Alhambra, or amid the gardens and palaces of Constantinople. While we can neither commend nor condone that luxury which is built upon extravagance, and which must inevitably enervate, yet we gratefully acknowledge the auxiliary forces of a civilization which makes it possible to carry the gospel with dispatch and economy into the regions beyond. If it were not for such men, we might still be treading the swamps and forging the rivers of undeveloped territory within the bounds of our own country. As it is within a few days after the cessation of hostilities and before the evacuation of Cuba, we are able to move forward to the religious occupation of the island.

At 8 P. M. Monday night, Nov. 15, Bishop and Mrs. Candler, Dr. Fulwood and I boarded the train for Port Tampa, ten miles down the bay. Here we found another hotel, not so magnificent as the one referred to, but unique in that it is built on piles over the sea, and yet has every equipment for the entertainment of passengers. It was along its front and upon these wharves and docks that I had the pleasure in July of distributing tracts and Testaments to our soldiers who were embarking for Porto Rico. Not one refused, and many showed the kindest appreciation. One young fellow spoke of his mother in far-off Michigan, and heartily wished he had listened more earnestly to her patient admonitions.

At 9:30 our steamer, the "Mascotte," cast off, and we floated out on the dark tide unrelieved save by the reflection of the disappearing lights or the phosphorescent wake behind us. On deck all was confusion—a medley of trunks, bird cages, bundles of clothing, and lunch baskets, in dangerous proximity to hungry-looking dogs. In the social hall on one sofa was a young soldier suffering from acute rheumatism, on another two West India negro women—black as coal—and in a corner the wife of a Cuban general. Bishop and Mrs. Candler were fortunate in getting a state-room. Dr. Fulwood sought refuge on a sofa in the after-saloon, and I secured a cot among some soldiers in the dining-saloon. Before turning in for the night I took a long look at the silent stars and sent messages to the loved ones in the dear old Tennessee home. He who can direct the sweet influences of the Pleiades or gird the bands of Orion can watch over those whom we place in his charge and keep, for he neither slumbers nor sleeps.

The grey dawn fell upon the forms of full twenty men stretched about me. The nearest was a negro with a frame for a Hercules in ebony, the next a Cuban merchant, the third an artilleryman from Wisconsin. One bowl for the crowd, but fortunately the steward served a dozen towels. A line was formed beginning with the man next the wash bowl. I was third. When my turn came a big double-fisted soldier pushed in ahead and seized the bowl. Before a word could be said a powerful hand grasped his shoulder and whirled him round. "Fall back into your place and respect the rights of a gentleman." I looked up and recognized the face of a lieutenant to whom a little kindness had been shown a few minutes before, thanked him, and proceeded without further interruption. The lieutenant, in full uniform, had slept in the passway between cotton sheets, as he was a modest man and the place a public one. The consequence was an appearance of his having been in a cotton gin, much to the amusement of his companions. My clothes brush had helped make him presentable again, and the favor had won a friend.

It was not long before we discovered that our fellow-passengers formed some interesting groups. At the breakfast table next to ours sat General Green and his staff—an engineering corps going in advance of General Fitzhugh Lee's division. In this corps was Lieutenant Lee, the General's son, a slender young man of twenty-five, perhaps, with an active step and an intelligent face. Another member was Col. Young, son of Brigham Young, of Salt Lake City. The Colonel looked to be fifty years of age, had grey eyes, light brown hair, a Roman nose, a strong, determined face, square shoulders, and stout, well-set limbs. There was a serious, determined look about his face, and force of character in his stride. His subordinates spoke of him as a man of ability, justice, and kindness. He spent the day in pouring over a typewritten letter-book with photograph illustrations of harbors and fortifications upon the Cuban coast. One thing was noticeable—wine was not used at meals by any of these officers; a worthy example to set the rank and file who unfortunately exhibited an inordinate thirst for strong drink long before breakfast was served. In marked contrast to Col. Young was the Mormon chaplain of the regiment to which some of these soldiers belonged—a man heartily despised, and one who had no right, either civil or religious, to such an appointment.

A group of West India negroes interested me much. The women had small heads, an approach to an oval face, the lips were thinner, the nose not so broad, and the whole countenance more angular and expressive than is usual with the African. The type was a different one from that of the black belt of the Southern States. All wore circular ear-rings of gold, all spoke Spanish fluently, and several wore the mantilla thrown over the head and shoulders.

The Cuban deck passengers did not impress me favorably. But allowance must be made for a sensual life, added to long privation and migratory habits growing out of successive revolutions. These were refugees returning to their native land. The women looked careworn and poorly nourished, while the men were thin-visaged, and showed the effect of strong coffee and incessant smoking. The women, in addition to the care of their children, had canary birds, poodles, fruit, and bundles of clothing. A brace of game chickens owned by one of the men called forth unstinted admiration. As I studied these poor creatures and thought of the life they were going back to, I thanked God that the Gospel is the power of God unto the salvation of everyone that believeth, and that in the strength of divine grace we can plan and pray for the redemption of soul and body.

One passenger on the "Mascotte" had associated with her name and that of Cuba a story which reads like a romance. Evangelina Cisneros, the heroine of the Revolution, was also on her homeward voyage. The world has heard of her patriotism, her imprisonment by a merciless tyrant, and of her rescue by Karl Decker. In a later letter I may repeat her story. As I looked at her face there seemed a shadow of sadness which even her ill-health could not explain. It was a wistful, unsatisfied look. Her need, perhaps, is that of her fair island—peace, the peace which comes from resting in God.

Key West, Nov. 22, 1898.

THE BIBLE INSTITUTE.

In daily life, in all parts of the country, I find that there are hundreds of consecrated men and women with an intense love for souls who feel called of God to do his work. All they lack to do effective service for him is a systematic knowledge of the Bible.

The question asked me hundreds of times by young people convicted by a direct call of God for evangelistic work, or where they could be used for his glory, was, "Where can I obtain this knowledge?" This question started the Bible Institute in Chicago as a training-school for home and foreign missions, ten years ago.

I have become convinced the way to reach the masses is to reach them—that is, to go after them. I have not announced "Hold the Fort" in my meetings for years. The time for holding the fort is past, and now we must go out of the fort and fight hand to hand with the power of evil. The Bible Institute at Chicago aims to equip workers who can fight this way—hand to hand. The school is open the year round, and as the course is in a circle of two years, students may enter any time. Between one and two hundred of those who have passed through the door of the institute are telling the story of the gospel in foreign lands, and more than seven hundred are engaged in home missions, and as evangelistic preachers, regular pastoral work and church visitors, to say nothing about those who have gone forth with the gospel message of songs.

The many missions in Chicago give unbounded field for personal work, and the lectures of the morning and study in the afternoon find practical demonstration in the missions and cottage prayer meetings of the evenings. Students are not only instructed in preaching the gospel, but in singing it as well. No one doubts the power of song, and many a recruit in the army of the redeemed has received a call in some message of song. Prof. D. B. Towner, the well-known gospel singer and writer, is superintendent of the musical course, with competent assistants. The institute is undenominational, or, better, interdenominational, and enrolls men and women as students. Separate dormitories are provided for both sexes. Representatives from all races have been enrolled as students the past year, and more than thirty denominations were represented among the students last year.

I shall be glad to hear personally from any who desire to know more of the work of the Institute at my Chicago address, 80 Institute Place.

D. L. MOODY.

Colorado Springs, Col., Dec. 8, 1898.

HEART-BALM.

Tell me about the Master;
I am weary and worn to night.
The day lies behind me in shadow,
And only the evening is light!
Light with a radiant glory
That lingers about the west.
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Juden's sod.
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me,
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs he freely forgave;
Of his love and tender compassion,
Of his love that was mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life.
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that, whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all.
So tell me the sweet, old story,
That falls on each wound like a balm,
And my heart that was bruised and broken
Shall grow patient and strong and calm.

—Selected.

Communications.

THE CAROLINE ISLANDS.

In the middle of the Pacific Ocean lie some tiny specks, several hundred in number, known as the Caroline Islands. Few indeed knew of the existence of such islands till after the wonderful developments of the Hispano-American War; but now, as one of them at least will become a naval station of our government (if the reports from Paris be true), the American people have suddenly become interested in this lonely group of islands.

The Carolino Islands are supposed to have been discovered by Alvadro de Saavedra, a Spaniard, in 1528. He deeming them worthless to the world, made little note of them, not even giving them a name; and it was in 1686 when another Spanish explorer visited them and named them Carolines, in honor of Charles II., King of Spain.

However, they did not possess the gold mines the Spaniards were at that time searching for, so they occupied an unimportant place in the Spanish view. Allured by the precious metal, they turned deafly away from this solitary land and emigrated westward.

In 1852 the American Board planted a mission on Ponape, one of the larger islands, and for fifty years labored untiringly to lead the simple Micronesian to Christ. When the first missionaries arrived there was no government for the islands at all, save that of their own fashion, and, in the words of one of the missionaries, the people seemed more like monkeys than human beings. Difficult indeed was the task before them, and it seemed for a time that they would fail in the attempt, but at last the faithful workers of Christ translated the Bible into the Micronesian tongue and began to teach the simple islanders. Their work prospered, and there alone on these mountainous islands of the sea the missionaries were rapidly building up a church for God when serious trouble occurred.

In 1885 the Germans took possession of the Marshall Islands and also raised their flag over the Carolines. Spain at once demanded its removal, claiming the islands by right of discovery. The matter was referred to Pope Leo XIII. for arbitration, and he decided in favor of Spain, so that power immediately established a government station at Ponape. Then the same old story that we all know by heart—Spanish oppression caused the natives to revolt. After serious skirmishes more troops were ordered from Manila, and in September, 1890, the Spanish transports in the harbor shelled the premises of the missionaries, leaving them a worthless heap of ruins. At the time there were but two women at Ponape, the scene of the trouble, and they were ordered by the officials to vacate the premises within twenty-four hours. An American ship, the "Alliance," lay in the harbor and carried the ladies away. Soon after their departure the buildings were totally destroyed. The ladies left the island, once a field of so much promise, and have never succeeded in gaining permission from Spain to renew their work. The natives, left totally to the mercies of their cruel masters, ceased to prosper, and therein one of the most fertile and promising parts of the Pacific where Christianity was once budding its fairest is the simple islander, pining yet in his ignorance for the return of those who brought him peace and happiness.

If I were to deal with the productiveness of the islands, I would have a pleasant task, for, like all tropical countries, they produce abundantly. The breadfruit can be plucked from every forest: bananas are produced abundantly, more than a dozen varieties being found. Copra, the dried kernels of the cocoanut, is one of their chief exports.

Strange, however, bird life is very scarce, only a few varieties being found, and only a few horses and still fewer cattle are found. The alligator can be seen in every swamp and snakes of enormous proportions can be found.

There can be seen all over the islands much beautiful and enchanting scenery and relics of a pre-historic race are visible. There are embankments and terraces and many quaint and curious lodges all over the islands, and roads built long, long ago, perhaps before the white man ever beheld the peaceful Pacific or gazed upon the verdant scenes of the Carolines.

GEO. M. MORELAND.

Nettleton, Miss.

MEN AND THE CHURCH.

Accepting the opinion expressed in the ADVOCATE, of Dec. 1, on this subject, is it not a singular fact that the church directed, controlled, and taught almost exclusively by men, should have failed to win and hold men? The Holy Ghost is surely in the world reproving men of sin and of judgment. Men who are seemingly engrossed in business or in pleasure must, and do at times, feel the need of something higher and better. To deny this is to deny that every man is a possible Christian. Why, then, does not the church win men? If the attitude of men toward the church is one of indifference rather than hostility, what is the cause of that indifference? On this point much might be said without controversy and without exhausting the subject. The following is offered for consideration: May not the cause of this indifference be simply a lack of admiration and respect for individual church members and for the church as an organization? Not a lack of reverence for God, nor of respect for the teachings of Christ, but lack of confidence in the sort of Christianity exhibited daily in the affairs of life. Perhaps the ideal Christian character, as commonly portrayed, does not inspire men to emulation. The virtues—meekness, humility, obedience—which are usually stressed and exemplified oftenest in the lives of women, do not appeal to men as desirable for themselves. It is just possible that the church would have more influence with men if more attention were given, in theory and practice, to the manly virtues—strength, courage, aggressiveness. The church which sees the laws of God defied on every side without protesting, in a practical and effectual way, presents a spectacle of weakness rather than strength. Self-respecting, worldly men, seeing the church pray one way and vote another, seeing Christian men profit by sharp methods in business, may reasonably infer that religion concerns and controls only a very small section of a man's life. Having reached this point, it is natural, and not unreasonable, to go a step farther, and conclude that it may be dispensed with altogether as something suited only to women and preachers.

If the church of Christ lacks drawing power, the fault lies in the hearts of its members; not in defective methods. All problems connected with the progress of the kingdom of our Lord would be solved by a deepening of the spiritual lives of Christians. A mighty baptism with the Holy Ghost, an enthusiastic devotion to our Lord Jesus Christ, would take away all fear of man, of loss, of political or social ostracism, and cause the church to stand before the world clothed with that divine power which alone can win and save men.

X.

IN MEMORIAM.

George Washington Ferrer was born in the State of Georgia on the fifteenth day of March, 1850. His father was a minister in the Baptist Church, and his mother was a member of the Presbyterian Church. Thus his training by both father and mother made deep impressions upon him while yet a child, and at the early age of seven years he united with his mother's church.

After leaving home, and when about the age of twenty-five, he left the church of his early choice and united with the Methodists. He was licensed to preach in 1884, and the same year was admitted on trial in the Alabama Conference. He was ordained deacon by Bishop Keener at the Conference held in Greensboro in 1887, and at Mobile, the following year, was given a certificate of location signed by Bishop Hargrove. In 1891 he was readmitted into the Mississippi Conference, and at Natchez, in '92, was ordained elder by Bishop Granbery.

He served the following appointments in the Mississippi Conference: Whitting circuit, '92 and '93; Augusta, '94 and '95; Mt. Carmel, '96; Westville, '97, and Clarksburg, '98.

December 7, 1886, Bro. Ferrer was married to Miss Emma E. Johnson, of Melvin, Ala., and she bore with him the hardships and privations of an itinerant preacher.

During the Summer of 1897 he often complained of feeling badly, and in September had a hard spell of fever, from which he never fully recovered.

In June, '98, he began declining rapidly, and in July was forced to surrender his work to another. Friends and brethren advised him to go to Brown's Well, but here he found no relief, and went on to New Orleans for treatment, but he was informed that his case was beyond the reach of medical skill. After an absence of but few days he returned to his rented home in Pelahatchie, where everything that medical skill and kind and loving hands could do was done for him; but this could not restore his health. Friday and Saturday morning he seemed perfectly conscious, talking to his wife and friends about his future, repeating favorite and appropriate passages of Scripture, and assuring them that he felt no alarm at the approaching end.

It was my privilege to be with him more than once during his illness, and always found him submissive to the Lord's will. Saturday afternoon, Sept. 3, 1898, at 3:40 o'clock, surrounded by his wife, Bro. Linfield, and some of his friends, he sweetly "fell on sleep," and was gathered unto his people.

A good man, a good preacher, a faithful pastor has gone to his reward, while his wife and six small children are left to mourn their loss.

The funeral service, conducted by this writer, assisted by Bros. B. F. Lewis and W. L. Linfield, was held at the Methodist Church in the presence of a large concourse of friends. We laid his body to rest in the Pelahatchie Cemetery, Sunday morning, Sept. 4, 1898, but we shall meet him again. "Well done, thou good and faithful servant."

W. W. SIMMONS.

PRESIDING ELDERS.

Dr. Lafferty, in his notes on the recent session of the Virginia Conference, says: "In theory, our system to a bystander is military, verging on despotism; but public opinion, the character of the Bishops, and their devotion to the church, make it a paternal arrangement, administered in love. After all, it is in the power of an elder, who has the ear of the Bishop, to do any preacher irremediable harm. For that reason, as we heard Bishop McTyeire say, he made it a rule never to appoint a man an elder who was not on good terms with all the preachers."

This reminds me of a remark made to me by an ex-presiding elder when I was first appointed to that office, ten years ago. He said, "A very dangerous power is lodged in the hands of a presiding elder." I did not seriously regard the remark at the time, but I had not been in many cabinet meetings before I saw that it was true. Since then my convictions on that subject have been confirmed. No office in our church is more essential to our system or more liable to abuse. The power lodged with the presiding elder is necessary, and inseparable from the office, and when rightly used makes for good; but when it falls into improper hands, good men suffer, and the cause they represent is damaged. Presiding elders, therefore, should not only be on good terms with all the preachers; they should also be broad-minded, deeply pious, exemplary in word and deed, kind-hearted, sweet-spirited, gentle, patient, charitable, etc. A presiding elder who is harsh, autocratic, self-opinionated, prejudiced, or partial, is a manifest misfit. A long continuance in the office may develop these traits in men not otherwise given to them. There is such a thing as governing too much. A wise parent will leave a child as much as possible to govern himself, and not assume to dictate to him in every little thing. So, it seems to me, the right kind of a man in this office will refrain from every tendency that looks in the direction of officiousness in his administration. Pastors should feel free to exercise their own judgment in the management of their respective charges without the fear of being put under the ban. They are generally equal to the presiding elder in everything but official position, and sometimes his superior. To be overawed by a power in the hands of a superior officer, which the secrecy of the "cabinet" enables that officer to use with impunity to humiliate an innocent, good man, does not comport with the love of liberty in an American's heart, or with the spirit of liberty inbreathed by the gospel of Christ. It is more in accord with the genius of Romanism than of Protestantism, and should be eliminated, as far as possible, from our system.

As a pastor, it has always been my policy to keep in close touch with my presiding elder, and, as a rule, I have always felt safe in their hands. I have never gone to a Bishop with my case. If at any time I have felt a lack of perfect confidence in the friendship of my presiding elder, I have taken the matter to a higher authority than a Bishop—to Christ, the Great Head of the church, and have rested absolutely in his hands. And he has never disappointed my confidence. May he bless our Bishops, presiding elders and pastors with great grace and abundant peace!

W. B. LEWIS

Correspondence.

HAS REV. ISAAC L. PEEBLES BEEN MISREPRESENTED?

In a communication to the ADVOCATE, of Nov. 3, in regard to the unjust manner in which Boards of Health and experts were being criticised, I had something to say about an article in the ADVOCATE, of Oct. 20, from Rev. Isaac L. Peebles, of Hattiesburg. I notice in your issue, of Nov. 24, Bro. Peebles charges me with having misrepresented him.

The part of my communication to which he seriously objects, and in which I alluded to the harsh manner in which he spoke of health officials and experts, was not given as a quotation from his article, but was what I thought to be a most liberal construction of the words used by him. I will now give the exact language used by him.

In speaking of the fever at Hattiesburg, he says: "It is true that two experts have declared it to be yellow fever, but what of that? Are they not liable to make mistakes as well as other people, and egregious ones, too? Certainly they are, even when they are honest and desirous to do the right thing. But as far as my knowledge and observation extend, experts, as a rule, are not men of the highest ability. They are far from it, and, therefore, they are quite liable to mistakes, and fatal ones at that. Not only are experts, as a rule, men of ordinary ability, but also the men who compose the Boards of Health. Men of reputation in the medical profession have no time for such things. I verily believe that if we had no Health Boards or experts, there would be no yellow fever in our country anywhere."

In speaking of the above, I used these words, which he says is a misrepresentation of the above language: "Asserting that Boards of Health, and the physicians employed by them, are not men of skill in the medical profession." That does not read to me like a misrepresentation.

He says: "Such language as this of the doctor's (the above) does not occur at all in my article, and I challenge him to show it. Why, therefore, did the doctor use it as mine?"

I leave it to the readers of the ADVOCATE to say whether or not Bro. Peebles has been misrepresented.

ROBT. E. JONES, M. D.

Crystal Springs, Miss., Nov. 28, 1898.

The know-nothing, the do-nothing, and the be-nothing scheme of life can only end in outer darkness and in ineffable distress.—Joseph Parker.

The sweetest pleasure is in imparting it.—C. N. Bovee.

The Christian Life.

RICHES AND RELIGION.

There was a story in one of the newspapers not very long ago about a very rich man, who addressed a Bible class of boys on a Saturday evening, and said to them among other things: "I hope you young men are all careful. I believe it is a religious duty to get all the money you can; get it fairly, religiously, honestly, and give away all you can." The man who spoke had started in life without any money, and as the result of the diligent exercise of unusual business abilities, had come to be one of the richest men in the world. He had also given much money away. The precepts that he uttered seemed to be such as he had followed himself. . . . It is an admirable thing, if we have the gift for money-getting, to use our gains generously and wisely for the benefit of our fellows; but we are vanity and greedy creatures at the best, prone to make our consciences and our moral standards submissive to our material interests; prone to take an ell where duty seems to warrant us in taking an inch. If we make it our religious duty to get all the money that we can (honestly, of course), that we may have the more to give, shall we not be more than ever in danger of being careless how our money comes, and whose loss is involved in our profit, and of cajoling our consciences by a liberality made possible by enterprises in the development of which piety and human kindness have had no share?

Man's religious duty is to seek righteousness, to be honest, to be merciful, to be just. It is his privilege to gather all the money he can without sacrificing his higher obligations as a creature with a soul, a citizen, and a member of the human brotherhood. Whether he gains more money or less is of minor consequence. "Seek ye first the kingdom of God and his righteousness," said the Master, "and all these things shall be added unto you." Money gains appear then as the incident, not the aim; and nothing in modern experience seems to impeach the wisdom of that attitude toward them.—Scribner's.

HELPING SATAN.

A young man who is not a Christian attended a Christian Endeavor meeting one evening. It was a good meeting; nearly all in the room took part; the prayers were earnest, the remarks were practical and inspiring. The young man was impressed by it all. He felt that he ought to be a Christian; he was thoughtful.

But when the meeting was over, the first thing said to him was by one of the young men about the football game of the day before; then the conversation drifted to a party. The young lady with whom he went home criticised the leader, made a laughing remark about one of the prayers, and said nothing of the good things.

The young man thought, as he sauntered home: "I don't believe those Christians are much in earnest, after all; they didn't seem to care whether I was a Christian or not, or whether I joined them."

The next week he did not go to the meeting. No one asked why he was absent. After that, for a while, he would happen around as the meetings were over to go home with one of the young ladies. But in the meantime he got in with a fast set, and went from bad to worse.

Did anyone help Satan to drag that young man down? Might not some one easily have helped Christ to save him?—Golden Rule.

DO NOT LOWER THE STANDARD.

The Rev. John MacNeil has done well to call attention, in his suggestive little book, "The Spirit-Filled Life," to the superficial nature of some people's idea of sin. Many have been led astray at this point, even considering that they had no need to pray, "Forgive us our trespasses," because, forsooth, they were conscious of no trespasses. As if their consciousness was amply sufficient to judge in the case! Paul at least did not think so. "I know nothing against myself," he cries, "yet am I not hereby justified." He recognized that there was a much higher standard than that, and that being delivered from conscious sin was by no means the same as being delivered from all sin. Our whiteness may look very satisfactory until we bring it into contrast with God's whiteness, then we see the difference. The more we compare ourselves with Christ, and not with one another, the better chance we shall have of reaching a true humility. To be blameless is one thing; to be faultless, or without blemish, is quite another.—Zion's Herald.

MORE PRAYER.

Religious life begins in prayer. It stretches from that point to the triumphant death-bed. No advance in experience lift above its necessity. No surrounding conditions make it useless. Only when the

"Task is done,
The gates are passed,
And heaven is won,"

may the Christian cease to pray.

Prayer is the highest exercise possible to man. It is an exalted employment to preach that Word which is "the power of God unto salvation." It is a grand work to lay siege to a soul, and, by the help of the Spirit, persuade it to Christ. But even these high privileges may not be put above that of talking directly to God through Jesus Christ. It is enough if they stand on the same level. Nothing surpasses in sublimity the heartfelt approach of the creature into the presence of the Creator, and the bold, though humble, presentation of petitions to the Ruler of heaven and earth. Its twin sister, thanksgiving, seems to us to stand nearer than anything beside.—Selected.

The rich man in the parable was lost not because he was rich, for his eyes rested upon one in heaven who was the richest patriarch of his age. He was lost, because—why did not Jesus give the reason? Why should he give the reason when there is but one reason for all lost souls alike? And yet, though he was lost, and knew it; though he had offended Almighty God, and knew it, and though he was in sight of paradise, and could then communicate with it, not a word suggestive of sorrow escaped his lips, not a prayer for forgiveness; not an expression of regret for his past life, not a breath of apology. His attitude toward God was the same that it was on earth. Let us not overlook this. There are those who say that God will give men a second chance to repent; but this glimpse of what is behind the veil assures us that if the second opportunity were given, it would be spurned like the first. If they took advantage of the second probation at all, they would use it solely as a fire escape. The rich man wanted no forgiveness; he only wanted to escape torments, or to have his sufferings alleviated, and his sense of justice was so blunted that he did not hesitate to ask heaven for the drop of water without begging heaven's pardon for the past, and to ask that it might be sent by Lazarus, the beggar he had spurned in the other world.—Bible Reader.

The pleasures of life have their alloy. When we have obtained most of the happiness of life, there is still some secret pain, some strange yearning of the heart for something not yet attained. Solomon, after having tried all which riches and position could afford, pronounced all as vanity, and Solomon's experience is ever the experience of the world. The simple truth is, there is no real peace of mind until there is an abiding conviction that eternal interests are safe. The sense of security here will sweeten every pleasure and lessen every pain. The path of safety is the path of pleasure, for "her ways are ways of pleasantness and all her paths are peace."—Selected.

God's love is like the atmosphere which fills up all corners regardless of their shapes. It is like the flowing river which spreads its beauty into every creek, and fills the shadows as well as the deep holes in its course. It adjusts itself to the hearts which it visits. Its consistency lies in this: that it is the same to all. Its earnestness and thoughtfulness lie in this: that it adapts itself to all. It is the same pure, true and beautiful current wherever it goes; but it possesses the capacity for adapting itself to each. It is like the ether, rigid, yet penetrating, as fine as steel, and yet as flexible as the softest silk.—W. Boyd Carpenter, D. D.

To-morrow will be like to-day. Life wastes itself whilst we are preparing to live.—Emerson.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bleating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents.

STATE HOLINESS CONVENTION.

In response to a previous call, a convention of the holiness people met at Waynesboro, Miss., Dec. 3, 1898, and after songs and prayers imploring the guidance of the Holy Spirit, Bro. H. C. Cochrane was chosen president, and Rev. E. T. Breland, secretary.

After a free and deliberate discussion of the various questions and issues before the holiness movement, the following resolutions were adopted:

Resolved, That the voice of this convention is, that it is utterly foreign to the purpose and desire of the holiness people to establish any organization to supplant or take the place of the present existing church organizations.

Resolved, That it is not thought best for this convention to attempt the organization of a State Holiness Association; but,

Resolved, That this convention advises the holiness people of the different localities to organize themselves into independent holiness associations.

Resolved, That it is the sense of this convention that all the holiness people co-operate with the different church organizations, as far as possible, and that they support their pastors, and meet the financial claims of their respective church organizations as far as they can conscientiously do so.

Resolved, That this convention advises that all the holiness people attend upon the regular services of the churches to which they belong, according to the vows which they have taken, and that they bear patiently and in a Christ-like spirit any opposition or severe criticism that they may meet.

Resolved, That this convention advises the holiness people to meet constantly, at least once in a week in religious services, such as holiness, prayer, and testimony meetings.

Resolved, That these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, The Pentecostal Herald, and The Zion's Outlook for publication.

H. C. COCHRANE, Pres.
E. T. BRELAND, Sec.

FROM THE WORK.

Rev. I. L. Bronson, P. C., Winnsboro, La., Dec. 5, 1898: "I am now at the close of a quadrennium on my first circuit. I can truly say God has been good to me. In the Summer Bro. Turner was with us at Boenf Prarie. His preaching reached the people, and they attended in large numbers. Twenty-six joined the church, and many were reclaimed. Several of the converts went to work at once. They helped in the Sunday-school and also began raising funds to purchase an organ and to repair the church. The work is now completed and the organ in use at a total expense of three hundred and sixty dollars. Our churches are in good repair. A parsonage has been added to the work, which has recently received two coats of paint. We trust that the people have been spiritually benefited by our labors among them."

R. E. Rutledge, Lake City, Dec. 5: "I desire to say through the ADVOCATE that wife and I are enjoying the blessing of entire sanctification, perfect love, the second blessing. The Lord abides with us. Glory to his name! We were regenerated years ago. On the eighteenth of November I heard Dr. Carradine preach, and one week later my wife heard him. After Bro. L. S. Jones received the blessing I went to him to hear his experience. The same day Sister Alice Rohinet asked me to bring a book—'Sanctification,' by Dr. Carradine—to her parents at Lake City; at the same time insisted on my reading the book. Mrs. Rutledge and I read the book, but before we were half through we obtained this great blessing. If anyone desires this way to be made plain to them, I would say get this book and read it. Glory to God for salvation from all sin! Amen."

RALLY DAY AT MANASSAS.

The Conference year is coming to a close, and the time will soon be at hand when pastor and people in many places must say, Good-bye! This may be the case here on Energy Mission, the thought of which makes many of us feel heavy-hearted; but the thought that we have tried to be a loyal people and observe all the "days" demanded of us by our church, is to us a comforting one. These "days" are splendid factors to help draw the children and youth of our country into the Lord's service. This year Children's Day was to us both pleasant and profitable, Education Day was edifying; but Rally Day was real soul-inspiring.

It was impracticable, if not impossible, to hold a Rally Day service with every congregation in this large and "tough" circuit; so our pastor, Bro. J. C. Ellis, appointed Manassas Church—where there is a new and capacious building—as the place to concentrate his forces. After consultation with the officials, the first Sunday in November was appointed as the time for the exercises. The necessary preparations were made, the day was as lovely as heart could wish, and the house was filled to overflowing. It was indeed pleasing to see how nicely our efficient pastor conducted the services, while his faithful wife led the music, performing on the organ to the delight of all. When the music was begun and the children commingled their voices in the singing of those sweet songs, I was perfectly delighted. Methinks the angels bent their ears to listen to those childish strains. I would not be surprised but some of these beautiful words (God bless the authors of the same!) will be gathered into the angelic chorus to be rolled on in eternal symphony. Thank God for this privilege our children enjoy, and may our sympathy for the heathen be increased!

It was perfectly delightful to see how eloquently the children recited; how carefully they built their Pyramid, and read the sentence; how gradly they displayed the Missionary Alphabet, and how proudly the little fellow held aloof his Two Peanles. I think that before the exercises were ended, everyone present, who was not ordained from all eternity to be "Hard-shell," was filled with a missionary spirit.

I verily believe that if Rally Day is rightly observed, it will do a great deal for the promotion of the missionary cause. God bless the inventor thereof!

T. J. O'NEIL.

OBITUARIES.

BENNETT—"Miss MAMIE is dead." Such were the sad words whispered throughout the community on the seventh of last September. It cast a pall over every home. Known and loved by all, we wished so much for her to get well. Young, beautiful, and promising, she was the joy of her parents and hope of friends.

Miss Mamie was the eldest daughter of Mr. and Mrs. A. G. Bennett, and was born Nov. 10, 1878. She was scarcely twenty when she died. In 1893 she attended East Mississippi Female College, and graduated in 1895. During her first year at Meridian she professed conversion and united with the Methodist Church. She won the confidence and esteem of President Holloman and faculty, and was a favorite with all her schoolmates. We quote the following from a letter written by Bro. Holloman to her parents shortly after her death: "Of all those with whom we were associated in the days at East Mississippi, none have left a more pleasant recollection than your affectionate daughter. As the months went by she became more and more attractive to us. During her last session, when the measles broke out in the college, she demonstrated, above all others, her real spirit and worth. We can not forget her kindness to her companions and to our own little ones during those days. We count it a pleasure to have been associated with her so long."

A few weeks before her death she was away from home nursing a sick relative, who had slow fever. It is supposed that she then caught the disease which proved her death. We are reminded of the words of our Savior, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." She seemed to have had some presentiment that she would not recover, and remarked several times during her sickness, "They tell me I will not get well."

After an illness of several weeks with typhoid fever, in which she patiently suffered, her pure spirit slipped away into the land of no death. We gently laid her to rest in the family graveyard beneath the cedars, to await the resurrection of the just. She is missed in the Sabbath-school and family circle, but it will be a blessed recollection that she grew up to love and be loved by those who will ever so tenderly cherish her pure and sweet memory. To the bereaved parents and loved ones we extend our sincerest sympathy, with prayer that they may so live as to meet their lost darling in heaven.

JNO. D. ELLIS.

Madison Station, Miss., Nov. 20, 1898.

BARNES—WILLIS BARNES, the subject of this sketch, was born in Robeson county, N. C., June 8, 1817, and departed this life at his residence in Crystal Springs, Miss., Nov. 2, 1898. He came to Mississippi in 1834, and to Crystal Springs in 1871. He was converted and joined the church under the ministry of the late Rev. Hardy Mullins, when about twenty years of age. At the age of twenty-one he was married to Miss Mary M. Hennington, who died about fifteen years ago. In 1887 he was married to Mrs. Kate Long, who survives him.

At one time in life, when well and active, he was a useful officer in the church. He was prosperous, and his home was given to hospitality. He raised and educated a large family of children, who are useful members of society and of the church. In his latter days his health was bad, and his attendance upon the services of the church irregular, but he always enjoyed the visits of his pastor and of other religious friends.

During his last illness it was my privilege to be with him often. His conversation was that of a man who put all his trust in God, and had hope of everlasting life through Jesus Christ. In age and feebleness extreme he waited long for the coming of the Master, and seemed ready to meet him.

W. B. LEWIS.

SPEED—On Oct. 7, 1898, about noon, the pure spirit of Sister MARY SERENA SPEED (nee Scott) was suddenly called home to be with Christ. Her illness was so short—dying of congestion—that no one knew the end was nigh until she was gone. The only warning the husband had was for him to take the children to her mother. In early life she united with the Methodist Church, and from that time lived that pure life of self-denial that exemplifies the doctrine of Christ. Educated at Lexington, Miss., she afterward taught school near her home in Claiborne county.

On Aug. 13, 1896, she was married to Mr. Robt. Speed, of Issaquena county, where she lived until death claimed her. Full of hope and cheer, and seemingly in perfect health, her life brought sunshine to her home. Her life was centered in the love of her Savior, her husband, and the two children. One of her fondest hopes was to return to Claiborne county, the home of her parents, Mr. and Mrs. R. M. Scott.

The fond husband and little children have been bereft of the life of their home, and the parents and sisters and brothers are heart-broken over their loss, but weep not without hope. The comforting grace of their heavenly Father is theirs. W. T. GRIFFIN.

Mayersville, Miss.

GAY—"LOULA VAL," daughter of Louis B. and Lonla Gay, was born in Rebeline, La., Aug. 5, 1891, and departed this life at Zwolle, La., Sept. 15, 1898.

Only seven happy years was this precious little one permitted to gladden her earthly home where she was as the bright sunshine is to the earth, and which is now so lonely, bereft of her bright presence. An unusually attractive child, she was not only beautiful in person, but had a sweet, amiable disposition; always gentle and kind to her brothers and sisters, and obedient and affectionate to her fond parents. But she is gone. The bright, happy life, so full of promise, was suddenly cut short by the rude hand of death, and only sweet memories are left of the little "sunbeam" that has vanished from our sight. Grieve not, fond parents, for your darling child. "He who is too wise to err and too good to be unkind" has taken her to himself and may each of you so live as to make an unbroken family in heaven! Her uncle,

J. D. HARPER.

BERRY—The undersigned committee, appointed by the Winnsboro M. E. Sunday-school to draft resolutions on the death of one of its members, hereby submit the following:

Whereas, It hath pleased our heavenly Father, in his wisdom and goodness, to call from our midst a faithful and beloved pupil, SADIE BERRY, and though bowing in reverence to his will, we realize the loss of a diligent and attentive member of our Sunday-school; therefore, be it

Resolved, That we tender our heartfelt sympathy to the bereaved parents in their hour of sorrow. We commend them for comfort to Him who knoweth and doeth all things well.

CARRIE SHORT, for Committee.

Continued on Seventh Page.

The door of health stands open to every woman who will enter. All that she needs is the key and a little knowledge. The knowledge that she needs is concerning her own nature, her own physical make-up and the principal cause of ill-health in women.

When a woman suffers from headaches and pains in the back and sides, and burning and dragging sensations and the weakness, nervousness and despondency that are caused by diseases peculiar to her sex, she cannot enjoy good general health. The key to the door of health—the cure for all disorders of this description—is Dr. Pierce's Favorite Prescription. It is a medicine specially devised for disorders of this nature and no other. It is the invention of an eminent and skillful specialist, Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. When a woman writes to Dr. Pierce she consults a physician who has practiced for thirty years right in one place, and who was some years ago honored by his own townspeople by an election to the National Congress. He will answer letters from women free of charge. All professional correspondence is regarded as sacredly confidential.

"For years I kept failing in health and getting worse and more nervous all the time," writes Mrs. Annie Dulan, of East Stroudsburg, Monroe Co., Pa. "I doctored with two different doctors without relief. My system was run down and my nerves weak. I had ulcers of the uterus which were so painful at times that I was afraid they must be cancers. I felt discouraged and did not get any better until my nurse advised me to write to Dr. Pierce. In May I commenced taking Dr. Pierce's Favorite Prescription and 'Golden Medical Discovery.' I took twelve bottles in all, six of each. Thanks to God and Dr. Pierce's medicines, I am cured and am a well woman."

4 IMPORTANT GATEWAYS 4

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THURSDAY, DECEMBER 15, 1898.

The shuttles of his purpose move
To carry out his own design;
Seek not too soon to disapprove
His work, nor yet assign
Dark motives, when, with silent tread,
You view each somber fold;
For, lo! within each darker thread
There twines a thread of gold.
—Anon

To pity distress is but human; to relieve it is God-like.—Mann.

We hand folks over to God's mercy and show none ourselves.—George Eliot.

Much reading is like much eating—wholly useless without digestion.—South.

The door-step to the temple of wisdom is a knowledge of our own ignorance.—Spurgeon.

You needn't pack up any worries. You can get them anywhere as you go along.—A. D. T. Whitney.

It is not easy to run him with whom the pressure of Christ's hand yet lingers in the palm.—J. H. Shorthouse.

Evil manners soil a fine dress more than mud; good manners, by their deeds, easily adorn a humble garb.—Plautus.

Possibly more heathen would be converted abroad if we did not have such a heathenish way of turning up our noses at the heathen at home.—Richmond Advocate.

To do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves, whenever and however we violate any moral or religious obligation.—Channing.

To live in the presence of great truth and eternal laws, in which to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Balzac.

We all of us complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end to them.—Seneca.

Instead of asking, as is now being done, "What kind of a preacher the people like," or "What kind of a hearer the preacher likes," it would be more to the purpose if the question were, "What kind of a preacher or hearer does God like." Both preacher and hearer stand related to him, and must answer to him for the manner in which his truth is preached and heard.—Presbyterian.

When science fails to agree with the Bible, there need be no doubtings or wonderings as to the result. Again and again the seeming differences which have arisen have vanished in the light of a fuller knowledge. So it will be as we continue to learn. We shall stand more and more in awe and admiration of that infinite wisdom which is above all human knowledge "as the heaven is high above the earth."—Selected.

"ENDURING HARDNESS."

To say nothing of its great dangers, its frequent risk of life and limb, a soldier's life involves peculiar hardships and privations, as many of our young volunteers have found out by bitter experience. While war gives splendid opportunity for deeds of daring, and calls for the most unquestioning obedience, yet there is no quality of true manhood that it calls into more vigorous or constant play than that of fortitude, or passive courage. The soldier must forego the many comforts and conveniences of home and the occupations of peace, and endure the hunger, fatigue, exposure and sickness which so generally are entailed by camp life. The young recruit soon learns that war is not a picnic, but that it means arduous service and stern discipline. But despite its dangers and discomforts, military life, has, as we know, a peculiar fascination for many.

Soldiers, however, do not compose the only class who must "endure hardness" in the performance of duty and in the pursuit of success. The railroad employee, the miner, the explorer, the sailor, the physician, the farmer, the missionary, must all suffer hardships of various kinds, frequently sacrificing personal pleasure and comfort in the faithful discharge of duty. Almost every occupation, in fact, if earnestly pursued, involves some measure of self-sacrifice, some degree of fortitude.

Above all, the believer, as "a good soldier of Jesus Christ," must from time to time suffer hardships, or as the Apostle Paul phrases it, "endure hardness." Some of his troubles and privations he shares in common with unbelievers and non-professors, who see only evil in the ills that they suffer. The Christian, however, on finding hardships and misfortunes in his path, endures them, not murmuringly and impatiently, because forced upon him, but cheerfully and with meek submission, remembering that "what God chooses for us is better than what we can choose." Christianity ever appeals to the heroic in our nature. If the Christian endures the ills of life with no more patience and resignation than other men, his religion is but an empty profession, serving neither to strengthen his own soul nor to impress anybody else with its enchaining, soothing power. All men have to undergo more or less of hardships and affliction; few of them, however, bear them with Christian fortitude, making them the stepping stones to higher things.

The faithful service of God frequently requires the sacrifice of personal comfort and convenience, just as is the case with the soldier. He who attends public worship only when all things are favorable, never has grace enough to do right at all times, nor love enough to lead a soul to Christ. He who does good only when he feels like it, never becomes noted for benevolence. Not a few are willing to be Christians so long as the path of duty is smooth and easy, but as soon as it begins to involve difficulty and discomfort, they turn back to the flesh-pots of Egypt. Fair-weather Christians, people who serve God when their temporal skies are bright, and all goes well around them, are numerous enough, but such are far from being true disciples.

As Henry Drummond wisely says: "Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a play-ground. It is quite clear God means it for a school. The moment we forget that, the puzzle of life begins." Sacrifices and afflictions form no small part of this spiritual discipline.

In addition to the ills which come to all alike, the Christian must at times voluntarily endure some hardships and losses for the gospel's sake. Though others may prosper through tricks and dishonest methods, he must "provide things honest in the sight of all men," even at the cost of worldly success. In the end, however, he is almost certain to be the gainer thereby, for God has said: "Them that honor me, I will honor."

Again, it is often the duty of the Christian to endure slander and reproach for the gospel's sake. Some are more afraid of criticism and ridicule than they are of the devil himself. Well has the poet Lowell said:

"They are slaves who dare not be
In the right with two or three."

There are times, however, when it is harder to suffer wrong than it is to do right. Fortitude is sublimer than courage, because there is no excitement in it. Action is soon over, but endurance means a long strain upon faith and patience.

Whatever forms of endurance our service involves, let us remember that Jesus has shared them with us. "He was a Man of sorrow and acquainted with grief." "Though he was rich, yet for our sakes, he became poor, that we through his poverty, might be rich." He dignified toil, glorified poverty, and triumphed over suffering. His grace can make us strong to bear all the trials and hardships that Christian warfare involves. These may seem grievous at first; nevertheless as we bravely endure them for the Master's sake, our hearts grow light, and joy fills our souls. Piety that is a stranger to sacrifices knows no joys.

THE EDUCATIONAL COMMISSION.

The Education Commission created by the last General Conference held its first meeting at Nashville, Nov. 16, and organized by electing officers as follows: President, Dr. J. H. Carlisle; vice president, Dr. W. M. Baskerville; secretary, W. P. Few. A course of study was prescribed as a prerequisite to admission into any of our colleges; also for the baccalaureate degree. This being done, the following was adopted:

The foregoing courses of study are easily put on paper, but to make them really effective something more must be done. To this end, therefore, as well as to strengthen and to solidify our educational work, we make the following recommendation:

(1) It is important that the distinction between the college and the university, and between the university and the college, be clearly defined. The college should not do the work of the academy, nor should the university do the work of the college. We recommend that the Annual Conference or Conferences of each State unite upon one college, and one college only for boys and girls. We believe it better to maintain one strong, well-equipped college open to both sexes, than two weak colleges, one for boys and one for girls. In States, however, where the policy of co-education may be adversely regarded, it may be possible and best to maintain two strong institutions for single sex education.

(2) We recommend that the academies of each State be so correlated with the college of that State as to form an harmonious educational system preventing friction and waste. We recommend that our colleges be so correlated with the Vanderbilt University as to form a complete and harmonious educational system for the whole church.

(3) We recommend that no institution be classified as a college unless it have:

(a) The support, and become the only college of at least one Annual Conference.

(b) A permanent annual income, not counting tuition fees, of at least $3,000. This income may arise from the interest on an endowment fund, from Conference assessments, from private contributions, or otherwise, but should be so secured as to guarantee the permanent support of the institution.

(4) In the opinion of this commission, adequate instruction in the courses of study outlined for baccalaureate degrees can not be properly given with a faculty of less than seven competent teachers.

(5) We recommend that an institution to be classified as a university have an endowment of not less than one million dollars; that it be organized on a basis of professional schools and of elective studies, with departments of original research.

NEW ORLEANS ADVOCATE.

The following report of the Committee on Books and Periodicals, North Mississippi Conference, was presented on Monday and unanimously adopted:

This noble paper continues to prosecute its valuable work in the three patronizing Conferences. We congratulate the editor and publisher, Dr. W. C. Black, on the improvements made both in the editorial and mechanical departments of the paper. The approaching end of the debt, so long a burden to the enterprise, gives promise of larger means to improve the service of the paper, and we hope to lessen its cost to subscribers. We regret that its patronage is not double and treble the present numbers.

Resolved, That we hereby express to Dr. W. C. Black our approval of his work in conducting the NEW ORLEANS ADVOCATE, and will continue to him our earnest support.

IN TRIBULATION.

MR. EDITOR: On yesterday morning our parsonage was burned to the ground. Most of our clothing, also meat and lard and molasses, were destroyed. Having a family of thirteen, and having received only $275 as a salary for the past year, we are in considerable trouble.

Yours truly, J. M. HUGGIN.

Big Creek, Miss., Dec. 7, 1898.

[This is a case which calls for an exhibition of brotherly love. A man with a family of thirteen on a salary of $275, with house and most of his effects, including clothing, burned; surely the facts only need to be stated in order to bring contributions from the people called Methodists.—EDITOR]

SOME RECENT UTTERANCES OF BISHOP MORRISON.

"God sends forth a Methodist preacher to conquer and conquest, not simply to hold and occupy."

"Smooth running is no indication of success. I have seen the satisfied preacher and the satisfied congregation—both satisfied with doing nothing."

"Some preachers resort to sensationalism to draw a crowd. Beware of it, brethren. A monkey and a hand organ will do that."

THE PHILIPPINE ISLANDS.

There are more than 1,400 islands in this great group which Spain has ceded to the United States, and the area of them all (114,000 square miles) is almost exactly equal to that of the New England States and New York. They are inhabited by about three-quarters as many people as these seven States contain. Luzon is almost as large as New York or Pennsylvania; Mindanao is the size of Maine; Panay, a little smaller than Connecticut, has a larger population than that State. The length of the group from north to south is greater than the distance from Chicago to New Orleans. Many of the islands are very small—mere rocks raised by volcanic action. The group, discovered in 1521 by Magellan, who was killed on one of the islands a few weeks later, was named in honor of Philip II, of Spain. Of the aborigines, called negritos, few remain; a majority of the inhabitants are the descendants of Malay immigrants, or people showing a mixture of Malay and Chinese blood. While the islands are mountainous, the soil is very fertile and well watered. Active volcanoes can easily be found and earthquakes are not unknown. There is an abundance of fine timber. Tropical fruits grow in profusion. Among the undeveloped resources are deposits of coal, petroleum, gold, iron ore, copper and lead. The rainy season lasts from May to November. The leading agricultural products are hemp, sugar, tobacco, rice and coffee.—Independent.

POLYGAMY TO THE FRONT.

There is a considerable speck of war now to be seen in Utah. The Mormons are growing bold. At the late election B. H. Roberts, a high official of the Mormon Church, and a polygamist, was elected to Congress by a majority of more than ten thousand. The issue was an open one in the canvass. The polygamous relations of the candidate were not disputed. Polygamy is unlawful under the laws of the United States, as also under the Constitution of Utah. The church professes to have abandoned, but that the crime is still committed is well known; and in defiance of law and decency this man was elected to Congress.

Now the anti-polygamists have determined to carry the war to Washington. They will protest against the admission of Roberts to the House, on the ground that he is a polygamist. They should succeed. The members of that body, without regard to party, should vote to reject him. These defiant lawbreakers should thus be taught a lesson. It would not stop polygamy—no power can now break that up, since Utah is a State and polygamists have charge of all the machinery of the law. They will not punish men for this offense, but it will teach the Mormons that polygamists can not be admitted to Congress.—Pittsburgh Christian Advocate.

WILD FANATICISM.

The great scandal brought upon the cause of religion by some of its pretended followers is lamentable. The insanities of extreme faith-cure and Christian science fanatics are amazing. By neglecting the means God has put within their reach and the reason with which he has endowed them, adults and little children are neglected, and allowed to suffer and die.

The daily papers lately contained the account of a man whose little son had his fingers crushed in an elevator, and yet he refused to allow the surgeon to care for the lad when he had been sent for, claiming that he could heal him "by prayer." He became so violent that an officer had to be called in to arrest him. The surgeon amputated the boy's fingers, and he is doing well. The father, we are glad to say, was fined by the magistrate for disorderly conduct, and was compelled to pay the surgeon's bill. A severe dose of punishment is the only proper treatment for such intolerable fanatics.—Pittsburg Advocate.

To trace the connection between social vice and a decline of the political and industrial importance of a great State may not at first glance seem an easy task, but there is certainly a thread of union between the moral state of Paris and the present condition of France. The Republic is evidently in a state of decadence as marked as that of the moral condition of the French people. The Latins have never been able, intelligently, to comprehend or practice self-government. The Republics of Italy were travesties on the name. The present Republic of France is neither more nor less than a military despotism. France is declining in native population, the figures of the census showing that for some years the population of the Republic has been at a standstill, and but for the influx of foreigners, Belgians, Hollanders, Germans in the North, Italians and Swiss in the South, there would have been a positive and marked decline. The laws of nature are inexorable, and, however greatly the fact may be deplored, France presents to the world the spectacle of a dying Nation. That the fact is due in no small degree to the nameless vices which have made Paris the Sodom of modern days, can not be doubted. There is not a vice depicted in the infamous paintings and sculptures of Pompeii, which has not its counterpart in the Paris of to-day. "The wages of sin is death," is as true in the case of Nations as of individuals.—St. Louis Advocate.

The determined effort of a New York temperance society to suppress the military canteen in its State camp, is supported by reports from the English army in Africa, where the recent brilliant victory on the Athara was won by a force composed exclusively of total abstainers. For months Sir Herbert Kitchener has denied all liquor to his troops, with the result that in one of the deadliest of climates no army has ever had so little sickness, been in such magnificent physical and moral training, or won hard-fought battles after forced marches of such extraordinary character. No wonder that the total abstinence principle in warfare is being pondered by military authorities throughout the world.—Youth's Companion.

The greatest Sunday-school in the Methodist Episcopal Church is said to be the Bohemian Sunday school, Cleveland, Ohio. It has a membership of 1,200, with 300 in the primary department, nearly all of whom are Catholics. Nearly all the adult scholars were Catholics when they entered the primary department, but are now Protestants.—Exchange.

Bishop Candler returned from Cuba last week and is actively engaged trying to provide money and men for the Cuban Mission. He is full of enthusiasm for the cause, and if he can only have the support of the church, great things will be done in that field.—Wesleyan Advocate.

Miss Anna M. Sackett, of Waukesha, Wis., has revoked a legacy of five thousand dollars to Carroll College, of said city, because the trustees permit the students to play football; she took this action after witnessing a game.—New York Advocate.

New York Methodism is coming to the front. Some idea of what it is doing may be derived from the fact that in that part of New York above the Harlem river, in a territory which now numbers 200,000 people, the Methodist Episcopal Church maintains about one-fourth of the work which is being done by Protestants. It outnumbers the Episcopal Churches, and "has twice as many as either the Baptists or Presbyterians or Reformed Churches, and three times as many as the Lutherans or Congregationalists."—Exchange.

NOTES.

The pulpit at Felicity Street Church will be filled next Sabbath by Rev. W. A. Hall.

***

Dr. I. W. Cooper passed through the city a few days since en route to Conference at Mansfield.

***

Galloway College, Searcy, Ark., was burned a few days since. Loss partly covered by insurance.

***

Rev. M. M. Black and his family were heavily pounded a few days since by the good people of Gloster.

***

We regret to have missed a call recently from our friend, Rev. C. F. Smith, of the East Texas Conference, who passed through the city en route to Mississippi.

***

The personals anent the North Mississippi Conference in last week's issue were written by our gifted friend, Rev. J. C. Park. Honor to whom honor is due.

***

Rev. J. J. Lovett, of the Indian Mission Conference, has been elected editor of Our Brother in Red. The name of the paper has been changed to the Indian Okla Methodist.

***

Rev. R. N. Price, ex-editor of the Midland Methodist, has been appointed chaplain to the Fourth Tennessee Regiment, and has sailed for Cuba, his family accompanying him.

***

From the Alabama Advocate we learn of the death of Rev. A. S. Andrews, D. D., of the Alabama Conference. Dr. Andrews was for many years president of Southern University, and in that capacity did magnificent work for the church. A prince and a great man in our Israel has fallen.

***

We are in receipt of an invitation to attend the marriage of Mr. Percy Vaughan to Miss Emmie May Featherstun, daughter of Dr. and Mrs. H. W. Featherstun, at Central Church, Meridian, on the twentieth. We extend our heartiest congratulations to the happy pair, and pray that Heaven's richest blessings may attend them through life.

***

At the National W. C. T. U. Convention, held recently at St. Paul, Miss Belle Kearney resigned her position as national organizer in order to secure time to finish a book which she has had on the anvil for some time. She was prevailed upon, however, to accept the position of national lecturer. She hopes to be able to take the field by the first of June.

***

From some unknown source we have received a large and artistically executed photograph of our new church at Monroe, La. We had heard much concerning the handsomeness of this church, but "the half had not been told" us. So far as our observation goes, it is by far the handsomest Methodist Church in the State. Bro. Evans and his flock have wrought a work that will tell upon the fortunes of Methodism in that enterprising city for generations to come.

***

An immense crowd participated in the reopening service at Algiers last Sabbath evening. An excellent sermon was preached by the presiding elder, Rev. S. S. Keener. An interesting history of the church from its beginning was read by Hon. F. A. Daniels. An appropriate service of song was rendered by a choir composed of representatives from the choirs of several of our city churches. Everybody was delighted with the service and with the transformation in the appearance of the building. We extend hearty congratulations to Bro. Wynn and his flock.

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EPWORTH LEAGUE DEPARTMENT,

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Mansfield, La., EDITOR.

Dr. DuBose attended the North Mississippi Annual Conference at Aberdeen. This was the first time we had met our friend since he was elevated to the office of League Secretary and Editor.

He wears his honors gracefully, and was heartily received by the North Mississippians, who helped by their new subscriptions to swell the growing list for the Era.

A special service was set apart for the League, at which time Dr. Du Bose entertained and edified the large congregation assembled. The editor of this department was denied the privilege of being present at the session on account of the pressing work of statistical secretary of the Conference.

Rev. J. A. Randolph, president of the Mississippi State Conference of Epworth Leagues, leaves this week for Cuba as chaplain of the Third Mississippi Regiment. The Leagues are asked to remember him in their prayers.

From a private letter recently received from Miss Vic Thompson, of Tupelo, Miss., we quote the following:

"The first Sunday in November our League had a very interesting missionary meeting. The subject for discussion was 'Our Mission Fields,' and reports from each one of these fields were given. These reports were gleaned from the fifty-second annual report of the Board of Missions and The Review of Missions. Our leader for this service was one of our most consecrated young men, who made the service truly helpful. The meeting was interspersed with good missionary songs."

Rev. J. E. Thomas, pastor of our church at Greenville, Miss., has a Number One League in his charge. In his report at Conference he stated that as there was no Y. M. C. A. in the town, the League had raised the money and kept up a well-furnished suite of rooms down town to help young men in the direction of Christian culture. They propose to continue this in connection with their regular work.

This League consists of 50 members, 35 of whom will lead a meeting or pray anywhere. Bishop Key, upon hearing this report, said, "Give my love to those young people, and tell them I wish their tribe would increase."

We desire to call attention of all correspondents to change of address of this scribe from Booneville, Miss., to Mansfield, Louisiana. As our work for the coming year as financial agent for Centenary and Mansfield Colleges will lay within the State of Louisiana, it will be in order for the president or vice-president of the Mississippi State League Conference to appoint a successor to serve till next Spring, at which time the Louisiana Leagues will appoint an editor. The present editor will serve until another shall be appointed.

W. F. M. S.

The Woman's Foreign Missionary Society of the Mississippi Conference held its nineteenth annual session in the hospitable town of Brookhaven, Dec. 1-6.

It was a rare pleasure indeed to have Mrs. S. C. Trueheart, corresponding secretary of the Woman's Board of Missions, and Miss Alice Moore, of Brazil, with us. Mrs. Trueheart's visit will result in great benefit, and when she comes again we promise that she shall find a model Conference.

Our corresponding secretary will doubtless send you a letter very soon telling of the work and changes made at this session of the Conference.

I want to tell you of the royal hospitality extended by good people. Brookhaven is certainly a town of schools, of refined and talented people. It was my pleasure to be entertained in the home of Bro. and Sister Chambers, at Whitworth College. The college is an auxiliary, as it were, to the church. At the devotional exercises I noticed that every girl had her Bible and took part in the services. They use the "Young People's Hymnal," and the singing was an inspiration. We had the pleasure of meeting all the teachers, and enjoyed the beautiful music, recitations, etc., furnished for our entertainment. The art room at Whitworth College is a dream of loveliness. The beautiful China painting was especially fascinating to the home makers of our party. The dormitories were nicely furnished, and a more home-like home, a happier, prettier set of girls I have never seen. Bro. and Sister B. F. Jones, Bro. and Sister Chambers, Miss Addie Marshall, Sister Bowen and others were untiring in their efforts to make our Conference a success, and our delegates comfortable and happy; and that they succeeded most admirably is voiced by every one who was so fortunate as to be in attendance.

Mrs. Robert McLaurin, in behalf of the Conference, presented Miss Sallie Smylie, Conference corresponding secretary, with a certificate of life membership. This little courtesy was prompted by love and appreciation of her and her work. To tell you how much we enjoyed the lovely music furnished by Mr. Snyder, Mrs. Snyder, Miss Hunt, Miss Anderson, Mrs. Willoughby, Mrs. McNair, and other members of the choir and faculty of Whitworth College, would consume too much space. We left this little town with hearts full of gratitude to the Giver of all good gifts, and praying for the peace and prosperity of the people who live in Brookhaven.

MOLLIE McQUEEN.

AGENTS FOR "THE STORY OF THE PHILIPPINES," by Murat Halstead, Government Military Historian. Latest book out. Finely illustrated. Original Photographs. Outfits free. Credit given. If you want to make money, write immediately for terms.
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FROM MISS BELLE KEARNEY.

Since the last National Convention of the W. C. T. U. I have lectured in California, Arizona, New Mexico, Texas, Louisiana, Virginia, Tennessee, Delaware, Pennsylviana, New York, New Jersey, West Virginia, and Mississippi making a total of 11 States and 2 Territories visited. Eleven W. C. T. U.'s have been organized, 3 reorganized and 2 Y. W. C. T. U.'s formed. Have held fifteen business meetings, made a number of short speeches and delivered 100 addresses. Have neglected to keep an accurate account of regular members gained except in the organizations; these, with a few scattering meetings, have amounted to 350. The number of regular members to the Y's organized have amounted to 44. No record of increase of honorary membership for either W. C. T. U. or Y's was kept. I have attended the State Conventions of Louisiana, Mississippi, Virginia and New Jersey; and while lecturing in New Jersey, during September, I attended 5 county conventions, and later spoke for the King's Co. (N. Y.) Convention at Brooklyn. Delivered addresses at the Summer Assemblies at Ocean Grove, N. J.; Monndaville, West Va.; Cuba and Round Lake, New York. Attended the National Temperance Congress at Prohibition Park, Staten Island, where I gave several brief talks. Have spoken before an Indian school in Arizona, college students in Mississippi and a meeting held for the soldiers at Camp Alger. . . . Since the above was sent to the National Corresponding Secretary of the W. C. T. U. for publication, I have delivered 17 addresses, gained 42 regular and 24 honorary members for the W. C. T. U., and 27 regular and 4 honorary members for the Y's, attended a parlor meeting and organized a Y. W. C. T. U. at Saratoga, New York. This, included with the earlier report, makes a total of 117 addresses delivered, 3 Y's organized, 14 W. C. T. U.'s; 4 State W. C. T. U. conventions attended and 6 County Conventions, and a gain of 71 regular members for the Y's and 392 for the W. C. T. U.

BELLE KEARNEY.

En route to St. Paul, Nov. 9, 1898.

QUESTION AND ANSWER.

MR. EDITOR: Please allow me to ask through the ADVOCATE whether or not a layman is violating any law of church or propriety when he pronounces a benediction at the close of prayer meeting or Sunday-school. For ten years I have tried to assist my pastors by conducting prayer meetings in their absence, and usually closed by pronouncing a short benediction taken from the Bible. Not long ago my doing so was criticised by a scholarly layman of a sister denomination as being improper; that I was assuming the pastor's place.

If I was violating any law of etiquette or propriety, I beg pardon of all the pastors whose positions I seemingly assumed, and shall be glad if some brother will be kind enough to inform me whether or not a layman should pronounce a benediction.

"Am I my brother's keeper?" If so, what harm is there for me to pray God's love and grace to be with him always? W. B. MIDDLETON.

Satartia, Miss., Nov. 28, 1898.

[If there is any law in the Discipline, or any passage of Scripture that prohibits a layman from pronouncing a benediction, we have never seen it.—EDITOR]

DR. BULL'S COUGH SYRUP WILL not make new lungs, but it will cure incipient consumption and lung affections. Price, 25 cents.

Our editorial, of Oct. 6, on "Eternal Punishment," somewhat enlarged has been published in the form of a 16-page pamphlet. It will be sent postpaid to any address on receipt of five cents.

THE HOLIDAYS.

Special low rate tickets to points in the Southeastern States will be sold by the Texas & Pacific Railway Company from all points on its line, Dec. 20 and 21, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport and Memphis. It is with a feeling of pleasure and pride that we offer you the best passenger service in the South.

If you contemplate making the trip and want to know the cheapest and best way, write to nearest ticket agent or E. P. Turner, General Passenger and Ticket Agent, Texas & Pacific Railway, Dallas, Texas, or to H. P. Hughes, Trav. Pass. Agt., Fort Worth, Texas.

M. E. CHURCH, SOUTH, AT BOYCE DESTROYED BY FIRE.

MR. EDITOR: I have to communicate to the readers of the NEW ORLEANS CHRISTIAN ADVOCATE the very unpleasant intelligence of the destruction of our church-building at Boyce, La., at about 7:30 o'clock this (Sunday) evening. The congregation were just gathering for service when the building was discovered to be on fire about the stove flue. Though this was of brick, and had for several years resisted the heat, it is certain that the fire started either from some defect in the floor at the base, or by sparks falling on the top of the house. We saved most, or all, of the chairs, sash, blinds, doors, windows, and lamps; also the pulpit, organ, books, and tables.

As usual in the case of our churches and parsonages, there was no insurance, and in the present panicky condition of this section of the country, the outlook is most gloomy. But the Lord must have a house, and, no doubt, the good people will build one for him. Respectfully,

J. A. PARKER.

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TESTIMONIAL.

LINDEN, ALA.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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SPECIAL OFFER ON BIBLES.

From now until Christmas we will sell Bibles to subscribers who pay their subscriptions a full year in advance, viz, to December, '99, at the following prices: Bourgeois, $1.50; Minion, $1.25. This includes postage. Address,

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A scholarship in Mooney's School Franklin, Tenn.

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

FROM REV. IRVIN MILLER.

MR. EDITOR: On the twenty-sixth of September, last, I was thrown from my cart and had my hip dislocated, since which I have been confined to my bed and room until a few days ago. I have never suffered as much from any cause in my life, but through all my suffering the Lord has been with me, and I have been very patient and cheerful. Thanks to the kind providence of God, I am now able to get about the house and yard on my crutches. My physician says in a few months more I will be on my feet again. Up to the time I was crippled I kept up regular appointments as usual; and preached to large and attentive congregations, who seemed anxious to hear the Word.

Bro. L. J. Jones has been our pastor on Walnut Grove circuit this year (his first year), and has done a faithful and acceptable year's work, and the people all want him back again. I have never seen a more godly man, and he is one of the best pastors we ever had. He literally "visits from house to house," and prays with the people in their homes. He informs me that the finances of the circuit will come up better than he expected. The cry of "hard times" is on us here as well as elsewhere.

I regret exceedingly that I will not be able to attend Conference this year, as it is always an enjoyable occasion to me. I trust and pray that you will have a pleasant session.

IRVIN MILLER.

Walnut Grove, Miss., Dec. 9, 1898.

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Income in 1897	$54,162,000 00
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PREMIUMS TO AGENTS.

To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty-five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

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N. B.—We have changed the offer so that the subscriber gets the paper until Jan. 31, instead of Dec. 31.

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6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
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These are all first-class books worthy of a place in every home. They are bound in cloth in a style that is both durable and attractive. We will send the whole set postpaid to any subscriber, new or old, who will pay his subscription one full year in advance—i. e., to September, '99—for the small sum of $2. Just think of buying such books at twenty cents each. Send your order at once, as this offer may close very soon. We do not sell them at all to non-subscribers. Pay your subscription and send $2 additional.

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To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder.

W. C. BLACK,
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A Ragged Coat and An Empty Pocket Changes the Aspect of the World.

Walter Wycoff, a student of social problems, abandoned his station in life and assumed the garb of daily toiler, taking his place among grimy handed workers in order to test the change. A MALARIA POISONED LIVER will also cause as great a change in physical life. Sunshine will leave the face. The eye loses its sparkle; while the skin assumes a dull copper tint. These are least of the evils and merely bespeak the external cry that Nature gives when battling with Malaria germs. Headache, Nausea, dullness of thought, pain in the back and side, a coated tongue, a horrible taste, are among the danger signals which if unheeded portend CONGESTION, CONVULSIONS, SUPPRESSION OF SECRETIONS AND TERMINATION OF LIFE.

Far easier than the solution of the social problem is the remedy for Malaria—*DICKS' CHILLIFUGE* absolutely exterminates it. A Few Doses, and health spreads her wings over the grateful system, and life sun shines once more, while life is worth the living.

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Home Circle.

A SONG OF CHEERFULNESS.

The wosiy world's a cheery place
For those with hearts to win it;
Thank God! there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it;
Where all are bidden to the race,
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given,
To find a heaven in themselves,
And find themselves in heaven!

—Onward.

SELF-CULTURE A CHRISTIAN DUTY.

The life of sacrifice to which Christ calls us involves no mystical self-annihilation. There is a very clear distinction between self-love and selfishness. The latter is the essence of all sin, but the former is the basis and guage of our love to others. We are to love our neighbors as ourselves. To make the best of our lives and to improve to the utmost our talents, is a Christian duty. He who would help others must be himself at his very best.

We speak of some men as self-made, but, as matter of fact, all men are self-made. Schools and colleges can not make a scholar, any more than canvas and paint can make an artist, or tools a mechanic. What the boys and girls of to-day are to become rests mainly with themselves. Never was help more abundant nor opportunities more favorable, but the final decision, after all, rests with each young man and young woman. The physical life should be well-guarded. If bad habits and late hours wreck that, there is small chance of success. He who is always physically at his best has a tremendous advantage in the battle of life.

Then come the mental powers. How varied and rich they are! There is the memory that links us to the past, and makes advance possible; the will that should always decide for the right and the good; the imagination by which we rise to the loftiest heights of intellectual enjoyment; the logical faculty which makes us reasoning beings, and the esthetic faculty that lifts us up to the realm of the beautiful. All these powers are to be cultivated to the highest point of efficiency. "I will be a scholar," said Adam Clarke; "nothing is impossible to him who wills." But the highest cultivation of the mental life will not alone satisfy the deepest and richest part of our nature.

The spiritual life must be attained, and this life can be cultivated as well as any other part of our nature. Consecrate your whole being to the Lord Jesus. Take him as a present and all-sufficient Savior. Then by prayer, the reading of God's Word, the social and public means of grace, and by loving service to others, broaden and deepen the spiritual life.

To a life thus consecrated and developed, eternity offers the glorious prospect of an endless unfolding. Michael Angelo, when an old man past ninety and almost blind, was found in a garden feeling of an ancient statue which he could scarcely see, and when asked what he was doing, answered: "I am learning still." We are all builders, and the highest dome of thought and character that we rear in this world will be but the platform upon which we shall stand when we enter the life immortal.—Rev. Jesse S. Gilbert, A. M., in Epworth Herald.

FINANCES IN THE HOME.

A lack of sound business understanding between husband and wife has been the ruin of more homes than poverty. When a man and woman enter into a marriage—that most important partnership in life—both members in the new firm should have a distinct appreciation of the financial situation, and, as the years pass, the firm's profits and losses should come within the equal knowledge of both.

So would be avoided much of the unhappiness that arises from the husband's thinking his wife extravagant, or the wife's thinking her husband stingy. Nothing is more discouraging to a man than to see his hard-earned money thrown recklessly away on luxuries he feels that only the families of richer men can afford; but often this expenditure is due, not to willfulness on the wife's part, but to simply not knowing how much her husband can afford to have her spend. He is often over-indulgent. She tells him of two bonnets; one is five dollars more than the other, and she doesn't know whether she ought to get it—"but it is a dear of a bonnet," she adds, and he, too weakly loving, tells her "to buy it and look pretty," and then when the bill comes in he broods over his expenses.

At another time she asks for money to buy a certain piece of bric-a-brac, and meets with a refusal, and, at a loss to reconcile her husband's former generosity with the present denial, inwardly decides that he is "close."

Both of these misunderstandings are due to a want of mutual advice and confidence concerning the household treasury.

The way to avoid the unhappiness that such misunderstandings invariably bring about, is for the wife to have an allowance for household expenses, knowing exactly what ratio this allowance bears to her husband's whole income. Whether the allowance be large or small will really matter very little in a home that is established on the above sound-money basis.—Dixie Farmer.

BETTER THAN THE BEST HOTEL.

"Home life cements the love of husband and wife; other modes of living often loosen the tie," writes Edward W. Bok in the November Ladies' Home Journal. "Nor does the question of expense excuse the not having of one's own home. A home is not, of necessity, a palace. The humblest cottage is a million times better than the most luxurious hotel ever planned by the hands of man. In the one happiness is probable; in the other it is just possible. We can talk all we choose about married happiness; that it, after all, rests solely between two people, and that it makes no difference where they live. That is very good as a theory. But thousands of instances prove the contrary, that the theory will not work out in practice. Happiness depends upon the growth of the people who are parts of it. People who stop and stagnate are never happy. True happiness thrives on what it feeds upon. Let stagnation enter into two lives, and happiness becomes stagnant and unhealthy. But let our lives be filled with contentment, with domestic pleasure, with that germ of evolution which springs from the hearthstone, and the happiness which springs from those elements is purer, sweeter and more satisfying to our natures, our minds and our souls. A man and wife were made to abide together in inseparable lives, and as new elements come into that union to sweeten and hallow it, the abiding-place should be some little place, some corner of this big world which they can call their own, their very own, where everything around them speaks of the husband's energy and the wife's achievement. That is home."

DEWEY'S Great book free, sells $2.50. Tells how to Cure Disease without Medicine; the curative power of pure water and how to secure it. Address The Sanitary Still Co. 44 H. St. Atlanta, Ga.

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SMALL COURTESIES.

One evening last week I entered a room where several young people, with books and work, were sitting around the lamp. The young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly arose and remained standing until I had taken my seat.

The little action was automatic; the habit of this family is to practice small courtesies, and the boys have been trained from childhood to pay deference to a woman. They always rise whenever a lady, their mother, sister, friend, or the guest of the house, comes into the room where they are at work; they place chairs gallantly and gracefully for ladies at the dinner table, and take off their hats when they meet their mother on the street, and never kiss her with a hat on; in saying good-morning or good-evening to her, it is hat in hand. Her bundles are carried, her way is made easy, a beautiful politeness waits for her word in the domestic discussion, and refrains from interrupting her even in the most heated argument.

Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired, which they wear with an unconscious grace.

Equally charming are the manners of the girls in the home I speak of; gentle, soft-spoken, appreciative, considerate, reverential. To old people they are tender, to children kind, to each other lovely.

One can not too sedulously look after the small courtesies in one's conduct, and, if one be charged with the management of the household, in the accustomed ways of the family. Habits count for everything here, and example is better than precept.—Margaret E. Sangster, in Interior.

PURITANICAL.

Thinking of the old paths and how the fathers and mothers walked in them, we could not help wishing that the Christian families of to-day walked even as they walked. They had family altars. They catechised their children. They encouraged and required them to memorize the Scriptures. They believed in the Bible, the whole Bible, as the Word of God. A "thus saith the Lord" was to them the end of all controversy. They went reverently and gladly to the house of God, even when it rained and snowed and the Winter winds were cold and cutting. We of this generation owe much of such piety as we have to the early training which we sometimes thought was too strict, and which this liberal age calls "Puritanical." But it was good for us, and it would be good for our children.—Word and Way.

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THIS EMINENT PHYSICIAN'S GREAT DISCOVERY PROMPTLY CURES ALL KIDNEY, BLADDER AND URIC ACID TROUBLES.

TO PROVE ITS WONDERFUL MERITS EVERY NEW ORLEANS CHRISTIAN ADVOCATE READER MAY HAVE A SAMPLE BOTTLE SENT FREE BY MAIL.

It is now conceded by eminent scientists that the most important organs of the whole body are the kidneys.

They filter your blood and work away night and day, whether you sleep or are awake.

People are apt to believe that kidney disease is a rather rare disease, but recent discoveries have proven that it is a most common trouble.

And the proof of this is that most diseases, perhaps 85 per cent., are caused in the beginning by disorders of the kidneys.

BECAUSE they fail to filter your blood.

You can not be sick if your blood is pure—free from kidney poison and disease-breeding germs.

The treatment of some diseases may be delayed without danger; not so with kidney disease.

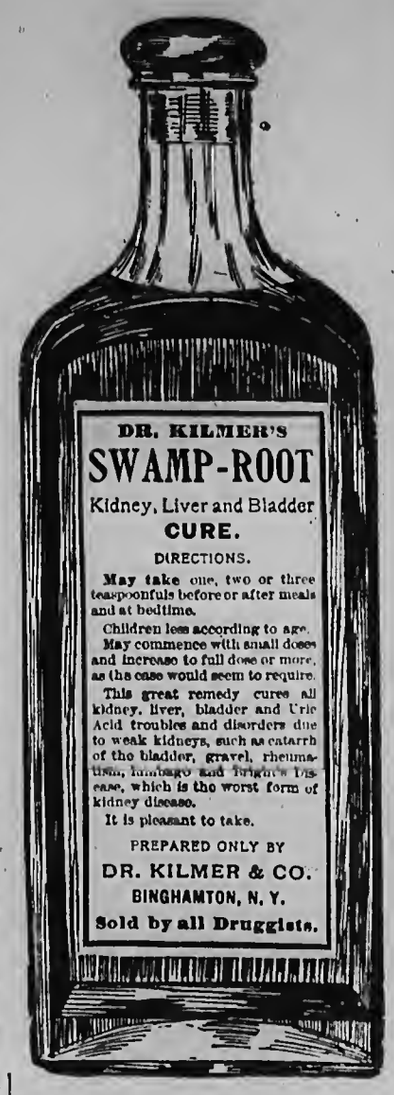
When your kidneys are not doing their work it will be manifested by pain or dull ache in the back, rheumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up during the night, uric acid, sleeplessness, nervousness, irritability, sallow, unhealthy complexion, puffy or dark circles under the eyes, loss of energy and ambition.

If your water, when allowed to remain undisturbed for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is a vegetable remedy, the great discovery of Dr. Kilmer (the eminent kidney and bladder specialist) and has truly wonderful restorative powers over the kidneys. It will be found by both men and women just what is needed in all cases of kidney, liver, bladder and uric acid troubles.

Swamp-Root will set your whole system right.

The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle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SWAMP-ROOT
Kidney, Liver and Bladder
CURE.
DIRECTIONS.
May take one, two or three teaspoonfuls before or after meals and at bedtime.
Children less according to age.
May commence with small doses and increase to full dose or more, as the case would seem to require.
This great remedy cures all kidney, liver, bladder and Uric Acid troubles and disorders due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, lumbago and Bright's Disease, which is the worst form of kidney disease.
It is pleasant to take.
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The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a free sample bottle and to kindly mention NEW ORLEANS CHRISTIAN ADVOCATE when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty-cent and one-dollar bottles at the drug stores.

HYGIENIC VALUE OF FRUITS IN DISEASE.

Dr. Dupoury, a French physician, celebrated for his scientific investigations in dietary matters, in an article printed in a Paris journal, considers the hygienic value of fruits. He divides fruit into five classes, each one of which possesses a special hygienic value—the acid, the sweet, the astringent, the oily and the mealy. To the first, including cherries, strawberries, raspberries, gooseberries, peaches, apples, lemons and oranges, he accords great merit. Cherries, however, he prohibits entirely to those affected with neuralgia of the stomach. Strawberries and raspberries he recommends warmly to those of bilious, plethoric and gouty temperament, and denies them to those whom diabetes is present or suspected. Of the sweet fruit he considers that plums are of special hygienic value, and even a preventive in gout, and, particularly, rheumatism. To the grape he accords the very first place. He is an ardent advocate of what in Europe is called the grape cure. In this cure grapes for several days form the exclusive aliment. The patient commences with the consumption of from one to two pounds daily, with a gradual increase to eight or ten pounds. After a few days of this diet a marked improvement in the general health is noticeable. The appetite improves, the digestion becomes easy and rapid, and increased capacity to withstand the fatigue of outdoor exercise is noticeable. The grape cure is particularly recommended to the anæmic, dyspeptic and consumptive, in diseases of the liver and in gout.—California Fruit Grower.

Yazoo & Mississippi Valley

RAILROAD COMPANY

SCHEDULE IN EFFECT SEPTEMBER 1st, 1898.

Trains leave and arrive CENTRAL STATION (Howard Ave. and Rampart St., Daily.)

	Leave	Arrive
Memphis and Local	8:00 p. m.	7:00 a. m.
Vicksburg & Natchez Ex.	7:50 a. m.	5:00 p. m.

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

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OPIUM and Liquor Habit cured in 10 to 20 days. No pay till cured. Dr. J. L. Stephens, Dept. O, Lebanon, Ohio.

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BEST BATTERY ON EARTH, $5

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OBITUARIES.

Continued from Third Page.

EMRICK—With all the sunshine God sends into each home, and with all the blessings he showers upon each individual, sometimes, in his infinite love and wisdom, he sees fit to cast a gloomy, dark shadow across the path of those who serve him, worship him, and glorify him to the best of their knowledge and strength; and often our frail human intellect does not enable us to comprehend the meaning of the shadow; but when it comes in the form of death, and robs the home circle of one of its most loved and lovely members, we are prone to enquire, "Why does the Father deal such crushing blows to his children of earth?" But, however this may be, it is done, and we must submit with meekness and humility, and say, "Not my will be done, but thine, O Lord!" For ETHEL EMRICK is no more! After a short illness of two days she succumbed to fever on Oct. 24 at her home in Hermanville, Miss. All that loving parents, kind friends and superior medical skill could do for her was done, but it seemed "her task on earth was done." Her suffering was intense throughout her entire illness, but she bore it with patience and fortitude, and died happy in the thought of meeting her Savior.

Ethel Emrick was the eldest child of Mr. and Mrs. Thos. Emrick, and was born Aug. 8, 1880. Though her life was a brief one, it was one of usefulness in her home, her school, and her community. She was a loving, devoted, faithful sister and daughter; an earnest, obedient and loyal pupil, and firm, true and sincere friend. She had been a faithful member of the Methodist Church for nearly two years, and was a pupil of the Hermanville High School. The faculty and students of her school marched in a body with her funeral procession to the M. E. Church, where services were held by the pastor, Rev. A. D. Miller. Her classmates, Lindsay Torrey, Calvin McMurphy, Ruins Purvis, Joe Walters, Oscar French and M. C. Foster, acted as pall bearers. Her remains were laid to rest in the village cemetery, which places her in the shadow of the high school building, where she now sleeps under a bed of roses, which were placed there by loving friends.

What a life of promise and unselfishness cut short! How hard to realize she has gone from home and friends forever! How sad and lonely her parents are without her! But what a consolation to know she is where sorrow never comes, where joy unspeakable prevails, and where ever lasting peace reigns supreme!

May the good Lord comfort her parents and prompt them to let their "hearts be where their treasure is!" For

"There is no death!
What seems so is transition.
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

M. I. C.

Hermanville, Miss.

JONES—Mrs. MOLLIE E. JONES, daughter of M. J. and S. J. Babb, was born Nov. 19, 1856. She was happily married to Mr. H. B. B. Jones, Jan. 12, 1876; was converted Aug. —, 1873, at Kossuth, under the ministry of Bros. Bounds and D. W. Babb (her brother), and united with the M. E. Church, South, from which time she lived a devoted Christian. She was the mother of seven or eight children. She lived to see all those children happily converted and join the church of which she was a member, except the two youngest.

Sister Jones was sick three months, but bore it with all the patience characteristic of a Christian. She submitted to death with all the meekness and calmness that one could. She talked to husband and children; told them to meet her in heaven, and asked the Lord to bless and keep them, and expressed perfect satisfaction that he would. She told her sister to tell her three brothers to meet her in heaven. One brother fell asleep at his post in West Point, Miss.; and Bro. D. W. Babb, pastor of Louisville circuit, and Bro J. G. Babb, L. P., in Corinth circuit, and Bro. Eugene Babb, a faithful member of the same church, are the three brothers.

Sister Jones died as she lived, in the triumphs of a living faith, and went home to heaven; hence we do not weep as those who have no hope. We shall meet again in the sweet by and by, where sickness and death never come.

May God comfort and sustain the bereaved husband, children, and brothers!

Borne by angels on their wings,
Far from earth the spirit flies;
Finds her God, and sits, and sings,
Triumphing in paradise.

G. R. E. FELLOWS.

Corinth, Miss.

WALKER—Bro. ELLIS ERASTUS WALKER, the subject of this obituary, was born Sept. 8, 1873; joined the M. E. Church, South, at New Prospect Camp Ground in 1888; was happily converted at Palmer Camp Meeting in 1884 under the pastorate of Rev. C. F. Gillespie, and died at Chickamauga, Ga., Sept. 8, 1898.

Bro. Walker, at the outbreak of the Spanish war, feeling it his duty to fight for the rights of suffering humanity, responded to the first note of the bugle's war cry, becoming a member of the First Mississippi Volunteers. In all the walks of life he held on to his Christian integrity. As a soldier, he was true and faithful to duty. At divine services (regimental) his bright face was always present to gladden the heart of his loving chaplain, Rev. F. M. Keen, of the Mississippi Conference, and to take some humble part in the worship. At home, his seat in the church and his place in the choir were never vacant in times of service, unless unavoidably hindered. In the home with loved ones his sunny nature and loving smiles brought rays of light and joy to the loving father, mother, brother and sisters, whose hearts are now torn and bleeding. He was a model, and great indeed is the loss which the community, his family and the church have sustained. But, thank God! "our loss is his eternal gain." He is to-day basking in the sunlight of God's eternal glory,

Where marshal robe is never worn,
Nor noise is heard of fife and drum;
Where belching cannon's awful roar
Is heard by none on that bright shore.

God bless the bereaved ones, and help them to meet their precious soldier boy where parting is no more!

G. R. E.

WATKINS—Mrs. ANNA WATKINS, wife of B. F. Watkins, died at their home at Hays, Miss., Oct. —, 1898. During her illness, which was very severe, she was beautifully patient, and full of perfect trust in the God she had trusted through life. With not a cloud between her and her Father's house, she went to be with Christ, leaving husband, three children, mother and three grandchildren to wait God's time to join her in heaven.

In early life she joined the Methodist Church, afterward uniting with the Baptist Church, to be with her husband. Her Christian life was exemplary, and its influence will speak to loved ones for years to come. Such a life is an adornment to the gospel of Christ; a faith that keeps one in the narrow way "till life's last hour has fled;" calm and serene in all her trials and afflictions remembering that "whom the Lord loveth he chasteneth."

Charity was the first and chief element in the make-up of her beautiful Christian character. She left a carefully written "diary," which will be a blessing to her children. "Death loves a shining mark!" When we see her she will be like her Savior, for she will "see him as he is." Then let us endure as seeing him "who is invisible." Of a truth her loved ones can say they "weep not as those who have no hope."

W. T. GRIFFIN.

Port Gibson paper please copy.

FRASER—RICHARD ANDREW FRASER was born in Kimonion, Metcalf county, Ky., Jan. 25, 1828, and died in Mansfield, La., Oct. 9, 1898. He entered the Confederate Army as a volunteer in Missouri in 1861, and served to the close. He was discharged in Shreveport, La., and he soon afterward located in Mansfield, which continued to be his home till his removal to his home on high. He united with the Methodist Church when sixteen years of age, and continued a faithful member till death. He was a man of sterling integrity, of great fortitude, true devotion, and strong faith. For many years he suffered much, but bore his pain with patient submission to the divine will. He never murmured. He said to the writer a short time before his death, "I have peace," and that he was ready to live or die, as God might choose for him. He was a good man; he lived well; his end was peace; he "rests from his labors," and his "works do follow him."

He was married to Miss Amanda McElhenny in October, 1867. Of this happy union seven children were born, all of whom are worthy descendants of such a father, reflecting in their lives the careful, godly training and example of their father and their excellent mother. He was a devoted, faithful and loving companion, and a tender and affectionate father. A pious and bereaved companion and sorrowing children cherish with deep tenderness the memory of such a husband and father, and all of them rise up and call him blessed, for "the memory of the just is blessed."

J. D. HARPER

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials, free.

Hall's Family Pills are the best.

Bishop Brooks seldom put into smaller compass a weightier truth than when he said, "Prayer is not conquering God's reluctance, but laying hold upon God's willingness." Our own reluctance to accept God's will has often to be conquered before we can be brought into right relations with the Father, and we sometimes call this struggle prayer, but it is hardly the right name for it.—Exchange.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

The man who finds most fault with the Bible is probably the one who has made the least trial of it in his life. If we test its principles by our practice, we shall find them true and constant.—Exchange.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address M. M. Woolley, Atlanta, Ga., Box 396, and one will be sent you free.

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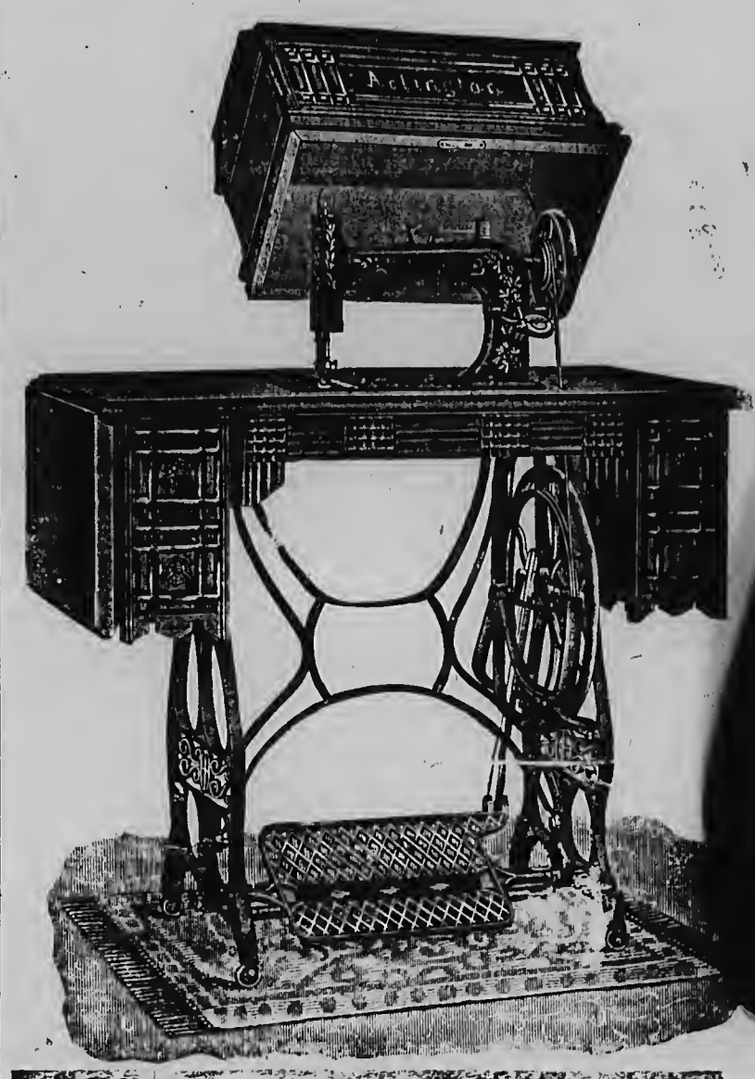
New Orleans Christian Advocate,
512 CAMP ST.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-trailer, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock-stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, 1900, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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NEWS OF THE WEEK.

Bishop Hurst is enthusiastic over the American University, of which he is the head, and he declares that he will get $1,000,000 from the Methodists of Pennsylvania alone.

It has come to light through an investigation made by the Cuban military authorities that the Spaniards, in evacuating the interior towns of Morron and Ciego de Avila, Cuba, poisoned the water in the public cisterns used by the Cubans, and scores of them have died as a result.

Antwerp is preparing to celebrate the three hundredth anniversary of the birth of Vandyke. It has been decided to hold an exhibition of the works of the Dutch master, and Belgian and foreign collectors who are fortunate enough to possess specimens of the Flemish painter's work will be asked to lend their assistance to the movement.

General Calixto Garcia, the distinguished Cuban warrior and leader, and the head of the commission elected by the Cuban assembly to visit this country, died in Washington, where the commission has its headquarters, on Dec. 11. The sudden change from the warm climate of Cuba, with the hardships he had endured, to the wintry weather of New York and Washington, is responsible for the pneumonia which resulted in his demise.

The dedication, on Dec. 11, of a handsome iron fence inclosing the plot of ground in the cemetery in which rests the remains of the sailors who were killed in the explosion of the battle-ship "Maine," as well as four men from the "Winslow," one from the "Marblehead," one from the "Newport," one from the "Yankee" and thirty-seven others killed during the rebellion, was the occasion of one of the greatest demonstrations ever witnessed.

On Dec. 6 United States Senator Caffery, of Louisiana, introduced a bill for the construction of a wide, deep channel from the deep water of Mississippi river to the deep water of the Gulf of Mexico. It provides that the Secretary of War be and is authorized and directed to construct such sufficient jetties and auxiliary works as are necessary to create and maintain a navigable channel, not less than three hundred feet wide and thirty-five feet deep at mean low water of the Gulf, through Southwest Pass from deep water in the Mississippi river to deep water in the Gulf of Mexico.

The treaty of peace which has just been concluded by the United States with Spain requires that the "open door" policy of trade shall be established as to the Philippine Islands. "Open door," in this connection, means that all nations shall be permitted to trade with the Philippine Islands on precisely the same conditions as are set up for the commerce of the United States. In a word, if the United States shall open the Philippines free of tax or duty to the products of the United States, all other nations shall be permitted to land their products in the Philippines on the same terms—that is, free of all tax or duty.

There were bloody disturbances in Havana on Sunday, caused by the Spanish soldiers who are on duty there shooting promiscuously at people in the streets and in the Hotel Ingleterra. Some Cubans wanted to secure the closing of the theatres on Sunday night, out of respect to the death of the Cuban general, Garcia. The Spanish soldiers, who are still on duty in Havana notwithstanding that Spain has surrendered Cuba to the United States, prevented the closing of the Tacon Theatre. This caused an altercation, as a result of which the Spaniards repeatedly fired on the people in the streets and houses, killing several and wounding many.

Very discouraging rumors are afloat regarding the prospects of the Paris Exposition of 1900. But little real progress has been made on the huge buildings, and it is thought possible the exposition may be postponed until 1901, though the latter course would meet with intense opposition and inflict severe and widespread losses. President Faure has visited the site and endeavored to stimulate the work. But, what with the recent strike and certain difficulties between the municipality and the government, the prospects of its completion in time are none of the brightest. Moreover, the Metropolitan railroad can not now be ready for 1900.

The treaty of peace between the United States and Spain was concluded on Saturday at Paris, and signed by the Commissioners of both nations. The treaty must still be ratified by both nations before it is final. The treaty itself, after some preliminary expressions of a desire that the friendly relations shall be re-established between the two nations, cedes Porto Rico and the Philippines, and also the Island of Guam in the Ladrones group, to the United States, while Spanish sovereignty over Cuba is relinquished. Provisions are made for the evacuation by the Spanish soldiers of all the surrendered territory and for the exchange of all prisoners held by the Spaniards, the Filipinos, the Cubans and the Americans. The sum of $20,000,000 is to be paid to Spain for the Philippines.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFETH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMAN.
Beulah, S. C.

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I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good.
CHARLES GIBBARD.
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Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
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MOZLEY'S LEMON HOT DROPS.

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

MISSISSIPPI CONFERENCE.

NOTICE.

Applicants for admission on trial will please meet the Examining Committee in Hattiesburg, Wednesday morning, Dec. 28, at 9 o'clock.

W. B. LEWIS,
For the Committee.

The class of third year, Mississippi Conference, will meet the committee for examination in Hattiesburg at the Methodist Church, Dec. 28, at 9 A. M.

E. H. MOUNGER,
Chairman.

THE JOY OF SYMPATHY.

He has an unfailing source of pleasure who has learned to enter largely into the joys of others. Paul was always happy, because, although in chains, he always knew of some one else who was happy. Jesus himself, although a "man of sorrows and acquainted with grief," always had a joy set before him. And the follower of Jesus to-day has an unfailing source of joy in that he can always find either some one who is happy, or some one who can be made happy.—United Presbyterian.

CATARRH in the head is cured by Hood's Sarsaparilla, which eradicates from the blood the scrofulous taints that cause it, soothing and rebuilding the delicate and diseased tissues.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.

Each day read your chapter or passage with the idea that you are receiving your marching orders, that there is some new service to render, some new duty to perform, some new virtue to acquire. Let the attitude of your soul be indicated by Samuel's word, "Speak, Lord, for thy servant heareth." When you hear, do.—Rev. F. B. Meyer.

Do not be disconcerted by the fits of vexation and uneasiness which are sometimes produced by the multiplicity of your domestic worries. No, indeed, dearest child, all these are but opportunities of strengthening yourself in the loving, forbearing graces which our dear Lord sets before us.—Francis de Sales.

To believe in him is to be like him. All other faith is a mere mist of words dissolving into empty air. To live our human lives as he lived his—purely, lovingly, righteously—is to share his eternity.—Lucy Larcom.

MORPHINE,
Opium, Cocaine and Whisky

Habits Cured at Home. The G. Wilson Chemical Co., of Dublin, Texas, incorporated under the laws of Texas, capital $5,000, guarantees to cure anyone of the above habits. No suffering, sure and painless. Builds up the entire nervous system and restores youthful vigor. Can be taken at home or elsewhere without the knowledge of anyone. No loss from business or work. No cure, no pay. Price $5. Letters strictly confidential. Book of particulars, testimonials, reference, etc., free. We also manufacture

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The Tobacco Cure. A certain and permanent cure for chewing, dipping, cigarette smoking. Price $1. Cure guaranteed. Agents wanted for Tobaccoline. References: Dublin National Bank, postmaster or any citizen of Dublin, or editor of this paper.

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MARRIAGES.

MOORE—McDADE.—At the residence of the bride's brother-in-law, Mr. J. W. Prince, near Curtice, La., Dec. 1, 1898, by Rev. H. J. Bolts, Mr. H. P. Moore and Miss Mattie Sue McDade, all of Bossier parish, La.

NOBLES—RODGERS.—At the residence of the bride's son, near Shiloh, at 2:30 P. M., Sunday, Dec. 4, 1898, by Rev. Paul D. Hardin, Mr. B. H. Nobles to Mrs. M. V. Rodgers, all of Rankin county, Miss.

BUCHANAN—BAYS.—In the Baptist Church, Eupora, Miss., Nov. 6, 1898, by Rev. D. L. Cogdell, Mr. Walter Buchanan and Miss Estra Bays.

DR BULL'S COUGH SYRUP WILL CURE a cough or cold in one day. It is safe and always reliable. Price, 25 cents a bottle.

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NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

Tupelo	Dec. 17, 18
Aberdeen	24, 25
Nettleton circuit	31, Jan. 1
Okolona	7, 8
Aberdeen circuit	Tues. 10
Amory and Smithville	14, 15
Prairie, at Pain's Chapel	Tues. 17
Verona and Nettleton, at Nettleton	21, 22
Quincy circuit	28, 29
Montpelier circuit, at Palestine	Feb. 4, 5
Buena Vista circuit	Tues. 7
Houston circuit	Thurs. 9
Houston and Wesley	11, 12
Shannon circuit	18, 19
Okolona circuit	Tues. 21
Fulton circuit	25, 26
Tremont circuit	Tues. 28

District stewards' meeting in Aberdeen, Jan. 4, at 11 o'clock, at the Methodist Church.

J. M. WYATT, P. E.
Aberdeen, Miss.

COLUMBUS DIST.—FIRST ROUND.

Brooksville, at Brooksville	Dec. 30
Macon station	Jan. 1, 2
Shuqualak, at Center Valley	3
Hebron, at Hebron	5
Crawford, at Crawford	7, 8
West Point	11
Tibbee, at Tibbee	13
Cedar Bluff, at Phebe	14, 15
Starkville circuit, at Smyrna	21, 22
Starkville station	22, 23
Lagrange, at Lewis Chapel	26
Sturgis, at Sturgis	28, 29
Columbus circuit, at Mt. Pleasant	Feb. 4, 5
Columbus station	5, 6
Winstonville, at Smithdale	11, 12

District stewards will meet me at West Point, Jan. 11, at 10 o'clock A. M. A full attendance is very much desired.

R. A. BURROUGHS, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Dec. 17, 18
Corinth station	25
Iuka circuit	30
Iuka station	Jan. 1
Corinth circuit	6
Kossuth circuit	7, 8
Marietta circuit	13
Ripley and New Albany	15, 16
Blue Springs circuit	14
Booneville circuit	21, 22
Brown's Creek	28, 29
Belmont	27
Guntown	Feb. 4, 5
Jonesboro	9
New Albany circuit	11, 12
Ripley circuit	14
Saltillo circuit	18

District stewards will meet at Corinth, Jan. 6, 1899, at 11 o'clock.

T. Y. RAMSEY, P. E.

DURANT DIST.—FIRST ROUND.

Durant station	Dec. 24, 25
Sallis, at Sallis	31, Jan. 1
Kosciusko station	1, 2
Ethel, at Shady Grove	5
Pickens, at Richland	7, 8
Ebenezer, at Ebenezer	14, 15
Lexington and Tchula, at Lexington	15, 16
Cumberland, at Long Branch	20
Tom-Noten, at South Tchula	21, 22
Eupora and Mabern, at Eupora	22, 23
Rural Hill, at Centre Ridge	27
Ackerman, at Mc Cool	28, 29
Belzoni, at Belzoni	Feb. 4, 5
Poplar Creek, at Friendship	11, 12
Chester, at Chester	18, 19
Louisville, at Rocky Hill	25, 26
Salem, at Salem	Mar. 4, 5

The district stewards will meet in the Methodist Church, Durant, Miss., Dec. 28, 1898, at 1 o'clock.

J. S. OAKLEY, P. E.
Durant, Miss.

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NORTH MISSISSIPPI CONFERENCE ASSESSMENTS FOR 1899.

District.	Bishops.	Conf. Fund.	Minutes.	For'n Miss.	Dom. Miss.	Church Ex'n.	Bible Society.	Millsaps College.	Grenada College.	Paine & Lane.	Gen'l Bd.
Sardis	$175	$475	$23 00	$1,425	$320	$410	$140	$130	$130	$54	$40
Grenada	172	475	23 00	1,300	320	375	136	95	95	35	30
Winona	175	475	23 00	1,300	320	390	141	115	115	50	36
Durant	150	400	23 00	1,000	285	390	108	95	95	34	29
Columbus	190	520	25 50	1,520	385	440	109	130	130	54	40
Aberdeen	185	485	23 00	1,400	320	420	156	130	130	54	40
Corinth	145	380	17 50	1,000	250	325	151	95	95	40	26
Holly Springs	145	365	17 50	1,000	250	300	108	95	95	35	30
Greenville	180	445	24 50	1,005	300	450	151	115	115	44	40

J. S. OAKLEY, Secretary of the Conference.

EPWORTH COLLEGE.

THE STUDENTS OF EPWORTH COLLEGE

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Beginning January 5th, Miss Clara Conway, of Memphis, will give a series of six lectures, dispensed through first and second week of January (three each week).

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1. How to Enrich the Vocabulary.
2. The Abuse of the Superlative.
3. A Study of Verbs.
4. Common Errors.
5. The Value of Science.
6. Ethics of Conversation.

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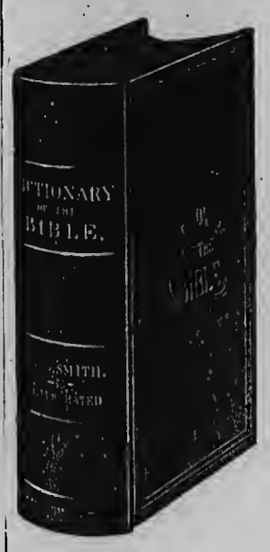

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Christian Advocate.

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WILLING.

It may not be on the mountain's height,
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still, small voice he calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in thine,
I'll go where you want me to go.

Perhaps to-day there are loving words
Which Jesus would have me speak;
There may be now in the paths of sin
Some wanderer whom I should seek;
O Savior, if thou wilt be my guide,
Though dark and rugged the way,
My voice shall echo thy message sweet,
I'll say what you want me to say.

There's surely somewhere a lowly place
In earth's harvest fields so wide,
Where I may labor through life's short day
For Jesus, the crucified.
So trusting my all to thy tender care,
And knowing thou lovest me,
I'll do thy will with a heart sincere,
I'll be what you want me to be.

—Selected.

TRANSMUTING KNOWLEDGE INTO POWER.

In an address to teachers Horace Greeley once said: "I have known not less than a thousand thoroughly educated—that is, expensively educated—men in New York; men who have entered German or English or American colleges, and have been sent forth with diplomas, who are yet utterly unable to earn their own bread, and who are to-day pacing the stony streets in a vain search for something to do."

While it is an undeniable truth that in a large majority of cases a college education is an inestimable advantage to one, whatever his calling may be, whether professional or manual, it also remains an undeniable truth that a certain minority find their learning but an accumulation of so much dead matter which lumbers the brain and congests the mind, while adding nothing to the executive ability.

This is an intensely practical age. Common sense is the genius of the century. The mere theorist will soon find his occupation gone. Men care very little about what might do, or what ought to do, but they want to know what "will" do.

The college or university of the twentieth century will either have to conform its curriculum to the practical needs of the world, or it will be scholarless.

Not long ago a traveler found three graduates working on a sheep farm in Australia. One was from Oxford, one from Cambridge, and the other from a German university—college men tending brutes. Trained to lead men, they were driving sheep. The owner of the ranch was an ignorant, rough, coarse sheep-raiser. The quotations of poetry and Latin and Greek, the discussions of theories or philosophies of his hired men were "all Greek" to him. He knew nothing about books or theories, but he knew sheep, and made a fortune out of them, while the others could scarcely get a living. The universities which had graduated these men were powerless to supply gray brain matter, or stamina, or push, or practical talent. All they could do was to work over the material which the students brought, polish it a little, change its form, and make it a little more artistic possibly, but they were powerless to change its quality. The student who brought partially cultivated brains would carry away brains better cultivated, but that was all.

The prime object of education is power; ability to better cope with men and things, to become more efficient in the great struggle for existence.

A head filled with disconnected facts, disjointed ideas, a head full of knowledge, is not necessarily educated. A man may be a great eater, and yet not be strong, if the system does not digest and assimilate his food, and make it into blood, bone, and sinew. A student may stuff his brain with facts at school, and yet come out almost as weak as he entered. He may take high rank, and yet not have half the power of the slow, stupid boy who takes the lowest rank. The memory is one of the lowest faculties of the brain; it is merely a receptacle. Its function is to hold, not to use; to retain, not to make available. The latter office belongs to the other and higher powers of the brain.

Some students seem to be injured by their training, for they have their heads crammed with facts and theories, and have a firm conviction that they are infinitely better fitted thereby for the great struggle of life. They look upon their diplomas as insurance policies against failure. They are graduates from colleges and universities—why shouldn't they succeed? Why should they begin at the bottom, where the boy begins who has never seen the inside of such institutions? No, they will wait for a good opportunity, a good salary, and, while they are waiting, the poor boy with "no chance," but with push and determination, has seized the place which the graduate was waiting for. He has not neglected his practical faculties. He can convert every bit of information he can get, every scrap from a newspaper or magazine, and every experience of life, into mental and moral strength, which will better help him to grapple with men and things. He gets his power at first hand from realities. There is no doubt that such a boy would be infinitely benefited by a college training, but he can win fair success without it.

It often happens that the boy who takes the highest rank in school takes the lowest rank in real, practical life.

What to do with the ever-increasing army of graduates yearly turned out of our higher institutions is a great problem. While many of them have been almost transformed by their education, and their efficiency for life doubled many times, others seem to have lost their ability to grapple with men and things.

True education increases a student's strength to grasp, to hold, to utilize. A really educated man has a peculiar faculty of transforming knowledge into power. Such ability is the secret of success.

No circumstance, no college, can give this peculiar transforming power. If a boy does not take it to the institution, he will not carry it away. If he has brought a great lump of putty, he will take putty away. It may be in more elegant shape, it may be modified in appearance, but it is putty still. If he has brought a lump of gold, no matter how crude he may be, how awkward, dull of energy, and wholly unconscious of the prize he has brought, he will take gold away.

If the mental scythe is made of good steel, the college grindstone will bring it to an edge and enable it to do more effective work; but if the scythe is made of soft iron, all the college grindstones in the world will not make it effective.

It was said of a great French scholar, "He was drowned in his talents." We sometimes see college graduates who, like the architectural ornaments in some European structures, have been carved and polished so much that there is no strength left to support the building. They have been ornamented to death.

Young man, do not lumber your mind with merely ornamental knowledge to the detriment of the effective, practical knowledge which alone can aid you in life's struggles.—Success.

WINSOME PREACHING.

It is undeniable that a speaker, just because he is a master of the art of saying things, can secure a hearing where a better man who lacks this gift can get no hearing at all. If the world were what it ought to be, virtue would always and everywhere outrank mere accomplishment. But the world being what it is, and being especially susceptible to the charm of outward graces, must be dealt with on the basis of its susceptibilities if it is ever to be subdued and shaped to better things. And, then, there is no necessary antagonism between the content and the form of truth. The truth is not less the truth because it has a beautiful setting, and it is entirely beside the mark to say, as many do say, that the work of a brilliant writer of history is the less reliable because of its brilliancy. Dullness is not the only genuine signature of truth.

There are preachers who have a horror of rhetorical training, and who hold it to be a reflection on the Almighty that they should in any way take pains to make his message attractive by any art of man. They pride themselves upon being plain men of God, declaring the truth just as it comes to them, scorning the tricks of the rhetorician and giving their people a "straight" gospel, whether they will hear or whether they will forbear. The type is still common, though less influential than formerly and having a shadow growing steadily less. As a matter of fact, such preachers were and are following, not their Master, but a bad example. From the rhetorical point of view there is no more beautiful or artistic book than the Bible; and its loveliness reaches its ripest perfection in the sayings of Jesus. Those who, for sensational effect, always refer to the apostles as "poor and illiterate" fishermen, and especially those who do so that they may secure Scripture endorsement for a poor and illiterate sermon, are not dealing honestly with the facts. There is abundant evidence to show that our Lord's disciples were neither poor nor illiterate; and, so far as the writers of the New Testament are concerned, we know that Luke and Paul were professionally trained. The books of the Old Testament, notably the Psalter and the books of Job and of Isaiah, all exhibit the highest literary skill and proficiency; and though Amos was a herdsman and a dresser of sycamore trees, and Micah was a peasant, the works bearing their names show an art of composition as marked as it is original. If a man proposes to deliver God's message after the Bible model and standard, he will find it necessary to use all his diligence, all his skill and all his knowledge to approach in any degree that quality of enduring beauty which has made the Bible the Book of books to so many hearts through so many centuries. Fra Angelico is said to have painted with the conviction that he was inspired so to do, and, consequently, he would never alter what his brush had touched. Now, Fra Angelico had an exceptional gift; but even with his exceptional gift, critics are all agreed that his work would have been better if he had vouchsafed a better treatment to his inspiration. Raphael, on the other hand, who would spend weeks upon the drawing of a single muscle, vindicated his industry by disciplining God's gift to him to its most perfect expression, so that he might become the greatest painter in the world.

The pulpit was made for man, not man for the pulpit; and the preacher who fails of making his pulpit a center of attraction will just as surely fall of making it a center of power. It is not simply that he must have something important to say; he must also train himself to say it in the most effective way. Now, so long as man is compounded of reason, emotion, and a sense of beauty, he will not be tolerant of a leader who, in the name of God, argues with him as if he were a logic-chopper, or rants at him as if he were a mass of flabby sensibility. Man requires in a leader that note of authority which comes only of a message known in the fibers of experience to be a divine message, and accredited by a delivery which directs itself at the very citadel of his conscience through every avenue—rational, emotional, and esthetic—of his nature. The preacher who imagines this can be done without infinite painstaking in preparation misjudges terribly the character of his work. He has a message from God. That message must first be clear to himself, but in making it clear to himself he is dependent upon the words by which he defines it to himself. Then he must make it clear to his people; but his only means of communication is by the symbolism of the Word. To fail at either point—in understanding it himself or in communicating it—is for the preacher to dishonor his commission and vitiate his message.

But granting an understanding of the message and a measure of clearness in communicating it, does the responsibility of the preacher end here? By no means. There still remains the responsibility of so preparing it that by the mere beauty of its presentation it will command and keep attention, for beauty has a universal and fadeless quality which will commend truth so linked to all classes of minds and perpetuate it through all ages. It is just the difference between saying a thing any way and saying it the best possible way that makes the difference between a thing speedily forgotten and a thing forever remembered. Sermons would be more welcome as literature were preachers as anxious about the permanence of their message as poets are about their favorite creations. And, as literature, why might not their influence and power be working long after the hand that wrote them had vanished and the voice that uttered them was still? Surely a minister may honorably desire to perpetuate his ministry and commend his message by a style clear, strong and beautiful as that of the Book which he expounds and which abides, in no small measure, by virtue of its style.

Such preaching would require much painstaking, tedious and exhausting work, for the mastery of such style, like Raphael's mastery of form, is not come at rapidly or easily. It is, in the main, the achievement of a patient and pitiless self-criticism in the light of a familiar acquaintance with the few great writers whose message has achieved an enduring bearing, and of an unreserved consecration to the work of making the gospel of the Son of God the most winsome and most beautiful message the world has ever heard.—North western Advocate.

HOW AMERICANS ARE REVOLUTIONIZING TURKEY.

Writing under date of Nov. 14 from Constantinople, Mr. William T. Stead says:

"Judged by results, the Spanish war has made mighty little return for a prodigious expenditure compared with the returns already realized and to be realized from the peaceful campaign which America is waging in the Ottoman Empire. By an expenditure of hundreds of millions of dollars and the sacrifice of over 2000 men the United States has succeeded in ousting the moribund sovereignty of Spain from a couple of islands near her own shores and of raising a question as to her continued dominion in the Philippines. The results achieved by the infliction of hideous suffering upon the unfortunate islanders, whose relief was the main object of the war, small though they be, represent probably the best and quickest dividend ever earned by modern war.

"Compare this result with those achieved by the Americans, who for the last thirty years have been patiently, silently laboring for the regeneration of that composite of wrecked kingdoms, principalities and nationalities called the Ottoman Empire. Thirty years ago a couple of Americans, Christian men, with heads on their shoulders, settled in Turkey and set about teaching on American methods the rising youth of the East in an institution called the Robert College. They have never from that day to this had at their command a greater income than $30,000 or $40,000 a year.

"HAVE NO HAND IN POLITICS.

"They have taken no hand in politics. They have abstained from identifying themselves with any sect, nationality or party. They have stuck to their appointed task, and they are still sticking to it. They have insisted that every student within their walls shall be thoroughly trained on the American principles, which, since they were imported by the men of the Mayflower, have well nigh made the tone of the world. They taught all these students fine languages, but they never hesitated to proclaim that, though they spoke with all the tongues under heaven, it was but foolishness, unless the moral and spiritual character of the student was trained and molded by religious men. Mental development, spiritual discipline, is the more essential part of education. The true object of college education is the development of the faculties and the formation of character. That was their line, and they have stuck to it now for thirty-four years, with the result that the American college is to-day the chief hope of the future of the millions who inhabit the Sultan's dominions. They have 200 students in the college to-day, but they have trained and sent out into the world thousands of bright, brainy young fellows who have carried the leaven of the American town meeting into all the provinces of the Ottoman Empire. Robert College men are turning up everywhere. If the good work goes on, the alumni of this American institution will be able to supply the personnel of the civilized administration which must some day supersede the barbaric horror that is at present misnamed the government of Turkey.

"The one great thing done in the making of States in the last quarter of the century was the creation of the Bulgarian principality. But the Bulgarian principality, the resurrection of the Bulgarian nationality, although materially achieved by the sword of the liberating and avenging hordes of Russia, was due primarily to the Robert College.

"It was the Americans who sowed the seed. It was the men of Robert College who took into Bulgaria the glad news of a good time coming, when Bulgaria would be free. When the Turks, scared by the propaganda of liberty, descended into savage wrath upon the helpless people with sword and flame, and worse than bestial lusts, to eradicate the newborn national aspirations, it was the Americans who brought the whole horrible truth to the light of day. Mr. Disraeli, then Premier of England, lied about it in his place in Parliament, not even scrupling to falsify dispatches and betray the confidence of his own country in order to shield the Turk. All was in vain. Robert College men were on the spot. Their chief was in constant communication with the ambassadors and journalists of Constantinople. They found in Mr. Sears an English barrister of high standing, a correspondent of the Daily News, a man fearless and capable enough to stand the brunt of making the awful exposure. What followed is a matter of history. The revelation of the truth about the Bulgarian massacres shattered, as by dynamite, the traditional policy of England. Mr. Gladstone sprang into the field. The Russian people, moved to its depth by the stories of the sufferings of their brethren, could not be restrained. The Tsar-Liberator carried the Russian arms in triumph to the very gates of Stamboul. Nor did they return till by the treaty of San Stefano they had created that Bulgarian principality which had been dreamed out on the astral plan by the students of the American College.

"It cost the Sultan $3,000,000 to entertain his friend, the Kaiser. How can he spare $100,000 to compensate the pestilent American?

"I shall never forget the intense conviction with which a fanatical friend of the Sultan once declared to me that there would never be a solution of the Eastern question until an American missionary was impaled and his wife and daughters were flung into the Pasha's harem. He spoke more truly than he knew. Because within one month of such an outrage becoming known to the American people the warships which swept the fleets of Spain from the sea would have forced the Dardanelles and exacted reparation at the cannon's mouth from the assassin of Stamboul.

"And perhaps in the possibility of such a contingency happening any day lies the highest hope that humanity has for the extinction of the devastating despotism of the Turkish horde."—Times-Democrat.

CORPORATION CHAPLAINS.

The old-time charge, so often heard, that railroads, like all great corporations, have no heart, seems with every passing month to be less and less tenable. As a matter of fact railroads are growing to be, if, indeed, they have not ever been, very liberal and humane institutions.

As an instance, however, of the growing tendency of railroads all over the country to care for their employees, the wheel world in the East is all astir over the innovation made by the Chicago and Alton of appointing a chaplain for the road. The Union Pacific, Denver and Gulf has also appointed a chaplain, and railroad people say the Illinois Central has such an appointment under discussion. Just who the Illinois Central chaplain will be remains a matter of speculation as yet. There are no applications for it, for ministers usually do not care to canvass for positions like this. It is said, however, that not only the Illinois Central, but quite a number of other large roads in the country, are discussing the question of chaplains.

The chaplain of a railroad has quite a multitude of duties. Principal among these duties are attendance upon sick or injured employees in the hospitals, rendering assistance at wrecks, officiating at public gatherings in charge of the company, and the maintaining of reading rooms for the employees. Further than this, the spiritual wants of the employees are looked after, so far as circumstances create opportunities. Besides matters like these, which seem to require the attention of the chaplain with some degree of regularity, he divides his spare time among the employees on the trains, in the shops and on the track, often entering into the personal affairs of discharged or suspended men, by interceding with the officials in their behalf, and in cases attempting the reformation of those addicted to unfortunate habits. In addition to this, he supplies literature to employees upon request, and carries in his pocket a supply of tickets good for a loaf of bread or a cup of coffee at bakeries or restaurants in towns along the line, for the benefit of persons in straitened circumstances. The chaplain's time is devoted, therefore, mainly to work of a charitable nature rather than to the performance of formal religious exercises.—Picayune.

God is not a crutch coming in to help your lameness, unnecessary to you if you had all your strength. He is the breath in your lungs. The stronger you are the more thoroughly you are yourself, the more you need of it, the more you need of him.—Phillips Brooks.

"THE ONE THING" NEEDFUL.

BY CHARLES H. DORRIS.

Something to eat, something to wear—
Or more than that ought one to care?

Some place to work, some place to sleep—
For more than that ought one to weep?

Some one to love for love's sweet sake—
For more than that ought hearts to break?

Some place for rest when time to die—
For more than that ought one to sigh?

Some home to enter after death—
For more than that do we waste breath?

No breath to waste—yet waste we breath
On things we leave behind at death,

And oft forget that time and sense
Must look beyond for recompense:

That if His kingdom seek we first,
If we for living waters thirst,

Then all things else shall added be,
Our life be crowned with victory.

—Pittsburg Advocate.

W. F. M. S

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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FEMALE MEDICAL MISSIONARIES.

Heathens, believing they were serving their gods by mortifying their flesh, have held their hands aloft until they fell palsied at their sides, or have clasped their hands until the nails penetrated the palms. When God called to himself a people from among the heathen and began to educate them, as we begin with a child almost in its nurse's arms, to prepare them that they might receive the Christ, he taught them they must not mortify their bodies, but rather respect them, because they were made in the image of God. He did not spare to go into detail and give specific instructions for their physical welfare.

In that warm country the heat produced by the oxidation of swine's flesh in the body was too great. Consequently, the Jews were commanded not to eat swine flesh. They were enjoined to rest, not only one day out of every seven, but there was a Sabbath of the seventh year, and then every fifty years the great jubilee, the original so popularly imitated in current history. "Six days shalt thou labor" is as clearly commanded as rest on the seventh. That means exercise.

Cleanliness was repeatedly commanded, and the isolation of patients with contagious diseases, for the most stringent laws were enforced to prevent the spread of leprosy. Dietetics, rest, exercise, cleanliness, precautions against contagion—are not those the cardinal principles of hygiene and sanitation to-day? I do not recall anything in regard to ventilation, but when we remember the Jews were living in the open air and in tents, and later the general occupancy of their open courts, we can readily understand the injunction to ventilation was unnecessary.

This, then, is the respect and care that God early showed for the human body, and, at the same time, that he was teaching the Jews, uplifting and elevating them to higher planes and broader conceptions of his attributes, and to a more magnanimous spirit of forgiveness. He was instructing them in the preservation of their bodies.

When Christ came he paid a higher tribute to our bodies. They were not only made in the image of God, but were temples for the indwelling of his Holy Spirit. As he came not to make laws, but to fulfill the law and to enable us to fulfill our obligations, and to forgive transgressions of the law, he forgave the transgressions of the physical law and "healed the sick." Consider how, as he traveled from place to place, he healed all manner of diseases, and how many of his miracles were the restoration to life and health of the sick.

In defining the word "neighbor," in reply to the lawyer who asked its meaning in the divine command, "Love thy neighbor as thyself," he said it was the one, the Samaritan, who bound up the wounds and cared for the man who had been beset by thieves.

Christ, then, thought it not unworthy his divine manhood to minister to suffering humanity in the most loathsome diseases, in filth, upon the most abject objects of charity. Have you noticed the effects of these cures upon their souls? There were probably ingrates among them. Of the ten lepers healed, only one turned back and glorified God, giving thanks. But how many others fell on their knees to give thanks, and were forgiven their sins?

Christ not only taught by his example that the Christian ministry was to physical as well as spiritual needs, but he expressly commanded it. When the twelve apostles were sent out, "he sent them to preach the kingdom of God and to heal the sick"—a command not to be lightly disobeyed, for when the final judgment is pronounced he will say to those on his left hand: "Depart from me, ye cursed, into everlasting fire. . . . For I was . . . sick, and in prison, and ye visited me not."

In obedience to the fundamental, evangelical principle of our religion, missionary operations have been instituted among the various heathen nations, and Christian people no longer argue their propriety. Time and thought are now given only to the discussion of the best methods of evangelization. Preaching has been aided by teaching, by distributing the Bible in their various tongues, and probably not least by the practice of medicine.

Among heathens generally—Chinese particularly—superstition in regard to the spirits of the dead is so prevalent that they will not dissect human bodies; consequently, they know nothing of anatomy, and intelligent surgery is impossible. They teach that each wrist has three different pulses, and by feeling these a doctor ought to diagnose any case without a further discussion of symptoms. They have some empirical knowledge of the properties of drugs, but of their physiological effects they know almost nothing. Ground tigers' teeth is an excellent tonic with them. Their knowledge of hygiene and sanitation does not compare with what the Jews knew over 3,000 years ago.

Dr. Park, surgeon in charge of Soochow hospital, was called to an official who had received eleven sword wounds. Let me quote from his own description:

"I found him in a room, the doors and windows of which were closed tightly to keep out the air, and what air there was in the room was hot and stifling from six or eight big, sputtering, odoriferous candles used for light, and the thick smoke of a resinous compound they were burning to keep down the smell, and the exhalations from a room full of anxious, smoking, and expectorating friends and relations. The air was so bad that it made my head ache to stay in the room fifteen minutes, and in the midst lay the poor man on a couch, tossing and turning in a raging fever, and complaining of pain in his right hand, which was dangling at the wrist, and which he was holding up and moving to and fro in a way most pitiful to see. The great gashes across his head and face, with a skin flap turned down over his forehead, the whole covered with layer on layer of dirty powder, gave him a most hideous appearance in the dim light, and, in addition, he was covered with dried blood and gore from head to foot, for the original clothes had not been removed, nor the bedding changed, nor his hands and face washed since, weltering in his own blood, he had been placed upon the bed five days before."

Now, that was a high official, aide de camp to the commander of the governor's troops in that province. What, think you, would be the condition of the poorer classes in sickness?

We send physicians. First of all, they must be Christians, for they are under the injunction, "Heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." But it is not sufficient that they have the Holy Spirit. They must be skilled and thoroughly equipped for their work. Especially in surgery do we need the best talent, best experience, the best instruments and appliances. Hospitals are needed. It often happens that our physician—sometimes a man, often a woman—has to perform the most serious operations, entirely unassisted, with inadequate instruments and antiseptics, and with no nurse to care for the patient.

We have sent some physicians, and we have a few hospitals; but to equip and maintain hospitals, to support and educate missionaries in medicine and foreign languages, requires money. However, it is not an extravagant or impossible expenditure of money. Dr. Douthwaite, of Chefoo Hospital, in China, says: "The average annual attendance of out-patients at my hospital in Chefoo is about 6,000, and in-patients admitted—chiefly surgical cases—about 120, not including foreigners treated in our sanitarium and schools; but the yearly expense for all purposes does not average more than $550." Less than $5 apiece for the patients who are treated in the hospital, not counting the 6,000 and foreigners outside. Five hundred and fifty dollars a year to run a hospital! Are there not some benevolent members of this church who would like to endow a hospital in China?

In most heathen countries, notably in India and China, women are rigorously secluded from the society of men, excepting their husbands and fathers. On account of this custom heathen women do not receive even the poor assistance of their native doctors, but suffer, with neglect and with seeming indifference from their early maturity to their frequently early deaths, those afflictions that seem almost their only bond in common with their sisterhood in civilization.

No; I will not say that. We do them wrong to think because of their isolation, their subjection, their slavery—I say we do them wrong to think they do not love and hope and fear and aspire to something nobler, and long for a Comforter who may, in the almost total absence of human sympathy, support them in his strong arms. How will they ever know there is such a One? They can not learn it from their philosophy or their boasted traditions. Those same traditions prevent their going to the godly men—preachers, teachers, physicians—we have sent. Shall we give them up? No; we will send them women. But how will the women gain access to them?

You know when people are suffering, especially in protracted suffering, they will try remedies, new and old, rational, and in their desperation things that even to themselves seem irrational. To this spirit I attribute the wonderful sale of patent medicines in this country. For the same reason people try allopathy, homeopathy, osteopathy, so-called Christian science, and I know not what else. Actuated by a kindred impulse, these heathen women will tolerate, and ofttimes apply for, the assistance of our female physician.

Having gained access to them, if she is successful, she wins gratitude and confidence and admiration, not only for her skill, but she has shown the practical side of Christianity, and they can not but be struck by its useful charity. Then they are prepared to believe what she tells them, and she, remembering her commission, "Heal the sick, . . . and say unto them, The kingdom of God is come nigh unto you," tells them the old, old story—so new to them.

Protestant women of Europe and America have organized what is known as a zenana mission. Zenanas are the harems among the higher classes of Hindus. Miss Dr. Spain has been very successful in zenana work. Miss Dr. Howard has been instrumental in opening the homes of Chinese officials. You may be interested to know there is a Mississippi woman, a physician, in the Chinese field—Mrs. Dr. Ann Walters Field, wife of Dr. Field, another Mississippi medical missionary. But there is need of many more.

I have hoped that the urgent necessity for, and glorious achievements of, female medical missionaries would so act upon your hearts and minds that some of our young women would feel constrained to go into that work. But, lest I deceive you, I must tell you I have not told all of a female physician's life. There is dispensary work and assisting in hospitals. They have access to children, the hope of missionaries. Often, however, they nurse these little ones in squalid huts through oases of loathsome small-pox and other diseases epidemic in their poorly ventilated and uncleanly surroundings. When their efforts are unsuccessful they are often in danger of their lives from civil authority, as they nearly always are from the unfavorable climate. At times they seem to be forgotten at home. They are often without money to buy the necessities for their work, and, they almost feel, without sympathy. If we can not go ourselves, is it not a glorious privilege to hold up the hands of these self-denying women by our prayers, words of cheer, and material contributions for the furtherance of their work?

No man can tell another his faults so as to benefit him, unless he loves him.—H. W. Beecher.

Selections.

ILLUSTRATION IN PREACHING.

Two bulky octavo volumes on homiletics by Prof. Phelps, of Andover, and Prof. Hoppin, of New Haven, give neither of them more than two pages of its five or six hundred to the whole, weighty matter of illustration. Prof. Fisk's "Manual of Preaching" finds room for an entire chapter on that subject. If we look back of the appearance of these three volumes, we find the neglect still more complete and deplorable. It has been, in former years, apparently forgotten in our theological seminaries.

The result has been, and is, that not one preacher in a hundred avails himself of illustration as he should. With all nature, science, art, and the numberless affairs of daily life abounding in a marvelous richness of suggestion for such uses, the sermon runs on from beginning to end with hardly an analogy to break the flow of words or stamp a truth upon the memory.

The Great Teacher incessantly availed himself of illustration. "Without a parable spake he not unto them." Familiar objects around him and his hearers, the net, the coin, the sheep, the vocations of men, the sower, the servant feeding cattle, the laborer in the vineyard, the merchantman—how rich the lessons he fastened on them all! He made the vine and branches bear such clusters of ripe truths, and the barren fig tree itself to produce such fruit, as never hung from tree before. So all nature became vocal with new lessons that every thoughtful listener would see and hear again long after the Teacher had passed away. We never fully appreciate the familiar, colloquial style of these illustrations. The language of our English version has acquired, from its antiquity and sacredness, a certain dignity or stateliness that was not in the original. He came home with his simple, but graphic word-pictures to the everyday life of the multitude. Therefore it was largely, we believe—not merely from his marvelous moral excellence and divine authority—that "the common people heard him gladly."

The illustrations with which the world around us teems, most minds probably regard as accidental. As they view it, Jesus, happening to look about him and seeing the sheep or the vine, seizes on them and presses them into his service. A far more sound and wholesome view, we suspect, is that they were originally created for this very purpose. God values moral and spiritual truth above any mere material thing. And he makes the lower serve the higher. We might, for example, have been brought into the world, as was Adam, by direct creation. But instead we come into it from earthly parents. The dear word "father" gains its meaning and its sacredness from a thousand associations that cluster around it. And when it has become clothed with such a charm, the great Author applies it, calling himself our Father in heaven.

Bishop Butler's "Analogy" long ago demonstrated that the "Constitution and Course of Nature" and "Revealed Religion" are only hemispheres of one and the same round orb. And a great lesson follows as to the use of illustration in Christian teaching. The works of God in all creation, the ways of God in all human history, are but as a vast system of diagrams, or object-lessons, constructed for the explanation and impression of spiritual truth. No more useful volume could be written than one which should supplement that "Analogy," bringing it down, in the light of modern science, discovery and invention, to our own day. It would be a most invaluable thesaurus of illustration for the pulpit.

Our Divine Master, then, in his abundant use of illustration, was only disclosing to us a plan which he had, with the Father, before the world was. He was explaining, at one point and another, how exquisitely he had designed the material world to serve moral ends. He was pointing all who teach in his name to a rich secret of power in their work. This secret is not exactly a "lost art." The American pulpit avails itself of it. But to no such extent as it should. To no such extent, relatively to the whole number who neglect it, as the English pulpit of the seventeenth and eighteenth centuries. Years ago Rev. E. Paxton Hood gave, in "Lamps, Pitchers and Trumpets," a slight insight into the immense wealth of illustration from which the English, Scotch and Welsh preachers of those centuries drew. American divines, through the same period, were sadly wanting in this excellence. Dialectics was their delight. Sound and strong, no doubt, were their discourses, but bare of any attractive charm—yea, and exceeding dry. And the pulpit of our day has hardly more than begun to recover from that defect. Most illustrate rarely and as if by accident. Few show signs of having made it a subject of deliberate study. One who is awake to the matter will read no book, periodical or daily journal, will meet with no striking incident or signal event, without the question instinctively arising, What will this illustrate?—Advance.

INDIVIDUALISM IN CHRISTIAN WORK.

BY REV. W. G. EVANS.

Dr. Strong, in his book, "The New Era," makes a most startling statement. The statement is this: That on the average it takes twenty Christians twelve months to lead one soul to Christ. If we stop and ponder this statement, it ought to stir us to the very depths, for it is a great reproach upon the Christian host. How small a degree of the Christly spirit and the divine energy it indicates! The Christian church should pray most earnestly to Almighty God for grace and wisdom and strength and power to put away the reproach. Twenty Christians twelve months to win one soul, and the divine Spirit ever ready to co-operate with the saint!

Many suggestions are made with a view to wiping out this stain. Personal effort, individual Christian work, is emphasized on every hand, and there is need of it, for there are comparatively few Christian workers. I think we need to carry the matter a step farther and press the thought of "individual seizing upon individual" for Christ. All up and at it is not sufficient. All up and at some body should become the watchword. Individual Christians taking individuals out of Christ on mind and heart, pleading their case with God and pressing God's claims upon them, and not letting go of either until Christ is enthroned in their heart. Much of the so-called personal work is of a very vague and general character. Many Christians engage in it to satisfy the demands of a pastor or to appease their own conscience. But when individual takes individual on mind and heart, the work becomes definite and real. There is a concentration of purpose and of energy. The results are sure as the promises of God.

Now, if each Christian in a church, in the city, in the nation, in the world, would thus grip some individual for Christ, how sublime would be the results! What magnificent steps we should make in the matter of world conquest! Speedily the reproach of Zion would be taken away, for brother would consecrate himself on brother man.

There is no reason in the world why every true Christian in the mighty host of God should not win, not simply one soul, but by this method a score of souls to Christ annually. It does not require great learning or superb gifts. It simply requires genuine pity and real love of souls. There are thousands in our churches now doing but little, who, with this method, could become soul-winners. Have you ever tried it, dear reader? If you have not, let me urge that you do not rest until you have taken some individual on your heart, making his case your own, gripping some Christless soul for God. And when you do this you will begin to taste of the sweets of Christian joy, and your own life will become greatly enriched, for he alone is greatly saved who helps in the salvation of another.

It is said that Spurgeon, before admitting young men to his college, demanded as an evidence of their call of God that they had been instruments of leading some soul to Christ. It begins to look as if the supreme test of being a Christian should be, "Have you won some one else to the love of God?" Without this men and women may be saved, but to have an abundant entrance one must be a soul-winner. How sweet to be able to say in that day, "Behold I and those whom thou hast given me!"—Standard.

The Christian Life.

PATIENCE.

Be patient toward all men. The cold hammer fashions the hot iron. He who would govern others must first learn to govern himself. Passion is blind. Cool, deliberate and, at the same time, energetic action makes itself felt in every department of life.

Be patient toward your brethren. Some men are slow to see into good things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time and they will do their duty. We all have our infirmities. Let us bear with each other.

To be patient you must have patience. The stream can not flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this.—World's Crisis.

GROWING IN GRACE.

We pray for one spiritual enrichment and another very much as if we supposed graces were "custom made," or as though the Giver of every good and perfect gift had little parcels of faith and love and gentleness and peace all measured out, done up, and ready to be delivered to supplicants in the order of application. We should be strangely off if God were not wiser in his giving than we are in our asking. 'First the blade, then the ear, then the full corn in the ear." God's Spirit alive within us, but held under the pressure of labor and temptation and pain—that is the slow genesis of our gradual graces; like the leaves on the tree, which are determined partly by the interior life and partly by the stern discipline of wind, storm, and sunshine, into which the interior life lets itself forth.—Rev. C. H. Parkhurst.

LITTLE SINS.

It is said that a man one day was strolling along in the country, and he noticed a magnificent golden eagle flying bravely upward. He watched it with delight and admiration, and as he did so he noticed that something was wrong with it. It seemed unable to go any higher. Soon it began to fall, and then it lay at his feet a lifeless mass.

What could be the matter? No human hand had harmed it. No sportsman's shot had reached it. He went and examined the bird, and what did he find? It had carried up with it a little weasel in its talons, and as it drew these near to it for flight, the little creature had wormed itself out of them and drunk the life-blood from the eagle's breast.

How like this is all sin? It may appear a little thing, but it fastens upon the soul and works death and destruction.—Gospel News.

SOWING AND REAPING.

We are not done with life as we live it. We shall meet our acts and words and influences again. A man will reap the same that he sows, and he himself shall be the reaper. We go on sowing carelessly, never dreaming that we shall see our seeds again. Then some day we come to an ugly plant growing somewhere; and when we ask, "What is this?" comes the answer: "I am one of your plants. You dropped the seed which grew into me." We shall have to eat the seed that grows from our sowing.—Dr. J. R. Miller.

Lazy Christians glide through a useless life to a forgotten death and bury themselves before their friends bury their bodies. What a surprise it would be to them if they were suddenly ushered into a heaven of intense activity: such a heaven as reason and revelation teach us God has prepared for his children.—Rev. M. D. Helmick.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—C. H. Spurgeon.

A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

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IN THE SHADOW OF THE CROSS.

BY L. A. FLOWERS.

In the shadow of the Cross
I am resting safe and sure,
For when all things else shall fail,
This, my refuge, shall endure.

In the shadow of the Cross
I abide, and fear no ill;
For whatever comes to me
Is by His permissive will.

In the shadow of the Cross
For awhile content I dwell;
But the joys to be revealed
Mortals can not know, nor tell.

Now, the shadow of the Cross,
Then, while countless ages roll,
Jesus, mighty Conqueror,
Still the refuge of the soul.

Victor, Mon.

TWO GOOD MEN GONE.

Two sorrow-smitten homes, two vacant chairs, and two new-made graves; one on the sloping hill side of the Vicksburg burying-ground, and the other in the quiet cemetery at Jackson, Miss. Two good men gone; one known to the writer all her life, the other but a few short years—both true and tried in all the relations of life. Not only the families and friends of these promoted souls, but all Mississippi Methodism, is most sorely bereaved in the passing of two faithful members, stewards, and Sunday-school superintendents, Mayor W. G. Paxton, of Vicksburg, and Mr. S. S. Cope, of Paulding, who entered life eternal, the one on Oct. 26, and the other on Oct. 27, 1898. As a grateful tribute, and because it is good to recount well-spent lives, the writer sends this little sketch to the Advocate columns.

During the pastorate of our dear Bro. Galloway, now the honored Bishop, a great revival came to our Vicksburg Church, and Mr. Paxton was soundly converted to God. With his lovely wife, he immediately joined the Methodist Church, and was one of a large company gathered around the altar rail to be received into full connection. How well I remember dear, old Aunt Sallie Vick Lane, leaning heavily on her cane, as she passed down the long line of candidates, giving each the right hand of fellowship! What a memorable day it was, and how our beloved pastor's heart rejoiced! From that day, and as long as his health permitted, Mr. Paxton became, an earnest worker in the Master's vineyard, first a Sunday-school teacher, and afterward superintendent, which position he held at the time of his death. He was most punctual in the discharge of his church duties, and was ever ready to engage in every good work. How well I recall a "young people's service," at which the writer asked the question, "How can we tell whether we are really saved or simply drifting?" and the confident smile with which Mr. Paxton arose to answer, saying, "I know I have passed from death unto life, because I love the brethren?" During the long and exceedingly painful illness which preceded his death, it is said that no word of complaint ever escaped his lips, and that he frequently shouted aloud the praises of God. To the writer he was a friend indeed, especially at a time when, in God's providence, she became fatherless, and most gratefully she places this little flower on his honored grave.

My brother-in-law, Mr. S. S. Cope, was one of those strong personalities who leave an impression on all their circle of acquaintances. Perhaps his strongest characteristic was his unswerving faith in God. He absolutely refused to insure his life or household goods, and rigidly adhered to paying a tenth of his income into the Lord's treasury. His regard for the Sabbath was another prominent trait, and a fire for culinary purposes was never kindled in his house on the Lord's day. During his last illness he frequently prayed aloud during the night-watches, or repeated passages of Scripture. Shortly before his death he endeavored to follow in the Lord's Prayer, and seemed to linger fondly on the petition, "Thy will be done!" He was at the head of every good work in Paulding; steward, Sunday-school superintendent, and leader of the choir. When his lifeless clay rested before the altar in the little village church, scarcely a voice could be controlled enough to sing, and the mourning congregation said that he was so missed in the very first service held in the sanctuary after his passing. The ringing voice was unheard, for the leader had joined the choir celestial.

Two graves, two desolate homes, but, thank God! two more friends in heaven: Influence can never die, and the good deeds of these noble men will live and multiply, and the full harvest of their days on earth will not be garnered until "the leaves of the judgment book unfold." Juliet Howe Harmon.

FROM THE WORK.

WEBBERS FALLS, I. T.

You may imagine my interest in the Conference and its proceedings in North Mississippi. I am here now on the banks of the Arkansas river, and have a nice, good place to work. The greatest trouble I find here is that not many of our men are very religious, or, if so, "don't work at it much." Yet I think we are thoroughly up to date here in the "wild West." I never saw a finer body of men (not even in Mississippi) than I saw when I first looked on the Indian Mission Conference. Many old Mississippians are in this Conference: Rev. T. F. Brewer, Rev. John Meklehannon, and one Rev. A. K. Miller, whom "Gilderoy" will remember as a class-mate. We had a fine Conference. All fell in love with the big-souled, Methodistic Bishop Morrison. This was his first Conference, but he did excellent work. We want him again.

Our paper has changed names and editors. Bro. J. J. Lovett now, instead of Rev. T. F. Brewer, edits it. Its name changed from Our Brother in Red to The Indian-Oklu Methodist. We have a live editor and a good paper.

Methodism is prospering here, and will grow faster when the government becomes more settled, which will be in a very few years.

We find room here for hard-working, self-sacrificing men, but no other kind need come, for soon they bluff out and get away.

We had transfers this year from Tennessee to Texas, and from Florida to Montana. We are full now. Good-by.

Sam. B. Cox.

Dec. 12, 1898.

Rev. M. M. Black, Gloster, Miss., Dec. 10, 1898: "While the condition of this charge is far from being satisfactory, some advances have been made during the year, and we are still endeavoring to go forward. We have had this year sixteen accessions to the church—eight by certificate and eight on profession of faith. Until recently our prayer meetings have been well attended. During the past six months our Sunday-school at the new church has shown gratifying improvement as to attendance, punctuality, and interest. The Sharon Church Sunday-school, though small, is doing excellent work. Over $300 have been expended this year in seating and repainting the new church, which is now one of the neatest and most comfortable in the Conference. We are glad to say that the bitterness and strife which prevailed some time ago among our people here are giving place to good feeling and charity. Our work, on the whole, has been pleasant, and we rejoice greatly on account of the many kindly expressions and tokens of appreciation of which we have been the recipients. On Thanksgiving Day we were treated to quite a substantial pounding, which, strange to say, did us no bodily harm. Good things showered upon us till we were thankful to overflowing. While our collections are considerably in arrears, we hope to bring up a good report to Conference. This charge has suffered heavily during the past two years by removals."

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A MODEL YOUNGSTER.

Mr. Editor: Mr. Henry Wood is a young man that we are happy to see in our homes at any time, and are more than glad to have our boys who are younger than he associated with one whom we look upon as being one of the noblest of old Adams neighborhood. We can safely say that he is one among the good and the great, and, if no providential hindrance in the near future, will be one of the grandest young men in our State.

Auburn P. O., Lincoln county, Miss., Nov. 8, 1898.

DESTRUCTIVENESS OF INFIDELITY.

The evil effects of infidelity are seen all over the world. Freethinkers imagine that if the "old creeds and Bible restraints" were banished from the earth, society would be much better off. How sadly mistaken such men are! There is a poisonous tree in the tropics called the upas tree. The birds that light in its branches die. The earth around it is blighted. To breathe the air circulating through it is deadly. Infidelity is a moral upas tree. It blights and curses everything around it. A man who had been a disciple of Ingersoll said: "I have been in many frontier towns, and in all of them I found his speeches, his 'Ingersolia,' and choice Extracts; but persons and property were not safe there; society remained in a chaotic state, morals were shocking, and human life was of little value. I have witnessed, on the other hand, the advent of preachers of the gospel of Christ to the same towns, and have seen them creating a Sabbath, closing many of the saloons and brothels, causing a good society to crystallize around their churches, rendering persons and property safe, and bringing beauty out of chaos, order from confusion, and many sweet homes from hells on earth." This testimony, coming from an eye witness, is worthy of deep consideration. And yet the books of Ingersoll are sold along our railroad lines.

A Michigan paper very sharply takes off the destructive spirit of Ingersollism. Col. Ingersoll walks up to a large and ancient structure, shakes his fist, pulls off his coat, and goes to work to tear it down. "What are you going to do, Colonel?" asks a looker-on. "Going to tear the old thing down; don't like the looks of it." "Well," says the looker-on, "suppose, now, instead of trying to tear that 'old thing down,' you go to work to put up another to beat it; and if you beat it, why, then, I'll turn in and help you pull down this one." "You get out," says Ingersoll, "I'm no architect."

That's it. Infidelity has hands to pull down Christianity, but no hands to build up any other religion. Infidelity throws away the Bible, but furnishes no substitute. It has no power to reform the vicious, to civilize the savage, to establish law. It opens Pandora's box, and lets out flying, biting serpents, but raises no brazen serpent to heal the wound it makes. It would blot out our sun, that warms our cold world into the beauties of Spring and the mellow fruits of the Summer, and leave us frozen in the darkness of eternal Winter. It is an iconoclastic Samson, and not a builder of all that is excellent and noble as Christianity has proved itself to be. —Raleigh Christian Advocate.

Is it not possible to make an important reform in our present funeral service? Much has been said about "funeral reform," but we mean reform in the religious services of such occasions. Too much talking is done. Formerly "a funeral sermon" had to be preached at all funerals. We have gotten away from this, but not far enough. A simpler service, consisting wholly of singing, Scripture reading and prayer, and then the burial service at the grave, would be much more becoming and impressive. Much funeral talk is not to edification. If the deceased has led a good, pure life, the people know it; and if he has not, they will not believe the minister if he affirm it. The departed can not be benefited, and the living can not be instructed. As for impressing the living by the solemnities of the occasion, experience shows that little good is ever the result. Occasionally there may be an aged or very eminent Christian of whom it might be well to speak, but the rule should be, no speeches at funerals. Let us have this reform.—Pittsburg Advocate.

There is great power in enthusiasm. Not one of the disciples who had been in intimate daily companionship with the Master, seen his miracles, heard his wonderful teachings, observed the crystal purity of his life, surpassed Paul in zeal for the gospel. With his mind at rest concerning the truth of the gospel, and with the great powers of logical and cultured intellect employed in persuading men to be reconciled to God through Christ, Paul's zeal made him well-nigh irresistible. It was not a zeal without knowledge, but a zeal according to intense and settled convictions.—Independent.

If you love what God hates, and hate what God loves; if you want what God dislikes, and care not for what God likes, how can you hope to be happy?—Rev. George Shaffer, D. D.

Oliver Wendell Holmes says that if a man truly loved a woman he would not marry her unless he was absolutely positive that he was the very best man in all the world that she could marry. According to this a man would have to be very conceited indeed or remain a bachelor.

This is going a little bit to extremes, but in sober fact, no man should marry a woman so long as he is the victim of ill-health. No man has a right to ask a woman not only to be his wife, but a life-long nurse. No man has a right to ask a woman to share the burden of his ill-health, and that is what he does when he asks her to be his wife. Ill-health in man is almost invariably the result of disorders of the digestive and nutritive organs. If a man's stomach is right and his liver right, his blood will be pure and rich, and his nerves strong and steady. When the blood is pure and rich a man cannot suffer from ill-health. Dr. Pierce's Golden Medical Discovery is the great digestive tonic. It is not a mere appetizer, but a scientific aid to the natural processes of secretion and excretion. It makes the appetite keen and hearty, promotes the flow of digestive juices, makes the assimilation perfect, the liver active and the blood pure and rich. It builds firm, healthy flesh tissues. It is the greatest known nerve tonic and restorative.

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THURSDAY, DECEMBER 22, 1898.

Led by kindlier hand than ours
We journey through this earthly scene,
And should not, in our weary hours,
Turn to regret what might have been
—Exchange.

Learn the luxury of doing good.—Goldsmith.

Life is a quarry ont of which we are to mold and chisel and complete a character.—Goethe.

To keep one's feelings frozen it is only necessary to be always bemoaning one's coldness.—Bible Reader.

We know that we are searching the Scriptures snccessfully when the Scriptnres begin to search us.—Bible Reader.

There is a great deal of preaching being done in these times that the devil is not finding any fault with.—Ram's Horn.

Hope is like the wing of an angel, soaring up to heaven and bearing our prayers to the throne of God.—Jeremy Taylor.

Do not be more interested in the date of Paul's conversion than in the reality of your own regeneration.—Rev. Daniel B. Turney.

To be successful fishers of men we must not only have faith; we must have intelligence; we must learn how Jesus caught men.—Selected.

The man who draws on heaven in the name of Christ for a purely selfish interest acts without authority, and will be dishonored along with his draft.—Churchman.

A glance, not a blow—a look of directing love that at once hearkens to duty and tells duty. We must be very near him to catch that look, and very much in sympathy with him to understand it; but when we do, we must be swift to obey.—Maclaren.

Read no mean books. The scholar knows that the famed books contain, first and last, the best thoughts and facts. Now and then, by rarest luck, in some foolish Grub street is the gem we want. But in the best circles is the best information.—Emerson.

One of the best ways to keep the mind from bad thoughts is to fill the mind with good thoughts. To do this we must be students of the Word of God. A passage of Scripture will frequently keep the mind from meditating on hurtful subjects.—Exchange.

Let us do what we can. Let us not be seeking some high position; but let us get down at the feet of the Master, and be willing to let God use us—to let him breathe his Spirit upon us and send us out to his work. If you can't be a lighthouse, you can be a tallow candle.—Andrew Murray.

I want my pastor to come to me in the spirit of the gospel, saying: "You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge even now standeth at the door." When I am thus admonished I have no disposition either to muse or to sleep.—Daniel Webster.

AT MANSFIELD.

We attended the Louisiana Conference during the first three days of its session. Busy as usual with publisher's work, we were so fortunate as to utilize the facile pen of Rev. F. S. Parker in reporting the proceedings. Bishop Morrison's presidency was universally commended. Though always courteous and patient, he nevertheless holds the reins with a firm hand and dispatches business with remarkable rapidity. Up to the time of our departure no connectional officer had appeared. The Publishing House was represented by Bro. Everett. Dr. French, agent of the American Bible Society, was present, and presented its claims in an appropriate address. There was an unusual amount of discussion on various questions connected with minute business. The discussion, though sometimes quite animated, was entirely good humored.

We were so fortunate as to be domiciled under the hospitable roof of Bro. A. F. Jackson, to whom and to his excellent wife we are indebted for many appreciated courtesies. We also enjoyed the generous hospitalities of Prof. and Mrs. Sligh, of Mansfield Female College. The pleasure of our stay was enhanced by the genial companionship of our co-guests, Bros. J. A. Miller, C. C. Miller, and H. R. Singleton.

As we did not stay over Sunday, we did not have an opportunity to hear the Bishop's sermon. From those who heard it, however, we learn that it was a masterly effort.

THE LOUISIANA CONFERENCE.

The fifty-third session of the Louisiana Conference was entertained by the town of Mansfield, DeSoto parish, the seat of several preceding sessions, notably that of 1882, known by tradition as the grand scattering. The present session necessitated a large number of moves, as seventeen four-year terms had been concluded, necessitating the change of at least thirty-four preachers. The town shows little conformity as yet to the small city ideals that have long been shaping such of our larger towns and smaller cities in Louisiana; but substantial brick stores, housing strong mercantile establishments, the abundant street illumination, and the excellent natural drainage, combine to render the discomfort of poor passage during inclement weather the least possible.

Rev. Jacob D. Harper, pastor in charge, was our genial host; careful in attention to every detail of the comfort of the members and visitors. Bro. Harper's title to be the host of the Conference was brought into dispute, however, by the Bishop's introduction of Mrs. T. S. Sligh, vice-president of the college, as "the lady who is entertaining the Conference." And truly the title was merited. Prof. and Mrs. Sligh have been assiduous in attention to the wants of the Conference, opening the beautiful new Assembly Hall for the sessions, providing class-rooms for the Committees of Examination and for the Conference Boards, entertaining largely, and successful, in a high degree, in securing their kind purposes for the comfort of guests.

In Mansfield the new and the old appear side by side. The old brick college building, crowned by its quaint ante-bellum cupola, its spacious chapel, dining-hall, parlors, and apartments, present strong contrasts to the newer Assembly Hall, with concert stage, wings, and modern equipment. The blue uniform dresses and mortar-board caps of the college students accord fine contrast to the ancient Puritan simplicity of the buildings and the large campus.

A large sum has been expended upon the college during the past year in improvement of the old buildings and in the erection of new. The seventy boarding pupils enrolled this year, despite the adverse circumstances, are doing creditable work, and more than ever before taking the higher collegiate branches. Mansfield College does not find any modifications necessary in order to conform with the recommendations of the Education Commission, either as to curriculum or faculty.

The sermon preceding the Conference opening Wednesday evening was in Dr. C. W. Carter's happiest style, and made a profound impression. The condensation of thought was remarkable, and the aphoristic phraseology impressed the mind with great truth while teasing the memory, that the very words could not be maintained. Truly a noble specimen of the noblest form of eloquence. In reporting Jackson charge the Doctor said jocosely that he was as popular as his predecessors, who were themselves the most popular men who had ever walked the streets of Jackson. No wonder.

Thursday morning, Dec. 16, at 9:30, Bishop H. C. Morrison opened the Conference. His talk was on "The Vine and the Branches." Fruit, fruit, fruit! The object of the Christian life, especially the end of the Christian ministry. Two great and all-absorbing purposes of our ministry—to bring men to Christ, and to collect money for the work of missions.

We have been long acquainted with Bishop Morrison through his visits to the Louisiana Conference in the capacity of Missionary Secretary, and he has impressed us by his genial personality and superb platform and pulpit ability; but never more delightfully than at this session of the Conference, in which he is serving us during his first round of episcopal visitations. The gentleness and considerateness of Bishop Morrison's presidency has won all hearts, and has not impeded the dispatch of business.

The Bishop's address to the class for admission into full connection abounded in practical counsel of the sort most needed by preachers. Homiletic hints came appropriately from a man who has so well demonstrated his theories of preaching by the results of his ministry. The usual disciplinary questions were commented upon but briefly. To attain perfect love, the Bishop said, was to reach a state of grace in which one could love as God loves, for only God loves perfectly. To love what God loves and to hate what God hates, to overcome prejudice and passion, to abhor sin, to love our brother—this is love of the perfect kind.

Fraternal greetings from the Colored M. E. Church were conveyed by the Rev. A. L. Dotson, of Homer Seminary, whose address was listened to with great delight, and the Conference gave Bro. Dotson a collection for his institution. His excellence in the technique of public speech is remarkable, and his precision of expression almost discredits the assertion that he had reached manhood before acquiring the art of reading.

Connectional men have not honored us this year by their presence, and the inspiration of their addresses is a serious loss to an Annual Conference. We have missed Dr. Tigert, Dr. Atkins, and Dr. Barbee, who have visited us heretofore, and it is a disappointment that the Conference has not had the privilege of becoming acquainted with Drs. Pritchett, Whisner, and Hammond.

If we have been short of connectional visitors, we are blessed with an unusual number of transfers, who are warmly welcomed, and who, doubtless, will add much to the efficiency of the already efficient body of faithful men who compose the Louisiana Conference. To the transfer system this Conference has always been indebted for many of its most useful men, and this system supplies, as no other could, a necessity that has been special, if not peculiar, to Louisiana, and in the present rapid development of commercial, industrial, civil and educational institutions, is becoming a greater necessity. To say that there is no dissent from this view would be wide of the truth, but that the brethren who come to us from other Conferences will be made to feel at home, might go without saying.

Dr. Lloyd, of North Texas, was introduced to the Conference. Rev. George P. French, of the Holston Conference, field agent of the American Bible Society, presented his cause during the session. The Conference declined to make an assessment for the Bible cause, but earnestly seconds the effort of the General Conference to have an offering made in every society for the society. Dr. Inman W. Cooper, the new president of Centenary College, was on hand, and spoke of the material improvements of the college, its ideals and prospects. A larger enrollment than that of many years past was reported. Dr. Cooper also preached a sermon at the Friday evening service of great power, directed especially to the young. It is admitted on every hand that the future of Centenary is promising.

In representing Mansfield College Mrs. Sligh read a paper that was commended by a rising vote of the Conference, and which the Conference also requested to be published by the ADVOCATE, whose readers will, in due time, have the paper before them in print.

The Committee on Admission ordered by the last General Conference was tried, and brought ont considerable discussion. The Conference sustained the all-decisions of the Committee for Admission and Re-admission by a handsome majority against appeals from its decisions. It is evidently a wise provision, and as the Conferences become accustomed to its working, will economize time and spare the Conference the disagreeable necessity of going into many details concerning unfit applicants. Judicious men composed the committee, and there was little question of the perfect impartiality of their decisions.

The absence of connectional officers diminished the effectiveness of the usual anniversaries to some extent; but Rev. Thomas B. Clifford made a taking address on missions, and substantial results in the form of a collection followed. A considerable increase in the total collections for missions is apparent, despite the yellow fever and the partial failure of crops in many sections of the country.

The ordinations were, as usual, that of deacons following the Bishop's sermon at morning service; that of elders in the afternoon, preceded by a sermon by Rev. H. R. Singleton. The Bishop disclaimed the intention of preaching a sermon, and directed his discourse to the younger men of the Conference. "Save the souls of the people" was the burden of his prophesying, and with argument, illustration, practical counsel, eloquent appeal, the theme was impressed upon the audience. No young man, or old, in the ministry can have honestly heard that discourse without becoming a better medium of the Spirit's power.

The sermon for the occasion of ordination of elders was a masterful application of the law of diversity in unity to the work of the church and ministry. Mr. Singleton's peculiar and characteristic eloquence greatly charmed and edified all hearers.

The memorial service, Sunday evening, was introduced by a sermon appropriate to the occasion by the Rev. Fitzgerald Sale Parker, after which tributes were paid to the two well-beloved and honored members—Bros. Christopher R. Godfrey and Enos B. Foust—who had been gathered to their fathers during the year.

It was an innovation, but one most commendable, to bring up the names and submit memoirs of the three noble laymen who had been frequently members of the Conference, who had died during the year. The tributes of affection and esteem to Dr. A. S. Helmick, S. Whited, and John B. Pickles, were not less heartfelt and worthy than to the brethren who had fallen in the ranks of the itinerancy. The closeness of relation between the ministry and laity of the Methodist Church received on this occasion a touching illustration as the ministers testified to the helpful care and fervent love of these noble men of the pew and steward's office.

By Monday morning all the minute business had been completed, and the Conference was ready for reports and resolutions, the place of the next session having been fixed at Monroe. It was expected that considerable difference and debate would be evoked by the report of the Committee on Publishing Interests anent the Barbee & Smith matter; but all such noise and eloquence alike were anticipated by the presentation of the following preamble and resolutions by Rev. Thos. J. Upton, which were adopted with very little opposition:

Resolutions concerning Publishing House:

Whereas, Considerable dissatisfaction has grown out of the course of our Book Agents (Barbee & Smith) relative to their seeming evasions concerning the commissions paid Mr. Stahlman for services rendered in the collection of our Publishing House claim; And, whereas, Said claim has been paid after more than thirty years delay; And, whereas, Two of the senatorial Committee of Investigation have said that, but for the misrepresentation of Barbee & Smith the bill allowing said claim would not have passed the United States Senate; And, whereas, There is no denial of the equity of our claim from any official quarter, nor even an intimation thereof; therefore, be it

Resolved, That if any misrepresentations or evasions were made, we deeply deplore the fact.

Resolved, That as we have no jurisdiction over the actions of said agents, and as the Conference of which Dr. Barbee is a member has already investigated his case, and the church of which Mr. Smith is a member is competent to deal with him, it is neither our desire nor duty to make any deliverances whatever with regard to their course.

Resolved, That we favor the return of the entire $288,000 when, and only when, Congress shall declare that the M. E. Church, South, has had no equitable claim on the government for all these years.

Never were resolutions of thanks more heartily passed than those offered by Rev. C. C. Miller, acknowledging the magnificent hospitality of Mansfield.

The resolutions concluding the report of the Committee on Temperance, presented by Rev. S. S. Bogan, committed the Conference to prohibition, though non-partisan, after some discussion. The Bishop took the platform after the resolutions had been passed, and made a forcible address upon the subject of discipline in the church whenever required by violation of the law against liquor selling.

The Sunday-school report was presented by Rev. John F. Foster; that on District Conference Records by Rev. H. W. Rickey; that of the Epworth League Board by Rev. J. M. Henry; that of the Board of Education by Rev. W. H. LaPrade. Following this last Rev. J. M. Henry addressed the Conference in behalf of the Minister's Education Aid Association, stating that a considerable endowment was being raised and put into use for the education of young ministers, to whom the money is lent upon easy terms of repayment.

The Bishop and Conference had evidently proved very congenial to each other. Very hearty expressions of regard on the part of the Bishop were certainly reciprocated most warmly by the Conference.

The appointments might have been had Monday morning, but were evidently hanging fire at some point, and were deferred to an afternoon session.

The following appointments were read by the Bishop, and Conference adjourned sine die:

APPOINTMENTS.

NEW ORLEANS DISTRICT.

S. S. Keener, P. E.
Carondelet Street, E. N. Evans.
Rayne Memorial, W. H. LaPrade.
Felicity Street, J. F. Foster.
Louisiana Avenue, V. D. Skipper.
Dryades Street, J. E. Denson.
Carrollton Avenue, G. D. Parker.
Parker Memorial, P. H. Fontaine.
Algiers, R. H. Wynn.
Tchonpitoulas Street, Gretna and Gouldsboro, C. T. Munholland.
Burgundy Street, B. Wright.
Slidell, Pearl River and Lower Coast, J. J. Kelley.
Plaquemine and Donaldsonville, J. B. Kent.
Whitecastle, C. C. Wier.
Covington, F. G. Hocutt.
Lutcher mission, to be supplied.

BATON ROUGE DISTRICT.

R. W. Tucker, P. E.
Baton Rouge, F. N. Parker.
Baton Rouge (Second Church), M. F. Johnson.
Baker circuit, W. H. Benton.
Live Oak, J. M. Alford.
Port Vincent, S. S. Bogan.
Ponchatoula, J. H. Montgomery.
Franklin, N. J. Roberts.
Amite City, H. W. May.
St. Helena, J. L. Hoffpauir.
Pine Grove, F. M. Sweeney.
East Feliciana, J. F. Wynn.
Clinton, H. W. Rickey.
Slaughter, A. S. Lutz.
Wilson, C. C. Miller.
Zachary, T. J. Upton.
Jackson, F. S. Parker.
St. Francisville, G. P. White.
Centenary College, C. W. Crisler, professor.
Student Centenary College, A. S. Lutz and H. N. Brown.
Student Vanderbilt University, C. D. Atkinson.
Tulane University, Thomas Carter.

OPELOUSAS DISTRICT.

C. W. Carter, P. E.
Opelousas, T. K. Fannt LeRoy.
Plaquemine Brule, R. C. Grace.
Prudhomme, W. J. Porter.
Lafayette, I. T. Roames.
Crowley, P. R. Knickerbocker.
Abbeville, J. B. Cassity.
New Iberia, J. M. Henry.
Franklin, W. W. Drake.
Jeanerotte, R. J. Harp.
Lake Charles, B. F. White.
West Lake Church, E. E. Riggs.
Patterson, J. A. Miller.
Morgan City and Berwick, S. B. Boull.
Grand Cheniere, supplied.
Indian Bayou, J. W. Davis.
Lake Arthur, R. M. Blocker.
French Mission, supplied by J. Berwick.

ALEXANDRIA DISTRICT.

J. A. Parker, P. E.
Alexandria, A. D. McVoy.
Bunkie and Marksville, J. P. Haney.
Lecompte and White Chapel, W. T. Woodward.
Boyce and West Alexandria, A. W. Turner.
Simmsport, R. Randle.
Big Cane, Melville and Rosedale, J. W. Lee.
Spring Creek, W. G. Roberts.
Dry Creek, to be supplied.
Montgomery, Colfax and mission, M. S. Johns.
Natchitoches and Reagan's Chapel, E. S. Isbell.
Jena and Jonesville, J. S. Enochs.
Columbia, G. D. Anders.
Pineville, R. S. Collier.
Chicot and Washington, W. H. Hill.
Olla and Pollock, W. E. Aiken.
Ada and Winnfield, W. B. Van Valkenburgh.

SHREVEPORT DISTRICT.

J. T. Sawyer, P. E.
Shreveport, First Church, W. T. Bolling.
Texas Avenue, P. O. Lowrey.
Mooringsport, H. W. Bowman.
Caddo, J. O. Bennett.
Mansfield, J. L. P. Sheppard.
Grand Cane, J. M. Brown.
Pleasant Hill, J. F. Patterson.
Coushatta, P. N. Brown.
Red River, W. G. Evans.
Wesley, G. D. Purcell.
South Bossier, H. J. Beltz.
North Bossier, M. Hebert.
Fort Jessup and Many, J. S. Saunders.
Florien and mission, S. S. Holliday.
Benton, E. Wilson.
Logansport, M. G. Jenkins.
Vanderbilt University student, J. S. Sligh.
Zwolle, R. P. Howell.

ARCADIA DISTRICT.

B. T. Crews, P. E.
Homer, W. F. Henderson.
Haynesville, N. S. Cornell.
Minden, C. P. Smith.
Gibsland, J. H. Brown.
Lanesville, C. F. Staples.
Bienville, J. N. Franklin.
Arcadia, S. J. Davies.
Lisbon and Summerfield, E. M. Sheppard.
Ruston, R. J. Notestine.
Simmsboro, H. W. Ledbetter.
Vernon, W. A. Clark.
Downsville, R. W. Vaughan.
Farmerville, H. B. Thomason.
Valley, H. Armstrong.
Gaansville, H. M. Banks.
Calhoun, T. M. Wafer.

DELHI DISTRICT.

J. D. Harper, P. E.
Monroe, J. L. Pierce.
Girard circuit, S. H. Whatley.
Rayville and Delhi, W. H. Hatfield.
Tallulah, E. T. Denson.
Lake Providence, H. O. White.
Waterproof, R. A. Davis.
Vidalia and Gilbert, I. L. Bronson.
Harrisonburg and Pine Hill, T. H. McClendon.
Winnsboro circuit, A. S. J. Neill.
Oak Ridge, Collinston and Mer Rouge, G. C. Barr.
Bonita, W. R. Harvell.
Bastrop and DeSiard, William Schuhle.
Floyd circuit, J. M. Martin.
Student Centenary College, E. L. Alford.

TRANSFERRED.—H. W. Knickerbocker, to the Pacific Conference, stationed at Trinity Church, Los Angeles; H. R. Singleton, to White River Conference, and stationed at Helena, Ark.

Thos. B. Clifford, Conference Secretary of Education, and agent for Centenary and Mansfield Colleges.

The following are the minute questions:

Who are admitted on trial? George P. White, H. Newton Brown, Edward Thomas Denson.

Who remain on trial? George D. Parker, George D. Purcell, Martin Hebert, James M. Martin, W. R. Harvell, J. H. Montgomery, Milton F. Johnston, E. L. Alford, C. D. Atkinson, W. G. Roberts, H. W. Ledbetter, F. N. Sweeney, P. H. Fontaine, Joseph M. Alford, W. T. Woodward, Barnette Wright, Jno. C. Sligh.

Who are discontinued? J. M. Ethridge, at his own request.

Who are admitted into full connection? P. R. Knickerbocker, P. O. Lowry, H. B. Thomason, E. E. Riggs, A. S. J. Nelll, and A. W. Turner.

Who are readmitted? J. M. Franklin.

Who are received by transfer from other Conferences? W. T. Bolling, from North Mississippi Conference; H. W. Bauman, from East Texas Conference; K. S. Enochs, from Indian Mission Conference; J. W. Bradford, from North Alabama Conference; C. P. Smith, from Baltimore Conference; T. B. Clifford, from North Mississippi Conference; P. H. Fontaine, from New Mexico Conference.

The following were ordained deacons: H. B. Thomason, P. H. Fontaine, Geo. D. Parker, John F. McLelland, Henry L. Hughes, George D. Purcell.

John W. Lee, W. E. Aikon, Elton Wilson, Robert W. Vaughan, C. C. Miller, R. C. Grace, were ordained elders.

Talbot A. Lnster was located at his own request. W. J. Roberts asked, and was granted a supernumerary relation.

The following were superannuated: the last four appearing now for the first time on the list: R. S. Trippett, Geo. Jackson, M. C. Manly, J. L. Wright, T. S. Randle, P. A. Johnston, T. B. White, J. M. Johnston, Wilson Moore, L. A. Reed, J. F. Scurlock.

The total membership reported was 26,152; the number of Epworth League members, 1,456; Sunday-school scholars, 14,017.

The amount contributed for foreign and domestic missions reached $6,996.17. The value of church property was reported at $516,475; the number of pastoral charges, 116.

The new provision for reporting insurance showed that the sum of $115,740 was carried.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

NOTES.

Dr. R. G. Porter received a royal welcome from hie new charge at Ripley, Miss.

President Chambers, of Whitworth College, attended the Louisiana Conference on Saturday and Sunday.

Bro. John Kincheon Kearney died at his home in Canton, Miss., on the fifteenth. He was a lifelong Methodist and an excellent man. He had hosts of friends who will be deeply pained by his death.

At the recent session of the North Mississippi Conference, Rev. R. T. Nolen was appointed to Cumberland circuit. His postoffice will be Eupora, Miss. This appointment did not appear in our list of last week.

On Wednesday night, the fourteenth, Mrs. S. C. Trueheart delivered an interesting and instructive missionary address at Carondelet Street Church. After the address a reception was given her. The attendance was good and the whole affair was a very enjoyable one.

From a private letter from Rev. T. Y. Ramsey, presiding elder of the Corinth district, North Mississippi Conference, we quote as follows:

I reached Booneville with my family last Monday night. A noble layman met us at the depot with his carriage, and drove us to the district parsonage, where some ladies of the church greeted us with hot fires and a generous supper. The parsonage is a handsome house, well located and well furnished. I begin my work here to-morrow. Come to see us, and you shall have the right of way.

RHEUMATISM causes more aches and pains than any other disease. It is due to acid in the blood, and is cured by Hood's Sarsaparilla, which neutralizes this acid.

HOOD'S PILLS cure biliousness. Mailed for 25 cents by C. I. Hood & Co., Lowell, Mass.

Be sure to read the ad. of Dr. Slocum in this issue. It will cost you nothing to try his free samples.

There was once erected in Rome a pillar bearing this inscription: "In honor of the Emperor who extirpated the Christian superstition." The "superstition" remains, but where is the Emperor? And, if you come to that, where is the pillar itself? There is not much use, after all, in pitting ourselves against God! —Evangel.

A beautiful life—death does not and can not end it. A true life can not be hidden in the sepulchre. Beyond the dim mists and behind the veil the circling years will prove that our hopes were not in vain, "for out of the dust of the sepulchre the voice of the risen Christ will kindle them into immortality."—Zion's Herald.

When you preach on Christian education, remember that the strongest agency for Christian education is your church paper. When your members begin to neglect church services and go out driving on Sunday, visit their homes and you will find that secular and society papers have taken the place of religious reading.—Arkansas Methodist.

He who hangs his lamp high to let the light shine around him should not forget to take it down for the daily replenishing.—Bible Reader.

BIBLE EDUCATION BY MAIL.

Tuition, diploma, and degree, "Master of Ancient Literature," $1.00 per month. Circulars for stamp. Write, C. J. Burton, Christian University, Canton, Mo.

MISSISSIPPI CONFERENCE.

NOTICE.

Applicants for admission on trial will please meet the Examining Committee in Hattiesburg, Wednesday morning, Dec. 28, at 9 o'clock.

W. B. LEWIS,
For the Committee.

The class of third year, Mississippi Conference, will meet the committee for examination in Hattiesburg at the Methodist Church, Dec. 28, at 9 A. M.

E. H. MOUNGER,
Chairman.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Mansfield, La., EDITOR.

At time of writing those notes the Louisiana Conference ie in session at Mansfield, La.

Bishop H. C. Morrison is presiding with ease and ability. He is spiritual and brotherly, and is everybody's friend.

The Leagues in Louisiana are few and far between. We hope to see a large increase in interest in this department of work in the near future.

On account of sickness and low price of prodnots, many of the reports were comparatively short from a financial standpoint. The organization of a League in every pastoral charge would prove to be the pastor's helper in things both epiritnal and financial.

Organization and machinery without power will utterly fail. Power without organization and machinery will dissipate and run to waste. We need both.

The Epworth League was designed to organize our young men and women for work—to teach and indoctrinate them and send them out under the influence of the Holy Spirit to work in both Church and State.

Dr. J. D. Hammond, Secretary of Education, in his address to the North Mississippians, suggested that it would be the proper thing for each Epworth League to have in the chapter room or hall pictures of their own Conference colleges.

The work of the League and the church college are intimately connected. Their work moves in the same direction. Christian education is the aim; "All for Christ" the motto.

The students of Millsaps College have recently issued the first number of their college journal, The Millsaps Collegian. It is neatly arranged and well printed.

The Educational Echo will appear this month as the official organ of Centenary and Mansfield Colleges. In Louisiana there are but two schools owned by the church, viz.: Centenary, at Jackson, La., and Mansfield Female College, at Mansfield, La. Each of these colleges belong to the Louisiana Conference.

We have met many brethren in Louisiana who said they read and appreciate the items found in this department. We thank them for their words of encouragement. Every Methodist family in Mississippi and Louisiana ought to subscribe for the NEW ORLEANS CHRISTIAN ADVOCATE, especially for the benefit of the children.

Let us be careful as to what our children read. A good man said in our hearing, some years ago, that he never read but one bad book in his life, but it left its impress upon him. In connection with this thought we publish the following from Dr. Hoss' pen, and which recently appeared in the Nashville Advocate:

"When Martin Luther threw his inkstand at the devil, he acted more wisely than he knew. It is just what the church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables, and is vigorously throwing the inkstand at the church. The inkstand is symbolical of literature, good or bad. It holds all the noble thoughts and all the base thoughts that are dipped out and spread upon the written or printed page. To drop the figure and resort to plain speech, the great moral battles of the future are to be waged very largely through the medium of newspapers, tracts, and books. John Wesley saw this fact in advance of other men, and acted upon it. His successors, we fear, are in grave danger of forgetting it. If we are to win and hold the world for truth and righteousness, we must be more diligent than ever in circulating a sound and wholesome literature."

ANNOUNCEMENT FROM CENTENARY.

Our Christmas holidays will close on Jan. 2, and it is important that students shall be on hand and report to classes on Jan. 3

The expenses of a student in the collegiate department from Jan. 3 to the close of the session need not exceed fifteen dollars per month, including tuition, room rent, board, fuel, lights, and washing; and thirteen and a half dollars per month for the preparatory department. Each new student should bring some bed clothes—sheets, blankets, comfort and pillow.

Let the friends of Centenary make a special effort in her behalf during the next few months. The enrollment for the present session is already nearly double what it was for the entire last session.

J. M. SULLIVAN,
Secretary of Faculty.

Dec. 16, 1898.

DR. BULL'S COUGH SYRUP IS A most wonderful remedy for bronchial troubles. It has cured thousands and will cure you. 25 cents.

THE HOLIDAYS.

Special low rate tickets to points in the Southeastern States will be sold by the Texas & Pacific Railway Company from all points on its line, Dec. 20 and 21, the same as in former years. It should be borne in mind that passengers have the choice of three gateways via this line in going back to their old home for Christmas and New Year's, namely: New Orleans, Shreveport and Memphis. It is with a feeling of pleasure and pride that we offer you the best passenger service in the South.

If you contemplate making the trip and want to know the cheapest and best way, write to nearest ticket agent or E. P. Turner, General Passenger and Ticket Agent, Texas, & Pacific Railway, Dallas, Texas, or to H. P. Hughes, Trav. Pass. Agt., Fort Worth, Texas.

REV. C. A. POWELL.

Resolutions adopted by the Hattiesburg Quarterly Conference, Dec. 6, 1898:

Whereas, Bro. C. A. Powell's term of four years' service as our presiding elder closes with this Conference; And, whereas, Our presiding elder, by his faithful and diligent work in the cause of our Master for the four years that he has labored among us, has endeared himself to us; therefore, be it

Resolved, That we gladly bear testimony to his faithfulness and worth as a presiding elder, and part with him with regrets, praying that his life and strength may be spared for many years of useful labor in the church.

Resolved, That a copy of these resolutions be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. P. CARTER,
JOHN A McLEOD,
G. L. HAWKINS,
Committee.

The address of Rev. W. J. O'Bryant for the next year will be Acona, Miss.

MISSISSIPPI CONFERENCE.

MR. EDITOR: Please publish in this week's ADVOCATE that the rate limit on the railroads is Jan. 3. Permits that expire the last of December will not do to return on. Pay full fare to Conference, and special rates for return will be allowed up to third of January.

ISAAC L. PEEBLES.

Hattiesburg, Miss., Dec. 19, 1898.

MISSISSIPPI CONFERENCE.

The examination of the class of the fourth year will begin at 9 A. M., Dec. 28. Let the class meet the committee at the Methodist Church in Hattiesburg at that time.

H. WALTER FEATHERSTUN.

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

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SPECIAL OFFER ON BIBLES.

From now until Christmas we will sell Bibles to subscribers who pay their subscriptions a full year in advance, viz, to December, '99, at the following prices: Bourgeois, $1.50 Minion, $1.25. This includes postage. Address,

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To any person who will send us twelve new subscribers under our fifty-cent offer, accompanied by the cash—$6—we will send, postpaid, a copy of our Holman Self-Pronouncing Bible in emerald type. For sixteen new subscribers, with the cash—$8—we will send the minion type Bible. For twenty new subscribers, with $10 in cash, we will send the bourgeois type Bible. For twenty five new subscribers, with $12.50 in cash, we will send the Combination Bible. Do not delay, as this offer will close soon. Address

REV. W. C. BLACK,
512 Camp street, New Orleans.

N. B.—We have changed the offer so that the subscriber gete the paper until Jan. 31, instead of Dec. 31.

To Subscribers.

Allow me to call attention to the fact that many of you are in arrears with the ADVOCATE. As I pay cash for labor, material and everything needful for carrying on the paper, may I not expect that all of you who are in arrears will remit promptly the amount of your indebtedness?

In remitting do not send a check on your local bank. We shall hereafter deduct the cost of collecting from the amount of the check and give credit for the remainder.

W. C. BLACK,
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Surplus	$35,508,194 59	Increase of Surplus	5,774,679 00
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W. C. BLACK, 512 Camp St., New Orleans.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

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5. Recitations for the Social Circle.—Harvey.
6. The Secret of a Happy Home.—Harland.
7. The Land We Live In.—Mann.
8. Winter Evening Tales.—Barr.
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Far easier than the solution of the social problem is the remedy for Malaria—*DICKS' CHILLIFUGE* absolutely exterminates it. A Few Doses, and health spreads her wings over the grateful system, and the sun shines once more, while life is worth the living.

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Home Circle.

NEARING THE END.

I am very weary, Father,
My steps are short and slow;
I have lost the sprightly vigor
I held long years ago.
I spring not forward with the gait
That in my youth I sped
Life's hopeful paths, with joy elate—
Alas! those hopes are dead.

My eyes see not as clearly as
They did in youth's bright day;
And many objects dimly pass
Like shadows on my way.
The page before me has a blur;
The words so wrapped in haze,
Their purport I must oft defer,
So weakened is my gaze.

I can not hear as plainly now
The swaying Summer breeze,
Nor song of bird upon the bough,
Both ling'ring in the trees.
I climb not up the mountain side
To view the far down vale;
To note upon the river's tide
The slowly passing sail.

But though my weary steps are slow—
Each brings me nearer Thee;
Though dim the path on which I go,
Or page can hardly see,
And song or breeze I scarce can hear,
Nor scan the landscape o'er,
These failings all will disappear
On thy celestial shore.

—Exchange.

SUCCESSFUL CAREERS.

In no other country in the world are the possibilities for successful careers so great as in the United States.

If you want more salary, all you have to do is to make yourself worth more; fill your place so full that it will run over, and you will soon be in a larger place. Do your work so efficiently that everybody about you will remark it, and be sure that your superior will soon find it out. The man whose ambition is just to do a fair day's work will never get very high up in life. It is the man who tries to see how much he can do, how well he can fill his place—that rises.

Every employer is on the lookout for marked merit, and even if he does not recognize your superior effort, others will, and you will soon find your proper place.

Business is made up of details, of little things; and whoever attempts to shirk them will fail. Of course, it is disagreeable to spend a large part of one's time on the dry, uninteresting items of the routine of business. They are tedious; but no great success was ever built up without close and careful attention to the little principles upon which success depends.

There can be no system without details, but an effective system once formed, disagreeable, dry drudgery disappears, and doing business becomes a pleasure instead of a bore. However, while we urge the most careful attention to trifles, we would enter a word of warning against becoming a slave to them. We know men who are all detail; who spend nearly all their time in little things and never get time to do great things.—Success.

A TEST OF CHARITY.

One of the pleasantest of day-dreams is to imagine how charitable you would be if you had plenty of money. The role of a bountiful master or mistress is a delightful one, and it is easy to imagine how, if you had command of a fortune, you would make people happy—and with what grace you would receive their gratitude. Of course, few persons can venture to indulge the hope that they will be rich; but while we are dreaming these dreams it is well enough to think whether we are showing ourselves charitable in the use of what is really within our command. Take, for instance, one's thoughts. It is natural enough to put a hard and bitter construction upon the actions of others. Possibly from a superficial point of view their conduct warrants it. But a thoroughly charitable person—one who would use money beneficently if he had it—will certainly make allowances for others, and only reluctantly come to the severe judgment. It is a mistake also to suppose that money can do everything. There are a good many persons who would not, if you were as rich as a Barnato, take a penny from you. They do not want your money, even though they are not rich themselves, but they would prize considerateness, sympathy and fellowship. If we withhold these things that are surely within our power, probably we should not be so very generous if we had plenty of money.—The Watchman.

A MANNERLY BOY.

"His manner is worth a thousand dollars to him," said the man—a statesman—speaking of the boy.

The boy was a distant relative of the man, says a writer in the Lamp, and he had been brought up by careful parents in a far-off city. Among other things, he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where he lived. They met on the street and the younger recognized the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful, way. Of course, the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling with his overcoat. The boy hurried to him, pulled it up by the collar and drew down the wrinkled coat underneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is torture if he thinks anyone else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or most timely remark ever thought of.—Presbyterian.

INJURING ANOTHER.

He who tries, directly or indirectly, to injure another in business or reputation is always, eventually, the loser. The injured one, if he maintains his integrity, will come out of the furnace without the smell of fire on him, while the other will bear the taint of the traducer. Some men are, morally, coarse-grained and have a conscience seared with selfishness. They lack that nice sense of moral propriety which leads to a practical recognition of the golden rule: doing unto others as they would like others do unto them. They will perpetrate a petty, mean act without a qualm of conscience or a solitary disturbing emotion. Having done an injury and being aware of it, they never betray the possession of the spirit of true manliness by a frank acknowledgment of the same.

FENCING For Poultry, hall cost of Netting. Also best Farm Yard, Cemetery Fences, Iron Posts, Gates, etc. I can save you money. Freight paid. Catalogue free K. L. SHELLABARGER, 49 F. St., Atlanta, Ga.

Dentist

Dr. D. Wm. Dilehay

614 Hennen Bldg,

Cor. COMMON and CARONDELET.

If such a person is a professing Christian, he should repent and do the first works, if at last he would be accepted by the Judge. For in answer to the question: "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" it is said: "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."—Christian Uplook.

It is well to find out, if possible, the occasion of a child's apparent anger or grief before inflicting rebuke. For example, not long ago we noted a little child in church in a frenzy of impatience and excitement, struggling to get out of the pew into the aisle, and making much disturbance for the moment. The parents had difficulty in preventing a loud display of anger on its part. A little study of the case revealed the fact that the child had a nickel in its hand for the collection; the usher, not noticing the little hand outstretched, had passed by and was going on up the aisle. The little one, disappointed and grieved, and sure that he would be gone out of sight before she could get her coin into his basket, struggled to get out and follow after him. To have punished or rebuked the little one would have been cruel. The mother, as soon as she saw what was the matter and could calm the storm sufficiently to be heard, assured the child that the man would soon come back, and she would have a chance to give him her coin. This incident ought to suggest the propriety of seeking to understand the indignation, the anger, and even the whimsical wishes of little children in order to properly deal with them.—Central Advocate.

Do not complain of everybody and everything. Nothing is more disagreeable to others, or more injurious to yourself, than this habit. An everlasting whine is one of the things that is hard to endure. If people are all wrong, and everything is going to the bad, what is the use of continually fretting about it, when you can not help it? Don't always look on the dark side of things and put the worst construction on them they will bear. There may sometimes be dark clouds in the sky, but more frequently the sun shines out with great brightness. There may be some chilly blasts, but there are many balmy breezes. There may be some thorns, but there are many sweet and lovely flowers. Look on the bright side of things. Think of the beautiful, talk of the good and brightness and beauty, and goodness will come into your heart, and while you are contented and happy yourself, you will spread sunshine around you, and will make others contented and happy.—Recorder.

A SMILING FACE.

Everybody welcomes a smiling face. All doors are open to it; all social circles welcome it. It is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant.

Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence.—Selected.

In the reminiscences of General Hancock, by his wife, there is a very touching allusion to General Robert E. Lee, whom she describes as "the beau ideal of a soldier and a gentleman." When Hancock, then a young army officer, was about to be ordered to the Pacific coast, Lee said to her: "I understand that you contemplate deserting your post, which is by your husband's side, and that you are not going to California with him. If you will pardon me, I should like to give you a little advice. You must not think of doing this. I consider it fatal to the future happiness of young married people, upon small provocation, to live apart, either for a short or a long time. The result is invariably that they cease to be essential to each other. Now promise me that you will not allow him to sail without you."

"Now" is a little word it is well to keep in full practice. Never leave until the next hour, much less until to-morrow, what you can well do now.

Hygiene.

LABOR GOOD FOR DELICATE PEOPLE.

Labor is the life of life. And especially is it the life of life to the delicate. When any organ is sick it is then truer than in health that even in sickness and delicacy it is better for it to do what work of its own it can, provided it can do it without injury. And I can say to you from a considerable experience in consumption that those who have got on the best have usually been those who have occupied themselves the most. I never knew my own parents. They both died of phthisis.

At the age of twenty-one, I myself went to Madeira to die of the same disease. But I did not die, and on coming back I had the good luck to get into this great hospital, and in those days they were not very well pleased to have Scotchmen coming to London to occupy such appointments. The members of the staff had heard that I had tubercles, and they wagered one hundred to one that I would not live six months at most. The reason given for this was that I did not eat and worked too hard. I got the appointment. Thirty-eight or thirty-nine years have gone by since that time, and it is all the other doctors that are gone. Only I am left here on the staff—an old gentleman—not dead yet.

Worry is killing. It is bad management that kills people. Nature will let no man overwork himself unless he plays her false, unless he takes stimulants at irregular times, smokes much or takes opium. If he is regular and obeys the laws of health and walks in the way of physiological righteousness, nature will never allow him or any other person to work too hard. I have never yet seen a case of breaking down from overwork alone, but I admit that it is necessary above all things to cultivate tranquility of mind.

Try to exercise your wills in regard to this—for will counts for something in securing tranquility to accept things as they are and not to bother about yesterday, which is gone forever; not to bother about to-morrow, which is not ours, but to take the present day and make the best of it. Those women who will continually peer into what lies beyond never have any present life at all—they are always grizzling over the past or prying into the future, and this blessed to-day, which is all that we are sure of, they never have.—Sir Andrew Clark, in the Journal of Hygiene.

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OBITUARIES.

JONES—Mrs. SARAH ELIZABETH, daughter of the late Rev. John Wroten and Mrs. Judy Pate, was born in Lincoln county, Miss., in 1842. She was educated in the neighboring schools, and grew to womanhood in a religious home. She was married to Mr. Joseph Whitington in 1858. A son and daughter were born of this union. Mr. Whitington died in the Confederate Army, in camp at Landerdale Springs, in 1862. In 1864 she was happily married to Mr. James Madison Jones. She was the mother of ten children—six sons and four daughters. She resided with her family near Summit, Miss., where her children attended the Peabody School, for a number of years; then removed with her family to McComb City, Miss. Her sons are worthy men, employed on the I. C. R. R. She was an excellent woman, and left many friends to mourn their loss. She had been for a number of years an exemplary member of the Baptist Church. She was a devoted mother, and her life was spent in labor and care for her children. She was kind and courteous to all around her, and no one in this community was more highly respected and esteemed, and her unexpected death carried sorrow to many hearts. Her illness was of short duration, and the blow has fallen heavily on the heart of her bereft husband and children. Everything was done for her that loving hands could do. If love and prayers and tears could have restored her, then the beloved wife and mother had not died. The kind neighbor and faithful wife and mother gathered up her feet in death and joyfully went home to God, Tuesday, Oct. 25, 1898.

May the God she so faithfully served bring the whole family to meet again in heaven is the prayer of her attached friend,

MRS. M. L. J. HOOVER

DAWKINS—ALFRED EARL DAWKINS, the subject of this sketch, was born June 16, 1894, and died Oct. 16, 1898, aged four years and four months.

Little Earl was the baby boy of Mr. and Mrs. D. M. Dawkins, of Montrose, Miss. A chain of eight links has been broken. Earl seemed to be the most precious link in the chain. He was the idol of the family; their affections were set on him. Death is no respecter of persons. He steals into our homes and lays his merciless hand upon one as well as another, and we poor mortals must stand by and witness the sad scene of his awful work. It is hard, but such is common to man. Man is of few days and full of trouble. Let us not become discouraged, but let us look to Him who doeth all things well, and take courage in the fact that He who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," is still our Savior, and will save our children when they die.

Weep not for little Earl, dear ones, but rather rejoice because of the joy that surrounds his little angel head. The tramp of his little feet and the sound of his little voice are hushed, and his place in the home is vacant, but remember that in our Father's house are joys evermore; joys that are not disturbed by anything that is earthly. He was too tender for this world; he has gone to live with Jesus; he is watching at the beautiful gate. May the chain that is broken on earth one day be united, never to be broken again!

C. C. EVANS

Satartia, Miss.

LAND—LAURA GUSHION LAND was born April 20, 1883, and died Oct. 23 1898. She united with the M. E. Church, South, at Midway in 1890, while Bro. E. E. Riggs was pastor, and died while Bro. J. M. Martin was pastor. She died of swamp fever. Her illness was only two days. She leaves a mother and one brother to mourn her death.

Laura was a good and faithful Christian, and loved by everyone who knew her. Oh, she will surely be missed at school! She was so good, and was loved by her teacher and schoolmates. But cheer up, loved ones, and try to meet little Laura in heaven, for we believe she is there. Oh, how I sympathize with the bereaved mother and brother! Cheer up, loved ones, cheer up.

Written by her dear friend,

L. A. PICKETT

BLACKMAN—In memory of NATIE MARVIN BLACKMAN, who was born June 9, 1891, and departed this life July 20, 1898. His body lies in Saqualena graveyard by the side of his grandpapa and three little sisters. His spirit is now on the beautiful beyond awaiting the dear ones left behind. He was an affectionate and obedient child; bore his suffering with the greatest of patience. His song in his last days was, "When the roll is called up yonder I'll be there." When his last hours came he clasped his darling arms around mama's neck and said, "Good-by."

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant at our hearth
Which never can be filled.

Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this sad farewell
Say, "Blessed Lord, thy will be done."

Dear parents, grandparents and relatives, all: He would not come to us, but have us go to him; so let our song be as sweet little Natie's was—when the roll is called we will be there to meet our dear ones. Oh, may we compose an unbroken family in the beautiful beyond, where there is no more sad farewells!

A. C. B.

Hookston, Miss.

WILKINSON—Mrs. LAVISA JONES WILKINSON, whose maiden name was McMillan, was born in Amite county, Miss., June 3, 1835, and died at her home near Zion Hill, Miss., Nov. 26, 1898. She was reared a Presbyterian, but shortly before her marriage to Mr. Winston Wilkinson, which took place in 1859, she united with the Methodist Church. For a number of years immediately preceding her decease she resided in Gloster, where she held her membership. By her consistent walk, kindly deeds, and earnest piety, she adorned the doctrine she professed, and has left behind her a bright and blessed influence. Her husband and six of her eight children preceded her to the other shore. Though she was called upon to drink deeply of the cup of sorrows, she bore all with Christian fortitude, joyfully testifying to the sufficiency of God's grace. The last year of her earthly pilgrimage was full of suffering. She passed away sweetly trusting in Jesus, and entreating her loved ones to meet her in heaven. Two sisters, a son and a daughter—namely, Hon. M. H. Wilkinson and Mrs. W. H. Christmas—and several grown step-children are left to mourn her loss, while by a host of friends also her memory will be fondly cherished. May God graciously comfort them all!

(REV.) M. M. BLACK.

CAMPBELL—Mrs. MARY CAMPBELL was born in Fairfield county, S. C., in 1822, and died at the home of her son, J. B. Campbell, in Bossier parish, La., Oct. 15 1898, aged seventy years four months and twenty-seven days. About five months before her death she was badly crippled from a fall, from which she never recovered, and finally resulted in her death; but she had lived to a good, ripe old age. She joined the M. E Church, South, in 1855. She lived up to the demands of her church until the day of her death, which relation she held for over forty years. Her husband having died some years ago, she has been spending the latter part of her life with her son, J. B. Campbell. She was a great favorite with the family, especially with the grandchildren. As a mother, she was tender and affectionate. Her pleasant manners and Christian spirit made lasting impressions on those whom she associated with. She died with an assurance of a life which is eternal. When the angel of death came she was ready and willing to go. Just before she expired she called the family to her bedside, and said to them that she did not fear death, and to meet her in heaven. Thus a good mother in Israel has passed away, with many a loved one to lament on account of her death. We meekly say, "Thy will be done." H. J. BOLTZ.

ROBERTS—Bro. ABRAHAM JASPER ROBERTS was born in Amite county, Miss., June 1, 1830, and died of apoplexy at his home near Bewelcome, Miss., Nov. 11, 1898. When about twenty-five years of age he was converted and joined the Southern Methodist Church. His membership having lapsed during the Civil War, in which he fought valiantly in the Confederate ranks, in 1878 he reunited with our church at Woodland, on the Amite circuit, of which he remained a member until his decease. Though he died suddenly, he was conscious long enough to testify to his readiness to meet God, and left word to his loved ones to join him in heaven. On Jan. 7, 1851, he was married to Miss Catharine Anders, eight children—six sons and two daughters—being the fruit of this marriage. His wife and four grown children survive him.

Bro. Roberts united regularly at the Sam Jones Camp Ground, and greatly enjoyed its annual services. Both there and in the community where he lived "Uncle Jap," as he was familiarly called, will be greatly missed.

(REV.) M. M. BLACK.

BARNES—Mrs. MISSIE KING BARNES was born Nov. 14, 1870, was happily married to Mr. J. A. Barnes, of Benton, Miss., Nov. 3, 1897, and departed this life Nov. 9, 1898.

Sister Barnes identified herself with the M. E. Church, South, at an early age, and continued a consistent member of the same until she was transferred from the church militant to the church triumphant. A more admirable Christian character we had not in our midst, but it pleased God to take her to himself. If by the example of a godly life she has shown us how to live and how to die, surely it is the will of God in Christ Jesus that her life and death should prove a benediction to those of her acquaintances and loved ones whom she has outstripped in the race.

H. L NORTON.

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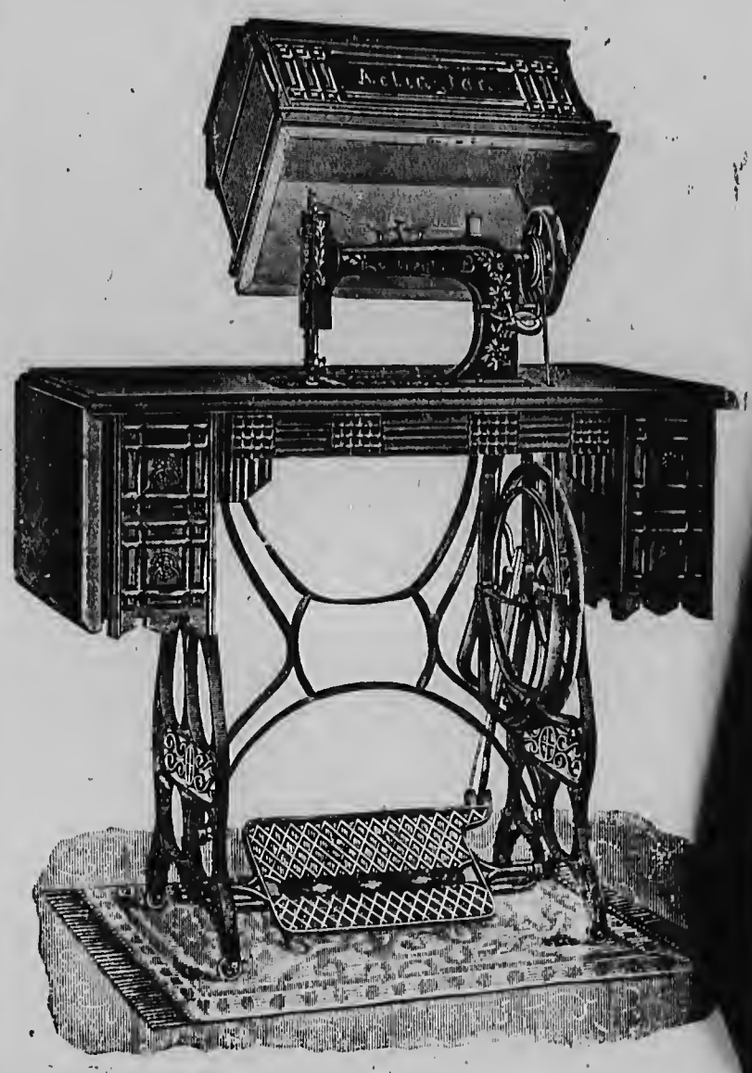

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NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

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NEWS OF THE WEEK.

The total number of depositors in the savings banks of New York is 893,652. The total amount of deposits when the last report was made was $415,260,815. The average deposit is $487.05.

President McKinley, who has been spending some time in the South, was in Savannah on Sunday and attended the Wesley Monumental Church. He is highly pleased at his reception in all parts of the Southland.

Lord Kitchener's punishment for drunkenness, which has passed into a British army proverb, is to tog out the culprit in full marching equipment, a matter of sixty pounds, and compel him for six hours to march, carrying a fifty-pound bag of shot in each hand.

All sorts of rumors are current as to what the Philippine republic is doing with reference to the settlement of the Philippine question, but the Filipino newspapers indicate that nothing but absolute independence will be accepted by the natives.

American ownership and control of the Nicaraguan Canal is advocated by the majority of men in Congress, though some of those who believe that the Clayton-Bulwer treaty is still binding on the United States and Great Britain, favor partnership with England in the enterprise.

Governor Stephens, of Missouri, has issued a call for a conference to be held in St. Louis on Jan. 10, to perfect arrangements for holding a world's fair in 1903, in commemoration of the Louisiana purchase. The governors of fourteen States are requested to appoint delegates from their respective jurisdictions.

The venerable William McDonald Sinclair, archdeacon of London and canon of St. Paul's Cathedral, presided at a public conference at St. James Hall, Sunday, convened by the heads of the various religious denominations in favor of an international demonstration on behalf of the Czar's disarmament proposals. A resolution in accordance with the object of the conveners of the conference was adopted unanimously.

In response to the Vatican's inquiry on the subject, President McKinley has sent an assurance that the Catholics in Cuba and the Philippines will enjoy the same ample liberty as the Catholics in America. The Washington Government has also promised the Pope that measures will be taken to prevent provisional governments despoiling convents or seizing ecclesiastical property. The Pope has sent his warmest thanks to President McKinley.

Ex-Secretary of State Day and Whitelaw Reid will receive at least $100,000 each for assisting in the peace negotiations at Paris. John Bassett Moore, secretary of the commission, will receive $50,000 for his services in Paris. Senators Frye, Davis and Gray, under the law, can not draw two salaries, and they will have only their expenses paid in addition to their senatorial salaries. The dispatch adds that congressmen generally denounce the alleged excessive payments to Reid and Day.

It is said that the revenues derived from the customs in Cuba would not be drawn upon for food and clothing supplies furnished to the Cubans. They will constitute a military fund under the disposal of the governor general, and will be used solely for the betterment of the island and for the expenses of the military occupation. All the outlay connected with the temporary occupation by the United States troops will be charged against there ceipts. Should there be a surplus when the Cubans assume control it will be turned over to the new Cuban government.

Assurances have been given to President McKinley and Secretary of the Navy Long by members of the Naval Committees of Congress that the ship building programme which they recommend will be adopted. This means that Congress will pledge the government to the expenditure of almost $60,000,000 for increasing the navy. An immediate appropriation of such a large sum will not, of course, be necessary. It will be spread over a period of at least four years. In the forthcoming naval appropriation bill an expenditure of only $10,000,000 to $15,000,000 need be authorized. It is proposed to distribute the money among fifteen vessels.

As soon as Mr. Day, chairman of the Peace Commission, presents the treaty of peace to the President on Christmas Day, the authorities will give serious consideration to the question of whether Great Britain and Germany shall be allowed trade concessions in the Zulu archipelago, which they obtained from Spain. There is reason to believe that the matter has been called to the attention of the State Department, but so far as can be learned no decision has been arrived at because, in the first place, the authorities are not informed if any reference is made to it in the treaty of peace, and, in the second, the administration does not care to pledge the government in advance of action by the Senate.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFETH.
Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good.
CHARLES GIBHARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous. C. H. BALDWIN.
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SARDIS DIST.—FIRST ROUND.

Sardis	31, Jan. 1
Tyro, at Fredonia	7, 8
Como	8, 9
Senatobia	14, 15
Cockrum, at Palestine	21, 22
Coldwater and Hernando	22, 23
Courtland, at Courtland	28, 29
Batesville and Wesley	29, 30
Arkabutla	Feb. 4, 5
Nesbit	7
Pleasant Grove	11, 12
Longtown	12, 13
Orwood mission, at Cold Springs	18, 19
Eureka, at Mt. Olivet	19, 20
Pleasant Hill, at Baker's Chapel	22
Wall Hill	25, 26

T. C. WIRA, P. E.

GRENADA DIST.—FIRST ROUND.

Water Valley—North Main Street	Dec. 11
Coffeeville	18
Water Valley—Wood Street	25
Water Valley cir., at Palestine	31, Jan. 1
Oxford station	7, 8
Grenada cir., at Spring Hill	14, 15
Grenada station	15, 16
Minter City	21, 22
Talum, at Friendship	28, 29
Toccopola	Feb. 4, 5
Paris, at Prospect	Fri. 10
Banner	11, 12
Charleston, at Harrison	18, 19
Chapel Hill	25, 26
Slate Springs, at Bentley	Tues. 28
Atlanta, at Rhodes Chapel	Wed. Mar. 1
Elizey, at Old Town	Fri. 3
Pittsboro	4, 5

The district stewards will all please meet in Wood Street Church, Water Valley, Wednesday, Jan. 4, at 11 A. M.

H. C. MOSKHEAD, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tupelo	Dec. 17, 18
Aberdeen	24, 25
Nettleton circuit	31, Jan. 1
Okolona	7, 8
Aberdeen circuit	Tues. 10
Amory and Smithville	14, 15
Prairie, at Pain's Chapel	Tues. 17
Verona and Nettleton, at Nettleton	21, 22
Quincy circuit	28, 29
Montpelier circuit, at Palestine	Feb. 4, 5
Buena Vista circuit	Tues. 7
Houston circuit	Thurs. 9
Houston and Wesley	11, 12
Shannon circuit	18, 19
Okolona circuit	Tues. 21
Fulton circuit	25, 26
Tremont circuit	Tues. 28

District stewards' meeting in Aberdeen, Jan. 4, at 11 o'clock, at the Methodist Church.

J. M. WYATT, P. E.
Aberdeen, Miss.

CORINTH DIST.—FIRST ROUND.

Booneville station	Dec. 17, 18
Corinth station	25
Iuka circuit	30
Iuka station	Jan. 1
Corinth circuit	8
Kossuth circuit	7, 8
Marietta circuit	19
Ripley and New Albany	15, 16
Blue Springs circuit	14
Booneville circuit	21, 22
Brown's Creek	28, 29
Belmont	27
Guntown	Feb. 4, 5
Ripley circuit	9
New Albany circuit	11, 12
Saltillo circuit	16
Jonesboro circuit	18, 19
Burnsville and Jacinto	24

District stewards' meeting at Corinth, 10 A. M., Jan. 5.

T. Y. RAMSEY, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville, at Brooksville	Dec. 30
Macon station	Jan. 1, 2
Shuqualak, at Center Valley	3
Hebron, at Hebron	5
Crawford, at Crawford	7, 8
West Point	11
Tibbee, at Tibbee	13
Cedar Bluff, at Phoba	14, 15
Starkville circuit, at Smyrna	21, 22
Starkville station	22, 23
Lagrange, at Lowis Chapel	26
Sturges, at Sturges	28, 29
Columbus circuit, at Mt. Pleasant	Feb. 4, 5
Columbus station	5, 6
Winstonville, at Mashulaville	11, 12

District stewards will meet me at West Point, Jan. 11, at 10 o'clock A. M. A full attendance is very much desired.

R. A. BURROUGHS, P. E.

DURANT DIST.—FIRST ROUND.

Durant station	Dec. 24, 25
Sallis, at Sallis	31, Jan. 1
Kosciusko station	1, 2
Ethel, at Shady Grove	5
Pickens, at Richland	7, 8
Ebenezor, at Ebenezer	14, 15
Lexington and Tchula, at Lexington	15, 16
Cumberland, at Long Branch	20
Tom-Nolen, at South Union	21, 22
Eupora and Mabon, at Eupora	22, 23
Rural Hill, at Centre Ridge	27
Ackerman, at McCool	28, 29
Holzona, at Holzona	Feb. 4, 5
Poplar Creek, at Friendship	11, 12
Chester, at Chester	18, 19
Louisville, at Rocky Hill	25, 26
Salem, at Salem	Mar. 4, 5

The district stewards will meet in the Methodist Church, Durant, Miss., Dec. 28, 1898, at 1 o'clock.

J. S. OAKLEY, P. E.
Durant, Miss.

MARRIAGES.

HOLLIDAY—HERRING.—At the residence of the bride's parents, Veto, Miss., Oct. 30, 1898, by Rev. R. S. Gale, Mr. W. W. Holliday, of Hazlehurst, Miss., and Miss Edna Herring, of Veto, Miss.

LAMBRIGHT—CRUISE.—At Porter's Hotel, Dec. 17, 1898, by Rev. R. S. Gale, Mr. R. H. Lambright, of McCall's Creek, and Miss Bello Cruise.

ALEXANDER—WHITEHEAD.—At Porter's Hotel, Meadville, Miss., July 6, 1898, by Rev. R. S. Gale, Mr. F. G. Alexander, of Hazlehurst, and Miss C. E. Whitehead, of Wildwoods Springs, Miss.

FLOWERS—BALLARD.—At the residence of the bride's parents, Veto, Miss., Dec. 14, 1898, by Rev. R. S. Gale, Mr. A. Flowers, of Meadville, Miss., and Miss Mulisca Ballard.

COLLIER—HOPPER.—At the residence of the bride's father, Dec. 14, 1898, by Rev. H. M. Young, Mr. Isom Collier to Miss Fannie Hopper, both of Loo county, Miss.

MAYNOR—STOCKTON.—At the residence of Mr. H. Winborn, Canton, Miss., Dec. 14, 1898, by Rev. T. L. Mellen, Mr. Henry Maynor and Miss Mary B. Stockton, both of Jackson, Miss.

LOUTHER—SINGLETARY.—At the residence of the bride's parents, Steen's Crock, Miss., Dec. 18, 1898, by Rev. R. Bradley, Mr. J. B. Louther to Miss Sallie May Singletary.

DR. BULL'S COUGH SYRUP HAS AN enormous sale. It is the best remedy for colds and coughs, and is pleasant to take. 25 cents.

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We have had a gracious year on the Whitestown circuit, Mississippi Conference. More than 200 have professed either conversion or entire sanctification. Sixty-five received into our church. We have built one church at Whitestown, valued at $1,000, and have raised for all purposes about $2,500. This work is a mission, but we expect to be self-sustaining after this year. To God be all the glory.

J. W. TINNIN, P. C.
McComb City, Miss., Dec. 18, 1898.

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A CURE FOR CONSUMPTION, COUGHS, CATARRH AND OTHER COLD WEATHER DISEASES.

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Cost Over $750,000

and years of arduous labor by more than 100 of the world's greatest lexicographers, scientists and specialists. More copies of this great Dictionary and Encyclopedia have been sold during the past five years than of all other similar works combined; and the sale is steadily increasing. The four great volumes comprise **more than 5,000 pages** and contain nearly

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Four massive volumes, each 9 in. wide, 11 1-2 in. long, 3 in. thick, containing 5,359 pages, 16,000 columns of clear type matter, 3,000 illustrations, 250,000 words defined, 50,000 encyclopædic topics. Weight, about 40 lbs.

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—Philadelphia Press.

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Beginning January 5th, Miss Clara Conway, of Memphis, will give a series of six lectures, dispensed through first and second week of January (three each week).

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2. The Abuse of the Superlative.
3. A Study of Verbs.
4. Common Errors.
5. The Value of Science.
6. Ethics of Conversation.

We have in preparation what we will call our Easter Program, that will be of great educational value; and, better still, we have a course of study mapped out especially for pupils who enter after Christmas, that for real, true educational worth will approximate the work of a whole session.

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Christian Advocate.

VOL. 45.—NO. 52. NEW ORLEANS, THURSDAY, DECEMBER 29, 1898. WHOLE NO. 2210

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

MY DEAD.

BY FREDERICK L. HOSMER.

I can not think of them as dead
Who walk with me no more;
Along the path of life I tread
They have but gone before.

The Father's house is mansioned fair
Beyond my vision dim;
All souls are his, and here or there
Are living unto him.

And still their silent ministry
Within my heart hath place,
As when on earth they walked with me
And met me face to face.

Their lives are made forever mine;
What they to me have been
Hath left henceforth its seal and sign
Engraven deep within.

Mine are they by an ownership
Nor time nor death can free;
For God hath given to Love to keep
Its own eternally.

—Exchange.

Correspondence.

LETTER FROM "GILDEROY."

Well, Bishop Key stuck his pen in me and flung me from the bottom to the top—from the Mississippi bottom to the top of Tippah county hills. I am now in the region of the short-leaf pine, of sand, and of fine water. Malaria does not breed well in this section, and mosquitoes, frogs and turtles are not numerous here. Ripley and New Albany have a beautiful, comfortable and well-furnished parsonage located at Ripley alongside of a beautiful new church. Ripley is the shire town of Tippah, and New Albany of Union county. They are eighteen miles apart, and connected by a narrow-gauge, or vest-pocket, railroad. This road is not to be grinned at, not by long odds. It is a fine institution, and does the hauling for a large section of country. It is hauling a large lot of jugs at this time from rum-cursed Tennessee into the saloon-free State of Mississippi. We will have to free Tennessee from this curse before we can be free ourselves. Middleton, Tenn., has four small stores and four large saloons, so I hear. That town is a curse, a blight and blast to three or more counties in Mississippi. The traffic is carried on through the express agency. The express offices are the blind tigers in most of our Mississippi towns. They keep up and carry on the whisky trade. The express agent gets a good per cent. or clerk hire from the saloons. He may not drink, and dare not get drunk, but he sells the stuff, all the same.

New Albany sits on the bank of Tallahatchie river, some fifteen or twenty miles from its source. All the water from my parsonage roof runs down by Minter City and on to New Orleans. So you see we are bound to you by a water-tie. The largest half of the North Mississippi Conference pours its floods into the Mississippi river, and thus on to the Gulf of Mexico. A part of our territory sweeps its way to the gulf by way of the Tombigbee and Mobile Bay. Just above me "gravitation turns the other way," and the water goes by the Hatchie, the Tennessee and Ohio rivers to the great Mississippi, and on to the gulf by that circuitous route. So you see I am almost on the top knob of the North Mississippi Conference—from bottom to top at one leap.

Ripley is an old town. It has been here a long, long time. It is a fine place to live, fine people, good churches, excellent schools, splendid water, and good health. I dare not abuse anybody here, for they are all kinfolks in all sorts of ways. Dr. J. V. Murry, whom you know, seems to be the father, grandfather or uncle of half the people here. He is the patriarch of the place. They all take after him, and he takes after the preacher if he doesn't do right. So you may be easy, for I will be kept straight this year.

New Albany seems to be growing rapidly. It is a nice town, fine people, good stores, good school, and a good church. The narrow-gauge road crosses the Memphis and Birmingham road in that town. Some of my earliest recollections are connected with Nesbitt's Camp Ground, seven miles south of New Albany. In 1861 I traveled the Middleton circuit, embracing all the territory between Ripley, Miss., and Bolivar, Tenn. A few of my members on that charge are members of this charge. A man ought to make friends of all the people he meets, for there is no telling when or under what circumstances he may meet them again.

I am delighted with my present charge; indeed, I have never been otherwise than pleased for forty years. I have always had a charge, and all of them have been good charges, better far than I deserved. The fact is, I have deserved nothing, but I have always had something. It is so much better to go cheerfully than to go moodily and out of sorts. When I get out of sorts I think I will quit. I do not want to go at the Lord's work in an ill humor. Jonah got mad when the Lord sent him to Nineveh, and it took a whale to convert him, and even then he did not stay in a good humor long.

Now, if we can only have a great revival of religion in Ripley and New Albany, how glad I will be! Revivals are the life of the church. No church can live, grow and prosper without them. The gospel is an aggressive system of evangelism. This is the purpose of it. It was meant to win the world to Christ. In so far as it falls short of this it fails in its purpose and meaning.

Things are in good condition here for a great work. Whoever follows Rev. J. M. Wyatt will always find the church in good condition. He is a faithful, true man of God, and a wise and diligent pastor of the flock. He will be a prudent, faithful and painstaking presiding elder. Nothing will be left undone and nothing half done. This charge, the churches and the parsonage were all left in good order. He sowed good seed, and I come to reap the harvest. GILDEROY.

Dec. 24, 1898.

Selections.

IN WHAT SPIRIT ARE YOU WORKING?

The discontent with the work you are compelled to do comes from your doing it in the spirit of a drudge. Do your work with the ideality of an artist, with a perception of the beauty which inheres in all honest toil, and the drudgery will become delight. It is the spirit in which we work, not the work itself, which lends dignity to labor.

Every man's soul is a gallery. He can hang it with works of art; he can fresco it with faithfulness, and decorate it with beauty, or he can mar the walls with half-done and botched work; he can hang it with daubs, instead of beautiful pictures; he can blot and bespatter it; he can stain and spoil it. He can not leave the walls blank, for if he is idle, they will grow dingy and grimy, moldy and forbidding; idleness will smite, corrode, and blast. Something he must do, and every touch of the brush is indelible. He can not change or erase it, and begin again. Every indifferent or careless stroke will remain there forever, to reproach him for his folly.

He can never get out of this gallery. It must be his home forever, through time and eternity. He can make it a place of beauty, which shall inspire and elevate, which will be a constant uplifter to his thought and purpose, and which will lead him into a higher life of beauty and holiness; or he can fill it with hideous images which will haunt his disappointed soul through eternity. The canvas is given him, the brush is placed in his hand by an unseen messenger when he enters life. As he looks forth for the first time in this gallery, these words confront him: "The canvas waiteth. What will you do with it? Will you make the most of it?"

In one hand a thousand dollars increase to a million; in another they dwindle to a dime. One buys a title-deed in the West, and his descendants become rich. Another buys canvas, or pen and ink, and sends his genius down the ages.

It is not a question of how many talents you have, but, Have you doubled what you already have? A man who has doubled his one talent does infinitely better than he who merely preserves his ten.

How near do you come to doubling your talents and making the most out of the stuff that is in you? Are you improving your opportunities to the utmost? How near do you come to equaling your possibilities? How does what you are compare with what you might be? You are a failure if what you might be is ten times as large as what you are. You are a failure if you are not doubling your talent or talents, whether at a cobbler's bench or in Congress. A good farmer is more useful than a bad governor; a good private than a bad general.

Mendelssohn once went to see the great Freiburg organ. The custodian, not knowing who he was, would not let him touch it. After much persuasion he allowed the persistent youth to touch a few notes. The old man stood entranced; he had never heard such melody before. At length he asked the great player his name; and, when he had been told, he stood humiliated and self-condemned. A greater musician than Mendelssohn, unknown to us, perhaps, has stood by the human organ which very possibly has given out only "wolf-notes" before the world, pleading with us to let Him touch the strings, and bring out music divine. But we have refused till ago and disuse have rendered the instrument almost unfit to express harmony, even at the touch of the divine hand. We have not made the most of our lives.

There is no one so small that he can not make his life great by high endeavor; no sick, crippled child on its bed that can not fill a niche of some kind in the world.

"Be your own palace, or the world's your jail."

Beautiful lives have blossomed in the darkest places, like pure white lilies full of fragrance springing from the slime of stagnant waters.

A hundred-pound youth may be of but little more value than a brute of the same weight, or may be developed by toil and study, hardship and struggle, ideality and aspiration, into a thorough man or woman, a Washington or a Lincoln, a Milton or a Gladstone, a Grace Darling or a Florence Nightingale, a Mrs. Livermore or a Miss Willard.—Success.

CHRISTIAN SCIENCE ARRAIGNED.

The common-sense, no less than the educated, thought of the time must surely frown upon such follies as Christian Science, and unhesitatingly condemn it where it fraudulently usurps command of the healing art and sacrifices life. The other day in England two instances came to light of valuable lives having been lost through the votaries of this dangerous cult, who, without any knowledge of medicine, and disdaining the use of human means to bring about the recovery of their patients, allowed their victims' ailments to run their course and hurry them to the grave. In one of these instances—that of Harold Frederic, the novelist and London correspondent of the New York Times—death was so clearly traceable to the charlatanry of two women Christian Scientists that a coroner's jury brought in a verdict, "guilty of manslaughter," against them, and they are now being proceeded against by the courts. The usual cry, of course, will be made that the women and the adherents of the mischievous organization behind them are being persecuted and are the victims of prejudice. Yet what else is to be done where flagrant cases of maltreatment, or rather want of proper treatment, are forced upon the notice of the legal and health authorities, than to indict those who have been the unquestioned cause of death, prompted either by delusion or by the sake of gain? Under somewhat similar circumstances we proceed legally against quacks and fraudulent people, and though some advance the plea, as a bar to prosecution, that the victims themselves are also under delusion, the law nevertheless justly punishes such, as it punishes attempts at suicide and self-destruction. In Mr. Frederic's case there was, perhaps, not fraud, so much as delusion, in the motives that caused the resort to these women; but delusion or ignorance can be no shield against prosecution where life is sacrificed or put in jeopardy by irregular and criminal usurpation of the science and art of healing. Were this otherwise, the care and sanctity of human life would vanish.

However complacent and even considerate one may desire to be with people who are under a delusion, and who, doubtless, in many instances, honestly believe that they are under the "illumination" of the Divine Spirit, the public safety and interest demand protection, especially from those who profess to treat human ailments without familiarity with medicine, and are ignorant of any scientific knowledge of the healing art. No toleration is permissible when, added to this ignorance, there is a fanatical disregard of human remedies and a passive treatment of the suffering and the ailing, by simply calling into exercise upon such the forms of prayer and the often vagrant power of thought and will. Still less dare the law be tolerant, or even merciful, where, as is often the case, there is willful fraud and imposition, and a pretense of healing, for the sake of gain and what can be wheedled out of the patient. In such instances it is no defense, legal or moral, to say that the patient is a willing victim, or is himself under "delusion," which is more likely to spell "undue influence" or "intimidation."

That we are not writing heedlessly or from prejudice, in dealing with this matter, let us endeavor, if we can, to find out what "Christian Science" is or professes to be. Fortunately, we have at hand an examination, from a dispassionate source, of the text-book or gospel of Christian Science, compiled by its founder, the Rev. Mary Baker G. Eddy. The work is entitled "Science and Health, with Key to the Scriptures," a bulky volume of over 650 pages. In it, according to our critic, who writes in the London Review, of Nov. 12, last, Christian Science is explained by its author to be "the adaptation of truth to the treatment of disease as well as sin." Now, observes the critic, what is truth? According to Mrs. Eddy, truth is the principle that mind is everything, and matter is nothing.

Since matter is, according to Mrs. Eddy, nothing more nor less than an illusion of the senses, it follows that every accident of matter, such as disease, is an illusion of the senses; and the way to treat disease is to cast out the illusion from the patient's mind. The patient is to be assured that the only real part of his nature is his spirit or soul. If only he can be brought to realize this truth, sickness and disease will no longer have any significance for him—will, in fact, cease to exist.

The fallacy inherent in such a proposition is plain. There is "pain in truth," and, conversely, there is unfortunately a great deal of "truth in pain." But to a person who can set out with the principle that there is no reality in pain and disease, the treatment of them presents no difficulties whatever. He has only to assure the patient that he has been nourishing a delusion, and, presto! the thing vanishes.

The infectiousness of disease, says the writer from whom we quote, is dismissed in a similar spirit of easy assurance.

When a Christian Scientist takes a disease in hand, and, notwithstanding his efforts to cure it, death supervenes, this might be regarded by commonplace minds as a proof that Christian Science had failed. But the interesting feature about the gospel, according to Mrs. Eddy, is that it will never admit failure. Death is as much an illusion of the mortal mind as disease itself. It is our imagination which is playing tricks with us when we fancy we see people dying. A very comfortable theory, to say the least.

Of course Mrs. Eddy finds it necessary to the promulgation of her creed to discredit medical science. She is unmercifully hard on physiology, doctors, drugs, et hoc genus omne. The only trace of treatment in the work is the passive one of reasoning with the patient. What this did for Harold Frederic—who suffered from heart disease and rheumatic fever, and was allowed by the women who attended him and prayed with him to take violent exercise, smoke, and use stimulants!—we know.

Mrs. Eddy recommends "unspoken pleading with the patient," "naming the disease inaudibly," and "mentally arguing with the patient that he has no disease." "Mentally insist that health is the everlasting fact, and sickness the temporal falsity. Then realize the presence of health, and the corporal senses will respond, 'So be it.'"

* * * * * *

But we are wasting words. Aristotle says somewhere that certain people cut themselves off from all argument. The Christian Scientists belong to this order. There is really no arguing with them, because they refuse to admit the fundamental principles of common sense. The only refutation that they can be made to understand would consist in taking them at their word. Long before Christian Science was discovered a French dramatist parodied the character of a quack, who tries to impose upon his patient that pain is imaginary. The patient turns the tables upon his doctor by administering to him a sound thrashing. When he cries out with pain he is laughingly admonished that his sufferings are imaginary. Some such argumentum ad hominem seems to be the only answer that one can return to the pretensions of Christian Science.—Self-Culture.

THE FALL OF SPAIN.

The close of the year 1898 witnesses the withdrawal from the American continent of Spanish rule, established four hundred years ago, with the victorious arms of a Ferdinand, the genius of a Columbus, and the courage of a Cortez and a Pizarro to sustain it. Advancing to take the place is our American civilization, the American spirit of liberty, progress and order, starting from the trading-post at Manhattan, the Rock of Plymouth, the spreading elm under which William Penn signed his treaty of everlasting peace with the red man, and the other rude settlements of early days, where men and women sincere in their religious belief, however different in their creeds, sought "freedom to worship God." Who would have dreamed, a quarter of a thousand years ago, that Spain's vast empire would crumble to utter decay, while those frail settlements, founded on the eternal corner-stone of truth, would rise to be the overshadowing power of half the world?

Yet it has come to pass, and nothing in history has a deeper lesson for individuals as well as for nations. Spain rioted in the wealth of her colonies; she used them only as a means for enriching herself, regardless of the welfare of humanity beyond her borders; she lavished in luxury, without any thought of the morrow, the gold and silver wrung from the toil and tears of subject and perishing races. She abandoned the path of industry, forgot the rugged virtues which had made her sons formidable in war, and happy and contented in peace. She thought the golden stream would flow on forever; that America would never cease to yield the riches necessary to minister to Spanish idleness and indulgence. But from this dream there was a rude awakening, when nations that had retained their vigor stepped in, and colonists asserted their independence.

Spain, stripped of her possessions in South America, still retained her bigotry and her pride. She had learned nothing by experience, and now she loses all, and is once more confined virtually within the boundaries of the peninsula. With a staggering burden of debt she faces a future as gloomy as her past has been reckless and infamous. It is a sad fall—the saddest of modern times; but it is the inevitable, natural, logical result of Spanish prodigality, cruelty and aversion to every virtue that tends to make enduring the strength and wealth of men and of nations.—Exchange.

PREACHING TO THE "TIMES."

In actual fact "times" are less variable for the purposes of a preacher than is commonly supposed. Steamships and railway cars differ materially from the conveyances they have superseded, but their passengers have, as men and women, undergone no corresponding change. The carnal mind is still enmity against God. Man is still so ignorant that he needs a great Prophet; so guilty that he needs atonement; so rebellious that he needs to be defended; so wayward that he needs to be "established" and kept by the mighty power of God. Nor does the enemy of our souls discover or invent a great deal. Satan is a finite being. He has not materially modified or improved his devices since the beginning. Worldliness in our time is in substance the same as before the flood. If you study the history of our first parents' temptation, you will see how few improvements the tempter has effected in all these thousands of years. Study the temptation of our Lord, and you will see that the policy tried on him is still the diabolical policy applied to man. To sow the seeds of distrust of God and confidence in self; to point out easy roads to elevation on Satan's plan; or to lead men into self-destroying presumption—this is, even now, as then the aim of Satan in all the agencies he establishes and in all the movements he inspires.—Dr. John Hall.

SUBDUING FIGURES.

We are told that Professor S. W. Burnham, an astronomer of Chicago, has invented a calculating machine by the aid of which multiplication and division, the extraction of square roots, and roots up to the ninth power, entail no more mental work than the mere moving of a screw and an index hand. It consists of two metal circles, the scale cut on the inner edge of the outer circle, and on the outer edge of the inner circle. It is divided into a thousand lines, with extended lines at the hundreds and tens. Multiplication is made by bringing the lines of the figure to be multiplied and the multiplier together. The result is read at zero. There is an index hand swung to the center of the machine.

Figures being arbitrary, such combinations are possible. The adding machines used in banks are wonders in their way.—Exchange.

WHAT WE KNOW.

BY JOHN GREENLEAF WHITTIER.

Thal more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good—,

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight -

That care and trial seem at last,
Through memory's sunset air,
Like mountain ranges overpast
In purple distance fair—

That all the jarring notes of life
Seem blending in a psalm,
And all the angles of its strife
Slow rounding into calm.

And so the shadows fall apart.
And so the west winds play;
And all the windows of my heart
I open to the day.

—Exchange.

Correspondence.

INDIAN MISSION.

Since my last article to the ADVOCATE I have traveled in or through Neshoba, Leake, Scott, Newton, and Jasper counties, in which most of the Choctaws are situated. I find about 2,000 in all in these counties. I am told there are a considerable number of them in Yazoo and Green counties, making, according to the last census, 3,000 in all. I find the Roman Catholics have two churches among them, with a membership of, perhaps, 400 (children included). The Baptists have five organizations among them, and, perhaps, 300 members and adherents; and the M. E. Church, South, has an organization and 100 members and adherents, which leaves a balance within the bounds of our Mississippi Conference of 2 200 Choctaws in our midst utterly destitute of the gospel. Moreover, I find that the Catholic Indians are Catholics mainly to get a few acres of land on which to live and a school for their children. As to its Christianizing them, it seems not to do it. The priest allows them to dance, become drunken, attend ball plays, where they gamble and kill each other. I have the following from an old Indian who lived six years on Catholic lands. He says: "Catholic, he no make Injun any better. He let Injun dance, drink whisky, get drunk, play ball, bet, and fight. He no make him any better in here" (laying his hand on his breast).

The Baptists have very nearly ceased to do anything at all for them. They have virtually left them to themselves. And the Methodists are only furnishing them one missionary, with only half of his time given directly to them. Well might they say, "No man careth for my soul." While to Christianize and educate them will require the whole time of eight or ten preachers (as they are so badly scattered) for a generation, and the expenditure of several thousand dollars, it seems to me to be imperative for some one of the evangelical churches to espouse their cause and undertake the work. The Baptists possibly could do it better than any other, as they have a larger membership; but will they do it? I think not. Hence the all-important question to us may be expressed by the poet:

Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

If not, then may I suggest the remainder of the stanza as our motto?

Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

For another year: One young white preacher to take charge of the mission circuit now organized, and two or three Choctaw preachers and helpers, and a more experienced preacher in charge of the whole affair, to counsel and direct the others, to assist them in their protracted meetings, to locate and have established public schools wherever needed, to select sites and to secure deeds to our church, to raise funds to build suitable churches, and superintend the building of some, will suffice. And one year hence we can increase our force largely without much greater financial expense.

The following amounts have been received since last report:

OCTOBER.

Walnut Grove	$ 85
Paulding	2 05
Pachuta	3 35
Quitman	16 60
Why Not	3 90

NOVEMBER.

Pleasant Hill	$ 1 75
Why Not	25

DECEMBER.

East End, Meridian	$ 75

Also $3 from Quitman to help buy a saddle for our Choctaw preacher, which was purchased forthwith. And then what should I receive but a card from Bro. M. L. Burton and other friends of Water Valley, notifying me they had shipped to my address for Bro. Jim Johnson a new saddle! So the Lord has provided for him "more than we asked or thought" to receive—two saddles. But better two than none. I also wish to acknowledge the receipt of school books from The American Book Co., Cincinnati, Ohio; Flora, Miss., and from two unknown sources, for all of which we are profoundly thankful. And may God's richest blessings rest upon the givers!

J. N. TUCKER, P. C.

Philadelphia, Miss., Dec. 15, 1898.

Communications.

NOTICE.

MR. EDITOR: Please say that at the late session of the North Mississippi Conference, W. S. Shipman was elected president of the Board of Missions, and J. H. Shumaker, of Inka, was elected treasurer of same. I write this to call the attention of the brethren to the fact that they are to send their mission moneys to Bro. Shumaker, and not to me, and it will be well for presiding elders to remember that by resolution of the Conference they are not to pay mission preachers. All domestic funds must pass through the hands of the treasurer.

When you can, brethren, send your money to Bro. Shumaker in exchange, made payable to him; then, if it is domestic money, he puts it in the bank to his credit, and when an order comes on a call for it, he can check it out, and by this means keep his own books. If it is foreign mission money, he makes the exchange payable to J. D. Hamilton.

If you will observe these rules, it will save our treasurer a very great deal of trouble, and, remember, he is an unsalaried and hard-worked man.

W. S. SHIPMAN.

"TOBACCO."

The North Mississippi Conference passed the following resolution with a very hearty vote:

Whereas, Ministers of the gospel should be examples to their flocks in all things; therefore, be it

Resolved, That we discourage the use of tobacco to the full extent of our ability, especially among the rising generation.

The above was signed by seven preachers and four laymen.

The Western North Carolina Conference passed the following:

Resolved, That it is the sense of this Conference that all our preachers and laymen should prudently discourage the use of tobacco in all forms, among our young people especially.

Resolved, That we encourage the enforcement of our State statute against the sale of the cigarette to minors. (Nashville Christian Advocate.)

We are glad to see a growing sentiment against the use of the weed.

H. P. GIBBS.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. J. L. LeNoir..Muldun, Miss.
Miss. Conf....Mrs. E. D. Jones..Carliale, Miss.
La. Conf.....Mrs. Jno. S. Young..Shreveport.

After having passed through such trying seasons—war, pestilence, and bereavements—it was fitting that those of us who gathered at Brookhaven, Dec. 1, to hold the nineteenth annual meeting of the W. F. M. S., Mississippi Conference, should have for our preliminary service that evening a Bible reading on prayer. Papers were read on the prayer-lives of our now glorified sisters, Mrs. Hayes and Mrs. McGavock; also of Livingstone, whose soul took its flight while on his knees in prayer.

We met in business session Dec. 2, 10 o'clock A. M., with our president, Miss Marshall, in the chair. Devotional exercises were conducted by Mrs. E. D. Jones. Hymn 732 was sung, and Acts xvi, 25 40, was read. We were reminded that Paul was led by the Spirit into Macedonia, and to the woman's prayer meeting by the river-side on the first Sabbath. Then and there the Holy Spirit planted the seed in Lydia's heart, which established the first Christian home in the Aryan race—"a woman's heart was the plant-bed for missionary progress and power." And it has been said: "To a careful student of the Pauline epistles it is not too much to say that this woman (Phebe), sent under apostolic sanction, with the guidance of the Holy Spirit, bore the commission to form the first purely foreign missionary society known to Christendom." We also learn that the first convert in this country was led to conviction of sin by the testimony of a faithful Christian woman in a conversation on experimental religion.

About thirty persons were present, including visitors; twenty-two accredited voters. Several of the officers were absent. We felt honored and inspired by the helpful presence of Mrs. Trueheart, the corresponding secretary of the W. B. M., and Miss Moore, the returned missionary from Brazil.

The greater portion of Friday was devoted to the consideration of reports from districts and auxiliaries. Mrs. R. R. Parker opened the discussion on foreign work by telling of the earlier life of Mrs. Lambuth, which was most interesting. Mrs. Trueheart confined her talk principally to the work in China, but gave a glowing account of the work in Mexico. She said Bishop Wilson said, "Go to Japan; go to Cuba," and that our Board would enter Cuba as soon as the General Board prepares the way. The corresponding secretary's report will hereafter be read at the beginning of the session, which will insure more valuable committee work. A kindly greeting, by letter, from Mrs. Reed, of Natchez, was read, and the Conference voted a response. (Read Num. vi, 24-26.)

ANNIVERSARY WITH GREETINGS

This pleasant interval between business hours was, as usual, a restful time of feasting. Dr. Featherston, who so kindly encouraged us by his presence and prayers during almost the entire session, led the devotional exercises.

Rev. B F. Jones expressed in his most kindly greeting, in behalf of the Methodist Church and town, what we already were made to feel in our hearts—the royal welcome to hearts and homes.

With pathos and eloquence the Presbyterian minister mirrored his kindly thoughts in impressive words, the reflection of the Christ-like spirit, evoking loving echoes from all hearts. "We are one in Christ Jesus."

Mrs. Vance represented the Baptist Church, and her few chosen words were luminous with the same Christ-like spirit.

Miss Agnes Chrisman cheered and enthused us with loving words from the Brookhaven auxiliary, which dissipated all stray thoughts of loneliness, for we felt at home with sisters and friends.

Mrs. Featherston, with words clothed in beautiful imagery, responded most fittingly in behalf of the Conference.

The strong, forceful words of the president, Miss Marshall, followed, inspiring us to enter the labors of the new year with a new inspiration of loving zeal and holy aspiration.

SATURDAY.

Reports from auxiliaries and some committees were received. A letter from Miss Bettie Hughes, our beloved missionary to China, was read by Miss Smylie; also one from the missionary society in Shanghai. The original in Chinese none could decipher.

Fraternal greetings from our sister society, W. H. M. S., was presented by Miss Sue Stephens, eliciting, we trust, the ardent hope that there shall be "such an adjustment of our relations as will please our heavenly Father and promote the good of the societies."

In order that we may have at once the benefit of the deliberations of the Board meeting, which is held in May, and that the treasurer's report from March to March shall be the time for reports from auxiliaries, we return to our usual time of holding our annual meeting, which will be the Saturday next preceding the fourth Sabbath in June. We changed from Friday to Saturday as the day for beginning business.

The editor's report was read, who emphasized the importance of keeping all informed of the work through the medium of the NEW ORLEANS CHRISTIAN ADVOCATE. A great many obtain information from no other source. She referred to her communication some time ago in the ADVOCATE concerning the value and great need of female physicians in the foreign fields; that the remaining leaflets secured from Dr. Lambuth will be distributed among the district secretaries not already supplied. She also advised through the column the observance of the Friday before the annual meeting as a day of fasting and prayer. We trust it was faithfully observed in accordance with the request of our president. Have we claimed the inspiration and help from our motto, "Attempt great things for God; expect great things from God," and garnered sufficient fruitage? Let's endeavor to surpass last year's achievements, and realize a fuller meaning under the same motto.

Saturday evening Mrs. Trueheart and Miss Moore addressed the congregation. The stormy weather prevented a large attendance.

SABBATH SERVICES.

We were most forcibly reminded of our obligation to pay the debt of all debts by Dr. Featherston, who preached the annual sermon, selecting Rom. i, 14: "I am debtor both to Greeks and to barbarians; both to the wise and to the foolish." (R. V.) His words served to mellow the hearts of the large number, who bore testimony to this obligation by partaking of the Sacrament.

The afternoon service was specially for the children, but the overgrown children were delightfully entertained. It was conducted by the president of the young people's auxiliary. Besides some recitations and most appropriate music by the members, Mrs. R. R. Parker entertained and instructed the children with a talk on character, making it more forceful and impressive by presenting printed cards with the parallel quotations, "Even a child is known by his doings," of the Old Testament, and "By their fruits ye shall know them," of the New Testament. Miss Moore gave splendid advice, and sang a song in Spanish. Mrs. Trueheart gave them the benefit of some of her travels among the heathen.

Sunday evening the teachers of the college and other friends, as at other times, gladdened our hearts with beautiful music. Miss Sallie Smylie read a portion of her report of the Board meeting. We considered the report of the treasurer, presented by Miss Mary Andrews, gratifying, considering the many hindrances.

MRS. E. D. JONES.

(To be continued.)

Home Mission Society.

EDITORS.

Mrs. W. H. Wall, of North Miss. Conference
Mrs. R. R. Parker, of Mississippi Conference
Mrs. E. R. Kennedy, of Louisiana Conference

The fifth Annual Conference of the Woman's Home Mission Society, Mississippi Conference, was held at East End Methodist Church, Meridian. Reports showed gratifying progress, though only 30 of 140 charges have organized auxiliaries. Cordial words of greeting were spoken by delegates from three Meridian Churches: West End, East End, and the Young Ladies' Home Mission Society of Central; response in behalf of visiting delegates by Mrs. Duncan Harmon. The session was delightful and harmonious throughout, and all signs point to greatly increased numbers the coming year. Appropriations were made to four parsonages: Chunky, Raleigh, East End, and Roxie; the last conditionally, if the title be made perfect. The absence of several members was greatly regretted, especially Mrs. Turner, Mrs. J. P. Drake, and our strong right hand, Mrs. S S. Cope.

The following officers were elected: President, Miss Purnell; vice-president, Mrs. Chatfield; second vice-president, Mrs. Turner; corresponding secretary, Mrs. Cope; treasurer, Mrs. Holloman; recording secretary, Miss Inez Watts.

Orders for Minutes will be filled by applying to the recording secretary, Meridian. Five cents a copy for publication.

The Home Mission Society pledged itself anew to make real Miss Featherston's beautiful prophecy of the coming parsonage, as pictured in the following address of welcome:

ADDRESS OF WELCOME.

Dear Friends of the Home Mission Society: We give you a glad and heartfelt greeting. The society which I represent to-night is doubly glad to have you come from your work all about over our dear State of Mississippi, to tell us what it is that you are doing, and how it is that you are doing it.

Our Young Ladies' Home Mission Society of Central Church is yet an infant hardly out of its long clothes, and has taken but a few short first steps. We would ask you to teach us to train our hands what things to grasp and hold and use as our dearest duty and pleasure; to show us where to place our feet, that we may not stumble or fall; to tell us what food for heart and brain we must take, that we may grow strong for this noble work for God and our follows. From the bounty of your knowledge and experience we would beg you to replenish the empty store-house of our knowledge. Into the broad and fertile field in which you labor we, who have just entered the wicket-gate, would advance and bear the heat of the day beside you. Truly this work is a grand one. In the mighty march which the organized societies for benevolence will make in the next twenty-five years, I see our Home Mission Society taking valiant strides. I see in every town, village and circuit of the South parsonages built or aided by us. Ideal parsonages, most of them; roomy and comfortable, with conveniences to help the busy pastors' wives with their household burdens, that they may have time to take part in the woman's church societies, and to know and be known by their husbands' parishioners. Parsonages with ideal pastor's studies, well lighted, well heated, and well arranged for the good man's beloved books and papers.

I see an army of Visiting Committees carrying light, sunshine and hopefulness into the homes of the poor and the lowly and the lonely and the grief-stricken, uplifting, broadening and Christianizing narrowed and shut-in lives; doing his bidding who spoke of "the least of these my brethren." I see the thousands of the godly men who, with their wives and families, have left home, comfort, and the dear delight of enlightened civilization to take the message of Christ to the frontiers and wilderness-borders of our land, with hearts made glad and home made home-like by the cheer and comfort sent them by our societies; lifting grateful hearts to our heavenly Father for the gift of "those good women."

I see our sister lands, Cuba and Porto Rico, and the neighboring islands, dotted with Southern Methodist Churches, and by their sides cosy little parsonages holding their treasures of helpfulness to the darkened lives around them, built and kept in comfort by the Home Mission Societies. For surely these are not foreign lands, and we have full right to claim them as our fields; and the thought that we may help in educating and enlightening these hitherto degraded lives is enough to inspire us with a great and glad joy. God grant that we may, far more than we have done, reach out our hands, overflowing with physical and spiritual comfort, to our Cuban and Porto Rican sisters and brothers.

And, last, scattered here and there I see those thrice-blessed, because merciful, homes, where unfortunate and shadowed lives may find peace and usefulness and a Savior. And all this we may bring about. Does it not inspire us to labor as never before? You who have been so long in this work, no doubt have these and far more beautiful visions deep in your hearts as you toil. We would learn of these that we may catch more of the divine fire.

Frances Willard, in an address to a vast throng of her white ribboners several years ago, said something that, in closing, I would like to say with her to you. She said: "This is an age that does not forever keep talking about coming to Christ as a Savior, but talks about going with Christ out to the suffering and forgotten and tempted and destroyed. Oh, let us take the pierced hand; let us follow the white figure of the ages; let us all come into line with him, going with Christ, and by his grace may it truly be said of us, when we have worked our little work and passed away, 'These are they who heard the cry of the world.' It is only the spiritual ear that can hear that cry. I can wish for myself or for you nothing more heavenly than that, forgetting the dissonant voices which are round about us, we might come up to the level where we can hear the cry of the world and help to hush it into peace, as a mother soothes the baby on her breast."

Whatever may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God.—Charles Kingsley.

The Christian Life.

THE BEST CONSECRATION.

The best consecration about which we know anything is open-handed liberality for the cause of Christ. When a man gives to the Master through gratitude for what has been done for him by the gospel, he affords excellent proof of the sincerity of his Christian life. Prayers made in the devotional meetings of the church and exhortations to the brethren are good in their way, but they may be all nullified by the practice behind them. What use, for instance, is a petition asking for the coming of the better kingdom, if one is doing little or nothing toward bringing about that result? Or what use is there in addressing one's fellow-Christians upon the needs of the missionary interest, if he is withholding the means which would help to spread the knowledge of the truth over the world? As well might a citizen declare his loyalty to the government, and then seek to overthrow the foundations upon which that government rests. Speaking favorably for Christ with the lips, and saying not a word for him with the hands, is treason.

Many of our churches to day are filled with selfishness. An abundance of money is spent for personal gratification, and a pittance given for the enrichment of the cross. A great river of expenditure rolls earthward, but into the treasury of the Lord dribbles a rill of contribution. The consequence is that such churches are out of the reach of God's blessing and are dead. The fires of revival can not be kindled upon icebergs and snow banks. But where true benevolence is, there the Holy Spirit sends his quickening flames. Consecrated gold and silver make a lever for lifting the world into the millennium. When the whole Christian church awakes to this fact, we may listen to the sound of the King's chariot wheels over the pavement of the sky.

Dear readers, how are you helping to maintain and speed on the work of Jesus Christ? Do you give as you pay your fare in a street car, thoughtlessly tossing a nickel into the plate as it is passed along by the collector in the church? Then we fear that you are not a consecrated Christian. The true way is to set apart a certain amount of your income, and systematically give that amount. Your own conscience, if you have not stifled its voice, must determine the sum. But whatever you decide, do not, let it be begged of you, be miserly toward God. A lean purse put aside for him, when you reserve a fat one for yourself, will be an indication of a starved soul. "The Lord loveth a cheerful giver"—one who smiles as he gives, and then breaks out into a laugh of gladness at the thought of willingly paying a little of the enormous debt of thankfulness owed by him to God by reason of the gift of salvation. Oh, for a multiplication of such givers within the church in these present times! No more stories, then, of mortgaged sanctuaries, and unpaid pastors and missionaries, and abandoned fields, and all those detailed reports of crippled work with which the religious press is burdened. Every Christian consecrating a portion of his income, making it sacred to God, and wisely employing it, would be the means of causing incalculable good, and in the end there would be widespread blessing of oceanic depth and power.—The Rev. William Bancroft, in The Presbyterian.

"In all thy ways acknowledge him." Perhaps we acknowledge God in spiritual things, but shut him out of the other parts of our life. We talk to him about our souls, but not about our daily work, our week-day life. What did you pray for yesterday? Did you men talk to God about your business, your buying and selling, your farm work, your common task work? Did you women pray about your household affairs, asking God to help you keep tidy homes, to train your children well, to be sweet-tempered, gentle, patient, thoughtful? Did you young people talk with God about your studies, your amusements, your friendships, your books? We make a mistake when we take God into our counsel in any mere section of our life.—J. R. Miller.

The more thoroughly a man believes in heaven the better citizen of earth does he become.

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." MRS. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

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For the ADVOCATE.

PEACE.

BY D. C. DICKERS.

Lord God of Peace, at last—at last—
Thy pitying ear hath heard
Above the roar and battle's blast
And boom of cannon firing fast
The mother's piteous word
From harrowed heart, the stifled cry
Of sorrowed humes, the sobbing sigh
Ily keenest anguish stirred—
Lord God of Peace, thou heard'st on high.

Lord God of Peace, at last—at last—
Thy face is toward us turned,
And thro' the war-cloud flying past,
And thro' the shadows melting fast,
Thy smile is yet discerned;
And o'er the ashen eastern skies
We see thy bow of promise rise,
And thru' the dark we learned,
Lord God of Peace, thy priceless prize.

Lord God of Peace, at last—at last—
Thy still, small voice is heard
Above the battle's besom blast
And boom of cannon firing fast—
"Be still." The welcome word
Hath soothed the surging, troubled seas,
Hath lulled the tempest wind to ease,
And stilled the passions stirred—
Lord God of Peace, we bend our knees.

Lord God of Peace, at last—at last—
Thine overlasting arm
Is bared; we see in periled past
Thy providence; thou ever hast
In o'er the war's alarm
Had still thine ends of justice meet
To compass—these are now complete;
Shield us from further harm—
Lord God of Peace, thy reign we greet!

Atlanta, Ga.

THE GRAND OLD MAN.

During the thirty years prior to the Spring of 1894, when he retired from political life, no other man so powerfully molded events or shaped the history of his country as William E. Gladstone. Four times he was prime minister of England. But the stirring episodes of the past generation are too familiar for repetition here, further than recurrence to them will serve to illustrate the moral growth of the great statesman. Most men are radical in youth and conservative in age. With Mr. Gladstone, the rule has been reversed. As we have seen, he entered public life dominated by prejudice and ancient thought. Long he struggled toward the light, but his course has been ever upward, because his heart has been always pure. He has afforded our century a conspicuous example of a man of conscience and moral rectitude, and therefore he has been untouched by the materialism of the market or the deification of the dollar. The closing decades of his life hold a wonderful interest for students of human progress; for here we see that a passion for justice and right more and more overmastered all considerations of policy or expediency. His vision broadened. He became a moral leader. It is not easy to be at once an apostle of justice and a prime minister of England, and so it happened that while for a time the people followed their chieftain with a blind, unquestioning loyalty rarely seen in modern times, at length the leader distanced his party. He spake to them in an unknown tongue. He had ascended the mountain too rapidly for even his chosen companions, and when he sought to crown his career by giving to Ireland that measure of Home Rule which would allow her people to govern themselves, while remaining subjects of England,—when, in a word, he spoke for justice and humanity, when he uttered the Golden Rule in connection with the Emerald Isle, he beheld his trusted lieutenants falling away, aye, even ranging themselves against him. And I know of no sublimer sight in modern political history than that presented by Gladstone during the memorable years extending from 1886 to 1893. It was the spectacle of an aged statesman crowned with the snow of fourscore years, but with the light of justice blazing in his eyes, and with voice strong and eloquent as of old, opposing the unreasoning prejudice of centuries. We saw old warriors who had fought shoulder to shoulder with him deserting. All this, however, seemed to nerve and stimulate him, and with redoubled energy he pressed forward as a young knight battling for a more perfect realization of the Golden Rule on earth. Very impressive was the scene presented by the Grand Old Man when, on Feb. 19, 1893, after delivering his last great argument on Home Rule before one of the most distinguished audiences that had ever assembled in London, he slowly, and in a voice low, but clear and almost bell-like, thus closed his speech in the House of Commons:

"Sir, it would be a misery to me if I had omitted, in these closing years, any measure possible for me to take toward upholding and promoting what I believe to be the cause, not of one party nor of another, not of one nation nor another, but of all parties and all nations inhabiting these islands. Let me entreat you,—if it were my latest breath, I would entreat you,—to let the dead bury its dead. Cast behind you every recollection of bygone evils. Cherish love, and sustain one another through all the vicissitudes of human affairs in the times that are to come."

And what shall be said of the last great battle, by which the bill for Home Rule passed the House, only to be killed by the lords? Was it a failure? Did Mr. Gladstone err? I answer, No; not if we admit that it is better to be just than victorious; not if Wisdom is the child of Goodness; not if the Golden Rule is the ever safe guide for civilization. No; Mr. Gladstone did not err. The short-sighted under-leaders were so engrossed in considerations of self-advancement that they checked for a time the triumph of justice. But time has vindicated the far-seeing statesman, and established the wisdom of Gladstone's contention, for in the long run it is ever wise to be just.

In the Spring of 1894 Mr. Gladstone retired from public life and sought rest at his beautiful home, almost under the shadows of the purple-clad hills of Wales. He went into retirement, but could not remain idle. His tireless brain was not accustomed to rest, and he has continued to be a real power in the thought-world until recently, when the angel with the lilies laid her hand upon his arm, and, bending low, whispered, "Rest awhile, for the morning cometh."—Success.

The old saying that "the prayer meeting is the thermometer of the church," may to some extent be true, but we are strongly inclined to the opinion that the subscription list furnishes about the best test of the piety of the church. There are many who will attend the prayer meeting and fervently participate in its exercises, who wretchedly fail to do their duty in financially supporting the Lord's cause. We once knew an elder in one of our churches who was always faithful in attending the Sabbath services and the prayer meeting—generally taking part in the latter, who, though a man of large means, was most niggardly in his contributions for the support of the church. Words are cheap. It generally involves very little if any self-denial to attend the prayer meeting, but when it comes to the giving of one's substance, a different spirit is evinced. He hems and haws and finally puts his name down for a sum which represents no self-denial whatever. And it often happens, too, when a financial stringency comes, and he feels the need of economizing, the first thing he does is to cancel his subscription to the church. Then there are others whose personal and family expenses are kept at a high figure, while their church subscription is almost a mere pittance. It is idle for such people to talk about self-sacrifice when they show themselves to be strangers to its spirit and experience. It is along this line that the church needs a revival. We have enough of the so-called revivals which seem to consist only in the addition of names to the membership roll, but what the church sorely needs is a revival within the church; a revival which will awaken Christian people to a realization of their stewardship and the responsibilities growing out of it. Such a revival will come as a season of refreshing from the presence of the Lord, and when it does come the church will feel the thrill and strength of a new life.—Exchange.

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THE KIND OF REVIVAL NEEDED.

The kind of revival needed is one that comes from heaven, and will last all through the year; that will glorify God, exalt the Lord Jesus Christ, and honor the Holy Spirit; that will prefer the Bible to the Sunday newspaper and novel, and remember the Sabbath day to keep it holy; that will choose the house of God to Sunday visiting and pleasure seeking, the prayer meeting before the theatre, club-house, skating rink, or dance party; that will repair family altars and recognize God at the dining table; that will think of the door-mat and scraper, and that mother, sister or wife may need water, wood or coal brought into the house; that in putting up the stove will rigidly follow the directions of James v, 12; that will be sweet, kind, gentle and helpful in the home; that will not fail to pay all just debts, taxes and church dues; that in harnessing up the horse or mule in Winter will not put a frosty bit into the mouth of the dumb brute; that while putting the can of milk into the water will be careful not to let the water get into the milk; that will not put all the best strawberries, peaches, and apples on the top and the poor ones in the bottom; that will make people keep their word—in fact, will make them upright, downright, outright and all-right; that will not put off visiting the sick until Sunday; that will avoid the drink demon and abstain from that superfluity of nastiness, tobacco, and will treat the saloon by vote as Moses treated the golden calf (Ex. xxxii, 20) and as Hezekiah did the serpent of brass (I. Kings xviii, 4). Such a revival as this, we think, will soften hard times, will make the wilderness and solitary place glad, and the desert to rejoice and blossom as the rose, and earth will thus become as the garden of the Lord.—Zion's Herald.

NOTHING TO FEAR FOR CHRISTIANITY.

There are here and there so-called "new religious systems" being developed, and even organizations formed, in view of which some are despondent as to the future of our evangelical faith. Spiritualism, "Christian Science," and the like, are specimens. I have no fear about the issue, although trembled over these who are fascinated by these plausible substitutes for the religion of the Bible. Time was when atheism and infidelity stood boldly in front of advancing truth, and tried to threw it back. The prince of this world is cunning enough to know that such policy is now practically useless. He does not assail religion as in other days, but tries to get worthless substitutes for it. The train could not be met and stopped, but ingenuity may put down some new rails and get it off the track. But these revivals of old human speculations will have their day and disappear. This will be not from the inherent energy of the church, but from the power of God the Holy Spirit working through the truth; and it is not a hope built on the zeal, fidelity, and consecration of our denominations, for we are far from being up to the standard fixed by the church's Head, and are too much inclined to formalism and the teachings of worldly wisdom, but it is based on the infallible truth that "the Lord reigneth."—Doctor John Hall.

GOLDEN GOSSIP.

How easy it is to speak kindly of everyone. If, during our conversation a bitter thought comes in our heart, we can just hesitate a minute; we will be sure to change that hard word to something pleasant, and thus make life happier not only for the friend in question, but it will certainly make our hearts lighter to know that no hasty word of ours has been the means of making another sad. For cruel words, sometimes intentional, but more often uttered thoughtlessly, can never be instrumental of good, and when once spoken can never be recalled. There is certainly something good to be found in every human soul, so we should try during our whole life to speak well of others. It certainly is difficult sometimes to see the good in the midst of so much dross, but if we can not speak well, do not speak ill. We must leave such unfortunates out of our conversation. There are so many pleasant truths to be uttered which will make life sweeter and more worth the living. We must ever try to put away all unfriendly thoughts and temptations, and remember the example we have to follow. Strive to be more like him every day and every hour. Now, if we must talk, let it be golden gossip. "Speak evil of no man, to be no brawlers, but gentle, showing all meekness to all men." (Titus iii, 2.)—Selected.

A prayerless membership makes a powerless ministry. And a church which prays much for its pastor will surely receive power through its pastor.

A woman does not have to be placed under an X-ray to show to all beholders that she is suffering from ill-health. Ill-health marks a woman much more quickly than it does a man. It destroys the sparkle in her eye, the bloom of health on her cheek, her vivacity of manner, her sprightliness of carriage and makes her nervous, petulant and despondent.

Generally ill-health in a woman is due to disorders or derangements of the delicate and important feminine organs which are the cradle of the race. No woman who suffers in this way can retain her good looks or her attractiveness. The daily burden of torturing, dragging pains that she carries, will soon make her a physical wreck, and eventually either kill her or drive her to insanity. Any woman may restore and retain her health and strength in a womanly way by the use of Dr. Pierce's Favorite Prescription. It cures absolutely and completely the weakness and diseases peculiar to her sex. It does away with the necessity for the obnoxious "examinations" and "local treatments" insisted upon by nearly all physicians, and enables her to treat herself in the privacy of her home. It is the invention of Dr. R. V. Pierce, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. Any woman may consult him by letter free of charge. All correspondence sacredly confidential.

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THURSDAY, DECEMBER 29, 1898.

The year is closed, the record made.
The last deed done, the last word said;
The memory alone remains
Of all its joys, its griefs, its gains:
And now, with purpose full and clear,
I turn to meet another year.

Luck is only another word for good management in practical affairs. —Samuel Smiles.

There are no crown-wearers in heaven that were not cross-bearers here below.—Spurgeon.

Three things are known only in the following way—a hero in war, a friend in necessity, and a wise man in anger.—Arabic.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen for the help of others.—John Ruskin.

Come, take that task of yours which you have been hesitating before, and shirking, and walking around, and on this very day lift it up and do it.—Phillips Brooks.

Yesterday is yours no longer; tomorrow may never be yours; but to-day is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

Life is made up, not of great sacrifices and duties, but of little affairs, in which smiles and kindness and little services cheerfully rendered are what win and preserve the heart and secure comfort.—Sir Humphrey Davy.

We make unlovely all our every days by the little soul we put into our efforts, by the way in which duties push us forward, by lack of that electric something which makes all word, all deed, quiver and glow. J. F. W. Ware.

There are joys which long to be ours. God sends ten thousand truths which come about our souls like birds, seeking inlet; but we shut them out, and so they bring us nothing, but sit and sing awhile, and then fly away.—Selected.

Nothing so strengthens the mind and enlarges the manhood and widens the thought as the constant effort to measure up to a high ideal, to struggle after that which is beyond us and above us. It stretches the mind, as it were, to a larger measure, and touches the life to finer issues.—Success.

It is sweet to know in time of sorrow that God's love changes not. It is the same in the brightness and when the brightness changes into gloom. It is the same in joy and when the joy turns to grief. It is the same when blessings are given and when they are recalled.—Sacred Heart Review.

The library, therefore, of wisdom, is more precious than all riches; and nothing that can be wished for is worthy to be compared with it. Whosoever acknowledges himself to be a zealous follower of truth, of happiness, of wisdom, of science, or even of faith, must of necessity make himself a lover of books.—Richard DeBury.

THE CLOSING YEAR.

As the old year dies it is both helpful and appropriate to celebrate its departure by taking a serious glance backward over its scenes and occurrences, its joys and sorrows, its successes and failures. At such a time there is no little profit in giving ourselves both to introspection and retrospection, in order that we may ascertain whether we are making real progress, or whether we are merely drifting about on the ocean of circumstance.

The man who seldom pauses to review the past, or to consider his inner life, is almost certain to move in a circle and make an ignominious failure, so far as the improvement of character is concerned.

Meditation upon our mistakes and failures brings us to see their causes and consequences, and induces us to plan for better things. The passing of the old year is a time when men are especially inclined to give place to serious reflection and to the forming of new resolves; and well is it so. Thus it is we are led to cast off the things that have served as weights, and to gird ourselves anew for the race. With truth does the poet sing:

"Men may rise on stepping-stones
Of their dead selves to higher things."

Thus, while we lament the death of the old year, and mourn over the mistakes and sins of which it found us guilty, we should greet the new year with new hopes, new aims, and new purposes, for without these the future will be no better than the past. Our future faithfulness will be no stronger than our purpose; our mental and moral improvement no greater than our aspiration; our reformation no more lasting than our resolve. Expansion of faith and of desire must precede expansion of character and of effort.

Few indeed are they who can look back upon the year just closing without experiencing self-reproach and deep regret on account of misused opportunities, inexcusable follies, and deplorable backslidings. With many it began auspiciously, but it ends in gloom, because of numerous shortcomings and repeated yielding to the Tempter. Even the saintliest feel that much of it has been unwisely spent, and that the lofty purposes which accompanied its beginning have been but imperfectly realized. How grievously does conscience accuse him who has spent the year sinfully and foolishly, and now reaps in the spiritual realm nothing but a harvest of barren regrets. Most pitiable of all, however, is the condition of the man who, after calmly reviewing his conduct during the year, feels that there is little room for improvement. Such a man is doomed to stagnation and ruinous decay. That man has the fewest regrets who, in the fear of God, has striven to live worthily and unselfishly. He may not, in every instance, have lived up to his high and holy purpose, but, inspired by its power, he has breasted many a storm and warded off many a dart of the Evil One. Though fortune may have frowned upon us, and though conscious of numerous failures, the remembrance of good deeds done, of duty faithfully performed, of sacrifices made for Christ's sake, bring a deep joy to the soul, and make us more willing to face new difficulties and responsibilities.

As the new year dawns, countless will be the good resolutions formed and the new vows made; but, alas! how soon most of them will be broken! Man resolves and re-resolves, yet how oft he continues the same. The drunkard, the gambler, the swearer, the spendthrift, the neglecter of duty—each determines to reform; but when the old life begins to reassert its powers, their resolutions are broken like flax under the touch of a Samson. Good resolutions, unsupported by trust in divine help and unaccompanied by full consecration, are like a sudden push given to a car standing isolated on the track. There is a temporary advance, which is soon followed by a dead standstill. The man who merely reforms without committing his life to God is like one of the old-time sailing ships driven out of its course by every adverse wind, and frequently becalmed on the deep, while the Christ-controlled man is like a stanch steamship that steadily ploughs its way onward in spite of wind and wave. Like an army bent on victory, we must, in order to carry our noble purposes into execution, burn every bridge behind us, so to speak, and assume the aggressive.

To a great multitude this has been a year of peculiar trials and disappointments, while to not a few others it has been a year of mistakes and defections. But however dark and disappointing its continuance and close, God's rainbow of hope still spans the sky, and the voice of Jesus bids us, undismayed, go on, saying, "I will be with thee all thy days." And anon through the mists of doubt and discouragement there is wafted to us this strain from the harp of God's providence, "It is better farther on." To the trusting disciple the future ever has something better in store, for in the kingdom of grace there is "always more to follow." There is deeper joy, clearer light, a broader horizon, and more abundant grace.

Not the least of the lessons which the passing of the old year should impress upon us is the fleeting nature of opportunities.

"Scarce could we their possession boast,
When, lo! we found them gone."

But while the past is beyond recall, the present is ours to be gloriously improved, or to be shamefully squandered. "The old year has its blots, but the page of the new year is clean and fair." Let 1899 find us resolving to live more for God and humanity, and less for self; more for eternity, and less for temporal things. Let us

"Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
Then life below shall liker grow
To the life above."

EVERY-DAY RELIGION.

Not all that wears the garb of piety is genuine any more than all is gold that glitters. Pure religion, like every other good thing, has its counterfeits, yet is the same in its lofty principles, its far-reaching demands, and its glorious results the world over. The man who abides in Christ "walks not after the flesh, but after the Spirit," "sets the Lord always before him," and strives in all he thinks, feels, says, or does, to honor God, not only occasionally, but all the days of his life. He who purposes to do otherwise is not a loyal disciple any more than that man is honest who every now and then stoops to trickery and fraud.

We are commanded to "serve the Lord with all the heart, soul, mind and strength," and to take up our cross daily; yet it is a deplorable fact that many believers act as if religion were a secondary matter, as if God were to be obeyed but partially and temporarily. While the intention of most Christians, no doubt, is to "continue in the faith," many, by reason of weakness of will, the deceitfulness of sin, and the lack of unceasing vigilance, are guilty of frequent defections and inconsistencies.

Among the chief reasons why so many fall short is the vagueness of their conviction of the duty of serving God every day, everywhere, and in all things. Lacking the determination to "fight the good fight of faith" so long as life shall last, they soon fall into sin and thus bring reproach upon the gospel. For instance: there is the believer who has what may be called "Sunday religion." He attends church, contributes to its support, and scrupulously observes the forms of religion; but when the Sabbath is past, his fervor abates, his airs of goodness vanish, and his habits change. During the rest of the week he is a stern, selfish business man, gruff in language and deportment, thoroughly absorbed in money-making, and unscrupulous in driving a bargain. Such a man falls far below the standard of true discipleship.

Then there is the brother who has "camp-meeting religion." He is always in evidence on such occasions, participates largely in the services, tells a rapturous experience, seems to be on fire with the love of God and with the love of souls; and then goes home to do little or nothing the rest of the year. Occasionally, it may be, he attends church, but exhibits such lukewarm interest in its services that a stranger would never recognize him as a camp-meeting saint. The idea of continuous service, of every-day religion, is far from his thoughts and purposes.

Then, too, there is the man who has company religion. He is a model of suavity, gentleness and unselfishness when in public, or among his friends, but the instant he reaches home there is a strange transformation. As he crosses the threshold his smiles change to frowns, his compliments to complaints, and his mildness to moody sternness. When home affairs do not go exactly to suit him, he storms at wife, children and servants, and makes the entire home circle miserable. Within the sacred precincts of his home, where, of all places in the world, a man ought to be pleasant, loving and self-sacrificing, he is sour, selfish, and exacting.

Then there is the man who has what may be called "common-day religion," which means that on ordinary days he is fairly consistent in his walk and faithful to his duty; but on extraordinary occasions, such as Christmas, Independence Day, Election Day, New Year's Day, etc., he throws restraint to the winds, tramples conviction under foot, and for the time being wallows in the mire of sensuality, intemperance, gluttony, etc. Or, if he goes not quite this far, he is guilty of inconsistencies and follies of which a professing Christian should be heartily ashamed. Such disciples sometimes felicitate themselves with the reflection that their ordinary good behavior will sufficiently atone for their occasional lapses.

Still another brother belongs to the class appropriately dubbed "fair-weather Christians." He attends church when the weather is bright and pleasant, or when there is some unusual attraction, and performs his religious duties when all goes well with him; but when his business goes wrong, and the service of God means a measure of self-denial and difficulty, he "faints by the wayside." Gain, and not godliness, is first in his thoughts. He has not learned to endure hardness, or to realize the necessity of daily cross-bearing. Says our Savior, "If ye continue in my words, then are ye my disciples indeed." Religion is meant for every day in the year, and every hour in the day. Would to God that every-day piety were more general! Then would the wheels of Zion roll gloriously forward.

A NEW BOOK.

DOCTRINAL TRACT. By Rev. C McDonald, of the Mississippi Conference. Containing Timely Strictures on the Second-Blessing Theory of Sanctification. NEW ORLEANS CHRISTIAN ADVOCATE Print, 512 Camp street. 1898.

By courtesy of the author the above-named work lies upon our table. The scope of the work is clearly indicated by the title. Its aim is to refute the second-blessing theory of sanctification as taught at the present day. While the author has strong convictions, and states his views vigorously, he deals with his antagonists in a spirit of fairness. The work will doubtless have a good circulation. It can be had by writing to the author at Caseyville, Miss. Price, five cents.

A BROKEN VOW.

But few churches would be financially burdened if all the members did their part in bearing the church expenses. In some congregations one-third of the membership carry the financial obligations, and the remainder do next to nothing. At the altar of God, when we are taken into the church in full membership, we register a solemn vow in this connection. We promise to "contribute of our earthly substance according to our ability to the support of the gospel and the various benevolent enterprises of the church." But how often this vow is forgotten or willfully violated. When there is no devotement of our riches to God, we may be sure there is no change of heart. A religion which gives nothing to God is a sham, and the professor is controlled by a delusion which will lead to his destruction.—Peninsula Methodist.

As we look over the denominational exchanges which come to our office, we are impressed with their general vigor, variety and adaptation. It is true that our undenominational newspapers also show much intellectual and moral force, with here and there some of unique importance and power, but they are not, as a class, superior to their distinctively church contemporaries. . . . No denomination can thrive in these days without its newspaper defender and propagator. Let, then, the paper which seeks to build up the faith, polity and principles with which it stands related be well and faithfully supported by ministers and laymen. The better the support, the better can it be made and the more useful will it become.—Presbyterian.

OFFICIALS AND CHURCH PAPERS.

One of the leading ministers of the New England Conference, occupying what is considered a very good appointment, reports that only four of his entire Official Board are subscribers to any denominational paper. This may seem at first thought an extreme case, but we are confident that much less than one-half of our officiary are subscribers to the Methodist press. While this is a most humiliating and discouraging fact, it is no new thing. The condition is better in this respect in our borders than it was ten years ago; but it is, nevertheless, so bad that it should enlist the determined and united action of our ministers to effect a radical change. It will be impossible to lift the general average of intelligence and usefulness in our membership until those who occupy the position of official leadership among us take sufficient interest in the work of the church to read its representative papers and become familiar with its thought and activities. We are gratified to learn that some of our presiding elders are giving this subject special and urgent consideration at the session of the Quarterly Conferences.—Zion's Herald.

FORE-WORDS.

Start the new preacher off right. Let him feel that the confidence and sympathy of his people are freely given him, for his work's sake.

And don't burden his heart by filling his ears with the shortcomings of his predecessors, or the sins of his people. If he is a true man and a worthy minister, it will give him pain instead of pleasure. If he is a sensible man, he will know that these same people will be quite as ready to tell his faults and failures to his successor. Don't prejudice him against members of his flock by telling him at the beginning of his ministry of the worldliness or penuriousness of some of his people. He will find that out all too soon. Besides, the chances are that those same people will tell him how mean you are. If he believes all he hears that is bad, he will lose heart. If he discounts some of the information, he is as likely to discredit your statements as those of other people. If he has had much experience, he will set a good deal of it down to the credit of personal dislike. If not experienced, hope will die out of his heart and he will start into the year's work in despair.—Alabama Advocate.

It is impossible to overestimate the importance of Egyptological discoveries to the Bible student. The Egyptologists have forever silenced the chief arguments of destructive criticism against the Mosaic authorship of the Pentateuch. They have unearthed the most indubitable proofs of the advancement of the ancient Egyptians in the arts, in science, and particularly in literature. Thanks to the climate of the Nile valley, their ancient records on stone and even on papyrus have been preserved. Thanks to the ingenuity, scholarship and perseverance of men like Ebers, these records are unearthed and their exact purport deciphered and given to the learned world. Thanks to an ever-watchful, over-ruling Providence, these discoveries are made just in the niche of time. The mouths of gain-sayers are stopped, the foes of the Bible are put to rout, and the old bulwark of Revelation is triumphantly vindicated. God has watched over these corroborative evidences with a jealous eye, and caused them to be brought forth just when they were needed, and no sooner.—Messenger.

A man's life consists not in the abundance of the opportunities which come to him. A mere globe-trotter stumbles on a thousand opportunities on his way round the world, and returns home poorer every way than the contemplative cobbler whom he left sticking to his last. Men have lived gloriously in dungeons; lacking in manhood, they would have lived ingloriously though given the freedom of the universe.—Sunday-School Times.

Some travelers who are galloping around the globe in ninety days speak slightingly of missions and missionaries; but not so those who have any real knowledge. Henry M. Stanley, the great African traveler, says: "The story of the Uganda missionary enterprise is an epic poem. I know few secular enterprises, military or otherwise, deserving of greater praise."—Pittsburgh Herald.

God be praised that metaphysical speculation has less and less to do with the interpretation of the fundamental facts of redemption, and their application to faith, experience, and life. Arminians are content to pray in harmony with the sovereignty of God, while Calvinists are content to work with us in harmony with the doctrine of the freedom and responsibility of man. The metaphysics that would deny sovereignty to save freedom, or deny freedom to save sovereignty, is practically remanded to cloisters, and to the limbo of conjectures more or less probable, while the entire harmony of sovereignty and freedom becomes a simple article of faith, a grand expansion of the simple formula: God should be trusted where he can not be traced. —New York Advocate.

The man who is fertile in plans which never flower into deeds may have a great name for a little time, but eventually he falls in the popular estimation distinctly below his silent neighbor who is always on hand when there is a real work to be done.—Central Advocate.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—Samuel Smiles.

It is to live twice when you can enjoy the recollection of your former life.—Martial.

NOTES.

Rev. J. M. Wyatt has made an auspicious beginning on the Aberdeen district—just as we supposed he would.

***

The postoffice of Rev. B. T. Nolen is Cumberland, Miss. He has met with a cordial reception from his new flock.

***

We are pained to learn of the serious illness of Dr. J. O. Keener, president of Southern University, Greensboro, Ala. Bishop Keener is with him.

P. S —The above was inadvertently omitted from last week's issue.

***

The readers of last week's ADVOCATE are indebted to Mrs. Robert McLaurin, of Vicksburg, for the excellent paper entitled, "Female Medical Missionaries." This paper was read before the Annual Conference which recently met at Brookhaven, Miss.

***

From a private letter from Rev. W. W. Mitchell, of the North Mississippi Conference, we quote as follows: "We are comfortably housed in the neat little parsonage at Como. Much has been done for our comfort, and a good work is going on. We hope to have a prosperous year."

***

Morean Street Church and Craps Street, of this city, have been consolidated, and the new organization will hereafter be called Burgundy Street Church. The Craps Street building will be used. The Morean edifice will be sold. This is a wise move, as the two churches are only three blocks apart, and neither has a large membership.

***

The Educational Echo is the title of a new venture in journalism. It is an eight-page monthly, issued as the official organ of Centenary College and Mansfield College; subscription price, seventy-five cents a year. It is edited by Rev. T. B. Clifford, who is financial agent for the two colleges, and also educational secretary of the Louisiana Conference. Its mechanical make-up is excellent. Clifford's name is a guarantee of sprightly editorial work. It is published at Mansfield, La.

***

In our report of the proceedings of the Louisiana Conference we inadvertently omitted any mention of the Home Mission Society. Mrs. F. A. Lyons, president of the Conference Society, was introduced to the Conference, and made a brief, but interesting address. The outlook for the society is regarded as quite hopeful. With the hearty co-operation of all the pastors and presiding elders, there ought to be a large increase in membership and revenues in the near future. Bishop Morrison spoke ex-cathedra in hearty endorsement of the society. We hope his earnest words will bear much fruit.

KRAKAUER. WEBER. PIANOS. JUNIUS HART, MUSIC AND MUSICAL INSTRUMENTS. EMERSON. HARDMAN.

LOUISIANA CONFERENCE APPORTIONMENTS FOR 1899.

Districts.	For. Miss.	Dom. Miss.	Conf. Claimants.	Bishops.
New Orleans	$2,000	$ 750	$ 742	$ 207 00
Baton Rouge	1 300	500	623	171 90
Opelousas	1 300	500	675	183 40
Alexandria	750	350	579	158 00
Shreveport	1 400	450	600	168 00
Arcadia	1,225	450	609	156 40
Delhi	1,125	400	572	157 30
	$9,100	$3,400	$4,400	$1 202 00

Districts.	Ch. Extension.	Education.	Minutes.	Payne & Lane
New Orleans	$ 593 75	$ 251 50	$ 44 50	$ 40
Baton Rouge	275 50	205 90	34 00	30
Opelousas	283 75	208 40	25 00	20
Alexandria	212 50	180 00	22 00	20
Shreveport	353 50	207 00	39 00	35
Arcadia	343 50	190 90	34 50	30
Delhi	322 50	188 30	31 00	25
	$2,385 00	$1,432 00	$230 00	$200

JOHN T. SAWYER, Secretary.

New Orleans, La., Dec. 23, 1898.

EPWORTH LEAGUE DEPARTMENT.

"ALL FOR CHRIST."

REV. THOMAS B. CLIFFORD, Mansfield, La., EDITOR.

We hope the Louisiana Leaguers will heed the exhortation contained in the report of the Conference Epworth League Board as read by Rev. J. M. Henry at the recent session at Mansfield.

The particular exhortation referred to was that items of interest be sent in to this editor from time to time from each League in the State.

In the language of Dr. Rankin, of the Texas Advocate, we would say: "Send us in short and well-written news items. Brevity is the soul of wit, and of interesting news notes, too. Give us results, and you will help to make a live paper."

Dr. DuBose has recently visited the Conferences in South Carolina and Florida. We are indeed sorry that he could not reach Mansfield. The members of the Louisiana Conference would have given him a hearty welcome.

President McKinley expects soon to make a visit to several cities in the South. Extensive preparations are being made to this end. Mr. McKinley is not only an ardent Methodist, but likewise an active Leaguer. He has been prominent in this particular work in the M. E. Church for some years past.

It was our pleasure recently to meet W. M. Sloan, Esq., and his excellent wife, of Shreveport, La. They are among the prominent Leaguers of Louisiana, and were visiting Mansfield enjoying the sessions of the Louisiana Annual Conference.

This is a day of great privileges and large opportunities. The following piece from the Youth's Companion is, doubtless, familiar to many; nevertheless, we publish it as a reminder:

In one of the old Greek cities there stood long ago a statue. Every trace of it has vanished now, as is the case with most of those old masterpieces of genius; but there is still in existence an epigram, which gives us an excellent description of it, and as we read the words we can surely discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by. The epigram is in the form of a conversation between a traveler and the statue.

"What is thy name, O statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stay but for a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, thou, is thy head so bald behind?"

"To show that when I have once passed I can not be caught."—Youth's Companion.

The Louisiana State Conference of Epworth Leagues will be held (D. V.) at Crowley, La., in the Spring; exact time to be published later. We hope to have the pleasure of looking into the faces of several hundred hopeful Leaguers when the roll is called at Crowley.

Having been raised a strict Episcopalian, we have always had great reverence for sacred things. We have no desire to depart from our "raising" in this regard. The following from an Epworth League paper of the M. E. Church will not be out of place just here:

Have you, who whisper during prayers, ever thought that the preacher was talking to God; therefore, you should be silent?

Have you, who talk during the reading of God's Word, ever thought that God is talking to you through his minister?

Disrespect to God's ministers and his sanctuary is irreverence. Now, this thoughtlessness on the part of those who attend church may not be prompted by an utter disregard for the divine services, but it has that appearance.

We are commanded to avoid even the appearance of evil. We take it that when Christians so far forget the place as to engage in conversation during the services they are lacking in interest in the Lord's cause, and we can not marvel at the misbehavior of those who make no pretensions to religion.—Epworth League Union Herald, Pittsburg.

LOUISIANA LEAGUE MISSION FUND.

Previously reported	$263 15
Arcadia League	11 40
Felicity League (N. O.)	10 00
Mansfield League	5 00
Louisiana Ave. (N. O.) League	11 10
Sent J. D. Hamilton, treasurer	290 00

Please address me hereafter at Shreveport, La. P. O. LOWREY, Treas.

Dec. 19, 1898.

CURE SCROFULA promptly and permanently by a thorough course of Hood's Sarsaparilla. All forms of this painful disease yield to the blood purifying power of this great medicine.

HOOD'S PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

FROM REV. J. A. BOWEN.

MR. EDITOR: Rev. W. T. Bolling, D. D., and family left this morning for their new charge, Shreveport, La. They have greatly endeared themselves to these people by two years of efficient work. Dr. Bolling is not only a great preacher, but he develops the church in many ways. One of the most beautiful auditoriums in the South, and a new two-story parsonage well furnished, are some of the evidences of the great work done here by our worthy predecessor.

These good people have given us a hearty Christian welcome. We could not ask more than they have done for us. We are much encouraged. While we regretted to leave the good people of Wood Street, Water Valley, we feel sure that our very efficient successor, Rev. W. S. Lagrone, will do more good there than we could. We gratefully acknowledge the valuable assistance of Rev. R. A. Burroughs, presiding elder of Columbus district, in starting our work here.

Dr. Black, be sure to come to see us and preach for us.

Yours faithfully,

J. A. BOWEN.

Columbus, Miss.

TO THE MEMBERS OF LOUISIANA CONFERENCE.

DEAR BRETHREN: Please send me on a postal card your postoffice address. Please do so without delay, and address me at No. 3922 Prytania street, New Orleans, La.

JOHN T. SAWYER, Sec. La. Conference.

New Orleans, La., Dec. 23, 1898.

There is no revival so much needed to-day as a revival of the religion of righteousness. If your religion does not win men to righteousness, it did not come from God; it is false, through and through.—Rev. David Jones, D. D.

EPWORTH LEAGUE DAY.

January 15, 1899, is to be the first celebration of "Epworth League Day," an anniversary established by the General Epworth League Board at its last sitting. The General Secretary has prepared a special programme for that occasion which will be furnished Leagues at the rate of 50 cents per hundred; 25 cents for fifty. Order these programmes and fittingly celebrate the day. The Secretary begs that the day be made an occasion for extending the circulation of the "Epworth Era." Take subscriptions in clubs of ten or more, or singly. Devote the special collection of the day to a club subscription for your League, and in purchasing our admirable League Reading Course.

The Secretary wishes all his fellow-Leaguers "A Happy New Year."

H. M. DUBOSE, Gen. Sec.

DR. BELL'S COUGH SYRUP IS THE best remedy for coughs, colds, sore throat and grippe. This is the verdict of the people.

SOME REFLECTIONS.

The last session of the North Mississippi Conference was an occasion of great interest, and it may be regarded as a notable Conference for two things: Speech-making, and many changes in the appointments of the preachers. Every question received a full share of attention, and while mighty combatants crossed swords, the debates were conducted in the utmost good humor. It is now more than a week since the Conference has adjourned, but I feel like jotting down the following reflections for the ADVOCATE:

THE MATTER OF REVIVALS.

Bishop Key's searching question probed the heart of many a preacher, and caused some of us to examine ourselves more earnestly than we had ever done before. "Why are there not more conversions?" "Gilderoy" said the people had lost faith in the preachers, and the Bishop suggested that maybe too much dependence had been put in the evangelists, etc. Well, if the people have lost faith in the preachers on this point, I do not hesitate to say that the preachers are largely to blame for it. We have educated the people to expect no revival work from us, but to depend upon the famous brother whom we expect to employ to hold the revival services for us. If we preachers would deal less in the theories of religion, and make the gospel a practical application to the lives of our people, making them feel that Jesus is the model, and fashioning their lives after him, we would succeed better. Read Peck's "The Revival and the Pastor."

THE CONFERENCE ANNOUNCEMENTS.

One of the growing evils of our Conference sessions is the frequent and numerous announcements made at the close of its daily sessions. Each Board and committee—no less than one dozen in all—makes some announcement, and the confusion and demoralization are such that only a few persons get any definite information from these announcements. If the Boards and committees would organize the first day, and agree on a time and place of future meetings, why burden the Conference with additional announcements? Let us try this plan: As soon as the Nominating Committee announces the members of a Board or a committee, let the first-named then and there announce when and where they will meet, and that will end it.

"NOTHING SUCCEEDS LIKE SUCCESS."

In looking over the report from Montpelier circuit (old Sparta circuit), I can not but exclaim, "Surely the man and the occasion have met."

A PURE GRAPE CREAM OF TARTAR POWDER

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TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle

I. L. LYONS & CO Prop's.

NEW ORLEANS

Rev. J. W. Raper now has five churches on this circuit; everyone comparatively new. Last year he built a new church; this year he is building another. He has just completed and furnished a new parsonage which cost nearly $1,000. His salary last year was $385; this year it is $500, and it has been paid both years, and he has raised all the collections in full. This is a country charge, no church being nearer than sixteen miles to the railroad. He begins his third year with fine prospects. What Bro. Raper has done on this circuit may be done on almost any circuit, if the preacher will put his life into the work. Some brethren do not succeed because they do not expect to succeed. Such men as W. M. Young, J. W. Raper, O. L. Savage, J. R. Countiss, and others, can succeed anywhere.

T. W. LEWIS.

BIBLE EDUCATION BY MAIL.

Tuition, diploma, and degree, "Master of Ancient Literature," $1.00 per month. Circulars for stamp. Write, C. J. Burton, Christian University, Canton, Mo.

We have been requested to publish our editorial on "The Gospel of Giving" in the form of a tract, and have done so. We will send it, postpaid, at the following prices: 3 copies, 5 cents; 10 copies, 15 cents; 25 copies, 30 cents; 50 copies, 50 cents.

All that I am my mother made me.—John Quincy Adams.

The Scientific Catarrh Inhaler, which treats local catarrh with medicated air, is an invention which should be welcomed by all sufferers from this disease. It is of course equally efficacious for pains in the head, bronchitis, sore throat, asthma and hay fever. These local diseases are best reached and most quickly and effectively cured by local application. The medicated air penetrates all the minute cells of the parts affected, and spreads itself out over every membrane and is absorbed by every tissue. Hence the disease is reached in all its hiding places. It is superior to any similar remedy offered to the public for cold in the head. It is also so simple that any child can use it. It is cheap. Read Dr. E. J. Worst's advertisement on page 8.

He hazardeth much who depends upon learning for his experience.—Rogor Ascham.

SPECIAL OFFER ON BIBLES.

From now until the fifteenth of January we will sell Bibles to subscribers who pay their subscriptions a full year in advance, viz, to January, 1900, at the following prices: Bourgeois, $1.50; Minion, $1.25. This includes postage. Address,

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Surplus	$35,508,194 59	Increase of Surplus	5,774,070 00
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GOOD INTENTIONS.

BY MARGARET E. SANGSTER.

Tho wonderful things we have planned, Love,
The beautiful things we have done,
The fields we have tilled, the gifts we have willed
In the light of another year's sun,
When we think of it all we are baffled,
There's so much that never comes true,
Because, Love, instead of our doing,
We're always just meaning to do.

The friends we are wanting to help, Love,
They struggle alone and forlorn,
By trial and suffering vanquished,
Perchance by temptation o'erborne;
But the lift and the touch and the greeting
That well might have aided them through
The perilous strait of ill-fortune,
They miss;—we're but moaning to do.

We dream of a fountain of knowledge,
We loiter along on its brink,
And toy with the crystalline waters,
Forever just meaning to drink.
Night falls, and our tasks are unfinished,
Too late our lost chances we rue,
Dear Love, while our comrades were doing,
We only were meaning to do.

HIS FIRST HUNDRED DOLLARS.

The late Mr. Massey, of Toronto, who was a successful business man, is quoted as having said that the hardest money to acquire of all the wealth he had accumulated was the first one hundred dollars. This has been the experience of numerous others, several hundred of whom have said the same at different periods during the past fifty years, or so. Mr. Massey, like those others, was wont to add that the young man who could get ahead that amount, possessed the qualities necessary to succeed in life.

There is a lesson of great value in the fact mentioned by Mr. Massey. Young men themselves know how true it is, if they have the quality of self-examination. They have small salaries, and after living expenses are provided for there is little left at the end of the week or the month. It seems such an insignificant amount that they do not think it worth while saving it, and so it goes in some superfluous pleasure or gratification. It is burning a hole in their pockets until they hurry to get rid of it. They find it impossible to hold the saving of one week or month until that of another could be added to it. Mr. Massey had this difficulty just as hundreds and thousands had before him. But he resisted the temptation, no doubt at great sacrifice of desire, and in course of time accumulated what to most young men starting out for themselves on small salaries is a fortune; he was the proud possessor of one hundred dollars, all his own, made by himself, and free from claims of all kinds. He was a capitalist, and in his circumstances a very considerable one. He got with his money his first idea of the power of it, and he learned the lesson, which he could never forget, that it was only by saving the pennies that the pounds accumulated. It was the lesson that he and all others had, and have, to learn to make business success possible.—Manitoba Free Press.

THE HOUSEHOLD ANGEL.

The glad-hearted, cheery woman who makes the best of everything is a treasure in any home. She may make mistakes, she may forget, she may spoil a dish in mixing or in baking, but if, with the mishap, she sends in a gleam of sunshine, a smile, a laugh, or some gay and kindly word, people forget their disappointments and make the best of what they can not help.

And how much better this is than the unvarying precision of one who has no faults and no patience with those who have; who never makes mistakes nor makes allowances for others who do. Accuracy and precision are excellent; punctuality and promptness are most valuable; but "love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping, or anything else.

If you're born with sunshine in your heart, thank God for it, and let it shine out.

But, if not, turn your gaze to the Sun of Righteousness and catch the brightness that beams from his face. "They looked unto him and were lightened, and their faces were not ashamed."—Common People.

THE SIN OF FRETTING.

There is one sin which, it seems to me, is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other which probably everyone in the room, or in the car, or the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt Jackson.

YOUR INFLUENCE IS OF IMPORTANCE.

Remember, too, that your influence in the community is of the greatest importance. As a rule, the men who are looked to for advice and counsel, who are depended upon in emergencies, are educated men, men of wide intelligence, whose horizons have been broadened by extensive reading and far-reaching observation.

You will be of no great account in the community if your whole ambition is bounded by your store, office, or place of business. You are a part of the community. You have interests and duties and obligations to the outside world which you can not ignore if you would reach the highest success. It should be the ambition of every young man to be public-spirited; to be known in the community as a man of ideas and progress. You may make millions in your business, and yet, if you are narrow in your sympathies, and confine yourself to your little corner, the world will care little for you.—Success.

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"IT'S BREAKING MY HEART!"

The newspapers never reported a more pitiful story than the following: "A wretched mother dropped dead about four weeks ago at the feet of the son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whisky. At last the mother concluded that committing him as an habitual drunkard might lend to his reformation. She was called to the witness-stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: "It's breaking my heart!" No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.

Bedtime should be a time for the most pleasant thoughts and the most encouraging and helpful words of any hour of the day, and thus pleasant and refreshing sleep may be courted with greater certainty of success. We have recollections of a home where we spent a few months in which the husband and wife seemed to take the hour for retiring also for the time in which the misunderstandings and all other unpleasantnesses of the day were to be considered. The nights were anything but hours of refreshing rest to the members of that household.—Wesleyan Methodist.

"When I get to be a man," said the boy who has a good memory for phrases, "I'm going to strive to cultivate an unselfish nature." "That's right," replied the father. "How are you going to go about it?" "Well, in the first place, if I have any little boys, I'll let them shoot their own fire-works instead of telling them they must let me do it for fear they will hurt themselves."

A recent writer says that "in all his experience he has never seen a man succeed in life who treated his parents with contempt." He adds: "I know of no evil to-day in this country greater than the way sons and daughters are treating their parents."

Hygiene.

WHY I ABSTAIN FROM STRONG DRINK.

Because strong drink does injury to the body. It breeds disease. It disturbs, inflames, and excites one or the other of the vital organs. Thousands die from strong drink who were never drunk in their lives. Many used to think that whisky was both meat and drink, not only strengthening, but comforting; that it made you warm when cold, and helped to keep you from catching cold when warm. But all that is nonsense. Medical men now tell us that it is no article of food, and can only be of use as a medical stimulant; that there is more real nourishment in a single glass of milk than in a whole barrel of beer; and when people begin to take strong drink, they form a craving for it that leads them to take it often, and then their bodies get poisoned.

Once a good man told me that when he got his arm broken, it healed all the faster because his body had none of the poison of alcohol in it. Lately I was called in to see a man dying in a hospital. His disease was consumption, brought on by exposure when under the influence of drink. And we are told that at least 120,000, or more than all the British army put together, die in Britain every year, not from consumption, but from strong drink. And if you will count, you will see that if 120,000 die every year from strong drink, then 356 die every day, and about 15 every hour! Solomon said: "Who hath woe? who hath sorrow? . . . who hath redness of eyes? They that tarry long at the wine." Therefore, if you wish to have good health and live long, never begin to touch strong drink.

But again, I abstain because strong drink affects the mind. It weakens it, it darkens it, muddles it, deadens it, destroys it. What babblers and half-idiots men become when under the influence of alcohol! How it stirs up all the evil lying at the bottom of the heart! For when a man gets intoxicated, how often he begins to swear and use most horrible oaths and curses! And then how the fighting propensities rise up—leading often to outrage and murder! In Glasgow a poor man was hung on the gallows because, for four hours, under the influence of drink, he kicked, and bruised, and battered his wife to death. And when he was lying in the condemned cell he called in his son and said, "Oh, never touch strong drink, for it was that which brought me here!" It was too late for him, but not too late for you.—Dr. Alexander Andrew.

Do You Get Up with a Lame Back?

Do You Have Rheumatism or Neuralgia?

Are You Sleepless, Nervous, Irritable?

Kidney Trouble Makes You Miserable.

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Well people have healthy kidneys.

You are in no danger of being sick if you keep your kidneys well.

They filter your blood, keep it pure and free from disease-breeding germs.

Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist, and is a genuine specific with wonderful healing action on the kidneys.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel, catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's disease, which is the worst form of neglected kidney trouble.

Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night.

The way to be well is to pay attention to your kidneys.

To take Swamp-Root when you are suffering from clogged kidneys.

This prompt, mild and wonderful remedy is easy to get at the drug stores.

To prove its merits you may have a sample bottle, and a book telling more about it, both sent absolutely free by mail.

The great discovery, Swamp-Root, is so remarkably successful that our readers are advised to write for a free sample bottle, and to kindly mention the NEW ORLEANS CHRISTIAN ADVOCATE when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

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OBITUARIES

BARNES—Mrs. Missie King Barnes was born Nov. 14, 1879, and died after a brief illness at the home of her mother, Mrs. Lizzie King, in Benton, Miss., Nov. 9 1898.

"She was the only child of her mother, and she a widow." What words could tell in more pathetic story of heart-breaking sorrow? Reared in an atmosphere of love and tenderness, she early developed those amiable qualities which made her so lovable. When the writer first met her she was just blooming into young womanhood. She appeared to me the impersonation of delicacy and refinement. I loved her for her beautiful transparency of character, her modesty and gentleness. Physically, she was cast in nature's most delicate mold. Petite and graceful, she was a vision of dainty, girlish beauty.

November 3, 1897, she was happily married to Mr. J. A. Barnes. The fond young husband and his fair bride lived with her mother, and happy indeed was that home; but, alas! it was a happiness destined to be of short duration. In a little over a year, when her heart had just awakened to the sweetest and holiest of all human affections—mother-love—Missie closed her eyes forever on earthly things. The snowy hands were folded over the peaceful breast, which "nevermore should throb with joy or pain." The precious girl baby tarried a few days, and then went to join its gentle mother in the skies.

Missie joined the church at the age of twelve, and as her sorrowing mother says, "tried always to be a little Christian." Her friends say of her, "She never did anything wrong, knowingly, in her life." One who loved her says, "She always spoke of her friends' good qualities—never spoke evil of anyone." Beautiful record!

The light of the home is gone, but God knows best. May he comfort the mother and the young husband! MRS. J. S. PARKER.

Jackson, Miss.

PARKER—Mrs. Mary Parkan was born in Lauderdale county, Miss., Aug. 24, 1836, and departed this life Dec. 15, 1898. She was the daughter of Rev. Paul W. Harper.

Sister Parker was reared in Copiah county, Miss., where she lived and died. She was married twice. Her first husband was F. M. Mickman, who died March 24, 1863. To them were born four children. She was afterwards married to Bro J. A. Parker, Nov. 13, 1866. To them were born six children. She was converted at twelve years of age, and joined the Methodist Church, and lived a consistent Christian life until death. She suffered great afflictions for several years, and was deprived of attending church. She was greatly loved by all who knew her, and the ministers always found a welcome in her home. She leaves a husband, two brothers, two sisters, eight children, and a host of friends, to mourn her death. She will be sadly missed, but God doeth all things well.

I commend the bereaved to our Father, whose grace is sufficient, and who sanctifieth our trials and afflictions to our good and his glory. God bless the bereaved, and grant them that they may so live as to meet their loved one in heaven. H. A. GATLIN.

Tyro, Miss.

PITCHFORD—Mrs. Sarah J. Pitchford, daughter of Judge J. G. and Mrs. Brunette Skinner, was born in Alabama, Aug. 9, 1833. She was married to Lawrence Pitchford, of Lexington, Miss., in 1854; died in Vicksburg, Nov. 14, 1898.

In early life she joined the Methodist Church, and was a consistent member of the same until her death. She was a woman of most excellent character, honored and appreciated by all who knew her. Not of that impulsive nature, but of that "steadfast, unmovable" disposition, she impressed all with her genuine worth. We buried all that was mortal of her in the cemetery at old Wesley Chapel, in Yazoo county. Many were the expressions of appreciation of the mourning company who assembled to comfort those that weep, and to perform the last service of love to a true friend and thoughtful neighbor. Three daughters and one son remain to sorrow at her departure, but their sorrow is lightened by a sure hope of a meeting in the Father's house. T. B HOLLOMAN.

Yazoo and Lexington papers requested to copy.

MCINNIS—Mrs C. B. McInnis, wife of Randall McInnis, departed this life Nov. 8, at 6 o'clock A. M. She died perfectly happy in the arms of Jesus. She was loved and esteemed by all who knew her. Surely she was a Christian. Nobody had aught against her. She suffered severely for three weeks with an apoplectic stroke of paralysis, but she bore it cheerfully. She was a devoted Christian from childhood up. She said she was ready to meet her Savior in heaven. She was a celebrated member of the M. E. Church, South, of Pine Grove Church, on Lankesville charge. She was an affectionate wife and mother. She left her husband and six boys and one girl to mourn her deplorable loss, but God giveth and God taketh. They were united together twenty-seven years. She was fifty-five years and twenty-eight days of age.

M. C McINNIS.

ROUNSAVAL—Mrs. ELIZABETH ROUNSAVAL (nee McCall) was born Aug 9 1819, in Franklin county, Miss., and fell asleep in Jesus at the home of her son, Mr. S. S. Rounsaval, near Belevne, Ouachita parish, La., Oct 4, 1898.

Sister Rounsaval joined the Methodist Church when well advanced in years, and was ever afterwards true to her church, seldom ever being absent at church; a good neighbor, a true, loving mother and grandmother, ever ready to help the suffering. She leaves two daughters, one son and a number of grandchildren, and a host of friends, to mourn her death. Grieve not, dear ones, as them that have no hope. Think of mother and grandmother as being at rest, and be prepared to meet her in the sweet by-and-by, where partings are no more and the weary are at rest.

A FRIEND.

O'BRYANT—BONNIE JONAS O'BRYANT, son of Rev. S. L. and Katie O'Bryant, was born June 7, 1891, and died Sept 22, 1898, aged seven years three months and fifteen days.

Little Bonnie was religiously inclined all his life; was obedient, kind, and affectionate. He was papa's pet, a great pleasure to mother, and the light and joy of home; but, alas! disease prostrated his frame, and his little spirit swept away through the starlit skies to his home in heaven, where he awaits the arrival of mother, father, brothers and sisters. Weep not as those who have no hope, for he is happier now, and sings more sweetly. Don't disappoint him, for he will be glad to welcome you in that beautiful home above, where he will enjoy the association of angels and the loved ones gone before. W. J O'BRYANT.

EWING—ANDREW JOSEPH, son of M. C. and A. R. Ewing, was born in Madison county, Miss., Oct 26 1874, and died in Yazoo county, Miss., Dec 12, 1898.

Joseph was one of those amiable characters who was admired and esteemed by all who knew him. He was a consistent member of the M. E. Church, South, and died in the faith of our holy religion. With respect to his moral and religious training his parents have nothing to regret; with respect to his future, nothing to fear. H. L. NORTON.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials, free.

Hall's Family Pills are the best.

THE GREATEST TEXT IN THE BIBLE.

Love is the highest experience of the human soul. Faith and hope, it is true, are gifts from God to man, but love is the very essence of God himself. God is love. When God imparts love to us he imparts himself. "Everyone that loveth is born of God, and knoweth God."

There is no simpler truth in Scripture than this of God's love to man, and yet I know of no more difficult subject to present to the world. Could I but make the world understand and believe that "God is love," I should never preach from any other text. My best days would be devoted to proclaiming that one fact in every part of the world, and I know that every day would be a veritable Pentecost. For if the world were convinced that God is love, a God of mercy and not of judgment, our prisons would be empty and the kingdom of God established in our midst. For love begets love; and if we can make men really believe that God loves them, many will love him in return. We are apt to judge others by ourselves. If a man is covetous, he thinks everyone else is covetous; if he is base, everyone else is base. And so men would think of God as like themselves; and because they love those only who are lovable, they think of God as only loving those who are good and who are deserving of his love.—Dwight L. Moody, in Ladies' Home Journal.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Time was under the regime of the Jewish religion—the purest and best in the world at that time—when a man might attain to religious perfection, fulfill all the requirements of the law, and thus could say, "Ni plus ultra." But under our Christianity no man, no matter how saintly, can say that. It is always and only, "plus ultra." And that is the beauty and divinity of our Christian religion; there is always something farther on, something to strive for, some heights of attainment we have not reached, some glorious achievement that ever beckons us onward and upward. It is a religion of ideals. It is a series of excelsiors. It is a continuous development. It is a race set before us that we attain unto the "measure of the stature of the fullness of Christ." It is a life of ever-widening possibilities.—Paul M. Strayer.

NOTICE.

I WANT every man and woman in the U. S. interested in the Opium and Whisky habits to have one of my books on these diseases. Address H. M. Woolley, Atlanta, Ga., Box 398, and one will be sent you free.

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Piles Dr. Williams' Indian Pile Ointment Is a SURE CURE for BLIND, BLEEDING, and ITCHING PILES. It absorbs the tumors, allays the itching at once, gives instant relief. Every box is warranted. Sold by druggists. Sent by mail on receipt of price, 50 cts. and $1 per box. WILLIAMS MFG. CO., Props., Cleveland, Ohio.

JOB PRINTING.

WE are prepared to do all kinds of JOB PRINTING, and can do it in good style. NOTE HEADS, LETTER HEADS, BILL HEADS, POSTAL CARDS, ENVELOPES, BLANKS of all kinds; VISITING and BUSINESS CARDS we can print at once—but that's not all. Circular, Pamphlet and Catalogue work at reasonable terms. All kinds of Invitations and Programmes.

SEND IN YOUR ORDERS.

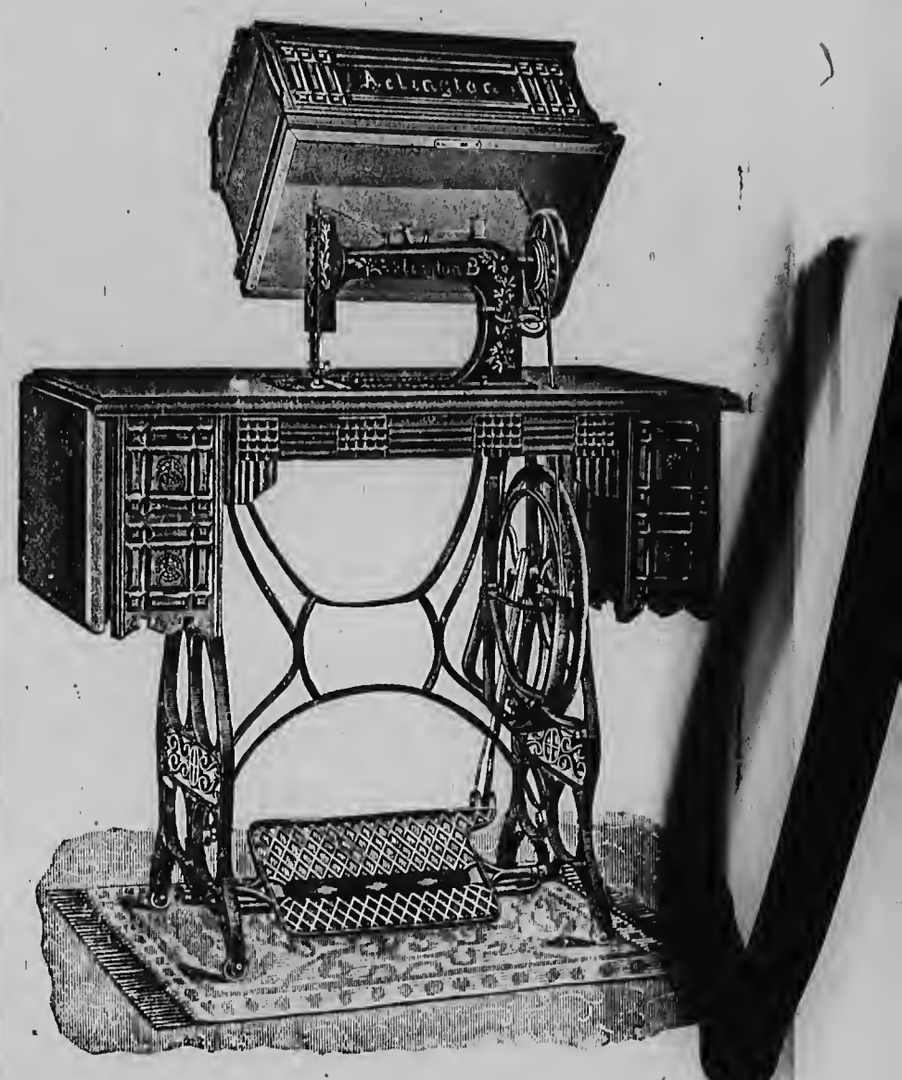
New Orleans Christian Advocate,

512 CAMP ST.

Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc



The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take-up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one guage, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearing polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "Arlington B" is self-threading, requiring no change from light heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great length; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell, without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $19, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to April, 1900, and send $17 additional, and we will send you the machine. This price does not include freight.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40. Address

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512 Camp Street, New Orleans, La.

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Will not get out of order. Can be carried in trunk or satchel, as there is no liquid to spill. In handsome polished hardwood box. Cures Rheumatism, Paralysis, Headache, Nervous Diseases. Marshall Trass Co., 806 Fulton St., Brooklyn, N.Y.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

NEWS OF THE WEEK.

Governor-Elect Roosevelt, of New York, driven to desperation by the army of office-seekers by whom he is besieged, has issued this notice: "No person, no matter who he may be, need come to see me hereafter unless he has an appointment."

The most lasting of the consequences of the war with Spain is likely to be the increase in the cost of government to our taxpayers. Even supposing that the new possessions will prove largely self-supporting, there will, nevertheless, be a large increase in expense attributable to them.

One of the measures which it is proposed to introduce in the German Reichstag is a new emigration law. One of the provisions of this proposed law holds that once a German always a German. This would prevent German subjects from becoming naturalized subjects or citizens of any foreign power.

The cotton receipts at Houston, Texas, for the first months of the present season have been 2,000,000 bales, a record never equaled by an interor town or port of the United States, and which will be celebrated with a banquet to which all the prominent civic officials and cotton men will be invited.

The Bank of Spain has ceased to make advances upon Philippine and Cuban bonds, and has asked a supplemental guarantee for previous advances, owing to the decline in the value of the bonds. The government has arranged with Madrid and Barcelona bankers to advance the amount needed for service of those bonds in January.

A peanut trust is the latest thing in the way of trade combinations. The headquarters of the new combine, it is said, will be at Norfolk, Va., and it is proposed to consolidate all the peanut farms in Virginia and North Carolina. It is claimed that there are twenty-five peanut farms in this country, and that their values range from $4,000 to $20,000. The capital of the combine will be, so it is proposed, about, $1,000,000.

The members of the Southern Educational Convention, and of the Louisiana State Teachers' Association, have for several days past been arriving in this city to attend the formal assembling of their respective associations on Tuesday. The Southern Convention will be opened in Dr. Palmer's Presbyterian Church, while the State Association will meet in the hall of the Boy's High School, for the transaction of their business respectively.

The Navy Department is going to be prepared for any emergency that may hereafter arise in the Atlantic and the Pacific Oceans by carrying on hand the enormous stock of nearly half a million tons of the best steaming coal for warships that can be procured. This supply is to be systematically distributed in American ports most conveniently located for the coaling of ships for any operations the navy may conceivably be called upon to undertake.

The following order has been sent by the Secretary of War to the commanding officers in Cuba, Puerto Rico and the Philippines: Until otherwise ordered, no grant or concessions of public or corporate rights or franchises for the construction of public or quasi public works, such as railroads, tramways, telegraph and telephone lines, water works, gas works, electric light lines, etc., shall be made by any municipal or other local governmental authority or body in Cuba, Puerto Rico or the Philippines, except upon the approval of the major-general commanding the military forces of the United States in Cuba, Puerto Rico or the Philippines, who shall, before approving any such grant or concession, be so specially authorized by the Secretary of War.

Under instructions sent to Maro Island, and from the point forwarded to Commander E. D. Taussig, commanding the gunboat "Bennington," that officer is to hoist the American flag over Wake Island, and formally take possession in the name of the American Government. By this action the United States will obtain possession of a small piece of territory on a direct line between the Hawaiian and Ladrone Islands, which will be used for a station for the proposed Pacific cable.

The first steps indicative of a determination to assume active control of affairs in the Philippine archipelago have been taken, and it will shortly be known whether or not the Philippine insurgents will resist American rule in the islands. According to advices received from Washington, General Otis has been ordered to proceed to Iloilo, capital of the Island of Panay, and restore order there. The insurgents have been actively besieging Iloilo, which is still held by the Spaniards, for many months.

There is a strong sentiment in naval circles in favor of the passage of a law which shall permit the retention of Rear Admiral Dewey upon the active list for ten years, as was done in the case of heroes of the Civil War. Reports from Manila that Rear Admiral Dewey desires to return home are not believed by the department officials, their advices from him indicating that he desires to remain in the Philippines. It is not expected here that he will be detached from command of the Asiatic squadron until just in time to reach the United States on the day of his retirement.

MOZLEY'S LEMON ELIXIR.
A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration and heart failure, by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine, but all failed. Since taking Lemon Elixir I can eat anything I like.
W. A. GRIFFETH.
Reovesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease after years of suffering, when all other remedies and doctors had failed.
N. D. COLEMAN.
Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine that done me no good.
CHARLES GIBBARD.
No. 1515 Jefferson St., Louisville, Ky.

Mozley's Lemon Elixir

Cured me of enlarged liver, nervous indigestion and heart disease. I was unable to walk up stairs, or to do any kind of work. I was treated by many physicians, but got no better until I used Lemon Elixir. I am now healthy and vigorous.
C. H. BALDWIN.
No. 98 Alexander St., Atlanta, Ga.

MOZLEY'S LEMON HOT DROPS

Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.
25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Winona station	4th Sat. and Sun. in Dec.
Greenwood	1st " " " " Jan.
Vaiden	2nd " " " " "
Carrollton station	3rd " " " " "
Indianola	4th " " " " "
Winona circuit	5th " " " " "
Sidon and Etta Beca	1st " " " " Feb.
West	2nd " " " " "
Carrollton circuit	3rd " " " " "
McNutt	4th " " " " "
Black Hawk	1st " " " " Mar.
Dublin and Webb	2nd " " " " "

District stewards will please meet me in Winona, Wednesday morning before second Sunday in January.
W. S. SHIPMAN, P. E.

GREENVILLE DIST.—FIRST ROUND.

Greenville	Dec. 25, 26
Beyle	31, Jan. 1
Shaw	1, 2
Shipmun's Chapel	6, 7
Clarksdale	14, 15
Shelby	15, 16
Friar's Point	20, 21
Lula	21, 22
Jooestown	28, 29
Helen	29, 30
Tunica	Feb. 4, 5
Austin	5, 6
Hillhouse	11, 12
Deeson	12, 13
Gunnison	18, 19
Rosedale	19, 20
Bolivar	25, 26
Lehrton	Mar. 4, 5

The district stewards will meet in the pastor's study, Greenville, Jan. 18, at 4 P. M.
J. W. DORMAN, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND

H. S. station	Dec. 24, 25
Abbeville cir., at Abbeville	31, Jan. 1
Potts Camp, at Hickory Flat	7, 8
Byhalia, at Byhalia	14, 15
Pontotoc, at Pontotoc	21, 22
Waterford, at Waterford	28, 29
Holly Springs cir., at Sylvestria	Feb. 4, 5
Red Banks cir., at Victoria	11, 12
Mt Pleasant cir., at Mt Pleasant	18, 19
Olive Branch, at Miller	25, 26
East Holly Springs, at Harmony	Mar. 4, 5
Ashland, at Union Hill	11, 12
Connersville, at Ebenezer	18, 19

District stewards' meeting at the district parsonage Jan. 4, at 10 A. M.
J. W. HONNOLL, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—FIRST ROUND.

East Feliciana, at Oak Grove	31, Jan. 1
Baker, at Deerford	7, 8
Zachary	8, 9
Baton Rouge circuit, at Antioch	14, 15
Baton Rouge	15, 16
Port Vincent, at Port Vincent	21, 22
Live Oak, at Palmetto	22, 23
Pine Grove, at Pine Grove	28, 29
Ponchatoula, at Ponchatoula	30, 31
Franklinton, at Fisher's	Feb. 2, 3
Amite City, at Amite City	4, 5
Slaughter, at Ethel	11, 12
Wilson, at Gayden	18, 19
Clinton	19, 20
St. Helena, at Greenslurgh	26, 26
St. Francisville, at Concord	Mar. 4, 5
Jackson	5, 6

The district stewards will please meet me at the Methodist Church in Slaughter, Friday, Dec. 30, at 11 A. M. A full attendance is very much desired. Let everyone come who possibly can do so.
R. W. TUCKER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Benton, at Benton	Jan 7, 8
Shreveport—First Church	11 A. M., 15
Texas Avenue	7 P. M., 15
South Bossier, at Allenton	21, 22
North Bossier, at ——	28, 29
Grand Cane, at Grand Cane	Feb. 4, 5
Caddo, at Kearchie	11, 12
Logansport, at Logansport	18, 19
Mooringsport, at Mooringsport	25, 26
Fort Jessup and Many, at Many	Mar 4, 5
Pleasant Hill, at Pleasant Hill	11, 12
Red River, at ——	18, 19
Wesley, at Holly Springs	25, 26
Coushatta, at ——	Apr. 1, 2
Mansfield	9
Florine and mission, at ——	15, 16
Zwolle, at Zwolle	22, 23
Pelican, at ——	29, 30

The district stewards will please meet me at First Methodist Church in Shreveport, i.e., at 10 A. M., Wednesday, Jan 11, 1899.
JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Calhoun	31, Jan 1
Lisbon and S	7, 8
Simsboro	9
Vernon	14, 15
Ruston	21, 22
Downsville	28, 29
Farmerville	29, 30
Haynesville	Feb. 4, 5
Bonner	5, 6
Blenville	11, 12
Lanesville	18, 19
Gibsland	20
Valley	25, 26
Minden	Mar. 4, 5
Gansville	11, 12
Arcadia	18, 19

The district stewards and trustees of the district parsonage will please meet me in the Methodist Church at Arcadia on Wednesday, Jan 4, at 11 A M

And, now, my dear brethren, preachers and laymen of the district, let us take hold for an early pull, a strong pull, a steady pull, and a pull altogether for the glory of God and the salvation of the people.
B. T. CREWS, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Memorial	Jan 1
Algiers	8
Tchonpitoulas Mission	15
Felicity Street	22
Louisiana Avenue	29
Dryades Street	Feb. 5
Donaldsonville	12
Rayne Memorial	19
Lower Coast	26
Carrollton Avenue	Mar. 5
Carondelet Street	12
White Castle	19
Burgundy Street	26
Covington	Apr. 2

District stewards will meet in pastor's office of Carondelet Street Church, Jan. 12, at 7:30 P. M.
S. S. KEENER, P. E.

DR. BULL'S COUGH SYRUP IS A necessity where there are children. It cures croup and whooping-cough without fail. Price 25 cents.

MARRIAGES.

DAVIDGE—UHLIG—TAYLOR—UHLIG.—In Arcadia, La., Dec. 21, at 3:30 P. M., at the same service, by Rev. T. B. White, Mr. John B. Davidge, of Marshall, Texas, and Mrs. Lydia Uhlig, and Mr. James T. Taylor and Miss Frances Uhlig.

ALFORD—VINYARD.—At the residence of the bride's aunt, Miss Irene Tucker, Ponchatoula, La., Wednesday, Dec. 21, 1898, at 7:30 A. M., by Rev. J. M. Alford, brother of the groom, Rev. L. F. Alford, of the Mississippi Conference, and Miss Irene Vinyard, of Ponchatoula, La.

OPELOUSAS DISTRICT.

STEWARDS' MEETING.

The district stewards of the Opelousas district are requested to meet in Lafayette, Jan. 12, 1899.
C. W. CARTER, P. E.

QUINA-LAROCHE

Endorsed by the Medical Profession of the World as the Best Tonic for Convalescents from Yellow Fever, Typhoid Fever and All Malarial Troubles; it increases the Appetite, strengthens the Nerves and builds up the entire System.

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His Brother's Keeper.
Richard Bruce.

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Redemption of Freetown, cloth, 25 cents

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CATARRH TREATMENT

Sent FREE to Readers of the N. O. Christian Advocate.

Sufferers from Catarrh, Hard of Hearing, Bronchitis and Sore Throat Invited to give the Treatment a Trial.

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THOUSANDS OF PEOPLE ARE NOW TAKING ADVANTAGE OF DR. WORST'S GREAT OFFER.

Physicians are Amazed at the Wonderful Treatment and are Writing from All Parts of the United States to Learn More of the New Germicide.

OUR READERS SHOULD NOT MISS THE FREE OPPORTUNITY.

DR. E. J. WORST
ASHLAND, O.

Dr. E. J. Worst, of Ashland, O., has made himself famous in a few years by a treatment for Catarrh and Bronchitis, of which he is the originator. While physicians generally were treating these very common diseases with sprays and douches, Dr. Worst perfected his dry air treatment. Air is the only agent that is fine enough to reach the air cells of the head and respiratory organs. It was the agent that carried the disease there, and it must be the one to successfully remove it. Vapors, sprays and atomizers are all dangerous. Nature never intended them for the windpipe, and instantly repels them. When you get a drop of water down "the wrong way," how soon you cough and gag. This is because nature has placed a very sensitive valve in the windpipe, which closes the instant water in any form comes in contact with it. The only way to reach the inflamed membranes of these organs is by properly medicating the air you breathe. Not one person in fifty was ever cured by the old method of treating catarrh, now everywhere condemned. Dr. Worst has been so uniformly successful in curing patients that he writes, asking us to make the following announcement.

SPECIAL OFFER.

"I will for a short time mail any reader of the NEW ORLEANS CHRISTIAN ADVOCATE one of my new scientific Catarrh Inhalers and medicine for one year, on three days' trial, free. If it gives satisfaction, send me $1; if not, return it. It cures more cases than all others combined, hence this offer."

Thousands of people have been cured by Dr. Worst's treatment after suffering for many years from Catarrh, Asthma, Hay Fever, Colds, Pains and Roaring in the Head, Bronchitis, Sore Throat, Headache, Partial Deafness and all diseases of the air passages. The treatment is indorsed and used by all leading physicians.

Space forbids printing a long list of testimonials. Persons can receive descriptive pamphlets and testimonials by writing, if interested. Below are given two testimonials from grateful people who have been cured by Dr. Worst's wonderful dry air treatment:

"I have received and tested the inhaler. I am happy to say the longer I use it the more I esteem and consider it the most effective treatment I have ever used for catarrh and lung affections. It has relieved a constant cough I have had for eight years."
PROF. U. S. NASON,
6027 Main St., Germantown, Pa.

"I have been using your Catarrh Inhaler, which I consider a little wonder. I have had Catarrh for seven years and had taken so many remedies that I had become discouraged. I am almost deaf, but your Inhaler is restoring my hearing and stopping the discharges. Respectfully yours,
"H. V. HAWKINS, Algona, Ia."

Dr. Worst's cure by inhalation treatment is the only one that has sufficient merit to inspire enough confidence in any manufacturer to send it to the public on trial, to be paid for if satisfactory. If you are afflicted with any of these diseases or have an afflicted friend, do not fail to write at once and accept this generous offer.

DR. E. J. WORST,
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YOU SAVE $40

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WELLINGTON TYPEWRITER NO. 2

Visible writing,
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Simple and Durable.

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Illustrated Catalogue sent free on application.

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EPWORTH COLLEGE.

THE STUDENTS OF EPWORTH COLLEGE

Will enjoy a literary feast of rare excellence during the remainder of the session. On the evening of Dec. 23d, Miss Sallie McGee Isom (University, Miss.) will give, in the College Chapel, a Shaksperian Recital, and in February, "Scenes from 'Quo Vadis.'"

Beginning January 5th, Miss Clara Conway, of Memphis, will give a series of six lectures, dispensed through first and second week of January (three each week).

SUBJECTS.

1. How to Enrich the Vocabulary.
2. The Abuse of the Superlative.
3. A Study of Verbs.
4. Common Errors.
5. The Value of Science.
6. Ethics of Conversation.

We have in preparation what we will call our Easter Program, that will be of great educational value; and, better still, we have a course of study mapped out especially for pupils who enter after Christmas, that for real, true educational worth will approximate the work of a whole session.

Write for terms, and come and spend five months with us, and meet and hear the most distinguished readers and lecturers in the South. Address

E. T. KEETON, President,
Holly Springs, Miss.